THE RELIGIONS OF EASTERN ASIA

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THE RELIGIONS OF EASTERN ASIA

BY
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THE CHARLES F. DEEMS LECTURESHIP OF PHILOSOPHY

New York University accepted, April 15, 1895, from the American Institute of Christian Philosophy an endowment of Fifteen Thousand Dollars for the support of a lectureship to be called the Charles F. Deems Lectureship of Philosophy, under the following rules: —

The University agrees to maintain said lectureship by securing for each year, or each alternate year, a Lecturer, eminent in Science and Philosophy, who shall treat in not less than six lectures some one of the most important questions of Science and Philosophy, with a special reference to its relation to the revealed truths of the Holy Scriptures and to the fundamental principles of Theistic Philosophy.

The Lecturer shall be chosen by the University's Committee upon the Charles F. Deems Lectureship, which shall consist of the Chancellor and two members of the Faculty of Arts and Science and two members of the University Council, to be named as the Council may direct. The subject for each course of lectures shall be agreed upon between this Committee and the Lecturer.

The University shall provide, free of charge, a

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The University's Committee at present is constituted as follows: Chancellor MacCracken, Dean Hering, Professor Stoddard, Mr. William S. Opdyke, and Rev. Dr. George Alexander.

The following courses upon this foundation have been given: —

I. "Theism in the Light of Present Science and Philosophy," by Professor James Iverach, D.D., of the Free Church College, Aberdeen, Scotland.

II. "Theism" by Professor Borden P. Bowne, D.D., LL.D., of Boston University.

III. "The Religion of Christ," by Principal Fairbairn of Mansfield College, Oxford, England [not yet published].

IV. "The Religions of Eastern Asia" by Horace Underwood, D.D., of Seoul, Korea.

The Fifth Course will be given by Professor Sir William Ramsay of Aberdeen University, Scotland, on "The Philosophy of Saint Paul."

For a copy of any of the published lectures, address, New York University, Washington Square, N.Y.

PREFATORIAL NOTE

BECAUSE of the necessitated presence of the author on his chosen and fruitful field of labor in Korea, it became necessary for some one nearer the place of issue to see his work through the press, and for that task the undersigned was chosen. This statement is made that the author may not be held responsible for typographical errors or for faults which have occurred in the printing. The author's text has, of course, been preserved intact except in a few passages which, though probably sufficiently clear when they had the emphasis and intonation of the living voice, yet required in the printed form, in the interests of perspicuity and in order to prevent misunderstanding and misconstruction, rearrangement or modification. But in no case has the sense of the text been altered. The index was supplied by the undersigned.

GEORGE W. GILMORE.

NEW YORK, January 17, 1910.

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Religions of Eastern Asia

LECTURE I

Taoism

It is the purpose of these lectures to study the religions and practices of the peoples of China, Japan, and Korea, in order to ascertain, as far as possible, what conceptions of God they hold. Having accomplished this, it is a further purpose to compare these Eastern ideas, as exemplified in the writings and practices of these peoples, with the Christian doctrine regarding the Deity.

In the consideration of this subject it has seemed best to study first those religions that may in a peculiar way be classed as national, and seem restricted to one or other of these three nations, — the Taoism of China, the Shintoism of Japan, and the Shamanism of Korea. We will then turn our attention to the two great cults, found alike in all three countries, — Buddhism and Confucianism; and lastly we will contrast the theistic conceptions found in all five with those that have been given us in the Bible.

First, then, let us consider Taoism, which Dr. Giles

claims to be the *only Chinese* religion. China, he says, is popularly supposed to have three religions, — Confucianism, Buddhism, and Taoism.

"The first is not, and never has been, a religion, being nothing more than a system of social and political morality; the second is indeed a religion, but an alien religion; only the last, and the least known, is of native growth." [1]

We, however, at least for the time, accede to the native claim that there are in China the three religions mentioned, and in a subsequent lecture will discuss the question whether Confucianism has a rightful claim to be so defined. Of these three, two only are indigenous to the soil; but a question arises which of the two has the priority.

Dr. Legge claims this most emphatically for Confucianism. Acknowledging that Lao-tsze was a contemporary of Confucius, though several years his senior, he (Dr. Legge) asserts that while he was able to trace Confucianism back into prehistoric times, "Taoism did not exist as a religion until a considerable time after the commencement of our Christian era." [2]

Yet, when discussing the doctrines of Confucius and rightly urging us not to misjudge that great sage's work, he adds, "We receive a different

[1] "China and the Chinese," p. 143.
[2] "The Religions of China," p. 164.

impression from it when we know what the latent Taoism of his day was;"[1] clearly confessing that a Taoism existed even in the times of Confucius. Certainly it was not systematized nor formally acknowledged as a distinct religion, yet its tenets were in vogue, and its votaries were many, and it was, in fact, as a protest against the tendency Taoism-ward that Confucius drew up his code. Disgusted with the animism, the spiritism, the invention and multiplication of deities and spirits for every want and desire of man, and beholding how even the primitive faith of the nation had been twisted to such degrading polytheism and fetichism, — Confucius went to the very opposite extreme, calling upon all men to be concerned only with the great present-day realities of life.

Both Lao-tsze and Confucius made use of the conceptions and practices which they found already in existence; and Confucianism and Taoism are both alike developments of something prior to either. Confucius himself distinctly claims that he is not an originator; that he has received no revelations; that he is, in a word, simply an editor. He attempts only to tell the story of what preceded him, and to build up a system of rules concerned not so much with the past or the future of the individual as with the present. Lao-tsze, on the other hand, is a phi-

[1] "The Religions of China," p. 178.

losopher of no mean order, worthy indeed of later days and more literary times. How the *present-day* Taoism has arisen from the writings and teachings of this philosopher, is indeed hard to see. It is necessary, therefore, to recognize, when we use the term "Taoism," that it represents two distinct things, — a philosophy and a religion; both of which it behooves us carefully to consider. But before undertaking this let us first try to ascertain *its antecedents*.

In the study of the primitive faith of any country or people the great difficulty is that we are trying to learn that which existed long prior to the invention of letters, and, consequently, prior to the possibility of any reliable records. When, however, there have arisen historians who were desirous of preparing such, and of giving to posterity a genuine and true account of the conditions in those primitive times, they have generally been men who have already formed their ideas of right and wrong, incorrect and correct, and their record of such times is more or less colored by the peculiar views they themselves hold. In fact, in many cases the researches were made with a view to upholding their own peculiar tenets.

In an ideographic language like the Chinese, however, where characters represent not specified sounds but specific ideas, and where in a regular

and, to a certain extent, systematic manner the more complex thoughts are expressed and characters built up from certain primitives, we can perhaps learn more of the earliest concepts and beliefs of a people from philological studies, than in countries using alphabets which merely stand for certain sounds.

Dr. Legge, one of the ablest of sinologues, in a careful study of this question, asserts positively that it is here we may expect to find the real key to Chinese primitive ideas. We have, he asserts, in the primitive characters, the Chinese roots, "the pictures and ideograms which exhibit to the student by the eye the ideas in the mind of the maker. . . . We thus learn their meaning without reference to the names by which they have been called." [1] He then proceeds to analyze carefully the ideas in a number of such primitives.

We have not time to review all of these. Suffice it for our purpose to consider but two, — the characters "T'ien," the symbol for the heavens, and "Ti," meaning ruler or governor. "T'ien" is compounded of two radicals, the one signifying "unity" and the other "greatness"; and does it not give us at once the idea of "the One Great Being," the *Great One?* This word applied, and still applies, to the heavens, though not simply to the physical heavens, but to

[1] "The Religions of China," p. 7.

the heavens as Providence, ruling and controlling the destiny of the world and of man.

The second primitive is the character "Ti" or "Tei," "Ruler" or "Governor," which, with the added character "Sang," "upper," "top," has everywhere the meaning of Supreme Ruler, and is restricted in its use to the One Supreme Ruler of the Universe.

Dr. Legge asserts that "since its earliest formation 'Ti' has properly been the personal name of Heaven. 'T'ien' has had much of the force of the name 'Jahve' as explained by God Himself to Moses. 'Ti' has presented that absolute deity in the relation to men of the Lord and Governor. 'Ti' was to the Chinese fathers, I believe," says he, "exactly what God was to our fathers whenever they took the great name on their lips." [1]

While it is objected that this same character is applied to the ruling monarch of China, in the term "Hwang Ti," or Emperor, it must not be forgotten that this use is comparatively new, and was not adopted till after the posthumous deification of several of the previous emperors. A new emperor had come to the throne; he had seized the power, and had established a new dynasty, and in order that he might appear equal to the sovereigns who had preceded him, he adopted the title which had

[1] "The Religions of China," p. 10.

been given to the previous emperors after deification. This, however, was not until after the year 221 B.C., and in no way affects the use of the term twenty centuries previous.

Entering carefully into a further consideration of a number of these ideographs that bear upon our general subject, but for which we have not time in this place, he carefully differentiates between the Chinese ideas of God, "Ti," and spirit, and man in this life and after death as shown in the very writings of the language.

The force of an argument of this kind is very much augmented when it is remembered that in the making of these ideographs it is very evident that the originators were not trying to write a religious treatise, but simply preparing a medium for recording the entire thought and life of a nation.

Concluding his philological argument, Dr. Legge says: "Five thousand years ago the Chinese were monotheists,—not henotheists, but monotheists,—and this monotheism was in danger of being corrupted, we have seen, by nature worship, on one hand, and by a system of superstitious divination, on the other." [1]

Before we go any farther, it will be well for us to define clearly the special use of certain terms in these lectures. First, as to the word "monotheism."

[1] "The Religions of China," p. 16.

It is my desire to limit its use to that strict meaning which excludes all other gods. The usage of some writers, sanctioned by the best lexicographers, is to denote by monotheism the worship of a nation or people which reverences but one god even while allowing that other deities exist. It is our purpose in these lectures rather to use the term as excluding the possibility of the existence of all other gods, and to use the word "monolatry" to represent the exclusive worship of but one idol, or the worship of but one god, by a tribe or nation as its *special deity*, whether that god be an idol or a spirit. Henotheism will represent the idea of one supreme god, considered as supreme among many, and as controlling the actions of the lesser deities.[1]

Looking now into the records of Chinese history, we find that in the earliest times prayers were addressed to "Sang Ti" as the one God; the emperors on ascending to the throne announced their ascension to Sang Ti and prayed his protection and help; and while there were, it is true, other

[1] "But the highest object of worship among the ancient Chinese was Shang-te, who approached nearer to the idea of the Hebrew God than any of their divinities. Heaven was high and great, but Shang-te ruled both heaven and earth. It was by his favor that sovereigns ruled and nations prospered, and it was at his decree that thrones were upset and kingdoms were brought to naught. As an earthly sovereign rules over a kingdom, so Shang-te lords it over the azure heaven." — DOUGLAS, "Confucianism," p. 82.

spirits and lesser deities, these were in the main but subjects of Sang Ti, working under his direction and carrying out his biddings.[1] To Sang Ti praise was offered, and it is asserted that odes of praise were first composed for this purpose. Such lines as: —

> "Great is God ["Ti"],
> Ruling in majesty;"

or

> "How mighty is God ["Ti"],
> The Ruler of Mankind;
> How terrible is his majesty!"[2]

manifest certainly an idea as to his supreme power and controlling hand. He is holy, and cannot look upon sin. The very need, as seen in the ablutions made before sacrifices, of cleanliness of body at

[1] "On the death of Yaou, Shun, who had shared his throne for some years, succeeded as sole emperor. Like his predecessor, he was 'profound,' wise, accomplished, and intelligent. He was mild, respectful, and quite sincere. The report of his mysterious virtue was heard on high, and he was appointed to take the throne. One of his first public acts, after having still further perfected the astronomical calculations of Yaou, was to sacrifice to Shang-te, the Supreme Ruler or God. 'Thereafter,' we are told, 'he sacrificed specially, but with the ordinary forms, to Shang-te: sacrificed with purity and reverence to the six honored Ones: offered appropriate sacrifices to the hills and rivers: and extended his worship to the host of spirits.' This is the first mention we have in Chinese history of religious worship, though the expressions used plainly imply that the worship of Shang-te at least had previously existed. It is to this Supreme Being that all the highest forms of adoration have been offered in all ages." — DOUGLAS, "Confucianism," p. 11.

[2] Giles's translation in "Chinese Literature."

such a time, shows most plainly the great need of cleanliness of soul, and the very use of sacrifices shows that he must be appeased by guilty men. From the oldest times we have evidence of such sacrifices; and although we have no exact account of the ritual, there are sufficient hints to show that the greatest care and circumspection were used.

Can we not with reverence and admiration contemplate the Chinese emperor offering up the following prayer: —

"Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O Spiritual Sovereign, camest forth in thy presidency, and first didst divide the grosser parts from the purer. Thou mad'st heaven, thou mad'st earth, thou mad'st man. All things got their being, with their reproducing power.

"Oh, Ti, when thou hadst opened the course for the inactive and active forces of matter to operate, thy making work went on. Thou didst produce, O Spirit, the sun and moon, and five planets; and pure and beautiful was their delight. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all creatures

were happy. I, thy servant, presume reverently to thank thee.

"All the numerous tribes of animated beings are indebted to thy favor for their beginning. Men and creatures are emparadised, O Ti, in thy love. All living things are indebted to thy goodness, but who knows whence his blessings come to him? It is thou alone, O Lord, who art the true parent of all things." [1]

Certainly this is not unlike what we might have expected from one of the patriarchs or prophets. The question, of course, naturally arises, Was this pure monotheism, or was it henotheism or simply monolatry?

The very fact that as their supreme ruler they had taken the universal heavens, it has been said, would at once settle that it was not monolatry; but a careful consideration will show that this would hardly be warranted, for if they, of all the forces of nature, had picked out the heavens as their special deity, allowing other nations to choose differently, would not this have been pure monolatry and not monotheism? The words of the prayer, however, when carefully studied, show most clearly that to the worshipper it was not as to a mere national God, a God of the Chinese, — an ethnic deity, — but to a

[1] Legge, "Religions of China," pp. 46, 47, 49.

God of the whole universe. "Thou mad'st heaven, thou mad'st earth, thou mad'st man. All things got their being, with their reproducing power" — could hardly be words addressed to any mere ethnic deity.

We are therefore left to consider whether it was monotheistic, or henotheistic. The universal verdict that lesser deities were worshipped, that nature-worship existed at almost the earliest dates, that at no time are we sure that these lesser deities were not acknowledged, — all point to a henotheism rather than a monotheism; and yet a minute study of Dr. Legge's philological arguments, added to his statements of the ancient practices in regard to the worship of these spirits, lends considerable weight to his theory that the primitive Chinese were true monotheists.

While in the following quotation he is not contrasting monotheism and henotheism, but rather opposing the theory so often advanced, that the religion of old China was pure animism and spiritism, yet his argument is so apropos that we cannot do better than quote him at considerable length. He says: —

"What religion, it may be asked, is not animistic in the sense that its objects of worship are regarded as spirits? But it is not merely because they are spirits that they are worshipped, but because of the

relation that they are supposed to sustain to the worshippers, and to the Supreme Spirit, or God. If the old Chinese religion were only animism, whence came it to have, as far back as we can go, Ti, or God, as the one supreme object of its homage? And as to the other spirits, to whom at an early period an inferior worship was paid, and who, it is said, were closely connected with the objects of nature, they were worshipped as doing service to men on behalf of God. In default of prayers or hymns of a date anterior to our era addressed to such spirits, we may accept, as representing faithfully the ancient tradition, the following prayers to the heavenly and earthly spirits, selected from the 'Statutes of the Ming Dynasty (1368–1642).' To the heavenly spirits, 'the spirits of the Cloud-master, the Rain-master, the Lord of the Winds, and the Thunder-master,' it is said, 'It is your office, O Spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as ministers assisting Shang Ti. All the people enjoy the benefits of your service.' Again, to the earthly spirits, — 'the spirits of the mountains and hills, of the four seas and four great rivers, of the imperial domain, and of all the hills and rivers under the sky,' — it is said, 'It is yours, O Spirits, with your Heaven-conferred powers, and nurturing influences, each to preside as guardian over one district, as ministers assisting the great

Worker and Transformer, and thus the people enjoy your meritorious services.'" [1]

Dr. Legge's contention is that the spirits and what have sometimes been called "lesser deities" were not looked upon by the Chinese in the earliest days as deities in any sense of the word, but rather as ministering spirits sent forth to do the will of Sang Ti. Not only does he call special attention to the fact that these spirits were never called "Ti," but in his discussion of the primitive characters which may be read in his book on the "Religions of China," he draws a very clear distinction between the terms applied to these spirits and that applied to God and gods. It seems, then, as though at first these spirits were rather agents, ministers, servants of the one Supreme God, and were so regarded by the Chinese in primitive times.

On this same subject let me quote from Dr. Martin, of Pekin: —

"The writings, and the institutions of the Chinese are not like those of the Hindoos and the Hebrews, pervaded with the idea of God. It is, nevertheless, expressed in their ancient books with so much clearness as to make us wonder and lament that it has left so faint an impression on the national mind.

[1] "The Religions of China," p. 18–19.

"In their books of history it was recorded that music was invented for the praise of 'Shangte.' Rival claimants for the throne appeal to the judgment of 'Shangte.' He is the arbiter of nations, and while actuated by benevolence, is yet capable of being provoked to wrath by the iniquities of men. In the Book of Changes he is represented as restoring life to torpid nature on the return of spring. In the Book of Rites it is said that the ancients prayed for grain to 'Shangte' and presented in offering a bullock, which must be without blemish and stall-fed for three months before the day of sacrifice. In the Book of Odes, mostly composed from eight hundred to a thousand years before the Christian era, and containing fragments of still higher antiquity, Shangte is represented as seated on a lofty throne, while the spirits of the good 'walk up and down on his right and left.'

"In none of these writings is Shangte clothed in the human form or debased by human passion like the Zeus of the Greeks. There is in them even less of anthropomorphism than we find in the representations of Jehovah in the Hebrew Scriptures. Educated Chinese, on embracing Christianity, assert that the Shangte of their fathers was identical with the Tienchu, the Lord of Heavens, whom they are taught to worship. . . .

"Whence came this conception? Was it the

mature result of ages of speculation, or was it brought down from remote antiquity on the stream of patriarchal tradition? The latter, we think, is the only probable hypothesis. In the earlier books of the Chinese there is no trace of speculative inquiry. They raise no question as to the nature of Shangte, or the grounds of their faith in such a being, but in their first pages allude to him as already well known, and speak of burnt offerings made to him on mountain tops as an established rite. Indeed, the idea of Shangte, when it first meets us, is not in the process of development, but already in the first stages of decay." [1]

Certainly, then, it seems that in all probability Dr. Legge was right in his conclusion quoted above, and that in the earliest days the Chinese were monotheists. But by the time of Confucius and Lao-tsze they had already fallen far from this, and it was the condition at this and later times that has led so many to avow that the original faith of China was a pure animism or spiritism.

