

THE JAPANESE TRAIL OF THE BUDDHIST RELIGION

By William T. Ellis.

HOW much religion have the Japanese and what is it? A sweeping answer to that question would be that Japan's attitude towards its religions is pretty much that of the small boy in the country toward the sea which he uses around his ankles to keep away cramps when he goes in swimming. He doesn't much believe in it, or think about it, but still tosses around it with the same ease as he keeps on the safe side.

It would be easy to write learnedly of Buddhism and Shintoism as elaborate and beautiful religious systems. If it did so few readers would finish this article and, what is more to the point, I would not have come within a mile of stating the actual situation as it exists here today. After three months spent amid shrines and temples and idols, and largely within sound of temple bells and drums (one of the latter is booming as I write), I am prepared to say that the Japanese as a whole are indifferent to all religions; while of the few who do care, most regard religion as a sort of charm to keep away evil or to procure certain tangible benefits.

Patriotism Is the Religion.

There are two religious systems, aside from Christianity, which claim the worship of the Japanese, Buddhism and Shintoism. Of these the latter scarcely aspires to be a religion; since its most intelligent adherents declare that it is only ancestor and nature worship. As for Buddhism, old Buddha himself would never recognize this perverted system, with its pantheon of more than a million gods, and its innumerable ceremonies to Shintoism. In fact, the common religion is a mixture, which nobody but a few of the learned priests professes to be able to understand, of both Buddhism and Shintoism. Practically everyone must agree with the statement that "Patriotism is the religion of the Japanese."

Emperor's Deity Is Bacchus.

The emperor himself is a Shintoist; yet I have been in no less than three Buddhist temples which have apartments reserved for him, when he is not occupied, when he has gone to the temples to worship.

He seems to be beautifully impartial in the matter of religion, favoring Christianity by law, and I have heard it whispered in many parts of the empire that his favorite deity is one Bacchus. It would be treason to speak such a thing out loud in Japan, although foreigners must have a very plain explanation for the drunkenness which often besets his majesty on the occasion of his public appearances.

Undoubtedly the common people worship the emperor just as they would the Hebrew tabernacle idea. At the outer gate, before which hangs a white linen curtain, the people worship. They incense, which contains nothing but rough stones, carefully swept, in a second, with a gate parallel with the first and similarly curtained.

Shrines Are Sanctified.

Thus far men of certain rank may penetrate, as did Field Marshal Oyama and Admiral Togo when they accompanied his majesty on his pious pilgrimage. The emperor himself, and he alone, is permitted to enter the holy of holies.

The extreme sanctity which surrounds these shrines (there are two of identical pattern at Yamada, although called an inner fact, when on one occasion a member of the cabinet, educated abroad, attempted to raise one of the curtains with his cane, he was followed and assassinated by a devotee, and the latter's grave became itself a shrine. The wood of which these buildings are constructed is made into relics for pilgrims, the shrines being torn down and renewed every 30 years.) The patriotic aspect of Shintoism is shown by the fact that in late years displayed cannon captured at Port Arthur and during the China-Japanese war, and other war relics are common votive offerings at the lesser shrines. Pure Shintoism is an abstraction; in practice it plays upon popular credulity and need.

Horses Held Sacred.

Here at Yamada are two sacred horses, which the spirits of the ancestors ride, and a sacred horse is an adjunct to each of the large shrines throughout the country. To feed this horse is an act of merit.

Before one approaches the shrine at this place—right at the corner of the sacred inclosure, to be exact—is a large, shapeless stone, to have been since an image, but now worn smooth by the constant rubbing of afflicted ones who think thereby to heal their diseases. I have seen pilgrims polishing it with their hands, and then passing the hands over the part of their person which is ailing. There are also two sockets in a rock here where pilgrims afflicted with sore eyes bathe. The same thing is found at most large temples, either Shinto or Buddhist, and I have seen more than one idol with his face rubbed off by sufferers from toothache or headaches.

The God of Lovers.

