Evolution of Japanese Religious Ideas

Yo Kawamura

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EVOLUTION OF JAPANESE RELIGIOUS IDEAS

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A. Argun

1. Kono

A Thesis for the Degree of Master of Arts

Presented

1. Yumoto

by

1. Hamada

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1. Masay

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In the history of Japanese religions there are distinct phases of development corresponding to the stages of culture and the changing mental attitude. Japan itself has modified its borrowed religion and philosophy, but has originated little. Its ethical code and native philosophic system arose among the Japanese; perhaps, because Japan was influenced from without before it reached the high- est intellectual level. Its best philosophical systems are not anti-religious, but rather expressions of precedent religious ideas. The Japanese religious ideas are reflected in the mythology which was gradually formed into a tribal religion. This grew into a national religion under the name of Shinto. In 6th A.D. Buddhism was introduced through the way of Korea at the same time the codes of Confucianism came with Chinese civilization. By this faith the Japanese religious idea as well as Japanese culture was almost totally changed. The ethics of the Chinese and the Buddhist pessimistic outlook on life have influenced greatly the Japanese religious conception.

In 1568 A.D. another great world religion emerged.
THE STATEMENT OF THE THESIS

My purpose in this thesis is to show the development of religious ideas in connection with the social and cultural evolution of the Japanese people, and to indicate the place of Christianity in the modern period of Japan’s religious history.
In the history of Japanese religions there are distinct courses of development co-ordinate with the stages of culture and the changing social order. Japan itself has modified its borrowed religion and philosophy, but has originated little. No ethical code and no native philosophic system arose among the Japanese; perhaps, because Japan was influenced from without before it reached the highest intellectual level. Its best philosophical work has been in synthetic, harmonizing of precedent systems.

The earliest Japanese religious ideas are reflected in the mythology, which was gradually formed into a tribal religion. This grew into a national religion under the name of Shinto.

In 552 A.D. Buddhism was introduced through the way of Korea at the same time the codes of Confucianism came with Chinese civilization. By this new faith the Japanese religious idea as well as Japanese culture was almost totally changed. The ethics of the Chinese and the Buddhist pessimistic outlook on life have influenced greatly the Japanese religious conception.

In 1549 A.D. another great world religion

reached the Japanese shore through the Jesuit missionary, Francis Xavier, i.e., Christianity with its optimistic outlook. This deposit of Christianity with accompanying fragments of Western civilization were hidden; yet they were the leading factors in the minds of a small group of Japanese during the two centuries called "the silent period"; 1636-1854.

Such were the preparations for Japan's reopening of her doors to the world. The problem will be dealt with in the section on the composition of the people. Then, an historical study of the different religious contributions will be presented. This will lead finally to the treatment of actual religious situations in the present social order.
CHAPTER I.

THE RACIAL COMPOSITION OF THE JAPANESE PEOPLE.

It is quite certain, so far as the racial composition of Japan goes, as to know the capacity of the field in which different religions were planted. The Japanese were already a homogeneous people when they began to come in contact with other peoples. There was no doubt a succession of migrations of different races into Japan, covering a considerable period before 660 B.C. Various hypotheses of the origins of the Japanese people have been entertained by students and Oriental scholars, and researched are still going on.

The legend has been popularly accepted. Their feeling of being a specially chosen people is comparable to that of the Jews. Kramper, a Dutch scholar, thinks that all human races originated in Babylon, and that therefore, the Japanese must have come from Babylon, passing through Persia, China, and Korea to the islands they now occupy. One group of Christians in Japan hold the theory that the Japanese are one of the lost tribes of Israel. Evidence shows physical and religious inheritance.
It is quite necessary to trace the racial composition of Japan so as to know the capacity of the field in which different religions were planted. The Japanese were already a homogeneous people when they began to come in contact with other peoples. There was no doubt a succession of migrations of different races into Japan, covering a considerable period before 660 B.C. Various hypotheses of the origins of the Japanese people have been formed by Western and Eastern scholars, and researches are still going on.

According to Japanese mythology contained in the Kojiki and Nihongi, the Japanese people are descendents from the Sun-Goddess, Amaterasu. The legend has been popularly accepted. Their feeling of being a divinely chosen people is comparable to that of the Jews. Kaempfer, a Dutch scholar, thinks that all human races originated in Babylon, and that, therefore, the Japanese must have come from Babylon, passing through Persia, China, and Korea to the islands they now occupy. One group of Christians in Japan hold the theory that the Japanese are one of the lost tribes of Israel.

Evidences show physical and religious inheritances...
from the Ainu, Mongol and Malay peoples.

The names of many places all over the Empire, from Satsuma in the south to the Kurile Islands in the north, are of Ainu origin.¹ The construction of the Ainu language is Aryan and differs radically from the Japanese. It is generally accepted that the Ainu inhabited Japan long anterior to the Japanese. The Ainu acknowledge God's goodness and give Him thanks before eating.

The Ainu believe in a power above himself, on whom he depends for his daily food and whom he can approach in prayer and thanksgiving. According to Batchelor the fact of saying grace among this people is simply an expression of deeply rooted totemistic belief. Without doubt grace at the meal is a custom commonly practised among the Japanese, even though one does not claim any particular religious sect; therefore, it might be called the survival of the Ainu's totemic belief. Animistic conceptions of religion are still in practice among the Ainu of to-day. These two facts can be considered as precedents of Shinto. Superstitions and dualistic ideas of the universe with fear of evil spirits are still in existence among

¹ Batchelor, John: The Ainu and Their Folk-lore. p. 1
² op. cit. p. 202
the ignorant people of Japan.

The next element in the Japanese is a strong Malayan strain and Southern influence. C. F. Moore says in his "History of Religion" — "The earliest religion is more akin to that of the Malay race. In both there is the same fanciful deification of nature. Japanese characteristics of bathing, hospitality, artistic temperament are also thought to show Southern influence.

According to Buxton, "All the people of South-eastern Asia show an admixture of two strains, one essentially extremely long-headed and the other tending towards brachycephaly." He says that in certain parts of China the resemblance in physique of some of the people there and some of the Malay peoples (Proto-Malayan) is remarkable. So it seems possible that some Proto-Malayan came to Japan by way of South China.

Griffis says in "The Japanese Nation in Evolution" about the Malay element in Japan — "The ancient sword customs in Japan seem but replicas of Malay originals. The worship of the sword, which was often deified, and especially the laying up of a sword of fame in a renowned shrine, is a well-known.

4. Munro: Prehistoric Japan. p. 679
5. Munro: Prehistoric Japan. p. 680
Malay custom.\(^1\)

The existence of the Mongolian strain, straight hair, and other characteristics, may be attributed to admixture either in Japan or elsewhere after the type had materialized. This Mongol element came in last, after the discovery of metal. The Yamato were partly mixed with Mongolism blood before their arrival in Japan. Munroe holds the opinion of the Proto-Caucasian contribution, especially seen in the aristocratic type of Japanese. Some support of this proposition is found in the Haniwa (dolman at the grave yard) which not seldom exhibits features inclined to the Caucasian, rather than to the Mongolian type.\(^2\)

The proposition can be made probable that there are in the Japanese racial composition three main elements akin to the present Ainu, Mongoloid, and Malay. "The Japanese are not a race but a loose mixture of variously assorted racial features which in times past have found their way to this ultima Thule of Asia."\(^3\) This high specialization of the different elements in Japanese racial composition is interestingly shown in the history of her religion.

\(^1\) Griffis: The Japanese Nation in Evolution. p. 40
\(^2\) Munroe: Prehistoric Japan. p. 679
\(^3\) Munroe: Prehistoric Japan. p. 680
Japanese mythology begins with a historical period during which oral traditions, recited by a hereditary organization of raconteurs (kotobae) were transmitted from generation to generation, performed the function of explaining events to the ignorant. Thus, Japanese mythology opens at the beginning of "the heaven and the earth." It introduces us at once to a "plain of high heaven" the abode of invisible Kami (spiritual beings), one of whom is the great Central Being, from whose productive generative vitality other beings are derived. The rest of the story is told to us from an elementary standpoint, a primitive that revolves around an inchoate earth. The cosmogenic story goes on without any proper names or any suggestion of measuring time. Then, the record begins to speak of "generations," with sex distinctions consisting of two Kami. Gradually the names become more and more suggestive of earthly relations.

The last couple, forming the fifth generation, are Izanagi and Izanami, appellations signifying the male Kami of desire and the female Kami of desire. By all the other Kami these two are commissioned to make, consolidate, and give birth to the drifting land, a jeweled spear being given to
Japanese mythology begins with a long period of the oral traditions recited by a hereditary corporation of raconteurs (Katari-be) who from generation to generation, performed the function. Thus, Japanese mythology opens at the beginning of "the heaven and the earth." It introduces us at once to a "plain of high heaven" the dwelling place of invisible Kami (spiritual beings), one of whom is the great Central Being, from whose productive attributes two other beings are derived. Thereafter two more Kami are born from an elementary reedlike substance that sprouts on an inchoate earth. This cosmogonic story goes on without any proper names or any suggestion of measuring time. Then, the record begins to speak of "generations" with sex distinctions consisting of two Kami. Gradually the names become more and more suggestive of earthly relations. The Kami of Power (ruler of the sea) and the last couple, forming the fifth generation, are Izanagi and Izanami, appellations signifying the male Kami of desire and the female Kami of desire. By all the other Kami these two are commissioned to make, consolidate, and give birth to the drifting land, a jeweled spear being given to

1. Brinkley: History of the Japanese
them as a token of authority, and a floating bridge being provided to carry them to earth. They thrust the spear down-wards and stir the "brine" beneath, with the result that it coagulates, and, dropping from the spear's point, forms the first of the Japanese islands. It is noticeable that the names of the Kami seem to be personifications of natural objects as the process of production becomes creative. There are the Kami of winds, of the sea, of the rivers, of the seasons, of trees, of mountains, of valleys, etc. The last three of these newly created Kami act a prominent part in the sequel of the story. They are the "heaven-shining Kami" (Amaterasm-Omi-Kami), commonly known as the "goddess of the sun", the Kami of the moon, and the Kami of Force.