It seems clear that at first they began to pay special heed to natural phenomena, as the acts of Sang Ti, then to look upon them as agents of a Supreme God, and later as deities who themselves performed within their own sphere.

[1] "The Chinese," pp. 100–101.

Thus, soon the stars and planets, the spirits of hills and mountain streams, were all admitted to their pantheon. Exorcists arose who claimed to have power with, and even over, some of these deities, and the pure worship of the one God gave place to the grossest superstitions.

This was the state of affairs when Confucius and Lao-tsze came upon the stage; this was the "latent Taoism" they found, and these the antecedents of present-day Taoism.

Let us now consider as concisely as possible

The Philosophy of Taoism

in order that we may be in a position to consider more thoroughly the *present-day* religion known by that name.

The founder of Taoism, upon whose book, the Tao-Teh-King, this philosophy is based, is by all acknowledged to be Lao-tsze. Of this man we know but little. The fragments that tell of his life are very meagre, and the authenticity of most of these is questioned by modern scholars. Later Chinese writers, and so-called historians, have added many "facts," but these are so evidently legendary and find so little authority in the most ancient records that they must be rejected.

A circumstantial account of his life, then, we can-

not give; but he is said to have first seen light in the year 604 B.C. in the province of Honan. Legend avers that the period of gestation was eighty years, and that when born, he had white hair and beard and wrinkled face. His name signifies "Old Boy," but the word here translated "boy" does not necessarily mean a boy in years, and the name may easily have been bestowed upon him when an old man, and itself given rise later to such legends. Many assert that the aged philosopher was visited by Confucius; and references are found to such a visit in the Confucian books, but others insist that these references are interpolations and spurious.

We must not forget that war had raged between Taoism and Confucianism, that it had been intensely bitter, that the attempt had been made to burn all the books of Confucius and to destroy all his followers, and that as these represented the real literary scholarship of the land, they may have succeeded farther than we think in first cutting away the very foundations of Taoism, after that asserting that these foundations never existed. The contradictions of the best philosophers can be seen by the following.

Professor Douglas says: —

"All authorities agree, however, that it was while Lao-tsze held this post at the court of Cho, that,

like another Aristotle, Confucius visited the Chinese Socrates." [1]

And yet Professor Giles in his work says, quoting from the Chuang-Tzu: —

"In his work will now be found an account of the meeting of Confucius and Lao-tsze, but it has long since been laughed out of court as a pious fraud by every competent Chinese critic." And he also adds, "It must now be stated that throughout what was generally believed to be the writings of Confucius, the name of Lao-tsze is never once mentioned." [2]

The great bulk of Chinese scholars agree with Douglas, and unless Professor Giles has discovered new facts on which to base his assertion, the verdict of the majority, it seems, should hold. All agree, however, that the data are very meagre, and with the exception of Dr. Giles (as far as the writer has up to date been able to ascertain) all accept the Tao-Teh-King as the work of Lao-tsze. Dr. Giles alone rejects it, asserting that there is very little in the whole book that is the work of the philosopher himself. In his discussion of Taoism in another book, speaking on this point, he says: —

"Before proceeding with our examination of Tao, it is desirable to show why this work [the Tao-Teh-

[1] "Confucianism and Taouism," p. 178.
[2] "Chinese Literature," p. 58.

King] may safely be regarded as a forgery of a later age. Attempts have been made, by the simple process of interpolation, in classical texts to prove that Lao-tsze lived in the same century as that in which Confucius was born; and also that, when the former was a very old man, the two sages met; and further that the interviews ended very much to the astonishment of Confucius."

Again he says: "Now, in all the works of Confucius, whether as writer or as editor, and throughout all his posthumously published discourses, there is not a single word of allusion either to Lao-tsze or to this treatise. The alleged interviews have been left altogether unnoticed. . . .

"One hundred years after Confucius came Mencius, China's second sage. In all his pages of political advice to feudal nobles, and in all his conversations with his disciples, much more voluminous than the Discourses of Confucius, there is equally no allusion to Lao-tsze, nor to the treatise. . . .

"It has been pointed out by an eminent Chinese critic of the fifteenth and sixteenth centuries that Mencius spent his life chiefly in attacking the various heterodox systems which then prevailed, such as the extreme altruistic system of Mo Ti and the extreme egoistic system of Yang Chu; and it is urged — in my opinion with overwhelming force — that if the Tao-Te-Ching had existed in the days of Men-

cius, it must have necessarily been recognized and treated as a mischievous work, likely to alienate men's minds from the one perfect and orthodox teaching — Confucianism." [1]

These are by no means all the arguments that are offered, but they are the first and main points, and are upheld by a number of references to books, all of which, he claims, go conclusively to prove that the work Tao-Teh-King, or Ching, — as he calls it, — was entirely of later origin, and was, in fact, almost a modern book. He does, however, *pick out a few examples of what he claims are the genuine words of the philosopher,* but by what rule he acknowledges these and discards others it is hard to decide.

It is upon this alleged great work of Lao-tsze that the whole philosophy of Taoism has been built; but it has been enlarged and commented upon by later writers, all of which comments are avowedly based upon the Tao-Teh-King. The book contains only five thousand characters, and is consequently only about twice as long as the Sermon on the Mount. A great deal of it is puzzling in the extreme, and it is only as commentators have enlarged upon and interpreted this book that it has become in any marked degree intelligible.

Its main object is the Tao, which was originally

[1] "China and the Chinese," pp. 146–148.

translated by "reason," and therefore Taoists were erroneously considered rationalists. A few of his statements as to what this Tao is, will illustrate the difficulty of comprehending it. Referring to it, Lao-tsze says: "Those who know, do not tell; those who tell, do not know." Again, "Just as without going out of doors we can know the whole world, so without looking out of the window we can know the Tao." Again, "Without moving you shall know; without looking you shall see; without doing you shall achieve. . . . Do nothing, and all things will be done. . . . The Spirit of the Valley never dies; this spirit I call the abyss mother, the passage of the abyss mother, I call the note of Heaven and Earth ceaselessly; it seems to endure, and it is employed without effort."

This Tao means literally a "way," sometimes has been translated "method," sometimes "reason," and in the Taoist philosophy Tao represents the "absolute," a sort of principle from which all things have their being, and which controls all things.

Speaking of the subjects here broached, Mr. Watters, an eminent British authority, justly remarks: "Even when discussed in a clear and plain style and with a rich language, they are found to be difficult of elucidation, and how much more so must they be when discussed in short enigmatical sentences? Lao-tsze, like all other philosophers who

live and write in the infancy of a literary language, had only a very imperfect medium through which to communicate his doctrines. The language of his time was rude and imperfect, utterly unfit to express the deep thoughts of a meditative mind; and hence it could at best but 'half reveal and half conceal the soul within.'"

The difficulties, therefore, of arriving at a true conception of the real philosophy of Lao-tsze are almost insurmountable, and were it not for the fuller and clearer explanations of later writers and disciples, we should be at an entire loss.

We cannot, in the limits of these lectures, discuss the entire system of this philosophy. The main question which concerns our subject is, What are its teachings with regard to God? Here, again, we are in difficulties from the very indefiniteness of the treatise and the terseness of the phrases. Professor Douglas says: "Of a personal God, Lao-tsze knew nothing, as far as we may judge from the Tao-Teh-King, and indeed a belief in such a being would be in opposition to the whole tenor of his philosophy. There is no room for a Supreme God in his system, as is shown by the only mention he makes of a heavenly ruler. Tao," he says, "is empty, in operation, exhaustiveness; in its depth it scans the future of all things. It blunts sharp angles. It unravels disorders. It softens the glare. It shares the dust.

In tranquillity it seems ever to remain. I know not whose son it is. It appears to have been before God. Tao is unconditioned being, which, as an abstraction too subtle for words, is the origin of heavens and earth, including God Himself, and when capable of being expressed by name, is the mother of all things." [1]

To this Dr. Legge objects: "I do not feel called on to admit that Lao-tsze did not believe in God;" and in fact he refers to this use of the term "God," "Ti," as quoted above by Professor Douglas, to show that he did recognize the existence of God. The question still arises, What was his God? Nothing but an abstract infinite, out of which all things came, to which all things must return. God is nature, and nature is God. It certainly seems as though a careful student of the Tao-Teh-King and the earliest Taoist writers must agree with Professor Douglas, and conclude that Lao-tsze knew nothing definite of a *personal* God. For spirits and lesser deities he seemed to have little or no use. He did not deny their existence, but he certainly ignored it. According to him all existing beings came forth from Tao, the Abyss Mother. Tao, it seems, at times was almost equivalent to Chaos, but this Chaos seemed to have a certain potentiality, though shapeless and immaterial. Says he: "Above it is not bright,

[1] "Confucianism and Taouism," p. 211.

below it is not obscure; boundless in its operation, it cannot be named; retiring, it goes home into nothing. This I call the appearance of non-appearance; the form of nothingness. This is what baffles investigation." [1]

But this same Tao, according to him, in its potentiality does more than create — "it produces, nourishes, enlarges, feeds, completes, ripens, cherishes, and covers all things, it is the good man's glory, the bad man's hope." [2] It directs the affairs of men, rectifying wrong. "It equalizes the careers of men, taking from him who has superabundance, and giving to him who wants." [3] "It rewards good deeds, and punishes the wicked. It blesses those who help others, and gives a double portion to those who supply the wants of the needy."

According to the teachings of this book, the heavens were not only looked upon as the material sky, but were personified, though with far more reserve than by Confucius, and in fact heaven is spoken of as "the offspring of Tao" and as "receiving its law from Tao." [4]

The earth also is personified, is believed to have been produced by Tao, and to be governed by it, holding, however, the same relation to man that Heaven does; all things come into being for a set

[1] Tao-Teh-King, Chap. XIV.
[2] *Ibid.*, Chap. LXII.
[3] *Ibid.*, Chap. LXXVII.
[4] *Ibid.*, Chap. XVI.

purpose, and, lasting a given time, become old and return whence they came. This is called "a reversion to destiny." [1]

The philosophy of Taoism, however, concerns itself more with the ethics of daily life, and teaches that by a species of self-abnegation the greatest good for all will be obtained. Lao-tsze opposed the suggestions of Confucius in regard to laws and regulations, holding that these would not be needed if the heart were right. Of his ethical maxims and suggestions we have not time to speak now; suffice it to say that in morality he fell behind no heathen philosopher of either ancient or modern times, but in many particulars surpassed the greatest, and certainly in one exceeded them all when he gave in his day the Christian rule to recompense evil with good. Such, then, is a brief outline of the philosophy of Lao-tsze as given in the Tao-Teh-King.

It must not be forgotten in studying his writings that Lao-tsze was giving the world a philosophy, and that, too, in very early times. He saw the superstitions of his day, and the struggles that some were making to draw men back to "primitive virtue" by a system of mere rules and regulations, and he rebelled. He took Tao to be the source of all things material, spiritual, and ethical; in his thought it was an absolute principle that existing gave rise

[1] Douglas, "Confucianism and Taouism," p. 217.

to all things. His philosophy seems to have been a sort of pantheism, with Tao as his god, who was everything. Lose yourself in Tao, and you do not need rules of etiquette and morality; all will be right. His moral canons were on the whole good, and best of all was that on "recompense" just referred to.

But does it not seem as though the Tao, which Lao-tsze knew as a way or method of life, of which men should attain the highest development, was rather in reality only one phase of his Tao, and that, unable to fathom the depths of creation, he spoke of its other phase in this mysterious, indefinite, and veiled language?

I know that there are those who assert that Lao-tsze's writings show plainly that he himself had very definite ideas about the origin of all things. I myself doubt this, for I think that had this been the case, he would have defined them more clearly. Yet, I repeat, we must not forget that he lived in the earliest times, when language was not as clear and full as now.

Says Dr. Martin: "The Tao-Teh-King abounds in acute apophthegms, and some of its passages rise to the character of sublimity; but so incoherent are its contents that it is impossible by any literal interpretation to form them into a system. Its inconsistencies, however, readily yield to that universal

solvent — the hypothesis of a mystical meaning underlying the letter of the text." [1]

Before we leave this subject of the Tao-Teh-King, it is interesting to note that a number of the French fathers in the earliest days and others of a later time have believed they found here evidence of the doctrine of the Trinity. The majority of the Chinese scholars deny this.

The following passage, taken from the first paragraph of the fourteenth chapter, is one of those that are said to suggest it: —

"That which is invisible is called "*Ye*";
That which is inaudible is called "*He*";
That which is impalpable is called "*Wei*";
These three are inscrutable, and blended in one.
The first is not the brighter, nor the last the darker.
It is interminable, ineffable, and existed when there was nothing.

"A shape without shape, a form without form,
A confounding mystery.
Go back, you cannot discover its beginning.
Go forward, you cannot find its end.
Take the ancient reason to govern the present,
And you will know the origin of old.
This is the first principle of Tao."

The first three lines are said by many to refer to the Trinity, and the three syllables "Ye," "He," and "Wei" have been combined, and a similarity has been found in this to "Jehovah." Of course,

[1] "The Chinese," p. 110.

there are many who fail to see any reason for this combination, but the French fathers, who first saw this resemblance, recognized that it would be natural for a people like the Chinese using a monosyllabic language to have a specific meaning for each syllable.

The divergence in vowel sounds might very easily arise from the unpointed Hebrew text, and whether we count such a method of reasoning altogether fanciful and unworthy of consideration, or without foundation, certainly we find that the Taoists of to-day have their three principal gods, which threefold conception some claim has been evolved from these lines, and these facts are certainly of great interest. With, to say the least, so strange a coincidence as this, with the statement in the lines as quoted, that "those three are blended in one" and the definite assertion that "one is neither brighter nor darker than the other, neither greater nor less than the other, and that they are eternal, without beginning without end," is it not allowable to doubt whether the French fathers and the earlier writers were so far wrong as the present-day sinologues claim?

Dr. Legge has given us a very different translation, having assigned a meaning for the syllables "Ye," "He," and "Wei"; but Dr. Martin, of Pekin, whose scholarship is absolutely unassailable, says, "Whatever truth there may be in these conjectures, it is certain that some native commentators recognize

in the passage a description of Shangte, the God of the Chinese patriarchs, and the *three syllables of which the name is composed are admitted to have no assignable meaning in the Chinese language.*" [1]

It is conceded that in the translation of the Chinese, and especially in anything as terse and concise as this book, there is the possibility of much latitude. It being remembered that the Chinese have only ideographs, or picture words, with which to express abstract ideas, it will be seen that it is almost impossible to write anything which will not admit of more than one interpretation. When, therefore, as fine a Chinese scholar as Dr. A. P. Martin finds such a translation as has just been quoted, which appears to me to give the unmistakable idea of the Trinity, in conjunction with three syllables, which he asserts "are admitted to have no assignable meaning in Chinese," but which, when combined so closely, resemble the name Jehovah, having as nearly as we can judge each of the consonant sounds in that Hebrew name; to say the very least there seems a possibility if not a strong probability that somehow, though perhaps vaguely, Lao-tsze had grasped or had received from patriarchal sources the idea of the Trinity. [2]

[1] "The Chinese," p. 111.

[2] It is also worthy of note that there are many traditions and legends among the Chinese that seem to have been received either from the Jews, or from the same source from which the Jews had been taught.

As we read his writings of the Tao, we seem to be transported back through three thousand years into the dewy freshness of the world's daybreak, and to find ourselves in touch with a great child soul who is reaching out in the mist and half-light for his Creator. Indistinct and occasional echoes of the song which the morning stars were singing are caught now and then by his listening ear. He knows, he feels, that the Infinite is very close. Here and there the veil is drawn aside a little, and he catches a glimpse of that which enraptures, dazzles, and blinds his finite vision. Ever through a veil darkly he sees, poor brother, but still he searches and grasps "if haply he may find him" whom his soul adores, this One who "creates, produces, nourishes, enlarges, feeds, completes, ripens, cherishes, and covers all things." With his heart in tune with Tao he needs no law, for that great Unnamed has taught him the golden rule enunciated by his own incarnate lips a thousand years later. At times his finite reason becomes confused, between nature and nature's God, but never for an instant does his heart turn aside to find a puerile satisfaction in lesser deities or belittling superstitions. We see him kneeling with his gaze riveted upon the clouds that enshroud the Tao,[1] with hesitating and stuttering speech he tries to

[1] Translated "Word." This is the character accepted through all China as a translation of the Greek λογος.

depict for us what he sees so dimly, language fails, — who can grasp the eternal? — but we know there is something sublime, unfathomable, awful at once and tender as a mother, that makes for holiness. We too prostrate ourselves, for we believe it is Jehovah revealing to His little child as much of His light as he is able to bear.

Now let us turn and consider

The Taoist Religion

as it exists to-day in China.

At the time of Lao-tsze and Confucius the people of China had begun to lose the purity of their primitive faith, deities seem to have been acknowledged as existing at first simply as subjects of Sang Ti, but later they were looked upon as independent within their own spheres, and were worshipped by the people. Still later an intense spirit of loyalty led to the apotheosis of emperors who were raised to the rank of Ti. Heroes and men of mark by their prowess and skill bringing themselves prominently before the notice of the ruling powers were after death raised to the rank of gods and began to swell the numbers of those who were crowding the ever growing pantheon of China.

Strange, natural conformations, such as peculiar growths of trees, formations of rock, dangerous reefs

at sea, high points of land, were believed to be the abodes of deities who exercised within certain limits considerable power, whose favor must be won. Unusual and terrifying phenomena, as tidal waves, cyclones, and bores at the entrance of rivers were accounted the manifestations of the power of supernatural beings whose anger must be appeased. Localities were reckoned under the special care of local deities, and as time passed, this process of multiplication went on quite rapidly, until to-day the number of gods is almost beyond computation.

But Lao-tsze, some claim, had plainly taught the immortality of the soul; he had, at least, inferred this possibility, and his teachings in regard to self-abnegation and the keeping of the body under in order to prolong life led the more credulous of his successors boldly to proclaim the possibility of the immortality of the body, and to uphold this theory; there have not been wanting those who have striven to prove that Lao-tsze himself never died. This soon gave rise to a sect [1] or society of men who strongly avowed the possibility of obtaining the elixir

[1] "From the emperors downwards the people devoted their lives to seeking immunity from death and poverty. Business of every kind was neglected, fields were left untilled, the markets were deserted, and the only people who gained any share of the promised benefits were the professors of Taouism, who trafficked with the follies of their countrymen, and who fattened on the wealth of the credulous." — DOUGLAS, "Taouism," p. 240.

of life, and the story of the ups and downs of Taoism and Confucianism in later days is to a great extent the recital of the strife between Confucianist and Taoist priests and priestesses, the latter continually attempting to control the monarchs of China by their offers of immortality.[1]

Taoism, in its later manifestations, was very much affected by the entrance of Buddhism, and no small part of the development of the Taoist temples and hierarchy, as they exist in China, is copied from the latter. As we shall see, Buddhism also, as it now exists there, had been very much affected by Taoism, and one prominent writer has affirmed that while Buddhism took the best from Taoism, Taoism took the worst features of Buddhism and incorporated them into itself. So similar have these two religions become that it is not always easy on entering a temple to distinguish the one from the other.