Among the numerous charms which I have gathered up at Japanese temples, each guaranteeing safety in body and good fortune in estate, are three from the imperial shrine at Ise, which cost the magnificent sum of 3 1/2 cents for these three.

The adjuncts of Japanese worship are of interest and of importance as well for their illustration the statement, often made that religion here seldom rises beyond an expectation of material benefits to the living and safety to the dead.

At the temple at Shiozama, for instance, there is one idol who is the particular friend of lovers. The screen about his pedestal is covered with hundreds of wispes of twisted paper. The idea is that if one will write the name of the person whom he or she wishes to marry on a slip of paper and then attach it with one's own hands to the screen, the prayer will be granted. If the one-handed feat cannot be performed, then the coveted object will not be attained. The sight is more pathetic than curious.



The Thunder God of Buddhist Temple Nikko.

shrines and well with never an ornament in sight. They suggest the old Hebrew tabernacle idea. At the outer gate, before which hangs a white linen curtain, the people worship. They incense, which contains nothing but rough stones, carefully swept, in a second, with a gate parallel with the first and similarly curtained.

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When one remembers what little part either the affections or desires of the individuals most concerned play in a Japanese marriage.

Spitball Prayers.

Akin to this is the practice of writing out prayers and then chewing them into spit balls and throwing them at the idol. If they adhere, the prayer is answered. One rather handsome idol that I recently noticed had a large spit ball in his eye, seriously marring his good looks. It is common to throw stones into the laps of the idols, or into five-gallon lanterns at temples, and if they land safely, the prayer is heard. At Nikko is a small shrine the roof of which is covered to the breaking point with wooden slabs on which are written prayers for an easy childbirth. Shrines especially devoted to wives desiring children are abundant and popular all over the islands. And, judging from the number of children that swarm in every village and city, these prayers are fully answered.

Largest Bell in the World.

At the Tennōji temple at Osaka are a number of bells in this title area. In the first place, the temple courtyard is a regular bazaar, filled with a display of second-hand goods. Scores of dealers have their wares spread about and a lively hawking goes on with pilgrims and others. Little things like gowns and shawls, and even lepers wander freely about. At the gate are two of the prayer wheels which are not uncommon in temples. Irreverent tourists sometimes turn the wheels for amusement. Devotees take great pains to have the wood thoroughly dried, for thus the prayer is borne to the god.