The foundation of the Japanese "Shinto" rests upon this goddess of the sun who rules the "plain of heaven". The Kami of Force (ruler of the sea plain) neglected his duty, was driven out of the "plain of high heaven". He came down to Omi, a province of the Japanese island. Hereafter his conduct and his descendants are more or less human. There are marriage, and birth, eating and drinking by beings who still call themselves Kami.

1. Brinkley: History of the Japanese People. p. 8-17
Thus, as the story goes, on account of the growing power of the descendents of the Kami of Force, the Sun-Goddess decided to send a ruler over them. The three precious treasures, sacred sword, mirror and jeweled necklace were given to the grandson of the Sun-Goddess. Blessings are bestowed and promises are made by the Sun-Goddess. Her protection and the prosperity of her descendent will be continuous as long as this heaven and earth will exist. This may be compared with the covenant made by Jehovah to Abraham.

Through these narratives of the mythology the ancient belief in Japan might be called Poly-and theism in a very crude form. The conception of gods is scarcely higher than magic conceptions of "mana" found among primitive peoples today. The practice of nature worship is clear, for the gods are in natural objects. The Sun-Goddess becomes a supreme Being, and a sole object of worship after sending her grandson to the earth. The worship of the Sun-Goddess became prominent. This is the origin of Shintoism. The first Japanese emperor, the Jinmu Tenno, was believed to be the descendent of the grand-
son Ninigino Mikoto. Before his ascension to the throne he caused to be built a shrine for the Sun-Goddess and set up the sacred mirror as an object of worship. Since then the sacred mirror became the main object of the worship in Shinto. On his ascension to the throne a ritual ceremony was performed in the name of the Sun-Goddess to signify the sacredness of his emperor-ship. This same ceremony has been performed at the time of the ascension to the throne, until the present day according to the Shinto ritual.

The Kiji, says, a heavenly deity appeared to Jimmu, the first emperor, in his dream and told him to worship the heavenly and earthly deities. He was a priest as well as a ruler. He worshipped the heavenly and earthly deities, offering a prayer for peace and prosperity on behalf of the people. According to Japanese interpretation, this is the beginning of an intimate family relationship between emperor and subjects as father and children, rather than priest and people. This same consciousness has developed into Yamato-Damashii or the spirit of Japan. It will be explained in the chapter on Bushido.
"Mythology is a way of thinking. It is
immortal. We have to come to terms with the
perfecting power of the inner spirit. This
imagination was the spirit of man beginning to
grow. The mythological image, man, do not
trust the myth away as worthless. They rather,
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relate them as allegories or parables, leaving the
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Shinto is a natural religion. That is,
it has no founder, but is the natural development
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HISTORY OF SHINTO AND ITS
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The mythical narratives which were dis-
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central feature in the sun. The Sun-Deity, "Amaterasu-
O-Mikami", becomes the chief deity among the deities
of heaven and earth. This cult is universal among

2. Kojiki written in 712 A.D.
3. Nihon-ki written in 720 A.D.
"Mythology is a way of thinking; it is immature speculation in terms of the free creative imagination when the spirit of man begins to outgrow the mythological stage, men do not throw the myths away as worthless. They rather try to interpret them as allegories or parables, leaving some hidden meaning or conveying some esoteric truth in a symbolic form."

Shinto is a natural religion. That is, it has no founder but is the natural development of religious feeling started with its very primitive form. The name "Shinto" was given later to contrast it from other religions which came to Japan. It had in the beginning no creed nor any ethical code. The main sources for our knowledge of the origin of Shinto are in the first two mythical ancient chronicles, namely Kojiki, Nihongi.

The mythological narratives which were discussed in the previous chapter are the sources for this religion. The Pantheon described is mostly of natural objects. This nature-worship finds its central feature in the sun. The Sun-Goddess, "Amaterasu-O-Mikami", becomes the chief deity among the deities of heaven and earth. This cult is universal among

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2. Kojiki written in 712 A.D.
3. Nihongi written in 720 A.D.
nations in the barbaric stage. The sun is a goddess among the Babylonians as well as in Japan. Dr. Joseph Eikins, the famous sinologue, observes a resemblance in Japanese mythology to that of Babylonia. The former might have been brought from Chaldea. Japanese people are proud of their emperor's ancestry because in popular belief he is descended from the Sun-Goddess. But, in India, not only the sun is worshipped under various names, many ruling Dynasties in India also claim descent from him. Aston says in his book "Shinto", "The name of the first day of the week still remains to show what an important place he held in the religion of our forefathers. The association of the ideas of light, splendor and brightness with divinity has its origin in a primaeval sun-worship."

Shinto means "The way of God", or "The way of Kami". This Kami has many meanings. Explanations of Kami were made by two Japanese scholars of the second half of the 18th century and the first half of the 19th century. One of these, Motoori, says: "The term Kami is applied in the first place to the various deities of Heaven and Earth, who are mentioned in the ancient records, as well as to

1. Harada: The Faith of Japan, p. 36
2. op. cit., p. 37
3. Aston, F.: Shinto, p. 122
their spirits which reside in the shrines where they are worshipped. Moreover, not only human beings, but birds, beasts, plants and trees, seas and mountains, and all other things whatsoever which deserve to be dreaded and revered for the extraordinary and pre-eminent powers which they possess, are called Kami. The other, Hirata, defines Kami as a term which comprises all things strange, wondrous, and possessing "Isao" or virtue.

Regarding these explanations for "Kami" there are two elements in Shinto belief—nature-worship and ancestor-worship, especially emperor worship. The idea of God may be arrived at either by personification or by deification. The two methods of arriving at the idea of God yield the substantially identical formulas:—

A. God = infinite power plus absolute humanity.
B. God = absolute humanity plus infinite power.

Shinto is not a religion of salvation but a religion of gratitude and love. In its beginning the emperor was sole priest who asked protection for his people and their prosperity. There was little idea of a personal God in its pure form. It is a

2. op. cit. p. 10
religion of state to which emperor and subjects are united in one. Shinto mentions no sin, except that of defilement. Death and blood are considered especially defiling. If a man touches an unholy thing he is defiled, and, to be restored to his former purity, he must resort either to the harai or the misogi, according to the established rituals. As the Kami is all-wise and all-seeing, the purification should be thorough; one should be cleansed body and soul, to the very bottom of one's heart. This is the true meaning of Japanese purification.

Hence the hymn:

Pure be heaven
Pure be earth
Pure be within, without

and the six roots.

The six roots signify the five sense organs and the heart, the organ of feeling.

The idea of immortality is believed from its very beginning, yet the worship of the spirits of the dead was introduced later. It was believed to be the Chinese influence through the coming of the Chinese philosophy and Buddhist doctrine. Knox says "In Nihongi, which was written in the Chinese language, is shown the tendency of Chinese philosophy and its principles to appear in the national cos-

2. Holtom: The Political Philosophy of Modern Shinto. p. 29
Dr. Holtom divides Shinto historically into four periods.

I. The period of Old Shinto, to the closing years of the 6th century A.D. The first period is bounded on the farther side by an indefinite mythological area. The great deities are aspects of nature interpreted in terms of human social experience. The rituals are motivated primarily by the desires to safeguard the food supply, to ensure the success and permanence of the governmental regime, and to release from ceremonial impurity. The second period of Shinto extends for some eleven hundred years between the time of the rise of Buddhism and the date of the passing of the Buddhist and Chinese eclipse of Shinto. This period of Shinto is widely overshadowed and to a large extent absorbed by its great rival. By the opening years of the 9th century the doctrinal assimilation of Buddhism and Shinto had been accomplished. The underlying principle of this alliance of Shinto and Buddhism is best seen in the so-called Ryobu-Shinto under the influence of the great Buddhist priest, Kobo Daishi (774 A.D.)

This syncretism is--

2. Holtom: The Political Philosophy of Modern Shinto. p. 29
1. A popular evolution expressing a genuine amalgamation.

2. Buddhist propaganda.

The theory is that the deities of the Shinto pantheon were a transmigration of the gods of Mahayana Buddhism. The name was Shinto, the substance was Buddhism.

The third phase of Shinto history is the revival of learning with new interest in ancient affairs. This is the period of Japanese Renaissance. The period is extended between the opening years of the 16th century and the Restoration of 1668. It was the beginning of the development of modern national consciousness with the revival of ancient learning, under the long era of internal peace under the House of Tokugawa. It was a reaction of the worship of the Chinese civilization. The rise of the Shinto apologists was in defence of the true tradition. They were three great scholars—Kamo Mabuchi 1697-1769, Motoori Norinaga 1730-1801, Hirata Atsutane 1776-1843.

The fourth period is the modern period since the restoration. Two main divisions can be made, such as Shuha Shinto as a popular religion, and the official cult called official Shinto.

1. Griffis: The Religions of Japan. p. 97
The logical outcome of Motoori's and Hirata's teachings is shown in the success of the political revolution which in 1868 brought about the restoration of the Mikado to the sovereign position. In 1899 the Government completely separated Shinto shrines from Buddhist temples. The latter were put under a Bureau of Religions, while the former were under a Bureau of Shrines. In 1913 Shinto was put under the department of education. Shinto was no longer a religion but the embodiment of the national life from the governmental point of view.

The ideal of Shinto is to make people pure and clean in all their personal and household arrangements, it is to help them to live simply, honestly and with mutual good will; it is to make the Japanese love their country, honor their imperial house and obey their emperor.¹

There are in popular practice so many corrupt forms of Shinto, appealing to the ignorant people's superstitions. Among the modern powerful sects are Tenrikyo, Remmonkyo and Shingaku. Shingaku is a school of preachers that arose in the first half of the 19th century. They

¹ Griffis: The Religions of Japan. p. 97
called their doctrine Shingaku or "heart-learning" and professed to combine Shinto. These men were in reality rationalists, who took the maxims of Confucius and Mencius as the basis of their doctrines. Tenrikyo and Remmonkyo were found by ignorant women, and their doctrines are a mere jumble of conflicting ideas borrowed from various sources, and inspired by no great central thought.¹

So far the outline of study of Shinto has been historical. The rest of this chapter will be devoted to some factors in Shinto, such as Shinto-prayer, the ceremony of purification and divination, especially their influence in the popular mind.