A regular priestly hierarchy has been built up with a pope at its head, and although this cult has been very many times outlawed by the Chinese government, nevertheless the latter in its intense

[1] "At this time Taouism was in no sense a religion, exercised no control over the conduct of its votaries. The court of the Emperor Woo was too often the scene of the grossest immorality, and Taouist writers recount without shame the legendary amour of the emperor with his fairy visitor Se Wang Moo. The only object of the priests was to trade on the universal desire for wealth and long life, and he who professed the greatest powers received the greatest rewards." — DOUGLAS, "Taouism," p. 241.

desire to control every part of the body politic has always endeavored to maintain a large share in the direction of this influential hierarchy. Its priests and priestesses are also experts in geomancy and sorcery. Present-day Taoism teaches that the world is peopled with myriads of malevolent spirits who are ready to inflict injury upon man and are also the direct public carriers of disease. The bodily ills to which men fall heir are in the main brought almost directly by one or other of these spirits or demons, who must be exorcised to obtain relief.[1]

The power to exorcise is the peculiar perquisite of the Taoist priests and priestesses, to whom also application must be made in the case of demoniacal possession, which is not uncommon. The sway which such a hierarchy wields over an ignorant and superstitious people can scarcely be estimated, and the massacres at Tientsin and no small amount of the terrible disasters in connection with the Boxer

[1] "A few years sufficed to cast entirely into the background all metaphysical consideration enunciated by the old philosopher, and to construct out of the remnant of his teachings a system which might be applied to the practical concerns of life. How this new school came into existence, and who were its apostles, we have no means of knowing, but the fact that Che Hwang-te made an exception in favor of Taouist works when he ordered the destruction of the books may possibly indicate that in the third century B.C. its adherents were a large and powerful body." — DOUGLAS, "Taouism," p. 235.

uprising were due to the incitement of these powerful priests.

Besides other things borrowed from Buddhism, we find a purgatory and hell, and with no small amount of detail writers attempt to describe the punishments inflicted there, and the special court in purgatory.[1]

The moral teachings of Taoism are in the main right. In fact, a religious system that was grossly and openly immoral in its direct teachings would hardly have held such sway in the land of Confucius. Yet a religion that concedes a deified harlot as the patroness of a house of ill-fame and a special presiding deity to bless gambling houses and opium dens, cannot but be degrading to any people.

Here we have the anomaly not infrequently met with in non-Christian lands of a religion with a system of ethics that is directly moral in its teaching providing, we might almost say, the very means for the most licentious immorality.

Except among the most illiterate and debased people the physical representations of the deity, as seen in peculiar trees, rocks, mountain formations,

[1] A full account of this purgatory can be found in an appendix to Professor Giles's book, called "Strange Stories from a Chinese Study," and it would much interest the student to read Douglas's translation of the "Book of Rewards and Punishments."

or in carved stone and wooden idols, are not looked upon as the *gods themselves*, but rather as representations of the gods, or the places of their abode; but so low have the thoughts of the people of China sunk under the materialistic influences of a demoralized Taoism, that to a large extent, especially among the more illiterate, these are looked upon as the very gods themselves. Having spent many years in Korea, and, in every case investigated, having ascertained that it was the spirit supposed to be residing in the idol or represented by it that was worshipped, I referred to this recently in the presence of a missionary from China, who informed me that in southern China, at least, they were much more materialistic, and that he had seen at a time of severe drought the Chinese taking their god idols through the streets and publicly thrashing them because they had not conferred the needed rain. Such, then, have been the materialistic and degrading tendencies of the Taoism of China.

Starting, as we have seen, from a pure henotheism, or, may we not almost say, from a pure monotheism, the tendency has seemed downward, first through the introduction of nature-worship, then a step lower still, to pure polytheism, with all its demoralizing tendencies; men have gradually, to suit their own desires, invented lesser gods, and then lowered their idea of the chief god, and, with base conceptions of

the deity, there has resulted a rank growth of the most degenerating and degrading superstitions.

As Dr. Martin has said, we are led to believe that their monotheistic concepts were gained from patriarchal times. They seemed, then, to have had a little light, but covering this up, and hiding it by their own sinful imaginations, the light has become absolute darkness.

The first thing that attracts attention on entering a Taoist temple is the presence of the three gods of Taoism, which may be said to be the three chief deities of the system; the present-day statement being that originally there was one principle of nature which produced two, which two became the dual powers, these again produced one. In addition, as has been seen, other gods have been, and are still being, added.

We would note particularly that these gods partake of man's nature, and as man can sin, so they can sin, and strangest of all, it is said to be the province of some of the high priests of Taoism to judge the gods and pass sentence upon them, and administer punishment, and as a consequence of this, there is for them not only a possible degradation, but a possible promotion upon which the proper provincial and ecclesiastical authorities decide.

In this connection they have deified Lao-tsze, and have even declared him the creator, putting into his

mouth the following words, as his address to the assembly of the gods: —

"Before chaos I created all things; I begat heaven and earth, and I carried the female principle on my back, and the male principle in my arms. The male air went up and begat heaven, and the female air descended and begat earth. The remainder of the male air was changed into man, and the remainder of the female air was changed into woman. The two kinds of air by their own power changed into all things." [1]

It may readily be seen that where gods are not simply provided for all the specific wants of man, man himself being allowed to appoint these deities, which are thus supposed to be liable to sin together with the man, and where man himself is considered able to judge the sinning god and to assign his penalties, the human heart being what it is, there are almost no depths to which man may not fall.

It seems very evident that Lao-tsze never expected to give a religion to the people of China. But later generations, with his philosophy as an alleged groundwork, have evolved a religion that contradicts his teachings at almost every point; a religion that has had a blighting influence upon all China, which nothing but the Sun of Righteousness

[1] H. C. DeBose, "The Dragon, Image and Demon," p. 364.

Himself can restore. This is only another sad proof of the natural tendency of everything human to decay and degenerate. Our little systems have their day, and cease to be. They are at best but broken lights of the great orb of divine glory, and all too soon fade into darkness.

LECTURE II

Shintoism

In our last lecture we considered Taoism, its philosophy as well as its religious practices, as exemplified throughout the land of China. In this it is our purpose to study

Shintoism

sometimes translated the "Way of the Gods," which may be considered the national religion of Japan.[1]

In the investigation of this subject we have not the same advantages that we had in considering the Taoism of China, especially in regard to ascertaining what may have been the primitive faith of this land. Not only were the Japanese without the

[1] Speaking of Shinto, Dr. Knox says (p. 1): "It only can claim to be a native product and to be representative therefore of the native genius. It arose in remote antiquity; in the beginning of the times which we may term historical it was made the theoretical basis of the Imperial power, and, after an eclipse for a thousand years, in our own day it is the form in which the national feeling manifests itself. But, nevertheless, the interest in Shinto is chiefly archæological, for to the majority of the people its teaching is unknown, while the Government has disclaimed religious significance for its rites, and has announced that they are merely a form for state ceremonials."

means of expressing their thoughts in writing, but as they did not evolve for themselves a system of ideographs, we have not the same means of learning, from philological studies, their early beliefs. There are no records of the very earliest times, and such as were prepared in later days relied almost entirely on oral traditions. The art of writing was not introduced from Korea until the year 284 A.D. and the earliest documents we have date from the beginning of the eighth century.

The two books from which we obtain practically all our data of the earliest Japanese history and mythology are the Kojiki, 712 A.D.,[1] and the Nihongi, 720 A.D.[2]

As might be expected, even these are not without error, for, as Mr. Chamberlain has pointed out, the Kojiki asserts that Wani, when he introduced letters into Japan, among other books brought also a copy of "The Thousand-character Essay," which was a manifest mistake, as it was not really written until two centuries later than the time of its alleged introduction. Such errors as this might easily be expected to creep in, but they detract little from the

[1] Translated into English and ably edited by Mr. B. H. Chamberlain in Supplement to "Transactions of the Japan Society," Vol. X., 1882.

[2] Translated into English by Mr. G. W. Aston, the highest living authority on Shintoism, in "Transactions of the Japan Society," 1896.

real value of these books, and the only thing for us to do is carefully to compare their dates, and weigh deductions before accepting their conclusions. It is very much to be regretted that we have no earlier data, and, as Dr. Griffis says, the study of Japanese history and mythology is that of modern times as compared with the much more ancient records of China and Korea.

However, we think it possible there may have been preserved to us some of the ancient faiths and beliefs of comparatively primitive Japan in the poems, songs, chants, and ritual as laid down in the two books mentioned.

Almost at the same time with the introduction of Chinese literature and letters referred to above, Buddhism was introduced, and as we shall see in our discussion of both Shintoism and Buddhism in Japan, this soon came so to overshadow the native religion, and in fact for so many centuries by what has been termed a "pious fraud" practically so to eclipse Shintoism that there has been in all these centuries no one who could be called a public expounder of its doctrines.

It was not until the latter half of the eighteenth century that any real attempt was made to exploit this religion. At this time the native scholars Motoöri and Hirata endeavored to arouse interest in the native faith and to free it from its Buddhistic

accretions, so as to give to the nation a pure Shintoism. Of course, we can readily see how these men were largely governed by their preconceived ideas and endeavored to find proof of the theories they were wishing to establish. Consequently, not as much weight can be given to their statements, and we must remember that they had no more data on which to base their theories than we have in the Kojiki and Nihongi themselves. There is, however, this advantage that they were Japanese and consequently they may be relied upon as giving us the viewpoint of at least a large section of the Japanese themselves unencumbered by the mistaken theories and "unconscious importation of modern European and Christian ideas," so apt to creep into the interpretations given by European Christians. We cannot, then, know the primitive faith of the Japanese, but we are able to arrive at certain conclusions concerning the Shintoism existent in this land at the time of the introduction of letters.

While Griffis and Hearn and others base the native religion on ancestor worship, giving this as the foundation of the religion of Japan, both Knox and Aston, as well as others, take an opposite view.

Says Knox: "In the Kojiki there is no hint of prayer to the ancestors of the Emperors, nor of their worship. In the Nihongi both appear, but only at a late date. The worship of ancestors, then,

even of the Imperial family, is not of the original religion of Japan, which is nature-worship. It is through the Chinese influence that Shinto is formed, and the worship of the spirits of the dead introduced, but this remains strictly subordinate." [1]

Mr. Aston stoutly upholds this, asserting that "the only case of it [ancestor worship] except in modern times, and under foreign influences, is that of the Mikados, and even then there is no evidence of its existence before the sixth century." [2]

It is very easy to see how, since letters and what they knew as civilization came from China, the land of ancestor worship, attempts would be made by those who were pro-Chinese, or even by those who would become the "literati" of the land, to prove that their own faith was on the Chinese form, and consequently Hearn and others will find many natives to uphold their position, but the arguments of Knox and Aston from the very documents themselves seem unanswerable, and we are compelled to consider Shinto a pure nature-worship.

Speaking of the earliest known period, Dr. Gulick says: "The Japanese had no notion of religion as a separate institution. To pay homage to the gods, that is, to the departed ancestors of the Imperial family, and to the names of other great men,

[1] "The Development of Religion in Japan," pp. 66–67.
[2] "Shinto," p. 44.

was a usage springing from the same soil as that which produced passive obedience to, and worship of, the living mikado. Besides this, there were prayers to the wind-gods, to the god of fire, to the god of pestilence, to the goddess of food, and to deities presiding over the saucepan, the caldron, the gate, and the kitchen. There were also purifications for wrong-doing. But there was not even a shadowy idea of any code of morals, or any systematization of the simple notions of the people concerning things unseen. There was neither heaven nor hell — only a kind of neutral tinted Hades. Some of the gods were good and some were bad, nor was the line between men and gods at all clearly drawn." [1]

But what was this but religion? They may not have had a notion as to what was a religion, they may not have been able to define the term, nor to have told that they had any distinct "religion," but they had their prayers to their various gods, evidently for protection, and purifications for wrong-doing. The fact that they may not have had any "code of morals" nor "systematization of notions concerning things unseen" does not prove them to be without religion. The absence of a "heaven and hell formulated into language," or of a clearly drawn line between gods and men, does not postu-

[1] "Evolution of the Japanese," p. 305.

late an absence of religious ideas, and it is these that we desire to ascertain.

At this time there was, as far as has been learned, no mythology, no system of doctrine, no idea as to beginnings or as to the past or the future. Men did not concern themselves about such notions.

The earliest records, however, show that the Japanese were primarily nature-worshippers, personifying the superhuman elements of nature, ascribing to them honor and worshipping them. As to just which of the elements they first worshipped we have no data, nor is there anything to show whether at any time they worshipped one or more to the exclusion of all others.

Professor Kumi, a native student, has brought to light evidence which clearly proves that primitive Shinto differed very materially from that of to-day. He maintains that originally the mikados were not considered deities or even divine, dating the deification of the mikados (and that at first only after death) much later. He also claims that the temples to the sun-goddess were originally shrines for the worship of the heavens, carrying his declaration so far that he claims that the primitive religion of at least a portion of the Japanese was a rude kind of "monotheism" coupled with the worship of "subordinate spirits."

It has been claimed that his desires led Professor

Kumi farther than his documents would allow, for the consensus of the best scholars asserts that there is no trace of any monotheism at all in either the Kojiki or Nihongi or in any of the other earliest writings.

Of course, we must not forget how late are the earliest data we have from which to draw any conclusion as to the primitive faith of Japan. We might almost admit at once that of this we cannot postulate anything at all. In our deductions from the evidence at hand we are not really speaking of primitive Japan, but, as compared with China, of modern times. Letters were introduced into Japan in the third century A.D., and the first books we have, are of the early part of the eighth century, and even these were written with a definite purpose, to prove a point.

In China we have Confucius and Lao-tsze living in the sixth century B.C., over one thousand years earlier.

When, then, we consider the condition of religious beliefs in their times, as ascertained in the last lecture, how polytheism of the rankest kind had already supplanted the ancient pure monotheism, and had completely obscured its original existence to such an extent that many of the earliest students of China and the Chinese classed them as pure animists and spiritists, we can readily see how im-

possible it is to decide what the real primitive faith of Japan may have been.

Professor Kumi may have been right in his conclusions, though we may not be able to see how he could have obtained them from any known records. Says Aston: "A nature-worship such as the older Shinto was in substance is inevitably polytheistic. The worship of a single nature-god, as the Sun, is indeed conceivable. But in practice the same impulse which leads to the personification of one nature-object or phenomenon never rests there. . . .

"There is some evidence that Shinto took the place of a still grosser and more indiscriminate polytheism. We are told that Take-mika-tsuchi and Futsunushi prepared Japan for the advent of Ninigi by clearing it of savage deities who in the daytime buzzed like summer flies, and at night shone like fire-pots, while even the rocks, trees, and foam of water, had all power of speech." [1]

With this statement of Dr. Aston's the best writers agree, so that we seem to be hedged in to the theory that the prehistoric faith of Japan was a polytheistic nature-worship. As has been said, all the superhuman elements of nature were first worshipped, and later only the more manifestly powerful, "the Sun, Moon, Wind, Thunder," etc. No thought seems to have been given as to the why and wherefore.

[1] "Shinto," p. 66.

Then came in a sort of spiritism, which it is not likely was reasoned out. They did not think of man as either having or lacking a soul. The line of demarcation between gods and men was not clearly defined. When, then, a man performed apparently superhuman acts, he was looked upon as a god, and when such a man had passed from this world, the question arose, Was he gone, and whither? and so man began to think of ghosts and spirits of the dead. These at first were not looked upon as deities.

With no written records through which to pass down the stories of earliest times, men began to tell the deeds that they had witnessed and then those of which they had heard. In all these doings, as they recounted them, the superhuman beings who appeared superior (the very word "Kami," the Japanese national word for god, means one who is above, over, or superior) had their share and took part, and thus came in the myths which later gave rise to the possibility of a mythology.

It is very clear that in the present-day Shintoism there is no supreme god, supreme powers are conceived of as belonging to no one of the members of their pantheon, and, consequently, we are led to believe that this was also the case in their primitive ideas, and that the early religion of Japan did not give the faintest notion of even a henotheism,

but was the sheerest polytheism nature-worship could offer.

There are other attributes and acts ascribed to the deities in the books from which we have arrived at the above deductions, but how far these writings were the addition of later ages known rather at the time of the writing of the records, we cannot well say. With this outline of what were the early beliefs of the people of these islands let us now turn to a consideration of

The History of the Development of Shintoism

We find that we have a fairly clear statement at least of the mythology of Shintoism, and from this we can learn many of its tenets. This statement is found mainly in the two books referred to, the Kojiki and the Nihongi, and, as was said, both of these have been translated into English, so that their pages are open to all English-speaking people. These books are acknowledged to have been prepared from oral traditions. The Kojiki itself avows this. The emperor in 681 A.D. commanded[1] the prepara-

[1] "Not until two centuries after the coming of Buddhism and of Asiatic civilization did it occur to the Japanese to reduce to writing the floating legends and various cycles of tradition which had grown up luxuriantly in different parts of 'the empire,' or to express in the Chinese character the prayers and thanksgivings which had been handed down orally through many generations." — Griffis, "The Religions of Japan," p. 47.

tion of the annals, but he died, and a long time elapsed before the order was carried out, and then it was avowedly taken down from the dictation of a man of "marvellous memory." All this was done, it is stated, with the definite purpose of more firmly establishing the reigning house upon the throne. All the myths or stories of their primitive faith were then strung together with this one end in view, a fact which must be kept in mind in our study.