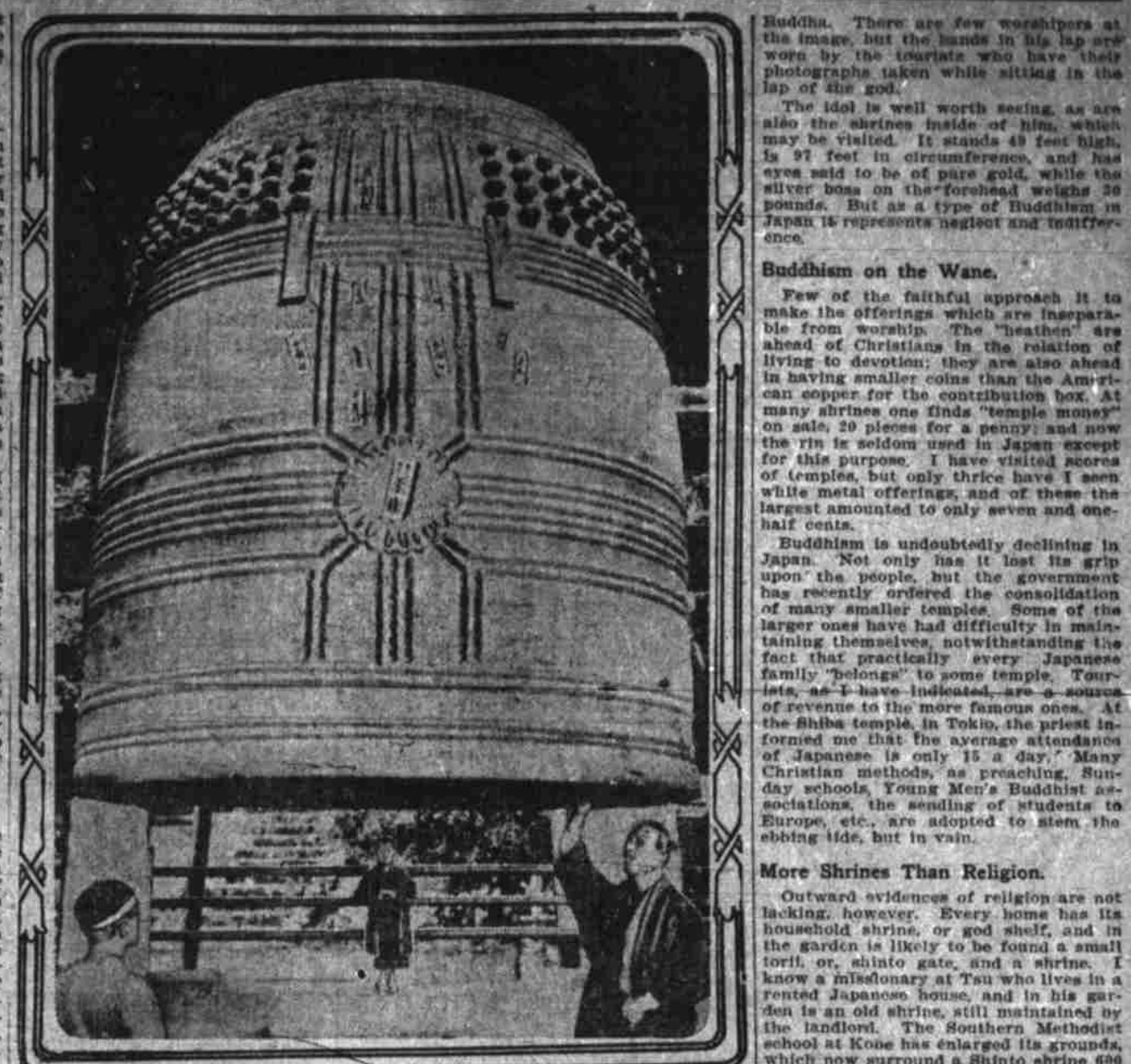
The pagoda in connection with this temple is a fine old one, and from the top a good view of Osaka may be obtained. The platform screened in by heavy wire, in order to prevent persons from committing suicide by leaping off, as had become quite the fashion.

The largest whole bell in the world is being made in this title area. It was cast at the time of the Osaka expedition, two years ago, and 10,000 Buddhist priests were present, which is about one-tenth of the total number in the empire. It is a hollow bell, cast in the ancient custom, a young maiden wanted to propitiate the gods by throwing herself into the molten metal; and a young woman really presented herself. She was not allowed to do so, however, for she would not permit the sacrifice. This bell, which is second to the broken bell at Moscow in size, was made of gifts of swords and ornaments and money. The clapper is made of ordinary richness. All Buddhist temples contain large bells and their sound is soft, deep and musical.

Turtle Object of Worship.

One other phase of worship at this temple is the veneration of a turtle. It is a plous act to feed these with the pink rice balls which a priest sells. Here I enjoyed the sensation of being an Andrew Carnegie, for the purchase of half a dozen of which are of food (about a quarter of a peck) caused the wondering natives to exclaim, "Oh, see, He is a very rich man." The hundreds of turtles race and fight for the pink rice balls which a priest sells. Here I enjoyed the sensation of being an Andrew Carnegie, for the purchase of half a dozen of which are of food (about a quarter of a peck) caused the wondering natives to exclaim, "Oh, see, He is a very rich man." The hundreds of turtles race and fight for the pink rice balls which a priest sells.

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Famous Temple Bell, Kioto. (Note Advertisements Posted on It for a Consideration.)