Shinto Prayer

Few scholars could remember the names of all the greater gods, not to speak of the lesser, and no mortal could have found time to address all those greater gods by their respective names in his daily prayer. The later Shinto teachers proposed to simplify the duties of the faith by prescribing one brief prayer to the gods in general, and special prayers to a few gods in particular. Hirata's suggestion for prayer was, "Persons whose

¹ Aronson: Shinto the Way of God, p. 376.
daily affairs are so multitudinous that they have not time to go through all the prayers, may content themselves with adoring (1) the residence of the emperor, (2) the domestic god-shelf, Kamidana, (3) the spirits of their ancestors, (4) their local patron-gods, Ujigami, (5) the deity of their particular calling." Hirata advised that the following prayer should be daily repeated before the "god-shelf":

"Reverently adoring the great god of the two palaces of Ise in the first place,—the eight hundred myriads of celestial gods,—the eight hundred myriads of terrestrial gods,—the fifteen hundred myriads of gods to whom are consecrated the great and small temples in all provinces, all islands, and all places of the Great Land of Eight Islands,—the fifteen hundred myriads of gods whom they cause to serve them, and the gods of branch-palaces and branch-temples,—and Sohodo-no-Kami* whom I have invited to the shrine set up on this divine shelf, and to whom I offer praises day by day,—I pray with awe that they will deign to correct the unwilling faults which, heard and seen by them, I have committed; and that, blessing

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* Sohodo-no-Kami is the god of scarecrows,—protector of the fields.
and favouring me according to the powers which they severally wield, they will cause me to follow the divine example, and to perform good works in the Way.\*1

In Izumo, the oldest Shinto province, the customary morning worshiper performs his ablutions; and after having washed his face and rinsed his mouth, he turns to the sun, claps his hands, and with bowed head reverently utters the simple greeting: "Hail to thee this day, August One!" In thus adoring the sun he is also fulfilling his duty as a subject—paying obeisance to the Imperial Ancestor. The act is performed out of doors, not kneeling, but standing; and the spectacle of this simple worship is impressive.\*2

This customary morning worship is especially performed on the New Year's day at a well-known, most popular shrine, such as Izumo, or Ise. People from all over the country make special effort to be at the special shrine for the sun rise time. Very often they go to a seashore and see a beautiful sunrise, in order to offer this New Year's day. This custom of the New Year's sun rise prayer has been adopted by Japanese Christians. First New

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* Translated by Satow.
1. Hearn: Japan an Interpretation. p.148-151
2. op. cit. p.149-151
Year's week is devoted to the sunrise prayer service at church. In Tokyo, this New Year sunrise prayer service is held as early as at 5:30. It is always non-denominational, responsibility being divided among all churches to make it successful.

"The history of the higher forms of ancestor-worship in other countries would lead us to suppose that the public ceremonies of the Shinto-cult must include some rite of purification."¹ In Shinto the most important of all ceremonies is the ceremony of purification, --O-harai, as it is called, which term signifies the casting-out or expulsion of evil." In ancient Athens a corresponding ceremony took place every year; in Rome, every four years.² The O-harai is performed twice a year, --in the sixth month and the twelfth month by the ancient calendar. There is a belief that the presence in any community of even one person who has offended the gods, consciously or unwillingly, is a public misfortune, a public peril. Hirata declares "every one is certain to commit accidental offenses, however careful he be. Evil acts and words are of two kinds: Those of

¹. Hearn: Japan an Interpertation. p. 160
². op. cit. p. 160
which we are conscious, and those of which we are not conscious. It is better to assume that we have committed such unconscious offenses.  

Of course this unconscious offense is not an individual matter, as is sin in Christianity. Individual value does not count in Shinto. Individual has value only as a member of the community. People fear to endanger the public peace and public prosperity, by their own impurity. Another example of individual devotion on behalf of the rest is seen thus by Hearn in "Japan an Interpretation"--some of the phases of ascetic practices of Shinto: "It is not uncommon for the very fervent worshipper to invoke the gods as he stands naked under the ice-cold rush of a cataract in midwinter; a custom still prevalent in remote districts. According to this custom a community yearly appoints one of its citizens to devote himself wholly to the gods on behalf of the rest. Further the details of this behaviour are explained--"During the term of his consecration, this communal representative must separate from his family, must not approach women, must avoid all places of amusement, must eat only food cooked with sacred fire, must abstain from

1. Hearn: Japan an Interpretation. p. 161
2. op. cit. p. 166
wine, must bathe in fresh cold water several times a day, must repeat particular prayers at certain hours, and must keep vigil upon certain nights. Thus, the prosperity of the entire community is supposed to depend upon the exact observance by its representative of the duties prescribed; should any public misfortune occur, he would be suspected of having broken his vows. Anciently, in the case of a common misfortune, the representative was put to death.¹ This sense of responsibility for the entire community or for the whole country is strongly rooted in the minds of any public representative. It is common for the prime minister of the State to resign for any public misfortune. The recent failure of the Japanese Bank caused a new prime minister and new cabinet body in Japan. Although it is not a religious matter, yet, a sense of representative of the entire community seemed come from the same common origin.

The earliest form of official divination was performed by scorching the shoulder-blade of a deer, or other animal, and observing the cracks produced by the heat. Concerning this form of divination, Satow remarks that it was practised by

¹ Hearn: Japan an Interpretation. p. 166
the Mongols in the time of Genghis Khan, and is still practised by the Khirghiz—Tortoise-shells were afterwards used for the same purpose.

The religious condition of the lowest class of people is still a kind of magic or superstition. In other words, their religion is a matter of material calculation. Although divination is not the pure form of Shinto, it is a survival of nature worship in form of superstition. Divination is believed in all over Japan. According to Armstrong there are said to be over three thousand diviners making a good living in Tokyo alone. "Thirteen is the material result of Animism found everywhere in the Far East. They consult the diviner when they go on a journey; if the east is closed they had better not go east. They consult a diviner and receive explanations for calamities which befall them." The presence of the diviner proves the religious need of the people and challenges the effort of the religious leaders for the help of the true conception of personal God and his love for all mankind. north, must not approach women, must avoid all places of amusement, must eat only food cooked with sacred fire, must abstain from

1. Hearn: Japan an Interpretation. P. 167
2. Armstrong: Progress in Mikado's Empire. p. 75
Buddhism is a definitively born religion and originated in India, 5th century B.C. From the first century of the Christian era it spread northward across China and Korea, undergoing some internal changes, not only in minor points, but in the very fundamentals. In the 6th century A.D. Buddhism was firmly established in Korea, which was divided into three kingdoms, Kudara being one of them. In 552 A.D., the king of Kudara sent a gold and copper image of Buddha, (probably an image of the Maina Antelope Japanese Amla), Buddhist books, and a letter to the Emperor of Japan.

Kumoshii, the great king of Japan, the emperor of Japan was apparently greatly pleased with this gift, for it must be remembered that images and books were exceedingly rare among the simple Japanese of that period.

Japanese Buddhism is not the pure, original Buddhism as described in Pali Canon. It was that expanded and modified religion known as Mahayana. After this first official introduction of Buddhism into Japan came attempts from India, both Indian Buddhism and Hinduism, reached Japan.
In contrast to Shinto, Buddhism is a definitely founded religion which originated in India, 6th century B.C. From the first century of the Christian era it spread northward across China and Korea, undergoing some radical changes, not only in minor points, but in the very fundamentals. In the 6th century A.D. Buddhism was firmly established in Korea, which was divided into three kingdoms, Kudara being one of them. In 552 A.D., the king of Kudara sent a gold and copper image of Buddha, (probably an image of the Buddha Amida), Buddhist books, and a letter in which he praised to the emperor of Japan, Kimei, the great merit of Buddhism. The emperor of Japan was apparently greatly pleased with this gift, for it must be remembered that images and books were exceedingly rare among the simple Japanese 6th century A.D. and led to the spread of that early day.

Japanese Buddhism is not the pure, original Buddhism as described in the canon. It was that expanded and much modified religion known as Mahayana. After this first official introduction of Buddhism into Japan many streams from India, both Indian Buddhism and Hinduism, reached Japan.
through China; so that Japanese Buddhism does go back to India.¹

More important was the old Shinto really too childish in many of its conceptions and did not satisfy the deeper needs of the developing Japanese people. The tide of Japanese civilization, which began to rise in the 6th century, quickened, as it was by the introduction of new ideas from China and Korea, made Shinto more and more inadequate. Japan was on the whole ready for the new and more elaborate faith of Buddhism. Its success was, however, not due simply to its superiority as a religion, but even more to the fact that it was the vehicle of a the higher Chinese civilization, from whose fountains Japan had ever drunk deeply even almost up to the present day. This influx of so many new things caused a temporary upheaval and led to much internal strife and war. But it was not long till Buddhism had won itself a place in the heart of members of the ruling family and secured official protection.² It was definitely patronized at the court by Soga Buddhahara, and later by Empress Suiko (593-628 A.D.) became an ardent Buddhist, giving over the affairs of state

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2. op. cit. p.83
to the Crown Prince Shotoku Taishi, so that she might have more time for advancing the new faith. More important than this was the fact that the Crown Prince himself embraced the new faith. In the so-called constitution of Seventeen Articles promulgated by him, he expressly ordered his people to pay all due respect to the new religion. The famous Horyuji (temple) near Nara was erected under his direction. By the end of Empress Suiko’s reign (628 A.D.) there were already forty-six temples in existence and 316 priests and 569 nuns had been consecrated. 1

The great reform, beginning in 645 A.D. and continuing through the rest of the century, known as the Taika Reforms, changed the ruler of Japan from a status little better than a tribal chief into a real monarch of an empire. 2 The coming of the stream of Chinese culture through Buddhism changed, at least in the upper classes, a simple, unlettered people into a people of culture and refinement.