Says Dr. Griffis: "One of the motives for, and one of the guiding principles in, the selections of the floating myths was that the ancestry of the chieftains loyal to the mikado might be shown to be from the heavenly gods. But the narrative of the Kojiki and the liturgies show this clearly." [1]

The position of the ruling tribe had been obtained through conquest. The conquered tribes and nobles rebelled from time to time, and chafed under the restrictions imposed. The claims of the conqueror were far-reaching. All real estate, personal property, and even the persons of his subjects belonged to him. For a long time there was no peace, and then came a period of stability, and it seemed as though all was now settled when once again a revolution broke out in 645 A.D. Later still a plot threatened the mikado's house. It was discovered, the danger averted, and it was to prevent a repetition of such difficulties

[1] "The Religions of Japan," p. 45.

that the court recorder was ordered to prepare annals of the kingdom from the earliest days. Let me quote Dr. Knox at some length on this point. "The emperor, who in 681 commanded the preparation of the annals, said, 'I hear that the chronicles of emperors, likewise the original words in the possession of the various families, deviate from the exact truth, and are mostly amplified by empty falsehoods.' If at the present time these imperfections are not amended, ere many years shall elapse the great basis of the country, the grand foundation of the monarchy, will be destroyed." And further the compiler tells us that he "made a careful choice." Thus, in this so-called "Bible of the Japanese" we have a work written with a definite purpose, the correction of false claims and the establishment of the monarchy, while in a secondary way we are to be given the origin of the universe itself.[1] There

[1] Briefly the statement is this: the "Heavenly Sovereign" or Mikado, Temmu (673–686 A.D.), lamenting that the records possessed by the chief families were "mostly amplified by empty falsehoods," and fearing that "the grand foundation of the monarchy" would be destroyed, resolved to preserve the truth. He therefore had the records carefully examined, compared, and their errors eliminated. There happened to be in his household a man of marvellous memory, named Hiyeda Are, who could repeat, without mistake, the contents of any document he had ever seen, and never forgot anything which he had heard. This person was duly instructed in the genuine traditions and old language of former ages, and made to repeat them until he had the whole by heart. "Before the undertaking was completed,"

is no pretence of a religious motive, nor of setting forth a moral code, but in accordance with Chinese precedents Japan, too, is to have a cosmology, a national history, and an account of the fashion in which the imperial house obtained its power; it is only in the light of this manifest "tendency" that the "meaning of the book itself and of Shinto can be understood." [1]

In these books we find a host of varied stories which attempt to give an account of the beginnings of all things. Their myths are, most of them, rather puerile and not unlike many of our own fairy stories. Some have been called "lovely and beautiful," but the greater number are disgusting and obscene.

Says Professor Chamberlain, the translator of the Kojiki: —

"The shocking obscenity of work and act to which the Records bear witness is another ugly feature which must not quite be passed over in silence. It is true that decency, as we understand it, is a very modern product, and it is not to be looked for in any society in the barbarous stage. At the same

which probably means before it could be committed to writing, "the emperor died, and for twenty-five years Are's memory was the sole depository of what afterwards received the title of 'Kojiki.'" — Griffis, "The Religions of Japan," p. 61.

[1] "The Development of Religion in Japan," p. 56.

time the whole range of literature might perhaps be ransacked for a parallel to the naïve filthiness of the passage forming Section IV of the following translation or to the extraordinary topic which the hero Yamato-Take and his mistress Miyadzu are made to select as the theme of poetical repartee. One passage likewise would lead us to suppose that the most beastly crimes were commonly committed."

We will not then attempt to quote many of these myths, but those we give will well illustrate the difference between them and the quotations given in our last lecture; I must reiterate, however, that they are of a later period, a subsequent age, and when compared with the Chinese myths and legends of the same times, they are in no way more puerile and fanciful, despite the fact that their narrators lacked the uplift and inspiration of the literati as well as of the literature China already had.

We cannot go into a full description of this system, but a brief outline may be of interest and will assist us in gaining some idea of the theism of Japan. According to the Kojiki and Nihongi there was first a chaos, whence in some unaccountable way, heaven and earth were separated and various deities were produced, — most of whom passed almost at once into oblivion. Says the Kojiki: "Of old, heaven and earth were not yet separated, and In and Yo not

divided. They formed a chaotic mass, like an egg, which was of obscurely defined limits, and contained germs. The purer and clearer part was thinly diffused and formed heaven, while the heavier and grosser element settled down and became earth. The finer element easily became a united body, but the consolidation of the heavy and gross element was accomplished with difficulty. Heaven was therefore formed first, and earth established subsequently. Thereafter divine beings were produced between them." [1]

There then follow several generations of gods,[2] who are named only once in these mythical genealogies,[3] and of whom no mention ever occurs again.

[1] The translations from the Kojiki and Nihongi are taken from Aston's "Shinto."

[2] "The two opening sections of this book Kojiki treat of kami that were in the minds even of the makers of the myths little more than mud and water — the mere bioplasm of deity. The seven divine generations are 'born,' but do nothing except that they give Izanagi and Izanami a jewelled spear. With this pair comes differentiation of sex. It is immediately on the apparition of the consciousness of sex that motion, action, and creation begin, and the progress of things visible ensues. The details cannot be put into English, but it is enough, besides noting the conversation and union of the pair, to say that the term meaning giving birth to refers to inanimate as well as animate things. It is used in reference to the islands which compose the archipelago as well as to the various kami which seem, in many cases, to be nothing more than the names of things or places." — Griffis, "The Religions of Japan," p. 52.

[3] Of the origin of these deities, Dr. Knox says, p. 22: "Or, once more, as men and animals beget their offspring, so are the islands

Why they were produced or for what purpose their names were inserted, we are at a loss to judge, unless it were to prove clearly that the gods, like men, are made to pass away, and be heard of no more.

The whole Japanese mythology is eminently anthropomorphic not only as to the gods themselves, but as to their habits, their relations to each other, and their relations with men. Of this portion of the Kojiki Mr. Aston says: "It is impossible to translate this rigmarole. Some of them [these deities] had probably no existence outside the imagination of individual writers; they were doubtless invented or collected in order to provide a genealogy for Izanagi and Izanami." [1] It is with these two

and deities begotten. The method of creation does not affect the rank or kind of the creature. Thus the islands of the empire are begotten by their divine parents, but the sun-goddess, who is mightiest of the host of heaven, and the ancestress of the Imperial line, and the founder of the empire, was washed from the filth which filled Izanagi's right eye when he fled from Hades. So was the moon born from the left eye, and the mischievous deity, Take-haya-susa-no-o-Mikoto, from the nose."

[1] "Izanagi and Izanami are evidently creations of subsequent date to the sun-goddess and other concrete deities, for whose existence they were intended to account. I have little doubt that they were suggested by the *Yin* and *Yang*, or female and male principles of Chinese philosophy. Indeed, there is a passage in the Nihongi in which these terms are actually applied to them. It may be said, and Motoöri does say, that the *Yin* and *Yang* are foreign ideas which have found their way into a purely native myth. We must remember, however, that the Japanese myths,

that Japanese mythology really begins. "They created or produced not merely the islands of Japan, but the subsequent generation of Japanese gods, including the sun and the moon, and from them emanated the Mikado and people of Japan."

In the Nihongi we are told: —

"Izanagi and Izanami stood on the floating bridge of heaven, and held counsel together, saying, 'Is there not a country beneath?' Thereupon they thrust down the Jewel Spear of Heaven (Ame no tama-boko), and groping about with it, found the ocean. The brine which dripped from the point of the spear coagulated, and formed an island, which received the name of Onogoro-jima or the 'Self-coagulating Island.' The two deities thereupon descended and dwelt there. Accordingly they wished to be united as husband and wife, and to produce countries. So they made Onogoro-jima the Pillar of the centre of the land."

Of their courtship and actions the language is such that we will refrain from quoting; suffice it to

as we have them, date from a period three centuries after the introduction of Chinese learning into Japan, and that there was communication with China hundreds of years earlier still. It would, therefore, not be strange if some knowledge of the fundamental principle of Chinese philosophy and science had reached the Japanese long before the Kojiki and Nihongi were written." — Aston, "Shinto," p. 169.

say that they produced islands and a host of deities, and in giving birth to the God of Fire, Izanami died. Izanagi in his wrath cut the God of Fire in pieces, each part then becoming a deity, and his tears produced still another. He descended to the abode of the dead, the land of Yomi, in search of his wife. The following is the account of his visit:—

"Thereafter Izanagi went after Izanami, and entered the land of Yomi. When he rejoined her, they conversed together. Izanami said: 'My lord and husband, why is thy coming so late? I have already eaten of the cooking-furnace of Yomi. But I am about to lie down and rest. Do not thou look on me.' Izanagi did not give ear to her, but secretly took his many-toothed comb, and breaking off its end tooth, made of it a torch and looked at her. Her body was already putrid, maggots swarmed over it, and the eight thunder gods had been generated in her various members. Izanagi, greatly shocked, exclaimed, 'What a hideous and polluted land I have come to unawares!' So he speedily ran away. Izanami was angry, and said: 'Why didst thou not observe that which I charged thee? Now am I put to shame.' So she sent the Ugly Females of Yomi to pursue and slay him. Izanagi, in his flight, threw down his many-toothed comb, which forthwith became changed into bamboo shoots. The

Ugly Females pulled them up and ate them. When they had done eating them, they again gave chase. He then threw down his head-dress, which became changed into grapes, and so once more delayed his pursuers. On reaching the foot of the 'Even Pass of Yomi' he gathered three peaches that were growing there, and smote his pursuers with them, so that they all fled back. Moreover, he said to the peaches, 'As ye have helped me, so must ye help all living people in the Central Land of Reed-plains, when they are in trouble.' And he gave them the title Oko-kamu-dzu-mi no mikoto (their augustness great divine fruit). This was the origin of the custom of exorcising evil spirits by means of peaches.

"At the Even Pass of Yomi Izanagi was overtaken by Izanami herself. He took a great rock and blocked up the pass with it, pronouncing at the same time the formula of divorce; namely, 'Our relationship is severed.' He also said, 'Come no farther' and threw down his staff, which was called Funado no Kami (Pass-not-place-deity) or Kunado no Kami (Come-not-place-deity). Moreover, he threw down his girdle, which was called Nagachiha no Kami. Moreover, he threw down his upper garment which was called Wadzurahi no Kami (God of Disease). Moreover, he threw down his trousers, which were called Aki-guhi no Kami.

Moreover, he threw down his shoes, which were called Chi-shiki no Kami."

On his return he at once proceeded to cleanse himself by bathing, and a considerable number of deities resulted, notably, the sun-goddess, from the washings of his left eye, and the moon-goddess from those of his right eye.

The stories of the strifes and successes of these beings are interesting, but for them we have no time. A grandson of the sun-goddess Ninigi was after due preparation sent down to govern the world (whether this included more than the god-produced islands of Japan, we cannot say; though probably not, and it may be taken to mean the, to them, known world).

His descent is, of course, attended with much pomp and ceremony. Difficulties appear and, by the intervention of other gods, are overcome, and Ninigi, properly heralded and attended by lesser deities, duly arrives and takes up his duties, and his grandson was the father of Jimnu Tenno, the first human sovereign of Japan. As is well known, it is hard to separate myth and history, to tell where the former ends and the latter begins. It seems very evident that an emperor of that name came to Japan, either from the mainland, or from a more southern to the central island and finally succeeded

in conquering the whole. Of course, many of the facts of the earlier narratives are covered up with mythical and impossible stories, as might be expected in records handed down from mouth to mouth, but from this time history begins.

The emperor is then a direct descendant of the sun-goddess, his nobles and other princes from lesser deities, and in fact the common people themselves are asserted to be of divine origin. Thus was built up a system calculated to flatter the pride of the people and to hold their allegiance to the reigning monarch. Japan is a peculiarly favored land in being itself the offspring of the deities, and we can easily see how a people firmly believing this would look down upon other lands, and would be fully convinced that all other nations ought to be willing and anxious to yield their allegiance to this divine emperor.

Of course, in this mythology we find passages that are illogical, for it is clearly intimated that the sun itself was already in existence in the earlier times of the divine genealogy, and yet at a *later time* "her august serenity" the sun is brought forth. Although such illogical statements are not surprising to us, it is a little strange that the Japanese themselves seem to pass them over without difficulty or question.

In this Shinto pantheon, then, as has been already said, there is no one deity to whom supreme power

or wisdom is ascribed. The sun-goddess [1] certainly appears to be the most important, but even her sway is limited; she has control neither of the sea nor the nether world, and when her brother the rain god, Susanowo, rebelled against her, she was compelled to take refuge in a cave, which certainly eliminates the idea of supreme power. The total number of gods is said to reach over eighty thousand, but of these it must be remembered that many must be put into the list of what may be termed "non-effective

[1] "He (the priest-envoy) says: Hear all of you, ministers of the god and sanctifiers of offerings, the great ritual, the heavenly ritual declared in the great presence of the From-Heaven-Shining-Great-Deity, whose praises are fulfilled by setting up the stout pillars of the great House, and exalting the cross-beams to the plain of high heaven at the sources of the Isuzu River at Uji in Watarai.

"He says: It is the sovereign's great Word. Hear all of you, ministers of the gods and sanctifiers of offerings, the fulfilling of praises on this seventeenth day of the sixth moon of this year, as the morning sun goes up in glory, of the Oho-Nakatomi, who — having abundantly piled up like a range of hills the Tribute thread and sanctified Liquor and Food presented as of usage by the people of the deity's houses attributed to her in the three departments and in various countries and places, so that she deign to bless his (the Mikado's) Life as a long Life, and his Age as a luxuriant Age, eternally and unchangingly as multitudinous piles of rock; may deign to bless the Children who are born to him, and deigning to cause to flourish the five kinds of grain which the men of a hundred functions and the peasants of the countries in the four quarters of the region under heaven long and peacefully cultivate and eat, and guarding and benefiting them to deign to bless them — is hidden by the great offering-wands." — Griffis, "The Religions of Japan," p. 48.

gods," little known outside of the mythological lists.

These deities may be divided into several classes, the first and foremost being the national worship [1] at Ise of the sun-goddess; second, the deities that preside over the several provinces and are worshipped at the chief shrines; third, the patrons and patronesses of the various mechanical guilds; fourth, the family gods or "ujigami," "surname gods"; and fifth, the house deities for whom shrines are erected in each home.

There are many who have striven to prove that the existence of this fourth class of gods is a sign of ancestral worship, but those who so believe are in the main either natives who have become enamoured of the Chinese classics, or foreigners who, starting out with the preconceived opinion that all religion begins with ancestral worship, think that they find proof of their theory here. Those ujigami are in reality birthplace deities and are worshipped as such.

The attributes assigned to these gods are force

[1] "There is a modern custom, called *himachi* (sun-waiting), of keeping awake the whole night of the fifth day of the tenth month in order to worship the sun on his rising. The rules of religious purity must be observed from the previous day. Many persons assemble at Takanaha, Uheno, Atago, and other open places in Tokio to worship the rising Sun on the first day of the year. This is called *hatsu no hi no de* (the first sunrise)." — Aston, "Shinto," p. 128.

and power. Griffis plainly says that no moral characteristics whatever attach to them. Aston, on the other hand, finds in the courage and forbearance of the sun-god and in her loving care for mankind, in preserving for their use the seeds of grain and of other vegetables, elements of moral character; also in the laws that were prepared in the earliest times for the government of the country, as evolved from primitive Shintoism, he sees the development of ethics, but a careful study of these laws seems to show that they are rather promulgated for the purpose of safeguarding the honor either of the gods or rulers or for the benefit of society. Punishments [1] inflicted were rather those which would tend to uphold dignity which had been dishonored or to right wrongs, and were apparently in no way punitive or condemnatory of sin as such.

The gods were like men [2] in their nature. There were gods of all kinds. "White spirits and black; blue spirits and gray" — good and bad of all shades of principles and practice. As in China, so here, there are even gods to whom robbers and harlots may go to seek a fortunate and profitable outcome in their evil avocations.

One strange feature worth noting as we pass is the lack of personality among the Japanese deities.

[1] See Appendix to Lecture II, No. 1.
[2] See Appendix to Lecture II, No. 2.

In fact, in certain places the identity of the deity reverenced at a shrine has been lost, and it is simply known that a powerful god is worshipped there, and even to-day scholarly native priests differ as to the identity of the gods at certain temples.

This, then, is a bare outline of what for a better term we may call the philosophy of Shintoism, but this philosophy was formulated, as we have seen, for a purpose, just after the introduction of Chinese civilization and letters from Korea. At the same time there had also come from there some Buddhist relics and books, whose teachings early began to be regarded with favor. It was not, however, till about a century after the annals above referred to had been drawn up that Buddhism made her great conquest. As we shall see more clearly in a subsequent lecture, Buddhism, as a habit, ever adapts itself to existing circumstances, and has shown itself ready to make its faith conform to that of the land to which it goes to a remarkable extent or perhaps, like the many-armed devil fish, to envelop, embrace, and in the end to digest and annihilate all.

When it entered Japan, it found a people giving allegiance quite firmly to a host of local deities and unattracted to the foreign ideas which had been introduced. After even more than a century had passed, it still found itself confronted on all sides by

native shrines and gods. It was at about this time that a native Buddhist priest who had been sent to China to study, after his return, while in the celebrated Shinto temple of Ise, professed to have received a special revelation whereby the sun-goddess showed him clearly that she and all other Shinto deities were but previous incarnations or avatars of Buddha. He drew up his scheme of reconciliation between Shintoism and Buddhism whereby all gods of the former were introduced into the latter and also adapted all the old Shinto festivals to the requirements of the proposed union. This scheme having been adopted throughout the land, the Shinto temples were largely handed over to the care of the Buddhist priests; in nearly all places Buddhist idols were installed; the form of the primitive Shinto shrines was largely changed; Buddhistic decorations in coloring and gilding were adopted, and, in fact, we might also say that Shintoism was completely buried. The myths and stories still existed, but as a distinct religion it was quiescent.

This condition of affairs lasted for nearly a thousand years, until the time of the native scholars Motoöri and Hirata, who, with others at the close of the eighteenth and beginning of the nineteenth centuries, started an earnest propaganda for the revival of pure Shintoism. Their intention in all probability was rather political and national than

religious, and these efforts may be said to have culminated in the reëstablishment of Shintoism as the national faith. At this time the Buddhist idols were almost entirely removed, but though an effort was made to return to the ancient Shinto simplicity, many of the decorations and ornaments may still be seen. At a still later date Shintoism obtained from the government the right to be considered and classified no longer as a religion, but only as a society for preserving the memories and shrines of the ancestors of the race.

It can readily be seen how such a conquest by a foreign faith must at least have colored all its tenets, but it is an open question whether Buddhism in thus swallowing Shintoism as a whole had a greater effect upon the original Shinto than was brought upon itself in this act.

We are extremely fortunate in having the Kojiki and Nihongi, though the latter shows very many signs of the influence of China and the new literature, but it is regrettable that we have absolutely no Shinto writer till the latter part of the eighteenth century. The myths and the mythology are, we might say, intact, or at least almost so, but it seems very evident that the attempts toward a revival of pure Shinto were not entirely successful, and the thoughts, tenets, and practices of the Shintoists of to-day have all been considerably affected by the

Buddhistic conquest, and it is not always easy to say where Shinto ends and Buddhism begins.