The white robed pilgrim, with his bell and umbrella that is one of the sights of Japan. Some of these pilgrims are mere mendicants, who go about from house to house, tinkling their bell in front of each, and generally in rural parts at least, receiving from the household a rin or two (a rin is one-tenth of a cent). These pilgrims have their outer garment stamped in red at each shrine they visit, the most coveted probably being that from the top of Mount Fuji. The pilgrims may be roughly divided into three groups. The first consists of these professionals, or mendicants, who are little different from tramps. The second includes those who are sent as representatives of a neighborhood on a tour of the important shrines, and the third is made up of those who go forth in bands at their own expense for pilgrimages to some sacred place, usually near at hand. Pilgrims travel third-class, at one-half the regular rate, with occasional further concessions to crowds, which makes it possible for them to cover some stretches at the rate of less than one-fifth of a cent a mile.

Pilgrims and Morality.

This sort of piety and plain Anglo-Saxon morality are by no means identical. A pilgrimage is more or less of a picnic. The stock of merit acquired thereby is sufficient, in fact, to excuse, if not to beget, any lapses from virtue. Thus it comes that a white light upon the character of Japanese religion is thrown by conditions at points of popular pilgrimage. At Kuwano, to cite particularly, the famous Buddhist shrine in Ise, eight of the 32 streets are devoted exclusively to the social evil. Yamada, the seat of the imperial shrines, contains 400 houses of which are of a character that would cause them to be razed were they situated in a well-ordered American community. At Kioto I found the quarter devoted to licensed vice cheek by jowl with one of the most famous temples. For that matter, the head of one of the Buddhist sects, who lives at Kioto and is a relative of the emperor, has 40 concubines, whereas his imperial kinsman has only 16.

Wrestlers in Temple Courts.

Many things are associated with temples that seem incongruous to the occidental mind. At Kioto during my sojourn there a national wrestling tournament was on, and a rare exhibition it was. The ring was pitched on a temple enclosure, the management was in the hands of the temple, which handled the gate receipts; a fat and shaven priest, was one of the referees, and directly in front of where I sat, on the temple balcony, where were reserved seats for foreigners, squatted the staff of temple-priests enjoying the bouts. They were fondly smoking and talking "the smoke" between whistles, which was removed from the acoustical which one associates with Buddhism and priest-hood. Which leads to a final word about Buddhism as I have found it in city, village and country.

Kipling Corrected.

"Oh ye who tread the Narrow Way By Topset-flare to Judgment Day. Be gentle when the 'heathen' pray To Buddha at Kamakura."

"And whose will, from Pride released, Lively and fearless, smoking and laughing, Marked the soul of all the East About him at Kamakura."

So wrote Kipling. But he is mistaken. Kamakura, with its colossal bronze Datsubo, is too near to Yokohama to represent the east. And the great image, which has stood on the stocks for centuries, wrecked the surrounding temples, would languish in neglect were it not for the open-handed tourist, who responds to the plea made by the abbot for contributions toward the maintenance of this

Royalties as Trade Boomers

York also—come to London for the "correct thing" in man's habitations, or it is a Londoner, not an American, that has actually and personally "booked orders" for German products? In an agreement concluded with the Sultan of Turkey, and largely brought about by the Kaiser during his visit to Yildim, it was stipulated that a certain proportion of the money advanced by Abdul Hamid by German financiers should be "taken out" in the form of guns, sundries, bayonets, and ammunitions for the German army.

The Kaiser encourages German shipping, because increased shipping means an expanding trade; and never does he tire of the problem how to assist his subjects to secure a steadily increasing share of the world's business.

Vogue of Old Jewelry.

A revival of the old fashioned jewelry beloved of our grandmothers is predicted for the winter, says the London Mail. The chief characteristic of this jewelry is its enormous size. Great cameo brooches, medallions of Leeds pottery set in a gold rim and worn as a pendant, and massive antique jet or topaz ornaments are being unearthed from old jewel cases or hunted for in second-hand shops.

"This fashion is not likely to become a universal one," a well-known art dealer said. "For the simple reason that the upper classes do not wear it."

"To copy old camoes with any success is an almost impossible task, and in any case, people object to copies. I have a precious black Leeds medallion at present which will be converted into a pendant. Its fortunate wearer cannot be initiated, as there is not such another piece in existence."