Thus Buddhism gradually was rooted in Japan among the people of the upper classes, before it was popularized and before any sectarian differ-

1. Reischauer: Studies in Japanese Buddhism. p. 84
2. op. cit. p. 85
ences were introduced.

The sectarian differences made their appearance early in the 7th century. The first sect was the highly metaphysical Sanron sect. This sect belongs to what is called the Provisional Mahayana school. It was brought in from China in the year 625 A.D. by Ekawaya. Its headquarters was the famous Horyuji (Temple) near Nara. The doctrine of this first sect starts with the Hinayana position of the non-reality of the ego. It carries the principle of negation to the point at which it denies the reality of all phenomenal existence, and the noumenal world, it holds, can only be defined in negative terms.1

Three political epochs give name to the Japanese Buddhist sects. In chronological order arose first Nara sects (710-794), then the Kyoto and Kamakura sects. There have been in Japan twelve sects, following the tradition of China. This has necessitated a readjustment from time to time as old sects died out and new ones came into existence.

In the popular mind until the close of the eighth century. Up to this time Buddhism was treated as a foreign religion. In 794 A.D. Fujiwara

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Buddhist Sects in their Chronological Order

<table>
<thead>
<tr>
<th>Rank</th>
<th>Sect</th>
<th>Introduced in</th>
<th>Founded in</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shonin</td>
<td>625 A.D.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Jojitsu</td>
<td>625 A.D.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Hossu</td>
<td>625 A.D.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Kasha</td>
<td>653 A.D.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Kegon</td>
<td>735 A.D.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Ritsu</td>
<td>754 A.D.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Tendai</td>
<td>804 A.D.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Shingon</td>
<td>805 A.D.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Toto</td>
<td>1175 A.D.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Zen</td>
<td>1191 A.D.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Shin</td>
<td>1124 A.D.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Nichiren</td>
<td>1253 A.D.</td>
<td></td>
</tr>
</tbody>
</table>

Four of these sects have died out, namely the Shonin, Jojitsu, Kasha, and Ritsu—and their place is made up by regarding the three main divisions of the Zen sect as independent sects and counting the small Zaido Negibutsu and Ji sects.

The list is as follows:

1. Hossu  
2. Kegon  
3. Tendai  
4. Shingon  
5. Zaido Negibutsu  
6. Nichiren  
7. Rinno (Zen)  
8. Sato (Zen)  
9. Shin  
10. Nichiren  
11. Ji  
12. Obaku

Though Buddhism gained power among the upper classes, it was hard to change the attitude of the common people whose minds and habit of thinking were the way of old Shinto. Anti-Buddhist feeling lay in the popular mind until the close of the eighth century. Up to this time Buddhism was treated as a foreign religion. In 774 A.D. Kobo...
went to China and studied the Hindu Yoga which was founded in India about 200 A.D., and introduced into China in 720 A.D. He came back to Japan with an idea of the Buddhist doctrine of incarnation. He went to Ise, the central Shinto shrine, he received a revelation after the manner of Shinto and started a new cult. The name, Ryobu Shinto was given to this new sect by the emperor who was quite pleased at finding the harmony of Shinto and Buddhism. From the side of the Buddhists, it was called mixed Buddhism. Its real meaning is the two-fold divine doctrine, double way of the gods. Henceforth the Japanese could enter Nirvana or Paradise through a two-leaved gate. Ieyasu, the political unifier of Japan, shines as a star of the first magnitude in the heavens of the Ryobu system, under the name of Toshô-Gu or Great Light of the East. The beautiful temple of Nikko was built in his honor. In it one finds the most beautiful Buddhist architecture, arts, and sculpture. Since then, 645 A.D., the Japanese people regarded Buddhism no longer as a foreign religion but as their own.

In the development of Japanese Buddhism

2. op. cit. p. 205
there are two distinct sets of doctrines called "Holy Path" represented by Zen, and Pure Land or Shin sect. Holy Path, which was a religion of the aristocracy up to the 12th century, influenced the military class with its rationalism and simplicity.

It is interesting to know the Pure Land sect (Shin) with its strong hold on the modern Japanese Buddhism, because of various reasons. The conception of salvation in original Buddhism is deliverance from the illusory world, escape from the miserable stages of transmigration. This Pure Land sect, or Amitaba Buddhism, had its origin in the natural reaction against the atheistic and agnostic emphasis in original Buddhism. Its adherents claim salvation through simple faith and trust in Amida Buddha. They look to Amida as the personal savior and promiser of a happy future life. These two doctrines gave satisfaction to the Japanese people.

Both Harada, the author of the "Faith in Japan" and Reischauer agree that Christianity influenced Buddhism in the 7th century. Nestorian Christianity existed in Central Asia and China, from the 7th century on for several centuries.

1: Reischauer: The Task in Japan. p. 126-128
Its center was Sienfu, China, where the Nestorian mission under Clopin was established in the first half of the seventh century. The Chinese Buddhist monk, Zendo, of the Pure Land sect lived there. This Zendo influenced the Japanese monk Zenrin, whose "Collect--Essays on Birth in Paradise" became a source-book for the Pure Land sect. It is probable that he might have been influenced by Christianity before he came in contact with the Japanese monk.

The Pure Land sect, with considerable Christian influence at the beginning, is getting more and more in common with Christianity than with pure Buddhism. It is just what happened with Shinto in the 6th century under the name of Ryobu. The influx of the western civilization and consciousness of individual value opened the eyes up. First of all, Buddhist priests, especially the ones who belong to the Amida sect, are quick to know the necessity of adopting the Christian methods of work and organisation. The New Testament is quite well known to the Japanese a lothier conception of the Divine, which did not differ very far from the Christian churches. This seems a realization of the Divine, which did not differ very far from

1. Reischauer: The Task in Japan. p. 126-128
of the real Christian spirit under the name of Buddhism. Here is a typical example of a changed Buddhism as a stepping stone to Christianity. Mr. Murakani, the principal of the Oral school for the Deaf in Tokyo told his experience to Mr. Harada. Before he became a Christian, he was a teacher in the Buddhist sunday school. For ten years he read the New Testament in order to draw his inspiration from Christ rather than from Buddha. The leading doctrines of the present Amida sect resemble the doctrines of Christianity—such as—

1. Personal God—the great Buddha Amitabha.
2. The Buddha of eternal life.
3. Infinite light.

At the close of this chapter, the influences and aspirations received from Buddhism will be summed up. First of all, Buddhism elevated and enlarged the conception of the Divine. Shinto was a rather puerile animism and crude polytheism, and the Japanese had not yet advanced to the idea of the universal or the monistic whole. It must be admitted that Buddhism gave the Japanese a loftier conception of the ultimate source of all reality than Shinto had. Amida Buddhism in particular gave a higher conception of the Divine, which did not differ very far from

the Christian conception of God. Secondly, Buddhism greatly enlarged the conception of man's destiny. It regards the individual human life in its relationship to the past and the future. The schools in Japanese Buddhism which apparently denied the future life, after all held out some sort of desired future to the individual and so ennobled the conception of man's destiny. A third great contribution which Buddhism made to the religious life of Japan is the conception, or conceptions, regarding the way by which man can reach his higher destiny. The higher Buddhism has always insisted that it must be by way of obedience to the truth. The doctrine of Karma, which runs all through Buddhist thought, on its better side means that this universe is under law. To know this law is to know the truth, and to obey the truth is to become superior to the law, or rather to direct the operations of the inexorable law in such a way as to bring man into a better and fuller life. This is the doctrine of the Zen sect in Japan.

Buddhism taught Japan the elements of logic, psychology, natural sciences as then known in India and China, and the subtleties of philosophy
and metaphysical speculations. Japan has been a cultured nation for centuries and she owes to Buddhism a great debt for the major part of this culture. The future position of Buddhism is discussed in the book "Studies in Japanese Buddhism" by Reischauer. Reference is made to Professor Inouye of the Tokyo Imperial University, who writes on the subject of Religious Reforms in Japan, and especially on the need of reform in Buddhism:

1. The character of the Japanese Buddhist priests is behind that of the rest of the world in education, character, morals and influence.

2. The abolishing of idols, and the substitution of the Japanese language for the unintelligible Sanskrit and Chinese in the Buddhist ritual and scriptures are advocated.

3. The fundamental doctrine--The pessimism of India, which is of the essence of Japanese Buddhism is not suited to the national needs. In ancient India, pessimism was perhaps natural; but pessimism can never raise a nation to a higher life, and what Japan, with its new hopes and aspirations, requires is a religion of hope, full of noble ideals and aspira-
Buddhism must shed its pessimism or lose its hold on the people. Japanese Buddhism has tried to shed the pessimistic philosophy of India, and in the development of Amidaism with its semitheistic God-idea it has in a measure laid hold on elements of hope and aspiration, but has no real ontological reference.

Just in proportion as Buddhism has succeeded in shedding its pessimism it has departed from the religion of the founder.

4. The antiquated superstitions must be banished.

5. Buddhist ethics are inapplicable in a modern age.

Japan wants a system of religious morals, but it must be one suited to her present needs. The philosophical basis of Buddhist ethics is inadequate for a real vital moral life. ¹

¹ Reischauer: Studies in Japanese Buddhism, p. 316-318
... which protects the kernel till it matures its maturing process within. In order that a nation may continue its healthy progress, it should have feudalism since in its historical career, and must pass this test fairly. The history of our country is a miniature of the world's history. "Militant societies," says an author of 'The Principles of Sociology', "must have a patriotism which means the triumph of their society on the foundation of action; they must possess the loyalty which flows obedience to authority."—and, that they may be obedient, 'Chapter V.' are abundant faith.

The history of the Japanese people illustrates BUSHIDO AND ITS DEVELOPMENT, exemplifies these truths. In its origin such a ful obedience is essentially religious; and, as expressed in loyalty, it retains the religious character—becomes the constant manifestation of a religion of self-sacrifice. 3 Hearns calls it "the religion of loyalty", which is the source of Bushido. Bushido is essentially a foundation of the religious concept, without partiality to any of the sects or to any one religion.

Bushido is a national spirit or a national

2. Hearns: Japan an Interpretation. p. 311-12
"Feudalism can be compared to a nut-shell, which protects the kernel till it quietly consummates its maturing process within. In order that a nation may continue its healthy progress, it should have feudalism once in its historical course, and must pass that test fairly. The history of our country is a miniature of the world's history.\textsuperscript{1} "Militant societies", says an author of The Principles of Sociology, "must have a patriotism which regards the triumph of their society as the supreme end of action; they must possess the loyalty when flows obedience to authority, and, that they may be obedient, they must have abundant faith."