Let us now turn to a consideration of the

Shinto Worship of To-day

The number of shrines throughout the land is really incalculable. According to the records there are two hundred and ninety-two of the first rank, twenty-six hundred and forty-eight of the second rank, and when all classes of temples are included, the recorded alone number over two hundred thousand, and at these shrines often more than one deity is worshipped.

In these Shinto temples that which represents the deity, the "Shin tai" or God Body, the material impersonation of the deity, varies greatly in form; it is most frequently a mirror, it may be a simple tablet with a name inscribed thereon, a sprig of a bush or tree, a sword, a string of beads, a tree, or a river bank.

It may be said in general that Shinto has no real idols, although there are a few exceptions. The phallic gods were represented by phallic symbols, as well as by the human figure, and in certain places stone images are still found in Shinto temples. But the rule is that a distinctive mark of the Shinto temple is the entire absence of all idols, and where, in the

few exceptions noted above, such exist, the presence in front of the temple of the tori or peculiar gateway is decisive.

This tori or toriwi is not mentioned at all in the Kojiki or Nihongi, and is held by Aston to be of a more modern date. It was evidently introduced from the continent and corresponds to the Hong Sal Mun of Korea (red arrow gateway), which there marks the approach to Confucian temples, imperial graves, and ancestral tablet houses, etc., and it is evidently, as Aston says, simply an honorary gateway, marking the place of worship, and in Japan is restricted to this Shinto use.

In this connection it is interesting to note this absence of idols, as a proof that as a rule the heathen in his worship does not so much consider the seen object, before which he kneels, as the god itself, but rather as the place of abode or representation of the deity.

The phallic worship [1] just referred to, of course,

[1] "Into the details of the former display and carriage of these now obscene symbols in the popular celebrations; of the behavior of even respectable citizens during the excitement and frenzy of the festivals; of their presence in the wayside shrines; of the philosophy, hideousness, or pathos of the subject, we cannot here enter. We simply call attention to their existence, and to a form of thought, if not of religion, properly so-called, which has survived all imported systems of faith and which shows what the native or indigenous idea of divinity really is — an idea that profoundly affects the organization of society. To the enlightened

will not bear description in detail; but that it formed no small element in Shinto worship may be plainly seen from the prevalence (until forbidden by the government in more recent years) of phallic symbols in various parts of the land and evident reference to this cult throughout the Kojiki and the Nihongi.[1] Temples, also, where phallic deities were worshipped were scenes of Bacchanalian orgies of the most revolting nature, and at special festivities the vilest immorality seems to have been a part of the worship.

All writers on the religions of Japan refer to this, but feel compelled to do so in an exceedingly guarded way. Not only were these temples scenes of the grossest immorality but also most other temples. We hesitate to refer to this, but the real state of affairs in Japan demands at least a reference to the prevailing immorality that surrounds almost every temple of prominence. Even at the celebrated temple of Ise itself there are enormous establishments for immoral traffic, and here and elsewhere in Japan where pilgrims by tens and even hundreds of thousands visit the shrines, not only are there

Buddhist, Confucian, and even the modern Shintoist the phallus-worshipper is a 'heathen,' a 'pagan,' and yet he still practises his faith and rites." — Griffis, "The Religions of Japan," p. 29.

[1] Certain portions of these native books with their mythologies would not bear printing in civilized countries, nor if printed, could they pass through our post-offices unless the facts were covered by the use of Latin terms or the most obscure English.

large and profitable establishments, but even the best of the hotels pander to it openly and regularly up to to-day.

A more elaborate discussion of this phallic worship may be found in various books treating at greater length of Japanese customs.

One of the strongest arraignments that can be made of Shintoism is that this religion itself is not openly at war with such practices, but countenances and encourages these actions on the part of its devotees, — proving only too plainly that were the theistic ideals of this religion higher, such a relation between worship and immorality could not exist.

While the Japanese are generally looked upon as an irreligious people and by some classed as irreverent, this may be said to be largely due to their buoyant nature and the freedom with which they throw off care. Any one who has visited Japan and seen the crowds thronging the temples on festivals or other days, who has witnessed the way in which at the rising of the sun all turn, and clapping their hands, make obeisance to her august majesty the Queen of Day, cannot but admit that they are a religious people. True they make a pleasure out of their religion, and the realities of life and death do not seem to weigh heavily upon them, but still they are intensely religious. The whole land covered with shrines, the temples on every high hill and

promontory, well-kept altars in every shop, the flowers freshly kept, and the clean linen of the "domestic god-shelf" in almost every home, — all attest the strong native religious instinct.

We may also learn much of their attitude toward their gods from the ceremonies practised and the rituals in use at the shrines and elsewhere. Under certain circumstances and for certain services they have the ceremony known as bringing down the gods, when with priests and priestesses, and pronouncing of certain formulas, the god is asked to come down and take up his abode in certain representations or offerings, and in the *gohei*-strips of colored material, sometimes carried home to be placed on the god-shelf.

The absence of all idols and the use of such symbols and ceremonies shows most plainly the spiritual nature of the Japanese worship, which is in no way militated against by their insistence upon the necessity for the presence of the "Shin tai," the god-body as they call it.

Prayers form, of course, a large element in their worship, help and success in enterprise is earnestly sought, and the particular god supposed to be efficient in the enterprise to be undertaken is invoked. The ceremonies for purification are more elaborate than any others, and vary somewhat with the kind and amount of pollution and the rank of the deity

approached. A very careful ritual has been drawn up to be used at the end of the year for driving out demons and evil gods, as well as the deity who presides over ill luck. Sometimes the most elaborate performances are indulged in, and some person, either persuaded or hired to undertake the work, will personify the deity to be exorcised, and after elaborate ceremonies, and with a show of great difficulty, will be driven from the house.

Of course, offerings of all kinds are made to the deities, but these are chiefly thank-offerings for benefits received and sometimes votive offerings for benefits expected. Daily worship is prescribed for the faithful, and in fact very elaborate ceremonies are insisted upon, although a shorter ritual has been prepared for those who have pressing affairs which take up their time. The following prayer was one suggested by Hirata to be daily offered before the domestic 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, the gods of branch palaces and branch temples, — and Sohodo-no-kami whom I have invited to the shrine set up on his divine shelf, and to whom I offer praises day by day, — I pray with awe they will deign to correct the unwilling faults which, heard and seen by them, I have committed, and that, blessing and favoring 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."

It is interesting to note, before we pass from this subject of ceremonies, that human sacrifices, although referred to by some, seem really to have been no part of Shinto practices. Though in the oldest times, from the records, we clearly find that at the death of mikados and princes a "Hitogaki," or human hedge, was formed around the grave by burying alive a large number of attendants, the heads alone remaining uncovered; this was later forbidden [1] by special edict in the year 646 A.D. and instead of this human hedge, clay images were substituted.

From their rites and ceremonies we are led to believe that these gods were considered able and willing to help men, but unapproachable at times of any pollution which rendered men ceremonially unclean.

[1] See Appendix to Lecture II, No. 3.

Ethical and spiritual blessing seem nowhere to have been sought, and while in a few cases prayers are found asking for heart purification,[1] these are not considered real Shinto, but indicate Buddhist influence.

Little is said of the immortality of the soul; in fact it is stated that this is nowhere taught, and attention is called to the fact that there are "no prayers for the dead or for happiness in future life."[2]

Certainly the land of Yomi or of the dead is plainly spoken of, but again there have not been wanting commentators, who have affirmed that this is simply the grave; and there are many passages in ancient Japanese books that would give color to such a thought, and the very indefiniteness of the Nihongi and Kojiki make it almost impossible to decide.

The following passage from the Nihongi, however,

[1] "In later times there were many abuses and perversions of the harahi, due mainly to Buddhist influence. The formula was much modified, and is found in numerous versions. Some of these are wholly Buddhist, such as the well-known 'Rokkon shojo' (may the six senses be pure), so constantly in the mouths of pilgrims at this day. Others include a prayer for purity of heart, which is an idea quite foreign to the ancient Shinto." — Aston, "Shinto," p. 304.

[2] Dr. Knox says, p. 20: "However, the funeral rites indicate a belief in a continued existence after death for some at least, and the offerings show a purpose to provide for wants as material as those of earth. Evidently there was a vague belief that the dead were in a measure dependent on the living, and that, if neglected, the living might suffer from their vengeance."

certainly shows a belief in knowledge and power after death: —

"The Yemishi rebelled. Tamichi was sent to attack them. He was worsted by the Yemishi and slain at the harbor of Ishimi. Now one of his followers obtained Tamichi's armlet and gave it to his wife, who embraced the armlet, and strangled herself. When the men of that time heard of this, they shed tears. After this, the Yemishi again made an incursion and dug up Tamichi's tomb upon which a great serpent started up, with glaring eyes, and came out of the tomb. It bit the Yemishi, who were every one affected by the serpent's poison, so that many of them died, and only one or two escaped. Therefore the men of that time said, 'Although dead, Tamichi at last had his revenge. How can it be said that the dead have no knowledge.'" [1]

We have seen that the religion of Shinto is absolutely devoid of any code of ethics, and the Shinto scholars and enthusiasts insist that this is a sign of the great superiority of the Japanese over the Chinese and others, claiming that ethical rules and codes are a necessity among wicked people, but are unneeded by the Japanese, who are pure in heart. "Revere the gods, keep the heart pure, and follow its dictates" is a rule which will certainly be all right,

[1] Aston, "Shinto," p. 55.

if the standards are high and lofty, and there is a full realization of what a pure heart is; but with the practices of their highest ideals, their gods as outlined in their own sacred books, their "so-called Bible of Shinto" in as low a plane as we find them, certainly the only purity of heart that they could conceive could not be so defined by the morally enlightened. As long as such gods as these are revered, conduct can never be right. Says Dr. Griffis:

"The Kojiki shows that whatever the men may have been or done, the gods were abominably obscene, and both in word and deed were foul and revolting, utterly opposed in act to those reserves of modesty or standards of shame that exist even among the cultivated Japanese of to-day." [1]

The references already made to certain classes of gods and the surroundings of their temples have also hinted at the results of the entire lack [2] of any

[1] "The Religions of Japan," p. 73.

[2] "There is no stronger proof of the rudimentary character of Shinto than the exceedingly casual and imperfect sanction which it extends to altruistic morality. It has scarcely anything in the nature of a code of ethics. Zeus had not yet wedded Themis. There is no direct moral teaching in its sacred books. A schedule of offences against the gods, to absolve which the ceremony of Great Purification was performed twice a year, contains no one of the sins of the Decalogue. Incest, bestiality, wounding, witchcraft, and certain interferences with agricultural operations are the only offences against the moral law which it enumer-

code of ethics, and the really demoralizing and degrading effect of much of the native worship.

In concluding the consideration of the Shinto faith and practices, let me quote again from Dr. Griffis: —

"It would task the keenest and ablest Shintoist to deduce or construct a system of theology, or of ethics, or of anthropology from the mass of tradition so full of gaps and discord as that found in the Kojiki, and none have done it. Nor do the inaccurate, distorted, and often almost wholly factitious translations so-called of French and other writers, who make versions which hit the taste of their occidental readers far better than they express the truth, yield the desired information. Like the end strands of a new spider's web, the lines of information on most vital points are still 'in the air.'" [1]

ates. The Kojiki speaks of a case of homicide being followed by a purification of the actor in it. But the homicide is represented as justifiable, and the offence was therefore not so much moral as ritual. Modern Japanese boldly claim this feature of their religion as a merit. Motoöri thought that moral codes were good for Chinese, whose inferior natures required such artificial means of restraint. His pupil Hirata denounced systems of morality as a disgrace to the country which produced them. In 'Japan,' a recent work published in English by Japanese authors, we are told that 'Shinto provides no moral code, and relies solely on the promptings of conscience for ethical guidance.'" — Aston, "Shinto," p. 242.

[1] "The Religions of Japan," p. 71.

Speaking on this subject in general, a recent writer well says: —

"Shinto, the primitive religion of Japan, corresponds well with the needs of the primitive times, when the development of strong communal life was the prime problem and necessity. It furnished the religious sanctions for the social order in its customs of worshipping not only the gods, but also the emperor and ancestors. It gave the highest possible justification of the national social order in its deification of the supreme rulers. Shinto was so completely communal in its nature that the individual aspect of religion was utterly ignored. It developed no specific moral code, no eschatological and soteriological systems, no comprehensive view of nature or of the gods. These deficiencies, however, are no proofs that it was not a religion in the proper sense of the term. The real question is, Did it furnish any supramundane, supralegal, supracommunal sanctions both for the conduct of the individual in his social relations and for the fact and the right of the social order? Of this there can be no doubt. Those who deny it the name of a religion do so because they define religion according to the standards of its highly developed individualistic forms.[1]

[1] "Yet Shinto is more than a code of ceremonies, for in a true sense it embodies the religion of the people. Its stories of the

"The sources of the power of the Shinto sanctions lie in the nature of its conception of the universe. Although it attempted no interpretation of the universe as a whole, it conceived of the origin of the country and people of Japan, as due to the direct creative energy of the gods." [1]

In general, speaking of this faith, we would note certain deficiencies.

First, the ideal of deities is extremely imperfect, as is the case in all polytheisms. As has been already noted, the records of Shintoism were avowedly prepared for a specific purpose, not religious but political, to fit which the stories were made. Ethics and the moral effect upon the people did not enter into the plan, and even had it occurred to them, it is doubtful whether the writers would have thought it worthy of consideration.

The second great defect in the Shinto theology comes from the fact that it only considered their own

gods are little more than fairy tales; the laborious works of the great scholars who attempted to maintain its inerrant truthfulness, their exegesis, apologetics, and reconciliations, merely encumber the shelves of antiquarian scholars; but, none the less, perhaps all the more, Shinto holds large place in the people's hearts. The legends, cosmology, and pseudo-history are not the religion, and its power is not in dogmas nor in forms of worship; it is a spirit, the spirit of old Japan, 'Yamato-damashii.'" — Knox, "Religion in Japan," p. 77.

[1] Gulick, "Evolution of the Japanese," p. 404.

world — Japan. They and their people were divine, all others were outside of the pale. While this has certainly had an effect in developing the spirit of nationality, — the patriotism and loyalty of the Japanese, — it has also had a very decidedly narrowing effect, that of isolating the nation. It was this very lack that caused so many to be strongly drawn to the monotheism of Christianity. Many of the converts to Christianity have been at first drawn to it by this feature. They have realized how this alone would answer the requirements of exact science, and then, too, the later strong tendencies toward monism seemed to find satisfaction in the monotheism of Christianity.

A third prominent want arises directly from the first. Low ideas of the deity have given low ideas of man, and there is a lack of appreciation of the real nature of sin. We are told that there is no word in the Japanese language which will adequately translate the word "sin."

Fourth. Due both to the low idea of the deity, and an entire absence of definiteness in regard to eschatology, there is no concept of reward and punishment for the actions of this life, and no adequate motive which might lead men to higher ideals.

Of course it may be said that when the ideal is lacking, we could not expect any motive to strive for it, and as has been noted, the very penalties recorded

in the Shinto books, by the civil authorities, seemed in no way punitive or corrective.

There are, however, certain features of this unique ethnic faith that command our admiration.

The first is the intense spirit of loyalty and patriotism inculcated and fostered, though we must always remember that patriotism carried too far becomes selfishness. To no little extent, however, were the successes of the Japanese in the late war due to their intense loyalty which resulted from their conviction that they were divine, fighting for a sovereign not the mere representation of deity, but even deity himself.

Secondly, the thought that their country was in a peculiar way a special creation has bred an intense love, which partakes of the nature of worship for their beautiful islands.

A third, and to my mind the best point of Shinto, comes in the idea that they themselves were sons and daughters of the gods, partakers of divine nature; and the possibilities of such a conception, had they but possessed a lofty ideal of these gods, might indeed have worked wonders for the whole nation. The concept of man partaking of divine nature was indeed theirs, but their vision of the deity was clouded with sensuality and materialism, and therefore low and degrading, rather than uplifting and inspiring.

There have been many, both natives and foreigners, who have insisted that Shintoism is not a religion, and the recent action of the Shintoists themselves, referred to above, might lead us perhaps at first to think they were right, but a careful investigation of its origin, history, philosophy, and practices must lead us to the conclusion not only that it is a religion, but that as such it has wielded considerable influence upon the life and habits of the people. A religion arising in the earliest times, to be absorbed by a foreign faith, to lie, as it were, dormant for almost a thousand years and then again to emerge, shows no small vitality.

True, nominally, it may no longer now be regarded as a religion, and imperial rescript, granting the request of its leaders, may have ordered that it be no longer so, but I believe this will in no way affect its hold upon the nation. Its votaries still throng its shrines, and as each approaches the temple, the constant ring of the bell as he pulls the rope to announce to the deity that he is at his devotions will still be heard, and, whether so called or not, Shintoism will still be classed as a religion in the hearts of the people.

When we have studied this one ethnic faith of Japan, studied her people and their history, we can reach only one conclusion as to the theism it inculcated. They know no supreme god but their coun-

try. Its land, its water, its people, its government, its glory, its mikado, is their chief object of worship for which all else is and should be sacrificed. The Christian propagandist, studying them, may well rejoice to find a people capable of loving and worshipping something unselfishly, whole-heartedly, persistently, with abandon, with reverence, with unlimited consecration and devotion. This, and the assurance that they are the offspring of God, gives him an assurance of ground all prepared for his sowing. It were an easy matter to a Japanese to understand the value and glory and preëminent importance of *the kingdom.* He would count his life as nothing for the kingdom of Japan, and when he once learns that there is a higher and more glorious, a spiritual kingdom, which Japan may merely illustrate in a material way, he will transfer to this all the persistent adoration he has poured forth on its type. When he receives a sublime ideal of God, the thought of his own sonship, his imitative characteristics, with his soaring pride and ambition, will never allow him to cease striving for the likeness of the Father. With false traditions and low ideals these noble people have been led far astray, but there, in the midst of an unholy and polluted polytheism, is the jewel of reverence, whole-souled devotion, and passionate adoration, only waiting to adorn the coming of the Redeemer.