A prettier fashion is the delicate Wrenstone jewelry, carried out in its typical pastel tints, which have been with the dresses of today. These also are too rare to ever become common.

"Old necklaces are also fashionable, and many ladies intend to appear this season wearing the old fashioned sets of 60 years ago. These consist of a massive necklace, a brooch the size of a 5-shilling piece and long, drooping earrings."

And No Questions Asked.

Probably a good many readers who they had a sure thing of it as the Senator William F. Fry of Maine. The legislators will return to the Washington and no questions asked.

Pure Food for All Who Seek It

(Continued from first page of this section.)

sweetener, and juniper berries, as an antidote for the salicylic acid."

"Many brewers," continued the informant, "employ chemists to concoct these mixtures, and the breweries are really wholesale chemical establishments."

It can readily be seen that few brewers catering to an interstate business, would care to label their products with the names of the adulterants mentioned, as a matter being a mere form.

A federal commission has been sitting recently in Kentucky and other states seeking an answer to the query, "What is whiskey?" The principal object was to set up the standard called for by the new law.

What the commission learned will be duly incorporated in the regulations, but it did learn that neutral spirits, with or without flavors, and with or without coloring matter, which has been marketed as whiskey was not whiskey at all.

Preserved "fresh" meat, doctored with saltpetre; sausage which gets its ruddy color and anise freshness from treatment with coal-tar dyes; codfish preserved with boric acid; chocolate containing such poisonous paint stuff as ochre and Bismarck brown; white sugar bleached by treatment with mineral oils, and composed largely of marble dust—the list of articles under the ban would fill columns.

Impositions in the way of food products have fallen most heavily upon the masses, especially upon poorer people. They could not purchase highly specialized and costly articles carrying an undoubted certificate of purity; these were the common market and the cheapest articles.

Butter, for example, sold to poorer purchasers, has been found to contain 45 per cent of water; beans have been largely reinforced with bread crumbs, and a great deal of mince-meat would far better remain without analysis, for the comfort of purchasers—it cost the factories, the assayers is made, not over 1 cent a pound to produce.

It is hoped that the day of such shameful imposition has passed. The pure food regulations will be vigorously enforced to the full spirit and letter of the law, and the law is designed to make the purest and most wholesome in the world.

Mineral substances of all kinds must not be used in confectionery hereafter,

whether poisonous or not. Only harmless colors or flavors may be used. If food shall be considered adulterated if any of the following conditions prevail:

First. If any substance has been mixed and packed with it so as to reduce or injuriously affect its quality or strength.

Second. If any substance has been substituted, wholly or in part, for the original.

Third. If any valuable constituent has been abstracted, wholly or in part.

Fourth. If it be mixed, colored, powdered, coated or stained in a manner whereby damage or inferiority is concealed.

Fifth. If it contain any added poisonous or deleterious ingredient which may render such article injurious to health.

Sixth. If it consist, in whole or in part, of a filthy, decomposed or putrid animal or vegetable substance, or any portion of an animal unfit for food, or if it is the product of a diseased animal or one that has died otherwise than by slaughter.

In other words, every article sold as pure must be pure; otherwise it shall bear a label stating plainly the extent of the impurity, imitation, adulteration, compound or blend.

Careful provision is made against misbranding. Not only is it prohibited to label packages wrongly as to contents, but the label shall not be false or misleading regarding the state or country where the article is produced.

"If a drug is deemed to be misbranded under the name of another article; or if the contents of the original package shall have been removed in whole or in part and other contents placed in the package; or if it fail to bear a statement on the label of the quantity or proportion of alcohol therein, or of any opium, cocaine or other poisonous substances therein."

Manufacturers of proprietary foods are required to state on the label only the names and percentages of the materials used, to prevent adulteration and misbranding. Factories where such foods are made must be open to inspection by properly designated officers.

Naturally, the retail dealer will not be able to have all the foods sold by him analyzed in order to ascertain whether there has been violation of the law. To measure protects him by requiring a guaranty from the manufacturer, wholesale dealer, jobber or other party from whom purchased.