The history of the Japanese people strongly exemplifies these truths. In its origin such dutiful obedience is essentially religious; and, as expressed in loyalty, it retains the religious character, becomes the constant manifestation of a religion of self-sacrifice.\textsuperscript{2} Hearn calls it "the religion of loyalty", which is the source of Bushido. Bushido is essentially a foundation of the religious concept, without partiality to any of the sects or to any one religion.

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\textsuperscript{2} Hearn: Japan an Interpretation. p. 311-12
\end{flushleft}
consciousness. The meaning of the word "Bushido" is "the way of the knight". It is a code of morals and ethics for the instruction of a knight. Japan's long feudal period endured almost to the latter part of the 19th century. After the Restoration in 1868 the social class system was abolished. Although there is no more knight or Samurai class in the Japanese social order, yet the spirit of Bushido has survived. More than that, it has become a living factor in the national consciousness for the whole nation. It is known as Yamatodamashii, "the soul of Japan". Nitobe says in his book "Bushido", "It is not a written code; at best it consists of a few maxims handed down from mouth to mouth. More frequently it is a code unuttered and unwritten, possessing for all that the more powerful sanction of veritable deed, and of a law written on the fleshly tablets of the heart.1

The Japanese historian says Bushido started with Japanese history as Shinto grew out of Japanese mythology. There are several factors that have nourished this spirit in the Japanese soil. The unique character of the Japanese Imperial family can be counted as of main importance. For more than

1. Nitobe: Bushido, p. 4
twenty centuries a single line of imperial descent has retained the Japanese throne. "No two suns in the sky, no two sovereigns on earth" has been the conviction of loyal Samurai and of the people at large.¹ Secondly, Japan has ever been an independent nation. Several foreign invaders tried at various times in Japanese history to attack the Japanese shore. Yet, she has never yielded, and has kept her independence. In their last invasion, in 1418, the Mongols lost their fleet, wrecked by a tremendous gale, which was believed by the Japanese of the time to have been a special interposition of the Kami to protect their land.²

Loyalty to the ruling family is a very strong characteristic of the Japanese. Harada well expresses the feeling of the Japanese. "Good Emperor to serve and good country to live in".³ It is true that the relation of emperor and subject is as that of a father to his children. The Emperor always stands for the subject, he is a sole priest to offer prayers for the peace and prosperity of his people. Naturally loyalty to the Emperor is a sentiment of the Japanese people. The people of Japan are born to use their body and spirit for

the sake of this loyal devotion.

The Japanese are trained to think rationally in regard to this loyal devotion. They are willing to do anything on this account. At the time of the restoration, 300 Daimyo, owners of estates, many of them for generations, passed over their ancestral lands to the Imperial government. Millions of Samurai, all but a small minority, relinquished without murmer their hereditary honor, to live on the same plane with peasants, artisans, and merchants. 1

The Bushido code includes associated virtues, namely, gratitude, fidelity, honor, justice and self-sacrifice. The Japanese mother teaches her child that the first thing is "gratitude". The spirit of loyalty comes from gratitude. It applies first to the Emperor and the country, then to individual relations. To be ungrateful is to be brutish. There are four blessings for which to be grateful; (1) for life as a man, (2) the blessing of parents, (3) of one's country, (4) of the people at large. To be thankful for these is the duty of man. To show gratitude for blessings received is a teaching common to Shinto, Buddhism and

Confucianism. This spirit of gratitude can be extended to the original giver of the all blessings. Fidelity, to be faithful to the end, was a characteristic of all knights of the feudal period, now extended to every one in the country. "A faithful wife never seeks a second husband; a loyal servant never seeks a second master" has been a proverbial system among the Samurai. After the death of her husband, a woman cut her hair in sign of fidelity; moreover a great many widows went to the Buddhist convent to spend the rest of their lives. A true retainer never offered himself to the service of another, even though he were expelled from his master's household through no fault of his own, or even though his master's house through calamity came to extinction and he were left a homeless wanderer.

The sense of honor for himself and for the family was strong within the Samurai. In order to save his honor a Samurai chose to die. From this strong feeling there developed in institution, the extraordinary manner of suicide called Harakiri. It was invented in the middle ages, and became legal and ceremonial. By this

2. Harada: op. cit. of Japan, p. 130
institution warriors could expiate their crimes, apologize for error, escape from disgrace, redeem their friends or prove their sincerity. The Samurai lived for his family and his generation rather than for his own sake. As a way of punishment it has now been forbidden; but voluntary suicide, according to the old idea to save one's honor has not been fully checked. As long as the past is vitally remembered it will probably be continued as a heroic deed rather than condemnation. The conviction that "while a man lives but one generation, his name lives unto all generations" is a ruling principle with the Japanese. The following is one of the most popular poems familiar to sons of the Samurai:

"Today the cherries are blooming, Tomorrow scattered they lie; Their blooms are like to the warrior, Who's life may end with the day; Yet strives he ever unfailing, His name in honor to stay." ¹

Nothing is more loathsome to the Samurai than underhand dealings and crooked undertakings. The conception of rectitude may be erroneous—it may be narrow. A well-known Samurai defines it as a power of deciding upon a certain course of conduct in accordance with reason, without wavering—to die when it is right to die, to strike when to struck

¹. Harada: The Faith of Japan. p. 130
is right." Mencius says "Benevolence is man's mind, and rectitude or righteousness is his path." Righteousness according to Mencius is a straight and narrow path which a man ought to take to regain the lost paradise.

The framework of Bushido was said to be Chi, Jin, Yu, respectively wisdom, benevolence, and courage. These virtues were drawn and developed from Buddhism, Shinto, and Confucianism.

Self-control is a national trait of apparent stoicism, especially found in the influence of the Zen sect. Calmness and perfect poise are required for every child. Through this training the most natural affections were kept under control. To show one's affections or feelings in public was considered a disgrace. From this training many times Japanese are misunderstood by people of the west. Of course, sometimes its emphasis is too extreme as if the Japanese had no tender human feeling.

Yukichi Fukuzawa, "the Sage of Mitaka" (1835-1901) published his moral Code to teach the principle of independence and self-respect for the rising generations. The Code embodies the fundament-

1. Nitobe: Bushido, p. 20
principles of education that guide and stimulate the members of the teaching staff of the institution (Keio Gijuku) in their daily work of upbuilding the character, and of developing the intellect, of students who come under their care and instruction. This is the new interpretation and instruction of Bushido.

The spirit of Bushido is manifested in the Zen sect of Buddhism rather than any other school of religious thought. According to Arthur Lloyd in The Creed of Half Japan, "The Zen system touches the philosophic thought of India very closely. It has also many points of contact with Confucianism. It recognizes a supreme Being; but absolutely refuses to personify Him. Whilst rejecting a personal God, accepts with reverence a Something beyond Knowledge, which lies at the back of phenomenal existence.

"We can never know that Being in its entirety, but we can reach to Him in three ways--feeling after Him, and, haply, finding Him. We may look into our own hearts, by introspection and meditation, and there we shall find Him. We may look into the hearts of others by means of the

1. Masaoka, N.: Japan's Message to America. p. 148-154 (The Complete Code in English)
word, spoken or written, and, there we shall find Him. We may look at nature in all its manifestations, romantic or commonplace, and there we shall find Him. For my heart is Buddha; and the heart of my brother whose books I read is Buddha; and Nature in its entirety, the Infinite Great, the Infinitely Small, every star or comet, every mountain range or ocean, every insect, every leaf is Buddha—the manifestation of Buddha."

Confucianism is a great factor in molding the morals of the Japanese, especially "loyal
ty", one of the five relationships in Confucian ethics, has become a cornerstone of "Battles". It says that Confucianism had partly prepared the way for Buddhism by introducing the love of learning. Confucius' positivistic view of the world has been also influenced the philosophy of the Japanese to a large extent.

Confucius was a contemporary of Lao-tse, born in 551 BC. He lived in China when the Chinese had already been weaned away from the purity of their primitive faith, and in their religious prac-
tices had become what might be called "structural" or "ritualistic". The interest was in saving a politico-ethical system. He intensified the importance of the worship of the supernatural. "Keep the code with respect, but keep them at a distance." His ideal was the "righteous man" or the "sage" man. He believed that man was by nature good and virtuous, and that by laying down careful rules and regulations for everyday life and practice the desired end could be obtained.

Confucianism is a great factor in molding the morals of the Japanese, especially "loyalty", one of the five relationships in Confucian ethics has become a cornerstone of "Bushido". It says that Confucianism had partly prepared the way for Buddhism by introducing the love of learning. Confucius' positivistic view of the world has been also influenced the philosophy of the Japanese to a large extent.

Confucius was a contemporary of Lao-tse, born in 595 B.C. He lived in China when the Chinese had already been weaned away from the purity of their primitive faith, and in their religious practices had become what might be well termed "Animists" or "Spiritists". His intention was to give a politico-ethical system. He ignored in his teachings the worship of the supernatural. "Treat the gods with respect, but keep them at a distance." His ideal was the "Righteous man" or the "Superior man". He believed that man was by nature perfect and virtuous, and that by laying down careful rules and regulations for every day life and practice the desired end could be obtained.1

According to Griffis, the period of the

1. Underwood: Religion of Eastern Asia, p. 146
prevalence of the Confucian ethics and their universal acceptance by the people of Japan nearly coincides with the period of Japanese feudalism or the dominance of the military class. The first introduction of Confucianism to Japan was in the fourth century. However, from about 1630 until the present time, during which period the developed Confucian philosophy, as set forth by Chu Hi in the 12th century, has been the creed of a majority of the educated men of Japan. The type of Confucianism which was introduced during this time was quite different from the early period. It was called the Sung-school of learning. In China, the influence of Buddhism made possible to rise the Sung-school of learning, in order to restore the former position of Confucianism. Among a great many Confucianists of the Sung dynasty, Chu-tse (1130-1200), above all, grasped the spirit of Buddhism, and using it as the framework, clothed it with the flesh and blood of Confucianism, and thus evolved the theory of dualism.