Let me, in closing, quote Mr. Aston's remarks on monotheism in this connection: —

"Monotheism was an impossibility in ancient Japan. But we may trace certain tendencies in this direction which are not without interest. A nation may pass from polytheism to monotheism in three ways: firstly, by singling out one deity, and causing him to absorb the functions and the worship of the rest; secondly, by a fresh deification of a wider conception of the universe; and thirdly, by the dethroning of the native deities in favor of a single God of foreign origin. It is this last, the most usual fate of polytheisms, which threatens the old gods of Japan. Weakened by the encroachments of Buddhism, and the paralyzing influence of Chinese sceptical philosophy, they already begin to feel

'The rays of Bethlehem blind their dusky eyne.'"[1]

APPENDICES TO LECTURE II

Appendix No. 1, P. 65

In his "Shinto," p. 246, Aston says: "In an organized community like the ancient Japanese there must have been many torts recognized by public opinion. We know that adultery and dishonesty were punishable. Yet Shinto takes no notice of them. The only civil wrongs singled out for religious denunciation re-

[1] "Shinto," p. 68.

late to agriculture. The ancient authorities enumerate among the misdeeds of Susa no wo, 'breaking down the divisions of rice fields,' 'filling up irrigation ditches,' 'sowing seed over again,' with one or two other offences of a similar kind, and the Ohoharahi includes them in its schedule of sins which require absolution. But surely rights of property (we can recognize germs of them in the lower animals) are long antecedent to religion, and offences against them are recognized as offences against man before they became sins against God.

"Moreover, the Ohoharahi is wanting in the first essential of a criminal law. It provides no fixed punitive sanction. It is true that the culprit was in some cases obliged to supply at his own cost the necessary offerings for the ceremony, and that practically this amounted to a fine. The original intention, however, was not to punish the offender, but to avert the wrath of the gods. And it must be remembered that individual cases of purification were exceptional. For the offences of the nation generally, which it was the main object of the Ohoharahi to absolve, no punishment was practicable, or indeed dreamed of."

Appendix No. 2, P. 65

In his "Religions of Japan," p. 70, Griffis says: "The gods are only men of prowess or renown. A kami is anything wonderful, — god or man, rock or stream, bird or snake, whatever is surprising, sensational, or phenomenal, as in the little child's world of to-day. There is no sharp line dividing gods from men, the natural from the supernatural, even as with the normal

uneducated Japanese of to-day. As for the kami or gods, they have all sorts of characters; some of them being rude and ill-mannered, many of them beastly and filthy, while others are noble and benevolent. The attributes of moral purity, wisdom and holiness, cannot be, and in the original writings are not, ascribed to them; but they were strong and had power. In so far as they had power they were called kami or gods, whether celestial or terrestrial. Among the kami — the one term under which they are all included — there were heavenly bodies, mountains, rivers, trees, rocks, and animals, because these also were supposed to possess force, or at least some kind of influence for good or evil. Even peaches, as we have seen, when transformed into rocks, became gods."

That there was worship with awe, reverence, and fear, and that the festivals and sacrifices had two purposes, one of propitiating the offended kami and the other of purifying the worshipper, may be seen in the merits or liturgies, some of which are exceedingly beautiful. In them the feelings of the gods are often referred to. Sometimes their characters are described. Yet one looks in vain in either the "Notices," poems, or liturgies for anything definite in regard to these deities, or concerning morals or doctrines to be held as dogmas. The first gods come into existence after evolution of the matter of which they are composed has taken place. The later gods are sometimes able to tell who are their progenitors, sometimes not. They live and fight, eat and drink, and give vent to their appetites and passions, and then they die; but exactly what becomes of them after they die, the record does not state.

Appendix No. 3, P. 75

The following quotation from the Nihongi shows how human sacrifices were abolished (Aston, "Shinto," p. 56):—

"10th month, 5th day: Yamato-hiko, the Mikado's younger brother by the mother's side, died.

"11th month, 2d day. Yamato-hiko was buried at Tsukizaka in Musa. Thereupon his personal attendants were assembled, and were all buried alive upright in the precinct of the tomb. For several days they died not, but wept and wailed day and night. At last they died and rotted. Dogs and crows gathered and ate them.

"The Emperor, hearing the sound of their weeping and wailing, was grieved at heart, and commanded his high officers, saying, 'It is a very painful thing to force these whom one has loved in life to follow him in death. Though it be an ancient custom, why follow it if it is bad? From this time forward, take counsel so as to put a stop to the following of the dead.'

"A.D. 3, 7th month, 6th day. The Empress Hibasuhime no Mikoto died. Sometime before the burial the Emperor commanded his ministers, saying: 'We have already recognized that the practice of following the dead is not good. What should now be done in performing this burial?' Thereupon Nomi no Sukune came forward and said: 'It is not good to bury living men upright at the tumulus of a prince. How can such a practice be handed down to posterity? I beg leave to propose an expedient which I will submit to your Majesty.' So he sent messengers to summon

up from the land of Idzumo a hundred men of the clay-workers Be. He himself directed the men of the clay-workers Be to take clay and form therewith shapes of men, horses, and various objects, which he presented to the Emperor, saying, 'Henceforward, let it be the law for future ages to substitute things of clay for living men, and to set them up at tumuli.' Then the Emperor was greatly rejoiced, and commanded Nomi no Sukune, saying: 'Thy expedient hath greatly pleased our heart.' So the things of clay were first set up at the tomb of Hibasuhime no Mikoto. And a name was given to those clay objects. They were called 'haniwa,' or 'clay rings.'

"Then a decree was issued, saying, 'Henceforth these clay figures must be set up at tumuli; let not men be harmed.' The Emperor bountifully rewarded Nomi no Sukune for this service, and also bestowed on him a kneading-place, and appointed him to the official charge of the clayworkers Be. His original title was therefore changed, and he was called Hashi no Omi. This was how it came to pass that the Hashi no Muraji superintended the burials of the Emperors."

We also find evidences of human sacrifices made to river-gods so as to appease the deity presiding there, and prevent the overflow of his banks. The following quotation from the same book is a good instance of this (p. 29): —

"A.D. 379. This year at a fork of the River Kahashima in the central division of the Province of Kibi, there was a great water dragon, which harassed the people. Now when travellers were passing that place

on their journey they were sure to be affected by its poison, so that many died. Hereupon Agatamori, the ancestor of the Omi of Kasa, a man of fierce temper and of great bodily strength, stood over the pool of the river fork and flung into the water three whole calabashes, saying: 'Thou art continually belching up poison and therewithal plaguing travellers. I will kill thee, thou water dragon. If thou canst sink these calabashes, then will I take myself away, but if thou canst not sink them, then will I cut thy body to pieces.' Now the water dragon changed itself into a deer, and tried to draw down the calabashes, but the calabashes would not sink. So with upraised sword he entered the water and slew the water dragon. He further sought out the water dragon's fellows. Now the tribe of all the water dragons filled a cave at the bottom of the pool. He slew them every one, and the water of the river changed to blood. Therefore the water was called the pool of Agatamori. . . .

"A.D. 323. In order to prevent the overflowing of the Northern River, the Mumata embankment was constructed. At this time there were two parts of the construction which gave way and could not be stopped up. Then the Emperor had a dream, in which he was admonished by a God, saying: 'There are a man of Musashi named Koha-kubi and a man of Kahachi named Koromo no ko, the Muraji of Mamuta. Let these two men be sacrificed to the River-God and thou wilt surely be able to close the gaps.' So he sought for these two men, and having found them, offered them to the River-God. Hereupon Koha-kubi wept and lamented, and plunging into the water, died. So that

embankment was completed. Koromo no ko, however, took two whole calabashes, and standing over the water, which could not be dammed, plunged the two calabashes into the mid-stream and prayed, saying: 'O thou River-God, who hast sent the curse (to remove which) I have now come thither as a sacrifice. If thou dost persist in thy desire to have me, sink these calabashes, and let them not rise to the surface. Then shall I know that thou art a true God, and will enter the water of my own accord. But if thou canst not sink the calabashes, I shall, of course, know that thou art a false God, for whom why should I spend my life in vain?' Hereupon a whirlwind arose suddenly which drew with it the calabashes and tried to submerge them in the water. But the calabashes dancing on the waves would not sink, and floated far away over the wide waters. In this way that embankment was completed, although Koromo no ko did not die. Accordingly Koromo no ko's cleverness saved his life. Therefore the men of that time gave a name to these two places, calling them 'Koha-kubi's Gap' and 'Koromo no ko's Gap.'"

LECTURE III

The Shamanism of Korea

We have studied the Taoism of China and the Shintoism of Japan, and now turn to the last of the three specifically ethnic religions. The word "Shaman" is a Persian word, meaning "an idolater," but has become more particularly restricted to those who, in a peculiar way, profess that by the use of fetiches, charms, and other supposed means of influence over spirits and demons, they can cure diseases and avert impending disaster. They are sometimes called devil-doctors, and the term "Shamanism" has come to be applied to that system which especially is restricted to these practices.

As we shall soon see, the nature-worship of Korea, which seems to be indigenous, for certain reasons has remained up to this date so little developed, and has along certain lines been so largely superseded by the two foreign religions later introduced, that to the stranger the Pansus (diviners) and Mutangs (sorceresses), the real "Shamans" of Korea, appear so prominent, and their works by divination and exorcising so common, that this term has been the one most generally applied to this indigenous faith.

As in China, so here, the native will tell you that there are three religions in this land, mentioning in addition to Buddhism and Confucianism this, which he calls "Shin Kyo," or the doctrine of the gods or spirits, — being the characters "Shin," the same as used in Shinto, and "Kyo," or teaching; and they occasionally even call it "Shinto," — speaking of Kong-to Confucianism, Pul-to Buddhism, and Shin-to Spiritism. As we shall see, there are other than Shamanistic elements in the Shinto of Korea, but to the Korean the everyday evils of this life are so overshadowing, and his struggles to escape them so evident, that we yield to the common verdict at this point, and allow this nature-worship to be called by this term, by which it is in part characterized, and in reality caricatured.

But right here let us stop for a moment, and note the comparative development of nature-worship in the three countries.

China, as we have seen, had wandered away from her primitive faith, and had developed a nature-worship which, in its extravagances, met with the protests of both Lao-tsze and Confucius, but was just ready for its systematization when, by the entrance of Buddhism, there was presented a fully developed religion, and, by what has been termed a species of "plagiarism," the Taoist built up a hierarchy and a systematized cult after the pat-

tern of Buddhism, and side by side the two have stood.

In Japan, however, we found a different state of affairs, due very largely to the different stage of development at which Shintoism came in contact with the faith of India. The nature-worship of Japan had been allowed a further development before the arrival of Buddhism, and this arrival synchronized with the necessity, as we saw, of establishing a *raison d'être* for the conquerors and the reigning house.

As these conquerors were by this time (even though perhaps originally from across the waters) native Japanese to all intents and purposes, this could not be done through a foreign religion, and the indigenous myths and stories were threaded into a whole, and the native faith systematized. True, it was later modified by the foreign religion, which entered, and was, as we saw, almost absorbed by it, although it still maintained its identity. As a consequence, we find a religion which, although very largely affected by the doctrines, precepts, and practices of Buddhism, has been developed along its own lines, and is *sui generis*.

Buddhism, however, entered Korea at an earlier date, Buddhist monks having arrived at least as early as 372 A.D. At this time the nature-worship was still undeveloped, and the natives, being presented with the fully organized, well-systematized

religion of Buddhism, failed to develop their own Shinto, and we have a case of arrested development in the Shamanism of Korea. There is here no hierarchy, no organized priesthood — in fact, we have independency, a sort of Congregationalism, carried to the extreme. There has been individualistic development here in striking contrast with the communal development of Japan's Shinto, which centres in the Mikado himself.

And now, in order better to understand the conditions as we find them to-day, let us, before going farther, try to ascertain the primitive faith of Korea.

Here we have better opportunities than in the study of early Japan, and we ought to expect larger results. Not only were letters and civilization introduced from China, but we are told in the histories that when Kija, who is looked upon by all Korea as the great founder of its civilization, entered in 1122 B.C. (a date confirmed by both the Chinese and Korean state records), he found a species of civilization, and it is affirmed that he reduced the language of the people to writing. As to what this writing was, we cannot state, as there are no specimens of it extant, unless it was the fact that he introduced the ideographs of his own country, China, and adapted them to the needs of these people. While this does not comport with the statement as to the ease with which the natives learned to read

and write, I think it the more probable, and that later writers somewhat exaggerated the skill of the Koreans.

As a consequence, we have documents of much greater antiquity, and these were very early collected and carefully preserved in libraries. It may be said that as poor Korea has been the battle-ground of many of the strifes of Asia, such libraries would probably have been destroyed; but it must be remembered that the nations who made it the scene of their conquests, if not themselves makers of literature, at least held it in great respect and awe, and left these libraries uninjured.

A French savant, Monsieur Maurice Courant, attached to the French legations in Japan and Korea, did good work some ten years ago, when he published his "Bibliographie Coreene," which purports to be a catalogue of all the works published in Korea up to the year 1890, together with a description and a brief analysis of the more important. In his introduction to these volumes he says: "She [Korea] is worthy of an interest of another kind than that which her political difficulties have drawn upon her by the special part she has played in the civilization of the Far East." He also calls attention to the quality of the paper, and to the method of printing, alleging that "while at first, copying the Chinese, they printed from wooden blocks, they soon im-

proved upon this, not only leaving China behind, but even antedating Europe itself." As early as 1403 A.D. the Emperor of Korea, Tai Jong, issued a decree ordering the founding of a large quantity of copper type in order "to extend the diffusion of books," adding these words: "This will be of incalculable advantage; as to the cost of this work, it ought not to be borne by the people, but will be a charge on the treasury of the palace."

The extreme care that was exercised by such patrons of literature in conjunction with the remarkable and magnificent quality of their ancient wood-fibre paper, have preserved for us documents the full value of which it is as yet impossible to compute, for but few of them have thus far been perused, but we may well hope the libraries thus jealously guarded, it would seem providentially, in this quiet corner of the world, may reveal many of the most important and long-sought secrets of the early ages of the East.

As to the reliability of the dates in these records, we are materially assisted by their reference in most cases to the existing Chinese dynasty of the corresponding period, as well as by the fact that the solar eclipses occurring during each are usually recorded, and coincide with the records of science. It is intensely interesting to note that even in the earliest of these records no surprise or superstitious fear of the eclipse is mentioned, leading us to believe that

among the educated at least they were understood. Not only have we hopes of large results from these records made with ink and paper, but we have still older records in the ancient monuments of stone.

With all this valuable data before us it certainly seems that we who are on the spot ought to have done much already in the way of translating and opening to the world these possible treasure-houses of ancient lore. We realize that more ought to have been done in the past twenty years during which Korea has been open, but we must not forget that it is still a new land, and those who have proficiency in the language have been absolutely unable to cope with the ever increasing demand for the translations of the Old and New Testaments, for language helps in the preparation of text-books and religious literature.

A beginning at least has been made by those who are on the field, notably by Professor H. B. Hulbert, who has been indefatigable in his researches and has prepared several books, by Dr. J. S. Gale, and the aforementioned Monsieur Courant. While these scholars have been hampered by difficulty of access to most of the old manuscripts, perseverance and time will, we hope, give richer results; yet despite the fact that so little has been done, there are certain data from which perhaps we shall be able to draw conclusions as to the primitive faith of Korea.

As our primary source of information, let us note the kind of monuments found here, which bear upon this and which may be divided into three classes.

First, the altars on the high hills. These may be found scattered over all Korea. They usually look toward the north, and are at present[1] reserved for the worship of the Heavens, for which purpose we are commonly told they are erected. Most of them seem to be of great antiquity, notably those at Eui Ju, Paik Tu San, Seoul, and many other points, but the most remarkable of all is that at Mari San on the island of Kang Wha. A recent writer who has seen it says: "All down through the recorded history of the country, we read that at intervals of about a century money has been appropriated for the repair of this most ancient relic. Its immense age is beyond question. It consists of a walled enclosure of thirty feet square, perched upon the sharp point of the bare rocky mountain peak. On one side of the enclosure rises the altar, about sixteen feet square and eight feet high, the ascent to the top being accomplished by means of a stone stairway. The foundation stones and the first few courses give evidence of extreme age. They are as moss-grown and seamed by time as the native rock of the mountain from which they seem to grow. The upper courses are apparently of more recent structure, and

[1] A few exceptions are made and explained later.

yet old compared with our most venerable European structures. Only the top itself has apparently been restored during the past five centuries. Standing upon this altar-crowned summit, as the ocean wind drives the clouds across the serrated tops of the rugged range, one tries to imagine himself back in the days of Abraham, when Tangun stood by and directed the building of this heaven-touching altar, and the flames leaped high above his burning hecatombs. The mind faints in the effort to grasp the meaning of four thousand years. Not even China herself, that synonym of cyclopean age, can show as ancient and authentic a memento of the past." [1]

The second class of monuments are the "dolmen," found scattered all over the land. Those seen by the writer have in the main been situated in the plains, and have generally consisted of three stones, two enormous slabs supporting a third. They vary in size, the supporting slabs being from three to five or six feet wide, more than a foot thick, and rising five or six feet above the ground.

In two cases only has there been a fourth stone closing up one side. Notably in a long plain near the city of Eul Yul in the Yellow Sea province, there is a line of these dolmen of great length and apparently at even distances, the row running north and south. No bones or relics of any kind have been found,

[1] Hulbert, "The Passing of Korea," p. 288.

either under or near any of these dolmen. Despite this, Professor Hulbert, who has made a study of them, argues that they are probably tombs, and urges rightly that time may have easily destroyed all such vestiges. When, however, we find that from the oldest times the records speak of burials being made upon the hills and hillsides, we doubt whether this was their purpose, leaning rather to the belief that they are altars, and were in all probability used for the worship of some of the earth deities of Korea's nature-worship, especially as we find most of such altars on the plains, and as the concurrent testimony of natives is that they are such.

The third and last class of monuments are the "myriok," gigantic, carved stone figures, sometimes forty and more feet high, of which there are two classes, those found singly and those in pairs. The former are evidently Buddhas, some are even so named, while the facial expression and posture of others settle the matter beyond question. Those in pairs, however, generally seem to be very much older, always represent a man and a woman, and are generally supposed to represent the dual principles of nature, so often mentioned in Chinese cosmology, and perhaps borrowed from China's Taoism.[1] While we have as yet found no inscriptions

[1] The emblem of this dual principle is a disk equally divided by two pear-shaped figures of two colors, light and dark. This

on these monuments, and it may be urged that they are therefore of little or no value, they are, to say the least, very substantial evidence of the worship of the people, and even if inscriptions should never be discovered, they still will be always a very strong corroboration of the documentary evidence, now or in the future at our disposal.

There are other monuments besides these, Buddhistic and otherwise, but as they only concern history or religious development of a later date, they need not be noted at present.

Our second source of information as to the primitive faith is found in the written records, legendary and historical.

Travelling backwards, among the earliest dates, we find it recorded in speaking of the people of South Korea at about the time of the first century B.C. that "in the summer they worshipped spirits," and that "in autumn, after the harvest, they worshipped and feasted again," and we learn that each village had its priests who took charge of the worship for the community.