This guaranty may be filed with the secretary of agriculture and the goods identified by a serial number on the bill of sale, bill of lading or invoice.

"While the new law will be of immense value in bettering the condition of our food supplies, it will do even more good in banishing harmful medicines," stated a leading chemist recently.

"People generally do not realize the danger that lies in an improper use of drugs—the countless nostrums that are continually making their appearance. Damage done by drugs taken ignorantly passes all belief.

"The mother who would be horrified at the thought of giving her children morphine unwittingly does them with it in the form of nursing syrups. A victim of diphtheria, drawn into the belief that he is being cured by a 'remedy,' comes finally to know that he has been all along feeding his enemy.

"A sufferer from catarrh or hay fever innocently uses a cathartic remedy that pleasantly relieves, and soon finds himself in the coils of the cocaine habit, by which his life is wrecked. Another meets a like fate from ignorantly using a derivative of morphine; still another from taking acetanilid in some headache cure.

"Of these seductive drugs, acetanilid is perhaps the most extensively used, and probably does the greatest amount of harm. It has the effect of reducing temperature and producing an agreeable depression, and, hence, of allaying pain; but it spells ruin to whoever habitually takes it. It is a coal-tar product, and used extensively in headache powders, cold remedies and 'pain-killers.'

"Very few purchasers of drugs are acquainted with medical terms, and the names of various ingredients found on packages may not enlighten them.

"In purchasing bitters, cordials, elixirs, essences, fluid extracts, syrups, tinctures or tonics the customer may find it stated that they contain aldehyde, ether, ethyl acetate, ethyl nitrate or paraldehyde. These are all derivatives of alcohol.

"In catarrh remedies, alkalies, pills, syrups, tablets and troches may be such morphine derivatives as apomorphine, diomine, promeine, morphine acetate, hydrochloride, sulphate or other salts of morphine. Similar preparations and Brown's mixture, Dover's powder, liniments, ointments, paregoric and plasters probably contain some form of opium or these derivatives. Alkaloid, hydrochloride,

phosphate, sulphate and other salts of cocaine.

Cocaine and its derivatives, hydrochloride, oleate and other salts may be found in coca leaves, catarrh powders, infusion of coca, ointments, paste pencils, plasters, liniments, cold remedies, pills, powders and mixtures contain cannabis indica. Heroin and Alpha and Beta eucaine are found in other medicines.

Derivatives of chloroform, hydrate are chloral hydrate, chloral hydrate, oxim, chloroaldehyde, chloral hydrate, chloroform, dormal, hypnal and uraine.

Summing up the results of a careful investigation of the subject, the committee reports that the pure food law stated to the house of representatives:

"The purpose of the measure is not to compel people to consume particular kinds of foods. It is not to compel manufacturers to produce particular grades or grades of food. One of the principal objects is to prohibit the manufacture of foods intended for interstate commerce the addition of foreign substances poisonous or deleterious to health."

"It is well known that in many kinds of foods in their natural state some quantity of poisonous or deleterious ingredients exists. If, however, poisonous or deleterious substances be added to the food product, the bill declares that article adulterated and forbids interstate commerce.

"The law shall be carried out under uniform rules and regulations made by the secretary of the treasury, agriculture and commerce and labor. It is not designated to add a vast number of employees to the government service; no considerable number of employees will be employed in the enforcement of the national government having charge of the law's enforcement will cooperate with the state food, dairy and drug officials.

"Prosecutions will be directed mainly against the manufacturers of food products, or, if it is impossible to find the manufacturer, against the jobbers and wholesale dealers.

"If the state officials cooperate they will represent the national authorities to the existence of adulterated and misbranded articles within the state borders."

"For violation of the law the penalty is either fine or imprisonment, or both, in the discretion of the court.

"The fine is not to exceed \$200 for the first offense, or \$500 for each subsequent offense. The term of imprisonment is not to exceed one year.

"Launched upon its way is the new measure of public protection. Its features were carefully drawn. 'The bill,' stated the committee, 'is not the suggestion of a moment. It does not represent

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