The comparison can be made between the early type of Confucians school and that of the Sung school. The earlier system of learning which

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flourished in the Han and Tang dynasties occupied itself in expounding passages in the Confucian classics by means of annotations and commentaries, chiefly from an etymological and philological point of view, and thus naturally it was barren of practical interest, utterly devoid of fresh vigour. The Sung school of learning, on the other hand, did not attach much moment to minor details of etymological study, but attempted to grasp directly the true spirit of Confucianism as reflected in the learner's own mind. In short, the Sung school of learning was a new form of the exposition of Confucianism with some admixture of Buddhist elements. So this school of learning came to Japan in the 12th century. It was greatly welcomed by the Buddhist priests, especially by the priests of the Zen sect. In the third period, 1603-1867, the Sung school of learning became independent and flourished at its best. There were many schools of Japanese Confucians who organized and taught the philosophy of Confucius and his ethical code under the unified and long reign of Tokugawa. The first men to leave the Buddhist ministry and become a scholar of Confucianism was Seikwa Fujiwara. He started a

1. Okuma: Fifty Years of Japan, p. 48-49
school in Kyoto. It says that his liberal mind harmonized not only the doctrines of Chuntsze and Luh-Siangeshan, but also the teachings of Buddha and Confucius.¹

In the year of 1890 Confucianism in Japan was reconstructed preceding the proclamation of the Imperial Rescript on Education when the National Spirit was stirred up, while national morality was definitely established.² Though this rough sketch of the history of Confucianism in Japan, it is significant to know that the spirit of Confucianism not only remains deeply impressed on the minds of the mass of the people, but it also constitutes the backbone of the national education of the new era. "It may be added that the readiness with which our people grasped and adopted the newly introduced Western civilization was in the main due to the mental training that they had received from the study of Confucianism throughout the Tokugawa age.³

The fundamentals of the Confucian ethics are the Five Relations—namely (1) between Prince and subject, (2) father and son, (3) older and younger brother, (4) husband and wife, (5) friend

². Okuma: The Fifty Years of Japan. p. 63
³. op. cit. p. 63
and friend. The first relation was modified in Bushido as mentioned at the beginning of this chapter. The rest of the relations were made the family system of Japan as a steady social order. There is a great contrast between the individualism of the West and the family system of the East.

Underwood criticizes the inferiority of the teaching of Confucianism as a philosophy of life. It is worth considering that notes of positivism inclining to atheism are present in Confucianism. He says "Confucianism enfeebles and gradually destroys the faculty of faith; knowing no higher ideal than a man, it is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. It aims to make people good through legislation." The mere philosophy or moral codes do not satisfy the real needs of the Japanese, but they may be the way to approach the real conception of the personal God.

Temples to Confucius which once existed are no more save one in all Japan, and no longer is real worship offered at his shrine. It is not a religion but prepared the way to the higher religion. In order to give a complete satisfaction to the needs

of mankind, Japan awaited and received the highest and best universal religion at last. The history of Christianity begins in Japan in the 16th century.
Buddhism was the first religion to provide a way of salvation to all men of men and then to break down the barriers of class and nationality. But it was not redemption from sin, but redemption from sorrow. Its philosophy rested upon the pessimism.

Christianity, with its optimistic philosophy of life came to Japan as the religion of salvation of the soul, the redemption from sin. Christianity, besides many intellectual contributions, taught the value of the individual and the conception of the personal God.

The history of early Japanese Christianity is closely connected with a rising passion for European overseas trade in Asia in the 16th century. The history of Christianity in Japan includes the Spanish, and Dutch. Another factor was the changing political condition of Japan. At the time of Christianity's introduction Buddhism was almost a national religion, while the philosophy of the Confucian school of Confucianism was controlling the mind of the intellectual classes.

There are three periods in Japanese Christian history, namely (1) that of the Roman Catholic
Buddhism was the first religion to proclaim a way of redemption to all men as men, and thus to break down the barriers of class and nationality. But it was not redemption from sin, but redemption from sorrow. Its philosophy rests upon the pessimism.

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There are three periods in Japanese Christian history, namely (1) that of the Roman Catholic
orders with liberal policy of Japanese military rulers, 1543-1636, (2) the Tokugawa period when the Dutch had a monopoly of trade, 1636-1854, and (3) the period of the open door from 1854 to the present time. Within the latter fall the activities of Protestant mission.

The story of the introduction of Christianity is an actual romance. A Japanese shipwrecked sailor, called Anjirō, drifted about the shores of India in the early 16th century. At Malacca this Japanese met a Jesuit missionary called Francis Xavier, who had a burning missionary spirit, which was quite different from the commercial urge of his countrymen. Evidently, people from Japan were sailing around the Indian coast just about the time the Portuguese were coming to the East for the same interest of trade.

This Japanese sailor, Anjirō, became Xavier's first Japanese Christian convert at Malacca and was later educated at the college of St. Paul at Goa. He secured his first knowledge of the Bible in Portuguese.

In 1549, when Francis Xavier reached Japan the government was in the hands of the Nobunaga
family. The young ruler, Oda Nobunaga, had just succeeded to his father's estates in the providence of Owari. Japan was in course of re-unification. "It is no exaggeration to say that at the date of the first arrival of Europeans in Japan, the great political power in the Empire was that of the Buddhist priesthood." Doubtless the chief reason why Nobunaga showed such favor to the missionaries was to weaken the political power of Buddhism.

The reaction of this new religion among Buddhists was quite remarkable, both interest and hostility being aroused at the same time. An abbot of the Zen sect became very friendly with the missionary and often discussed religious questions. On the other hand the Buddhist priests did their best to stamp out the new religion. Many converts appeared among the Buddhist leaders, despite much hostility of other Buddhist leaders which hindered the development of Christianity in Japan, especially in the first period.

"The Jesuits worked from the top town; just laboring with the lords of the land, the Daimyos, --those despots of the petty principalities of which Japan was made up during this anarchic period--and
then, in at least some cases, securing the conversion of large numbers of feudal dependents through command or coercion.¹ Fifty years after Xavier's arrival there were 600,000 Christians in Japan and it took all the power of Nobunaga's successors to repress them.²

It is true that the Jesuits were more than mere missionaries; they were not only professional teachers, but among the finest, if not actually the very finest, schoolmasters in Europe. Their educational work in Japan was on a very extensive scale. In their schools the curriculum was in the main the same as in their educational institutions in Europe in the end of the 16th century.

The Tokugawa ruler wanted a stable society and complete unification of the entire empire. The personal rival in trade and different orders, such as Franciscans, Dominicans and Augustinians, caused mistrust in the foreign missionaries associated with traders. Motives of exploiting the country were attributed to these foreign religious workers. They had come for the sake of the propagation of the Christian faith and for the service of the king of Spain. The cause of Christianity under Ieyasu may

¹ Scherer, James A.B.: The Romance of Japan. p. 117
² op. cit. p. 119
be summarized as follows:--

1. Ieyasu was quite confused by the different reports about the conduct of missionaries. Especially he was afraid of the Spaniards' ambition after they came and made a survey of the coast of Japan, though he gave them permission.

2. There still remained survivals of the Toyotomi family—the processor, who was suspected of regaining the political power. These people were mostly Christian.

3. Masamune, a Northern Daimyo, adhering to Christianity, sent an envoy to Europe. This was interpreted as a political gesture.

4. The Buddhists offered strong opposition to the growth of Christian influence in Japan.

5. In spite of the persecutions since 1612 there were more people added to Christianity.

Under the circumstances no one denied the fact there were dangers of foreign innovations and impossible for any one to reunify the whole country without having Ieyasu's safety first policy for both his own family and the country as a whole.

An account of the spread of medieval Christianity in Japan is outlined by Scherer, as
following:

"The supreme ideal of sacrifice; the free remission of transgression; the lure of personal immortality in heavenly mansions, where peace and plenty abound to requite for poverty and misery here; the motherly embrace of all-pitiful and all powerful Madonna--on such an imaginative and emotionally responsive people as the Japanese, made especially receptive by an age-long schooling in Buddhism, such a gospel must needs have produced a powerful impression when presented by priests of cultivated and sincere personality, who, moreover, brought with them, as Korean priests had brought of old, some of the secrets of a new civilization."¹

Japan should be more than grateful to Ieyasu who allowed the Dutch to be faithful supporters of the culture of Europe to Japan which they were for over two hundred years. During these times, it was a criminal offence to become a Christian. The Dutch were assigned the privilege of living on the little island of Deslima, near Nagasaki; one vessel a year came from Holland to communicate with the Dutch colony in this island and with Japanese in the main islands.

¹ Schered, James A.B.: The Romance of Japan. p. 123
The people whose eyes were once opened became dissatisfied with the old order. They could not help but seek after the truth. "Seek and ye shall find." Earnest human longing after the truth brought many pilgrims to the island of Deshima in spite of the fierce anti-Christian edict.

"The minds of thinking Japanese were thus made plastic for the reception of the ideas of Christianity." One might say a Japanese pilgrimage to the island of Deshima was a purely intellectual quest; yet the mastery of any one of the languages or cultures of Europe involves knowledge of the Christian doctrine itself. Christians of present Japan owe a great deal for the Christian fathers of this silent period, who kept the sacred fire burning. These two centuries of silence were a period of preparation for the day of Commodore Perry, in 1853, when he knocked at the door of Japan with a message of good will.

When Commodore Perry came to Japan in 1853, Japan was almost ready for the restoration of Meiji. The leaders of Japan were intellectually alert and looking for a new order. The wonderful character of Townsend Harris, the American ambassador, im-

1. Griffis: The Religions of Japan. Chap. XII
pressed upon the Japanese mind what Christian personality is, though the old edict against Christianity was not removed. Most of the pioneer missionaries to Japan came through China. It is noticeable that the teaching of English afforded one of the best opportunities for the means of evangelization. The government, though it did not approve of the religion of the foreign teachers, employed them as teachers of English in the schools. As a result the Bible was used in many places as an English subject at schools—Nagasaki became the chief center of Christianity.