At about the same time, in another part of the country, we find that the people of Kokorai were

symbol is the mark put upon all government buildings in Korea and to-day forms the centre of the national flag. It is found also in China, but has been adopted as a national emblem by the Koreans.

worshipping Heaven, the spirits of the earth, of the harvest of the stars, and invisible powers. This was about the opening of the Christian era, and though we have not much data to judge from, it looks as though we had the beginning at least of a nature-worship, and with the Heaven mentioned first, perhaps we might call it henotheism.

The miraculous at this time being noted, the superhuman elements in nature were being worshipped, and it looks as though imagination was allowed full play. It may be interesting to note the development we find occurring at about the same period in both Japan and China, and a phase of this — their desire to ascribe miraculous birth to their heroes and emperors — is illustrated by various stories.[1]

Going still farther back, to the people of Puyu, from whom the people of Kokorai sprang, we find it noted that the religion of this state was the worship of the heavens, and *absolutely no mention of any other spirits or lesser deities is made.*

Of course, we recognize that the absence of mention is not a positive argument that no other deity was acknowledged, but it certainly looks as though at this time in this section of Korea, heaven was the principal, if not the only, deity believed in and worshipped. It was to that section of Korea that surrounds the present city of Pyeng Yang and is directly

[1] See Appendix to Lecture III, No. 1.

south of the old kingdom of Kokorai, that Kija came in the year 1122 B.C., and history tells us that he introduced geomancy, sorcery, divinations, and *spirit worship.*

Are we to conclude that these were not known *here* previous to this? In the kingdom of Kokorai, just to the north, such worship, as we have seen, was not mentioned at this date, and if not, what then was the worship previous to the advent of Kija who, we are specifically told, introduced *spirit worship* in the neighboring city of Pyeng Yang and the kingdom of Chosen.

Going still farther back in our Korean records, we come to the legendary king, Tangun, who is said to have reigned in Korea 2332 B.C. The date is perhaps legendary, and the facts also, as stated in the book, may be classed as pure legend, but the story as written out by the narrator reveals to us at least what he believed to be the idea of the earliest known faiths of his nation. The oldest known Korean record quoted in the Tong-guk-tong-gam and Tong-sa-chan-yo states that in primeval ages there was one divine being named Wanin, who was the "Chai-so," the Creator. He had with him one other being who came from him, called Whanung, who asked and received permission to come down into this world. Finding *difficulty, however,* in governing the world *as a spirit,* he *desired incarnation.*

Seeing a beautiful woman, who, because of self-denial, had been lifted by miraculous power from the condition of an animal to humanity, he breathed upon her, and she conceived and gave birth to Tan-gun, who became the first king of Korea. Legend has it that it was he who caused the erection of the ancient altar at Mari-san, referred to above, and that here he worshipped Wanin, the Creator. What conclusion can we draw from this? We wish for more data, we certainly hope soon to have more, but from these antique monuments and this historic retrospect, can we not conclude that here also there is a *strong probability of a primitive pure monotheism*, and do we not also find in the present-day worship of the land an added proof of this?

In China, as we have seen, the worship of the Heavens, or Sang Ti, is restricted to the emperor; in Korea, on the other hand, while the official altar for the Heavens at Seoul[1] is limited to the use of his majesty or his representatives, in addition to this not only are there individuals who with certain rites, bowing toward the north, worship the Heavens, but even since the arrival of foreigners, on more than one occasion, at times of great disaster, such as cholera,

[1] Other official altars to the Heavens are not so restricted, and while the official regular sacrifices are always presided over by representatives of the government, these altars are used as well by private individuals.

plague, drought, and famine, the emperor has by royal edict called upon the people to purify themselves, and to go to the high hills and other places and sacrifice and pray to the Heavens.

At such times altars were erected on the highest hills, and also along the principal streets of the capital, and here, under the direction of specially appointed priests, the people *en masse* prayed to the Heavens (not the physical arch above, which can be seen, but to the Heavens personified, to Providence) to avert the disaster, or send relief from the curse. Does not, then, this fact, that amid all her idolatry and superstition, Korea still has a kind of henotheism, give considerable weight to the theory that originally they were monotheists?

Now let us consider, as far as we are able to discover them,

The Doctrines of Korea's Present-day Shamanism

As was noted above, there is no hierarchy, no organized priesthood; the temples or shrines are mutually independent, and consequently the doctrines held, or statements of belief made, by one diviner or sorceress may very materially differ from those made by others. It can then readily be seen how difficult it is to predicate anything as a body of doctrine or faith, under the head of Korea's

Shamanism or Shintoism. Yet there is a general faith commonly adhered to, and Chinese philosophy has affected this very much. Dr. Legge, in referring to Dr. Ross's book on Korea, writes:—

"Mr. Ross says Taoism, which divides Chinese attention with Buddhism, is almost unknown in Korea," and in the same chapter he quotes from a native treatise on religion, saying that "they have the Religion of Reason, whose teachings are summed up in the two words 'clean' and 'empty.' Mr. Ross thinks that this Tao is meant for Buddhism; but the Taoism of Korea is simply that of the Tao-Teh-King, while the Taoist religion is happily unknown." [1]

Personally, from my study of the Tao-Teh-King and of the Shintoism of Korea, I doubt whether it could be proved that the Taoism of Korea is that of the Tao-Teh-King. They do have a common belief in the dual principle of nature and the efficiency of the "Pal Cha" (the eight characters), both of which beliefs have evidently been taken from China. How far the Tao-Teh-King has been effective in Korea we cannot definitely say, but we do know that, with the other Chinese books, it is known and much read by the Shinto or Shamanistic priests and priestesses. The following are a few of the salient points of the common faith:—

[1] "The Religions of China," p. 230.

First. They believe in the Heavens, a Providence, overruling the world; and while, as we shall see, they do also believe in other deities, they very strongly assert that "Hananim" (translated the "Honorable Heavens" or the "Lord of Heaven") controls and directs all others.

Some look upon the material heavens, and speak of being able to see Hananim, but the great mass of the people look upon the blue sky above as simply his abode. They do not commonly call him the Creator, although they will tell you that the altar at Mari-san is for the worship of Hananim, and will assert that it has always been used for that purpose, and their oldest history affirms that Tangun erected this altar and that here he worshipped and sacrificed to "his Father," "Wanin," the "Chai-so" or Creator.

This idea of creation by the Heavens has, however, disappeared now from the common faith. Few indeed inquire into these things, and, as has already been noted, the Chinese idea of the dual principle as that from which sprang all things, heaven and earth included, seems to be firmly fixed in the minds of all. Yet they give to Hananim supreme power, they acknowledge that he can and does control all things, and they ascribe to him a sort of "paternalism," acknowledging that he is the *father* of all. They do not carry this to its logical conclu-

sion, but the idea is there, and can be brought out. I have never heard of an idol of any kind or any other material representation of the Heavens being used in this worship, and with the length to which personification goes in other phases of their religious practice, this is indeed strange.

The supremacy of Hananim is apparently acknowledged by all, whether Confucianists, Buddhists, or Shintoists. At the request of the high priest at a Buddhist monastery, some years ago, I talked with him and his monks about Christianity, and recited for them the Ten Commandments, and was rather surprised when he indorsed them all, saying that they coincided with the teachings of Buddha. On my calling his particular attention to the First Commandment, and asking how he reconciled it with the worship of Buddha, pointing to the idol, he at once replied, "Oh, Hananim is supreme, he is chief, Buddha is only one of the lesser gods." This is hardly a tenet of Buddhism, but it well illustrates the Koreans attitude toward Hananim.

Of this worship, Professor Hulbert says: —

"Strange to say, the purest religious notion which the Korean to-day possesses is the belief in Hananim, a being entirely unconnected with either of the imported cults and as far removed from the crude nature-worship. This word Hananim is compounded

of the words 'Heaven' (sky) and 'master,' and is the pure Korean counterpart of the Chinese word 'Lord of Heaven.' The Koreans all consider this being to be the Supreme Ruler of the Universe. He is entirely separated from and outside the circle of the various spirits and demons that infest all nature. Considered from this standpoint, the Koreans are strictly monotheists [1] and the attributes and powers ascribed to this being are in such consonance with those of Jehovah that the foreign missionaries (Protestant) have almost universally accepted the term for use in teaching Christianity." [2]

Secondly. They believe very strongly in the efficacy of the "Sam Shin," the "Three Gods." This is evidently the trinity of Taoism, and has been borrowed from China. To these gods special prayers are made at their shrines, and in a particular way they are believed to be efficacious in granting the desires of fathers and mothers for offspring, though their power is not restricted to this. It is customary to worship the "Sam Shin" unitedly as one, and to make appeals to them as one; they in no way differentiate between the three, and never worship one or the other of them separately, and hence they have been often compared to the Trinity.

[1] Note Hulbert's use of the word "monotheists" instead of "henotheists."

[2] "The Passing of Korea," p. 404.

Thirdly. We find throughout the land a pretty general belief in local deities, chief of whom is the "Five-Point General," he who presides over the North, South, East, West, and Centre. Some assert that there was originally one Five-Point General, but in present-day practice, each locality and district has its own, and the deity called by the same name guards another section. It is to them that supplication must be made for protection from the great host of lesser earth spirits. At each end of a village or town, there are curiously carved posts, which are representations of these "Generals," and put there as guardians to keep out the evil spirits and protect the place.

Then in a certain sense under this "God," but also somewhat independent within their spheres, come the patrons and patronesses of villages, towns, cities, valleys, and mountains. Each village has its special deity, whose shrine will be found at some pleasant point on an elevation or in a grove of trees. All these guard and protect the locality; and the prosperity of the section within their sphere will be largely dependent upon the way in which the natives show allegiance to and reverence for them.

Under this same head we should mention the Korean habit of personifying nature, following to a certain extent the fanciful or real semblance of tree or mountain or valley to some person or animal,

and erecting a shrine for the worship of such a deity.[1]

Fourthly. We would note the prevalence of the belief in a host of other deities. The polytheism that comes from nature-worship has had full scope here. Every natural phenomenon has its specific deity, and almost every disease known in the land is caused by some god, and each of these must be appeased.

Professor Hulbert writes: "Often the traveller will come across a heap of small stones beside the road, and a stunted tree, on which are hung rags, locks of hair, strips of coloured cloth, pieces of money, and a great variety of useless articles. Such a place may be found in the plains, but it is much more likely to be near the top of a pass, between two valleys. These sacred places are not dedicated to any particular spirit, but to any or all of the local deities. The traveller picks up a stone, and throws it on the pile. This is his prayer for success on his journey. If he has reason to fear that the 'good fortune snake' is not propitious, he will spit on the stone pile. A man who is going to the neighboring market with his bundle of wares to sell, may stop and tie a one-cash piece to the branch of the tree 'just for luck.'"

As the name of these spirits is legion, so the names of the different shrines where they are worshipped

[1] See Appendix to Lecture III, No. 2.

would make a long catalogue. After naming many, he continues: "Such is a list of some of the many spirits which swarm about the Korean, keep him under constant espionage, and are ready at any moment to fall upon him in wrath. If he goes among the mountains, they are there; if he goes into his inner room, they are there; if he travels to the remotest corner of the earth, they will follow him. It remains, therefore, to examine the ways in which he can keep on good terms with these figments of his imagination, which are still very real to him."[1]

Fifthly. The animism of Korea has not ended with these, however. Yet to be mentioned are the ghosts or spirits of the dead. These are Shin, gods, spirits, and must all be reckoned with if man is in any way to succeed in this life. Closely allied to these, and yet almost in a class by themselves, are the innumerable demons believed to exist. To the Korean there are "Shin" terrestrial and "Shin" celestial; the hatred of the former must be appeased, and the good-will of the latter must be won.

These, then, in brief, are some of the gods of the Korean Shinto pantheon, and we can see how far they have wandered from their old monotheism, and even to a certain extent from the pure henotheism of later times. True, if you talk with a Korean about Hananim, he will acknowledge, as we have seen, his

[1] "The Passing of Korea," p. 408.

supremacy and authority, but his vision has become so beclouded with the swarms of deities which he has made for himself, that he no longer looks up to the pure heavens above, and his time is so absorbed in thoughts and efforts to free himself from evils which may come that he has none left to spare for the great God who overrules them all.

"God is so far off, and his activities in the affairs of the Universe so manifold, that he cannot delay to heed the cry of poor men," say they, and if they cannot secure the attention and care of some of their lesser deities, how dare they hope for the slightest notice from Hananim?

Now let us turn to

The Methods of Worship

and see what we can learn from them of the Korean idea of God.

Let us begin with the worship of the Heavens. In Seoul, to the northwest, there is a beautiful grove of trees which contains an altar to the Heavens, sometimes also called the altar to the Four Seasons. Twice a year the emperor, in person, or if not in person through some deputy specifically appointed for the purpose, repairs to this temple and on this altar, in reality acting as high priest for the whole country, offers up sacrifices to the Heavens. In

addition to this, any notable and radical change in the laws, or any change in the name of the dynasties, must be followed as soon as possible by the proper services at this altar, when the deity will be notified of the change, and here it might be said the emperor takes the oath of office.[1]

There are also other temples to the Heavens, at which at stated times or at the command of the emperor sacrifices are offered. Some of these are oustide the city walls, and at times of slight drought, as well as regularly in the spring and fall, officials are sent to them to pray in behalf of the emperor for the averting of disaster and the prosperity of the kingdom.

It is impossible now to give a detailed description of these altars, but as far as investigated up to date there is no temple edifice [2] and the approaches are always marked by the Hong Sal Moun (red arrow gate) corresponding, as we saw, to the tori of Japanese Shinto temples. The altar, always comparatively low, built simply of earth and stone, is generally inside one or two low-walled enclosures, with ter-

[1] See Appendix to Lecture III, No. 3.

[2] An exception must be made in the case of the new altar to the Heavens recently erected near the centre of the city of Seoul, which was an attempt to follow the plan and lines laid down in the Chinese altar to the Heavens in Pekin, erected since the China-Japan war; a garish offence to good taste and a wide departure from the ancient simplicity of this worship.

races gradually rising higher and completely open to the Heavens. As we view these enclosures, where the Supreme Deity is worshipped, we cannot but feel their entire fitness to the purpose to which they are sacred. Here are no stately piles of masonry, no groined arches and stained glass, no pictured walls or statuary, to intrude upon the worshipper's senses and steal his thoughts from the great object of his devotions. Here is no impertinence of human art or handiwork in pitiful contrast to the divine. The blue vault of Heaven is the only canopy of this temple, the lofty whispering pines are its columns, the stars its tapers, the birds its choristers, and the flowery sod is its pavement.

"He asks no taper lights on high,
No dolorous chant nor organ music sounding, nor incense clouding up the twilight nave."

Here man, in the child ages, in childlike faith and simplicity, seems instinctively to have sought the nearest way direct to his Father and Creator.

At times, however, of great drought or severe plague, as was stated above, his majesty calls upon the people to purify themselves and, assembling at the altars, to pray for the help of the Heavens. At such seasons not only are the regular altars used, but others are especially erected. It is interesting to note that at these *none of Korea's shamans, either*

pansus or mutangs, officiate, but men picked out and appointed to this service by his majesty or the cabinet. Great care is exercised as to purification; not only are the ablutions numerous and carefully performed, but only the purest water may be used. At all sacrificial services cleanliness is needed, but particular care is exercised in the worship of the Heavens.

It is, with a few exceptions to be noted hereafter, in the worship of the Heavens only that animals are sacrificed. At other services cooked rice, fruits, cakes, etc., are offered, accompanied by libations of the best of their wines, but live animals, sheep, goats, and sometimes oxen, horses, and pigs, are sacrificed to the Heavens. In fact, the only use to which sheep are put is this — and for this sole purpose whole flocks are kept by the government. The fact would seem to indicate that sheep especially have always been considered sacred to this worship.

There is also, besides this communal worship of the Heavens, a peculiar individualistic worship worthy of our attention. It cannot be said to be universal, but here and there throughout Korea there are found Heaven-worshippers. They have, as far as I have been able to ascertain, no sacrifice, nor have I been able to secure any copy of a ritual used at such times. Absolute cleanliness is considered

essential. A mat is placed outside the house, so as to lie north and south, with a clean bowl of the purest water at the northern end, the worshipper sometimes going long distances to secure this from some noted spring. When all is thus ready, bowing towards the bowl of water supposed to reflect the heavens, he prostrates himself and offers up his petition to the Ruler of all.

Thus we find here and there in this land men still seeking the supreme ruler, and a remnant of an ancient henotheism in the present-day nature-worship of the Heavens.

It should here be reiterated that in all the worship of the Heavens, the *mutangs and pansus are not allowed to participate in their official capacities.* The pansus, as diviners, may be asked as to the best place on which to erect an altar, but this will be very seldom, as in most cases the old altars stand. The services of the mutangs are never required.

Next is the worship of the local deities that are patrons of cities or villages. Here we find great divergence. In certain cases, the services of Korea's shamans are requisitioned, but these are not considered indispensable, and it is, generally speaking, only in the case of the poorer villages that the more ignorant natives call in the mutangs. As a rule some of the more enlightened citizens, or men adept

in such things, will direct and control the services. Great quantities of food of all kinds, as well as of liquors, are prepared, and with appropriate ceremonies offered to the deity. After this, the food, with the exception of that portion of the liquor that has been poured out in libations, is consumed by the villagers. The services last all day, and generally into the early evening, being finished by torch light.

In villages which border on the sea, or a river, or stream, part of the food, as well as the liquor, will be thrown into the water. On certain large islands we find a more extended and formal worship. All the villages and cities on the island unite and subscribe to the expenses, and the ceremonies are controlled by the *Toim* or Island-head-man (a government appointee), who generally appoints some one in his place to act as priest. It is on some of the larger of these islands that we find the exception referred to above, in connection with the sacrifice of animals. On certain islands sometimes twice, but certainly once, a year live animals are offered, preferably sheep, or if they are not obtainable, oxen, or even pigs. But it should be noted that on all islands where this custom prevails (as far as I have been able to ascertain) there are existing ancient altars, which are on the high hills, and generally toward the north, so that I think we may conclude that they

were originally erected for the worship of the Heavens, and that although this original use has passed from the knowledge of this generation, the more palpable and material forms of worship have been maintained to this day. The build of the altars, their locations on the high hills, their facing toward the north, and the sacrifice of the animals, — all point to the ancient worship of *Hananim.*

Another feature of the worship at villages bordering on streams, or rivers, or the sea, comes from the Korean's belief in dragons. Dragons are almost universally connected with water, and may be considered water-gods. Upon their kind favor depends the prosperity of the village or the city. The dragon may breathe dire pestilence, and the citizens die by the scores and hundreds; he may be enraged and come thundering down in the form of a flood, and sweep away the crops or the houses, or even demand numbers of human lives. If on the sea-coast, he may blow a gale of wind, and with tidal wave demand shipping, lives, and sometimes a whole village, if he has not been properly appeased.