One of the outstanding personalities for the development of modern protestant missions in Japan was Guido F. Verbeck, who was of Dutch descent. He was a real man of Christ-like character, who helped in the organization or foundation of the Japanese Imperial University, the first one in Japan. April, 1869, Dr. Verbeck prepared a paper in favor of religious toleration. The representatives of different clans met and discussed the problem with him.

Although religious liberty was not assured to the Japanese people until February 11, 1887,
there were many efforts made towards this act. In 1871 a remarkable pamphlet was published by Mr. Masanao, one of the best known teachers of Chinese. It was a challenge to the government. He said, "It is wonderful that the Japanese Government is liberal enough to reopen the doors to the West and to accept the wealth of western civilization, in order to make Japan grow intellectually and socially. But there is one thing that the Japanese Government has neglected to notice—that is, to know the origin of the wealth of the Western civilization. Their origin is in the faith, hope, and charity of their religion. Japan will be despised by Western nations so long as it exhibits such unreasonable hatred of Christianity." Finally, he concluded that Japan could not make due progress without accepting the Christian religion. This pamphlet was surely read widely and prepared the minds of the thinking people.

Another appeal made by Mori Arimori who was already a confessed Christian and became the Japanese Charge d'affairs in Washington. He prepared a memorial to his Government in favor of complete religious freedom in Japan. His theme...
was "There should be allowed free exercise of conscious or religious liberty within its dominion."

In the same year, 1872, the first Japanese Protestant church was built in Yokohama. It is very interesting to know the beautiful spirit shown at that time among missionaries and Japanese Christians. "Our church is not partial to any sect, believing only in the name of Christ in whom all are one, and believing that all who take the Bible as their guide, diligently studying it, are Christ's servants and our brothers. For this reason all believers on earth belong to Christ's family of brotherly love."

Intellectual enthusiasm led to a remarkable change in the attitude towards Christianity between 1880 and 1890. By that time Japan realized that she had much to learn from the West. The nation as a whole seemed to turn with an intense passion towards everything Western. Missionaries and Christians were much encouraged. But a reaction came because of the extreme changes and many Japanese scholars went abroad, and were touched by the Spencerian Agnosticism of Europe. They realized that Western scholars were not all Christians. They

1. Reischauer: The Task of Japan. p. 177-178
said "Religion as such was something which an educated man should outgrow, and, if the West itself was outgrowing Christianity, why should Japan have anything to do with it." Of course they did not see the soul of Christianity. They were caught by the fever of Westernization. Reaction came to shake the superficiality of any too easy religious change.

During this period of reaction in the nineties, Japanese Christians had rethought their Christian experience and tried to form their faith more firmly and directly on Christ and His ideals. They were few in number, but became strong in their Christian experience.

The central government became greatly alarmed over the moral condition of the rising generation. In 1912, the "Three Religions Conference" was called by the government. Representatives of Buddhism, Shintoism, and Christianity were brought together to confer with ministers of the state, as to what could be done with the rising generation to inspire ideals of life that would make them loyal citizens of the Empire. They realized that the moral instruction founded upon Japan's primitive order did not fit in with the ideas and ideals which the other
71.

parts of the school curricula represented.

The significance of this conference for Christianity was this: "It was the first time that Christianity was treated by the central government as one of the religions of the Japanese empire, and upon absolutely equal terms with Buddhism and Shinto. This shows that the influence of Christianity must have been very extensive, and that good Christians were impressed upon the confidence of the people. Another remarkable thing is that Christian representatives to the conference were well educated and could understand the situation much better than the other representatives, who came from the most backward section of the country. Naturally the authorities listened more to the Christians and looked to them for help. This is the beginning of the Christian leadership in the affairs of the country.

After the World War there was another change in the religious statue of Japan. The Buddhists who have been watching with critical eyes—made an open criticism upon Christianity and Christian civilization. They said "Christianity is a failure. They hate each other though they call themselves Christians." The Buddhists have forgotten completely how
they fought among themselves in the medieval time for purely political ambitions. The situation was less embarrassing to Japanese Christians, for they could easily point out that the essential Christianity of the New Testament was independent of any Western interpretation or application, that the war was not due to the failure of Christianity but rather to the failure of Western nations to take Jesus and His ideals seriously enough.

Rationalistic elements did not fail to enter into the Japanese Christian field, in the form of Unitarianism and the critical method of the Tubingen School, which made a new view point in theological questions concern Christianity. Dr. W. Spinner of the General Evangelical Protestant Mission Society of the Tubingen School and Rev. Arthur Knapp of the American Unitarian Association reached Japan in the spring of 1887. Knapp gave lectures upon the doctrines held by his society, and, on the other hand, a general evangelical church was formed by a number of the Japanese Christians under Dr. Spinner. These theological schools gave a different view of the Bible and Christianity. Japanese Christian scholars had been accustomed to defending Christ as a historical

person, the Bible as a book historically authentic, and Christianity as a product of historical facts beyond and above the scope of discussion. But the Tubingen School attempted to apply the method of scientific research to the problem of the historical Christianity. The Christian scholars of Japan could not but be alarmed at such a powerful and radical criticism.

At the same time Japanese scholars returned from foreign tour, encouraged for the revising the creed and for progressive views toward Christianity. These brought about the study of theological questions by publishing religious magazines — while some began to doubt the doctrine of the Trinity, others objected to that of Redemption, and still others jeered at the dogma of the Immaculate Conception. There were some important magazines, Rikugo Zasahi, Shinri (truth), and The Unitarian. "Rikugo appeared in 1889 by the effort of Rev.Kozashi, who discussed the problem of Biblical inspiration. He says, "Against the doctrine of the infallibility of the Bible as an inspired book written by the saints, which had been upheld so long by the Orthodox church, the term inspiration could only mean the Divine influence given to its writers."

Shinri was as an organ for propagating the higher criticism of the Tübingen School. The Unitarian was started in 1890.

The mental life of Japanese society up to this time (1884), which had been busily engaged in importing Western civilization and had consequently been quite favorably disposed towards Christianity, now suffered a serious reaction. National culture was emphasized as opposed to cosmopolitan (western) culture. The so-called German ideas began, from about 1884, to spread among university professors and government officials. The result was a great stimulus to nationalism.

Just about this time Dr. Mishima, an influential Christian leader, took a deep interest in the spiritual education of Japan. His educational principle was to help men live a "still higher and nobler life". With this principle he conceived the idea of founding the Doshisha University. Proceeding once more, in 1886, to America, he appealed to all well-wishers and friends for contributions to the funds; and upon his return to Japan he published, in 188, a plea for the establishment of the Doshisha University, removing
to Tokyo for a time to avail himself of every possible means for the accomplishment of his purpose. His infinite aspiration is living still as a factor among the Japanese Christian leaders, although in the midst of his endeavors he died, and failed to see the result with his own eyes.

A very important Christian influence upon Japan is the movement for woman's education. The fundamental teaching of Jesus gave to Japanese women the same privilege of receiving the highest, well equipped educational opportunity as to men. The Meiji government paid some little attention to the question from the first, but the people were by tradition and custom timid and conservative about the education of women. The missionary from the first advocated the rights and duties of women, and the importance of their education and gathered together girl students in schools specially founded with a view to this end.¹ The gradual change of public sentiment in favor of higher education for women is due in no small measure to the Christian Girls' Schools, which have consistently held to the high ideals of a complete course from kindergarten to the university, equal in every respect to that given

¹ Okuma: Fifty Years of New Japan, Vol.II, p.89.
to men. The Christian colleges have been in the lead for women. At the recent conference of the principals of Girls' High Schools, where the need of religious instruction was voiced so strongly, a leading Japanese Christian proclaimed "Congratulations to the Christian Girls' Schools". "This change of sentiment is due to your work. Carry on, you are winning." The attitude of the government was made clear by the representatives of the educational office stating that though the government could not endorse religion as part of the curriculum, yet any principal was free to speak himself on religious subjects and also to invite others to speak.

This gradual recognition of the value of religious teaching as the foundation of character has given so much more elasticity and freedom to schools with government recognition, that it has encouraged many of the Christian Girls Schools to become regular Higher Girls' Schools, for they find no difficulty in continuing their regular Christian instruction and worship. The outstanding feature of the Christian Girls' School, in contrast with the government schools, is a spirit of friendliness, of comradeship between pupil and teacher. It is worthy

2. op.cit. p.78.
to notice that every one of the graduates from the Mission schools has been a well-trained Christian. These Christian women take a prominent part in society. Some of them are leaders of the Women's Movement.

The growth of Mission schools as shown by statistics is compiled by Rev. David S. Spencer of Japan as follows:

- **Not Kindergartens & Day Schools**
  - 1882: 19
  - 1900: 74
  - 1926: 254

- **Enrollment of Same**
  - 1882: 769
  - 1900: 511
  - 1926: 11,304

- **Primary Schools, Night & Day**
  - 1882: 0
  - 1915: 39
  - 1925: 46

- **Enrollment of Same**
  - 1915: 874
  - 1925: 873

- **Middle Schools, Men**
  - 1882: 8
  - 1900: 15
  - 1925: 13

- **Enrollment of Same**
  - 1882: 280
  - 1900: 289
  - 1925: 1057

- **Young Women's Christian Association**
  - **Colleges, Men**
    - 1882: 0
    - 1915: 10
    - 1925: 22

- **Enrollment of Same**
  - 1915: 1029
  - 1925: 4832

*David S. Spencer, D.D., Kumamoto, Japan, Statistician.*

*Though figures do not appear in the statistics before 1882, the Christian Women's College in Tokyo besides several college departments in Mission Schools.*
Theological & Bible Training Schools

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Enrollment

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Enrollment

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Enrollment

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Note: The Statistician reported that there were 1,611 under Christian instruction in 1925.

The next very important product of Christian activity is the social work, reflected in the National Temperance League, Women's Christian Temperance Union, Young Men's Christian Association, Young Women's Christian Association, Salvation army, besides activities carried on through the agency of the various churches.

The National Temperance League is an association including both Christian and Buddhists besides several college departments in Mission Schools.

*Though figures did not appear in the statistics before 1925, one Christian Women's College in Tokyo.
and the fourteen members in the Diet who introduced and sponsored the Junior Temperance Bill (1922) represented all five political parties. The movement is both omni-religious and omni-partisan.

In the year 1925 this National Temperance League had a very enthusiastic three day convention in April at Osaka, 133 delegates being present, representing 69 of the 166 local societies affiliated with the League. The membership was about 25,000.

More than fifty resolutions and proposals to the government had been submitted by the local societies for consideration and twenty-seven of these were endorsed by the conventions. The most important were those recommending (1) the continuance of the campaign for the revision of the Juvenile Prohibition Law—raising the age from 21 to 25 years—and concentration upon this measure by all local societies; (2) especially intensive work by each society with the members of the Diet from their district; (3) the election of new, dry candidates to the Diet; (4) the application of the present Juvenile Law to Korea and other colonies; (5) the posting of this Law in all sake shops and drinking places; (6) the appointment of a special policeman at each station for enforce-
ment of the Juvenile Law; (7) sending posters from the League to all Young Men's and Girls' associations; (8) scientific temperance instruction in the primary and middle schools; (9) regulations requiring abstinence of teacher, policemen and others; (10) more field lecture work by the League headquarters; (11) the use of moving pictures in educational campaigns; and (12) a commission for investigation of the social and economic aspects of the alcohol problem in Japan.

The report of the Women's Christian Temperance Union is as follows:

"The women of the Japan W.C.T.U. held their 35th national convention, 1925, in the auditorium of the Nagoya chamber of commerce, April 6-8, with 126 official delegates present, representing 45 of the total 155 local unions in the organization. The total membership is now 8086, a gain of over 800 since a year ago."

This organization is a great factor in modern social reform, mostly indebted to the strong, amiable personality of Madam Yajima. A memorial service was held for her at the convention, 1925. The plan of the new posters which will be sent out
to each of the 26,000 primary schools was reported. The posters have two purposes, one showing the effect of alcohol upon organs of the body, and one giving the text of the Juvenile anti-smoking and prohibition laws.

The Women's Christian Temperance Union, the Purity Society and the National Christian Council Social Welfare Committee are the leading agencies educating and awakening the public conscience to needed reforms. Their opposition to Japan's legal recognition of prostitution as a national disgrace is very effective. Young people's Christian Associations, both men and women, are doing very profitable work among students. Practically every high school of missions has a local chapter. Besides, their work is extended among working men and women, offices and factories. The Salvation Army and Mr. Kagawa's personal work among poor people are showing remarkable influence, although criticism is often made on the method of approach.

Dr. Ibuka says "Japanese Christianity is firmly planted. The larger denominations are self-supporting and self-propagating. Yet even though these should unite their forces, are they strong
enough to Christianize the nation?" This is the
time of co-operation of the foreign and Japanese
missions. The federation of Christian Mission in
Japan is very impressive and hopeful for the future.
The development of this organization results from
a pure Christ like spirit.

In May, 1922, there was held in Tokyo a
conference of representatives of missions and
Japanese churches, which led to the organization
of the national Christian Council in November, 1923.
The Federation of Christian missions had already
existed for twenty-one years, and the Federation of
Churches had existed for eleven years. The con­
ference of Federation of Christian missions is made
up of approximately ninety delegates who represent
thirty-two missions which include nearly all the
1266 Protestant mission churches in Japan. These
missionaries are working harmoniously for a common
cause.

In 1925, at the conference, the organiza­
tion voted "The continuance of the Federation of
Christian missions in Japan for fellowship, educa­
tion, and inspiration."

Dr. Stirewalt, chairman of the Federation

1. Oltmans: The Christian Movement in Japan, Korea
and Formosa. p. 121
of Missions, says: "At present, the Federation is essential to our highest efficiency, and the more effort we invest in it the more will be the benefits we derive from it."

The National Christian Council is an organization indicating the united strength of the different churches in a representative character. There are now forty-two bodies constituting the council and of these twenty-two are foreign missions. The council is entirely democratic in its working through representative committees. The present different committees are: Evangelistic, Educational, Literary, Social and International. These five committees represent the Council in all activities. Bishop K. Uzaki says "In its nature it was a kind of demonstration. When the American-Japanese question arose, Christianity was thought to be no good. At the time the movement of the Council demonstrated the power of Christianity. It also gave a good opportunity to explain to thinking men the nature of Christianity. It was demonstrated that what could not be accomplished by the one church could be accomplished by united effort."

Further, he says "In the future, also, the Council
is an important organ for representing the Christian groups before the government and the masses of the people. The day has not yet come for the union of all the churches or for just laboring to foster the idea of the power of one united church. The present-day church in Japan must have its eyes wide open to the Christianization of the country and to world-wide evangelization.\textsuperscript{1}

Protestant Christian progress as shown by statistics is as following:

1. Church Members—all baptized persons.
2. Ordained Japanese Ministers.
3. Organized Churches.

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\textsuperscript{1} Oltmans: The Christian Movement in Japan, Korea and Formosa. p. 127-128
THE GENERAL RELIGIOUS SITUATION IN JAPAN IS A RESULT OF CREATING A NEW RELIGION.

THE RELIGIOUS EVOLUTION. A factual group of the Japanese people. This new religion will be based on scientific logic and idealism. Its existence is based on the assumption that any religious belief or system should not be opposed to the standpoint of the highly educated religious conception. These assumptions are not going to satisfy the real need of the hearts of Japan, which are in the middle of the group of the great world religions, namely Buddhism and Christianity. The Japanese people are proud of their national history and are eager to create a new religion.
The present religious condition can be explained in four different aspects, viz., Since the activities and progress of Protestant Missions in Japan, as shown in the last chapter.

There are still many who proclaim themselves as followers of Confucianism. They are atheists or they might be called positivists who deny the existence of God or even the value of religion. They say that they are satisfied with atheism alone.

Since the study and interest in science and philosophy the ambition of creating a new religion arose among the intellectual group of the Japanese people. This new religion will be based upon scientific truth and idealism. Its adherents try to do away with any historical religion or personal founder.

From the standpoint of the highly developed religious conception, these two movements are not going to satisfy the real need of the hearts of Japan, which have developed so far through the aid of two great world religions, namely Buddhism and Christianity. The Japanese people are proud of their national history and have great affection for the history. How can they
put away all the historical facts in which these two religions are closely connected? Natural religion has no founder, therefore it is called inferior to revealed religion. How can they be satisfied with this new religion if it has no founder to whom the Divine nature reveals himself? Natural religion has no founder, therefore it is called inferior to revealed religion. How can they be satisfied with this new religion if it has no founder to whom the Divine nature reveals himself? Religion is not mere ethical. It is something more according to Otto. Religion is a sense of the Holy -- something mystical and sacred that no one can explain away with mere ethical system. That cannot fill the place of religion. The religious needs are more important and something different from philosophy or ethics. It is clear that they are not going to satisfy the people of Japan in the future.

The average educated people in Japan conceive an idea of Eclecticism. They are tired of the different sects in Buddhism, and, also in Christianity, though they realize the importance of religion. They appreciate the work and personality of the founders of historical religions. They try to put all the living religions and also ethical codes in one unified religion taking good points from every one, dropping any sectarian
narrowness. Here is a typical example from what Professor Kume says about his own religion, "I turn to the Shinto priest for incense of public festivals, while the Buddhist priest is my minister for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms and doubt whether there are any essential differences, in the Kami's eyes, between any of the religions of the civilized world. Being a student of history, I am studying the wisdom of Kami through its manifestations in history." Two volumes on this line have appeared, the one called "The World's Three Saints"; (Christ, Sakyamuni, and Confucius), the other is named "Three Faiths United". It is good as a theory, but religious value seemed to be reduced to only a matter of conveniences. Religion and its fundamental need is the personal relation to the personal God. Prof.Kume ignores fundamental Christianity, as he only takes Christian ethics from Christianity. The dynamic source of Christianity should be properly understood before these three founders are compared. Confucius was not a founder of any religion, but an ethical teacher. If

Eclecticism is going to be successful, it should take the vital thing from Christianity and not simply its ethic. The problem will be how this system will work between Christianity and Buddhism which are representing two entirely different philosophies -- Christianity with its optimism, looking for the victory of God, while Buddhism with its pessimism tries to escape from sorrow and suffering and has no recognition of sin nor deliverance from sin. Shinto, though, will take in all advancements from Christianity; yet, as a religion it will not grow beyond national religion. Japan with her cosmopolitan education of the present day feels herself a part of the world rather than a nation in its narrow sense. Japan is conscious of taking a part in the world movement religiously as much as intellectually and politically. She will never be satisfied with her national religion, since she knew the universal religions such as Buddhism and Christianity.

Confucius' ideal of the family system of society is a thing of the past. Young people are fed by individualism of the West; they know individual value and personal right in society.
Communism came in from Russia and nationalism from Germany. The extreme nationalism will be emphasized by the military people, while the socialists, who look for the better social order, try to have an ideal communism. This ideal communism was expressed in the "Ideal Civilized Village" which was founded about ten years ago by a group of well educated people of Japan. Even though it did not last very long, it shows the modern social phenomenon in Japan.

The development of industry inclined Japan to modern materialism. They, too, are busy for the money making like the rest of the civilized world. Getting more money makes people seek after worldly pleasures. As long as the worldly pleasure satisfies the people they are apt to be away from the spiritual world. The great danger of materialism and nationalism is not only in Europe and America, but it is the enemy of spiritual workers in Japan.

Turn again to the bright side of the situation in Japan, the social message of Jesus is well known in every paper and magazine, even in the expressions of ordinary conversations. It is high time for the optimist. Buddhists are more
and more taking the social gospel of Jesus in their method for maintaining their hold over against the growing power of Christian social workers.

The solution to this kind of society with this religious situation will be church union as an external and vital thing of Christianity. The personality of Christ should be preached more as the soul of Christianity. Next, the immortality of the personal soul and the resurrection of Christ should be carefully taught in order to have a real union with the personal God in Christ. The Christianization of Japan is a stepping stone for the Christianization of the whole Orient and for the extension of the Kingdom of Heaven in the entire world.

FINIS
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