In the worship of the various Ryongs, or dragons, more commonly the services of the mutangs [1] are called in. Sometimes they are consulted as to how the worship should be conducted, when they put themselves *en rapport* with the dragon and tell just

[1] See Appendix to Lecture III, No. 4.

what must be done. The power which they wield may well be judged serious.[1]

[1] *The Korea Review* gives the following incident:—

"It is said that it was not until some years after the beginning of this dynasty that the horrible custom of casting a young virgin into the sea at Po-ryung in Chung-Chong province was discontinued. The Mutang held an annual koot in order to propitiate the sea dragon, and secure timely rains and good crops for the farmers and safe voyages for ships. The custom was discontinued in the following manner. A new prefect had been appointed to that district, and upon his arrival at his post, was informed that the annual sacrifice was to take place the next day. He expressed his determination to witness the ceremony. At the appointed time he went down to the shore, and sat down to watch the grewsome sight. Three Mutangs were there, and had secured the maiden for the sacrifice. As they led her down to the water's edge, to cast her in, she screamed and wept and struggled. The prefect ordered them to wait a moment. 'Is it necessary for you to sacrifice a human being to the spirit?' They answered, 'Yes, it will please him, and he will come and take possession of us, and will prophesy good crops and fortunate voyages.' 'But why do you not take a married woman, instead of this young girl?' 'Oh, that would not do at all. It would not please the spirit.'

"'Well, you are good friends with him, are you not?'

"'Yes, we are well acquainted with him, and have his favor.'

"'Then I think if one of you were sacrificed, it would please him much more than to offer this girl.' He signed to his attendants, and seized the head Mutang and bound her, and cast her into the sea. The prefect then said to the other Mutangs: 'Evidently he is not pleased enough, for he does not come and take possession of you, as you said.' So another of them was thrown to the waves. This had no further effect than to terrify the third out of her wits, and she showed no signs of spirit possession. She, too, went to prove her theory, and that was the end of the three Mutangs. The prefect then memorialized the throne about this evil business, and ever since that time the Mutang have been

This brings us naturally to that form of worship which is most apparent to the foreigner. The worship of the Heavens by the emperor and people is, as we have seen, with few exceptions at one or two stated intervals during the year. The worship also of the patron deities of cities and villages partakes of the same infrequent irregularity, but when it comes to the daily and almost hourly ills that afflict men, these are constant, and in some way must be warded off or lessened. It is here that the pansus and mutangs come in. These, as we have said, might be termed the shamans of Korea, and their functions are so varied, and they play such an important part in the religious as well as the everyday life of Korea, that volumes might be written about them without exhausting the subject.

The word "Pansu" is made up of two syllables, "Pan," to decide, and "Su," destiny, and means consequently "destiny decider" or "fortune-teller." This office is restricted to blind men. It is commonly believed that those who have been deprived of physical sight have been given an inner vision. They are not only in a sense clairvoyants able to annihilate space and matter, and tell you what is happening at great distances, and to find lost articles, etc., but they have the higher art of divination,

relegated to the lowest place in society." — *The Korea Review*, 1903, p. 303.

can tell the future, show the outcome of certain lines of action, and being able also to discern the methods and the very thoughts and intents of the gods, they are at times even able to direct these superior god-beings themselves. They are, as we have said, peculiarly gifted, and it is by this wonderful inner vision that they obtain their power of exorcising, accomplishing this not so much by prayer as by direct command and threat, and repetition of supposedly potent formulas.

The mutang is always a woman, generally from the lower classes and of a bad reputation. She is supposed to be a sort of spiritual medium, to be able to put herself *en rapport* with the spirits, and in fact to become obsessed at will; generally, however, such obsessions are preceded by a series of incantations and rituals and a sort of self-hypnotism, where the mutang, having by her performances thrown herself into a kind of a trance (pretended or real), becomes the mouthpiece of the deity. She does not command the deities, but by her friendship with them is able to ascertain their will, and to name the ransom for which they will consent to release the victim who is under torment.

It will readily be realized that the pansus command more respect than the mutangs. They are more often consulted, and even the more educated and

better enlightened will be apt to rely upon their judgment and seek their aid.

The mutangs are not generally called upon by the better educated and enlightened, though many of those who pretend to be above such things cannot yet get away from old superstitions and will willingly provide the means for the woman of the family to call in the mutang to perform their ceremonies of exorcising. While, then, the men of letters call it foolishness, and tell you it is good enough for women and children, and affirm that they do not believe in it, let sickness invade the dwelling, especially if it be smallpox, let disaster follow the crops of the farmer or ships of the merchant, and they will not be slow, though often indirectly, to secure the services of one or other of the priests of these two cults.

The pansu is more often employed to advise as to enterprises to be undertaken, and to prescribe the means by which success shall be obtained, and will often, rather than use the power of exorcising that he is supposed to possess, recommend the services of a mutang. There are thus mutual services rendered by the two professions.

The method of exorcising performed by the pansu has been well described by a writer in the *Korea Review*. He says: —

"The Pansu comes into the presence of the afflicted man, and food is laid out as for a feast. The pansu then invites the various spirits to come and feast, such as the house spirit, the kitchen spirit, and the door spirit. He orders them to go and invite to the feast the evil spirit that has caused the disease, and if he will not come to call upon the master-spirit, to compel him to do so. When he arrives, the pansu bids him eat and then leave the place, and cease to torment the patient. If he consents, the fight is over; but he probably will not submit so easily, in which case the pansu gets out the book, and chants a stave or two. The mystic power of the book paralyzes the imp, and he is seized and imprisoned in a stone bottle, and securely corked down. In some cases he is able to burst the bottle, and then he will have to be invited again to a feast and subdued by the book. He is then put into a bottle, and this time the cork is made of peach wood, which has peculiar power over imps, and the bottle is beaten with peach twigs to reduce the imp to complete helplessness. The bottle is then delivered to a mutang, and she is told to go in a certain direction, which will prevent the return of the imp, and bury the bottle in the ground. The cure is now supposed to be complete." [1]

[1] *The Korea Review*, 1903, p. 387.

The business of the mutang, however, has little to do with divination. Of it the same writer says:

"It is the business of the mutang to prevent or heal such sickness, and it is effected by one of the different forms of the ceremony, called '*Koot.*' If a sick man has reason to believe that his distemper is caused by a spirit, he will send his wife to a mutang, to describe his symptoms, and learn, if possible, what spirit is doing the mischief. The mutang may declare the name of the spirit, without going to the sick man's house; or, she may say that she must see the patient first, but it is manifestly improbable that she will say the sickness is an ordinary one, and not due to spirits, for this would be to belittle her own calling and curtail her own perquisites. Having declared, then, the cause of the disease, the mutang accepts a retaining fee of five, ten, or even twenty thousand cash [varying from $5 to $20] and proceeds to name a 'fortunate' day for the ceremony, which will be performed either at the mutang's house or at that of the patient."[1]

Of course, these services will vary much with the deity in whose honor they are held, as well as with the wealth of the party seeking aid. It would be of interest to examine carefully all these forms of worship, but for this we have not the time.

[1] *The Korea Review*, 1903, p. 148.

There is, however, one disease, namely smallpox, which is judged preëminently worthy of a special deity, and in fact it is the only one in Korean therapeutics that is honored by having the special oversight of a "god" all its own. His Excellency must always be spoken of with terms of respect. "An Honorable guest has deigned to honor me by visiting my humble dwelling," is the way in which his arrival is announced to a neighbor or friend.

There are a large number of rules to be strictly followed on the first appearance of the disease, but not one of them in any way refers to remedy or quarantine. No wood must be cut, no nails driven, while the "guest" is present. No medicine of any kind must be administered, no member of the household may comb the hair, wear new clothes, or sweep the room. These, however, are minor rules, though their infringement might bring disaster.

The presiding deities of the house or site, and the spirits of the dead ancestors, must none of them be worshipped at this time, for this would call in other spirits, and attention to them would detract from due honor to the smallpox god, who above all others must at this time be duly reverenced, and who would be jealous and enraged were any other course followed.

In due season the mutangs appear, and with music and food for the delectation of the god they dance

and sing, until one or the other throws herself into a trance. Then, acting as the mouth-piece of the god, they lay down further rules and state on what conditions the spirit will spare the patient. In accordance with the words of the mutang the sacrifice, which it is needless to say varies in extent and cost with the supposed condition of the purse of the head of the house, will be duly offered in the way prescribed.

The thirteenth day is the date for the departure of the spirit, and in most cases a piece of wood made to personate a horse with rice and money, and a red umbrella are at this time placed upon the roof for the use of the deity. In some cases a real horse is provided; thus, when the young Korean prince was taken down with smallpox, the supposed spirit, speaking through the lips of the mutang, demanded that he, with due honors, should be escorted to the very borders of the land, even to Euiju itself, three hundred miles away, and with due pomp and ceremony, adorned with the richest silks and satins, a real horse was led all the way, of course accompanied regally by an escort of the spiritualistic mediums, so that if he deigned to speak, his orders could be properly heeded.

Much might still be said concerning many of the other shaman or Shinto religious rites and practices, both as regards births, marriages, and funerals, but

it must be remembered that these lectures are rather confined to showing the Korean idea of God, and in the short time allotted I have felt compelled to restrict myself to such as peculiarly illustrate this.

It has been evident that the Koreans believe in the immortality of the soul; certainly their fear of the spirits of the dead proves this. This is also exhibited in their funeral rites, and the ceremonies following immediately after death. Some of these are the public announcement of the departure of the deceased to the spirits of the air; the formal calling of all his titles,—quite commonly done from the roof of the house, the special services at which frequently the assistance of the mutang is invited, when the spirit of the dead is questioned as to his condition, and whether anything can be done to improve this by the living members of the family. There is also frequently the later *koot* to which the deities of the spirit world (among whom especially is the Supreme Judge of the Court in their Hades) are summoned, and after being served with a special feast are petitioned to render judgment in favor of the deceased and permit an immediate entrance into the realms of the blest.

It seems evident from all that we can learn that the ideas of heaven and hell are of Buddhist origin.

Such, then, seem to be the gods of Korea's pantheon, and yet in it all there is still one whom, as

we have seen, they recognize as supreme. We find no sign, either in records of worship, or history, or in the monuments, of any phallic worship, nor of special patron deities for brothels, gambling houses, or robbers, nor do we find any provision made for carrying on immoral practices in the vicinity of the temples. We do not intend to allege for a moment that purity exists at Korean Shinto temples, but we would state that immorality is always hidden and is never in connection with the worship in any way.

Thus, then, we see that Korea for herself had possessed originally in all probability a pure monotheism; and although in later times this developed into a nature religion, with its consequent polytheism, even to this day there survives a sort of henotheism which, to a large measure, has preserved the native concept of the deity from the degradations common to all pure polytheisms. Despite the influence of Buddhism, idols, as we understand them, are not common. Representations of deities in the forms of persons or animals outside of Buddhistic temples, except in the Myriok referred to above, are almost unknown. The nearest approach is in the pictures that are displayed in the Shinto or Shaman shrines. The anthropomorphic tendencies which developed the crudities of Taoism in China, also many of the myths of Japan's Shinto, have been thus guarded

against in Korea, and the obscenity exhibited in the myths of the neighboring countries is so far unknown in Korean mythology.

Even the conception of their lesser deities is far superior to that of the other nations of Asia or of Greece and Rome; and we believe that this is largely due to the fact that they have been able to conserve so much of their ancient henotheism, and have held their ideal of God in so lofty a plane, that even in their backsliding polytheism they have not yet reached the point where, like other lands, they have altogether lost their first childlike reverence, and degraded Him to the level, or below it, of themselves. In fact, in the Korean concept of Hananim there is even less anthropomorphism than is seen in the Jewish ideas of Jehovah. They were, however, as we have seen, early won over to nature-worship and steadily the members of their pantheon have increased, until to-day we find the Koreans bound, as it were, hand and foot under the oppressive reign of countless deities. Varied have been their efforts to propitiate these gods, and to escape the evils with which their own acts or the fury of the demons have threatened them.

Not only do the people offer sacrifices, as has been noted, and prepare feasts for the delectation of the gods, but in the case of a conflagration, instead of attempting to quench it, they wave garments in the

air and sound trumpets in honor of the fire-god. When sickness enters the house, a portion of the patient's garments will probably be tied on the spirit tree. At the opening of the year many, by the purchase of straw manikins, into which they insert coins, hope, by throwing them away, to rid themselves of all possible bodily ailments for the year, and it is generally believed that those who find these "scape-goats" and carry them off for the sake of the money they contain thus become heirs to the ills which would otherwise have afflicted those who have sought in this way to propitiate the spirits. Many other superstitions might be described had we the time, but the most noteworthy of all is the belief prevalent in certain sections, that the smearing of blood on the two sides and above the doorway of a house will be eminently efficacious in preventing the entrance of all evil spirits and demons; and strange to say, this efficacy is much enhanced if the blood of the two sides takes the form of the Chinese figure ten, which coincides with that of a cross. As to how ancient is this custom, we do not know; as to its origin, as yet we have found no record of such practice in the books. The form which this smearing takes is said to be due simply to the general oriental idea of the efficacy of the number ten, and its resemblance to the cross is a mere coincidence.

When it comes to the ethics of Shamanism, as

we said of its polytheism, so of its morals, the high ideal of Hananim has much modified what would otherwise have been a doubly degrading influence of Korea's polytheism; and while the level is not higher than might be expected under the circumstances, we find that the Korean in the high ideal of his Supreme God, which has been, shall we say, providentially conserved for him, has had an anchor which has kept him from drifting still farther, and it is probably to a great extent due to the strong hold which this ancient faith still has upon him that he accepts Christianity with such phenomenal readiness.

This, then, is a brief résumé of Korea's shamanistic (or rather Shinkpo) practices and beliefs, and it is interesting to note the pertinacity with which, despite the influence of China and Japan, despite the overshadowing power of Confucianism and Buddhism, they have held on to so much that is good of their ancient religion. Though we find here the evidences of much of the same superstition and gross polytheism that we have seen in both China and Japan, the same gradual but sure decay and deterioration from a purer and nobler faith, yet, perhaps due to her longer and more complete isolation and retirement, she has retained more of that primitive belief than others. She still holds to her lofty ideal of her Chai-so and a realization of the need of puri-

fication by both the washing of water and the shedding of blood.

Perhaps the perfect balance of the emotional and rational in the Korean, as defined by Professor Hulbert, has assisted in this conservation of ideals; but whatever the causes, these are the facts; and as in Japan Shinto always maintained its influence, so here, with far wider and more pregnant results, the national Korean faith still holds sway.

APPENDICES TO LECTURE III

Appendix No. 1, P. 104

"A company of revellers beheld upon a mountain side a ball of light, on which a horse was seated. They approached it, and as they did so, the horse rose straight in the air and disappeared, leaving a great luminous egg. This soon opened of itself, and disclosed a handsome boy; this wonder was accompanied by vivid light and the noise of thunder. Not long after this another wonder was seen. Beside the Yun-yung spring a hen raised her wing, and from her side came forth a female child with a mouth like a bird's bill, but when they washed her in the spring, the bill fell off, and left her like other children. For this reason the well was named the Palchum, which refers to the falling of the bill. Another tradition says that she was *formed from the rib* of a dragon, which inhabited the spring. In the fifth year of his reign the youthful king espoused this girl, and they typify to all Koreans the perfect marriage."

At another place we read: —

"King Ha-bu-ra sat upon the throne of North Pu-yu. His great sorrow was that Providence had not given him a son. Riding one day in the forest, he reached the bank of a swift-rushing stream, and there dismounting he besought the Great Spirit to grant him a son. Turning to remount, he found the horse standing with bowed head before a great boulder, while tears were rolling down its face. He turned the boulder over, and found beneath it a child of the color of gold, but with the form resembling a toad. Thus was his prayer answered. He took the curious child home, and gave it the name Keum-wa, or 'Golden-Toad.' Soon afterward the kingdom removed to East Pu-yu, or Tong Pu-yu, somewhere near the White Head Mountain, known as Pak-tu-San.

"Arriving at the age of manhood, Keum-wa looked about for a wife. As he was walking along the shore of U-bal-su (whether river or sea we do not know) he found a maiden crying. Her name was Yu-wha, 'Willow Catkin.' To his inquiries, she replied that she was the daughter of the sea-king Ha-bak, but that she had been driven from home because she had been enticed away and ravished by a spirit called Ho-mo-su. Keum-wa took her home as his wife, but shut her in a room to which the sun had access only by a single minute aperture. Marvellous to relate, a ray of light entered and followed her to whatever part of the room she went. By it she conceived, and in due time gave birth to an egg as large as five 'measures.' Keum-wa in anger threw it to the pigs and dogs, but they would not touch it. Cattle and horses breathed

upon it to give it warmth. A stork from heaven settled upon it, and warmed it beneath her feathers. Keum-wa relented and allowed Yu-wha to bring it to the palace, where she wrapped it in silk and cotton. At last it burst and disclosed a fine boy." — HULBERT, "History of Korea," Vol. I, pp. 34–37.

APPENDIX No. 2, P. 113

The poetic name for the city of Seoul means a silkworm, and the native geomancers have traced a resemblance (to us foreigners fanciful) in the topographical contour of the region and find its head at the village of Han Kang, where an abrupt cliff touches the river. This silkworm must, of course, be properly waited upon and served, or in his anger he might ruffle up his back, with sad, sad results; and therefore not only are there regular sacrifices offered to the city, but on the further side of the river, which is from one-half to three-quarters of a mile wide, the authorities have planted and maintained for generations a mulberry grove. True, the leaves are now used for the feeding of real silkworms by the villagers on that side of the river, but the reason for planting the grove and for its annual upkeep was the feeding and appeasing of the old mammoth silkworm, a ridge of whose back is the pine-covered south mountain of Seoul.

A valley in a certain section of the country had lost its fertility. The crops were poor, and year after year were growing poorer. Geomancers and diviners were called in to ascertain the cause. After a careful examination of the hills they pointed out to the credulous villagers that the contour revealed a face, and

that just where the nostrils should be there had been a well. This well, however, owing to the fact that the son of the wealthiest man in the village had fallen in and drowned, had been filled up. The geomancers at once pointed out that the nostril having thus been stopped up, the spirit of the valley could no longer breathe, but was dying, and that it was due to this that the valley had lost its fertility. The well was therefore reopened, and with proper ceremonies they apologized to the deity, asked his august pardon, and hoped for better days. This happened only a few years ago, but at last report the crops in the valley had not improved.

I will only mention one other case of this kind: —

Just outside of Seoul there is a hill that from an imaginary resemblance is called the Cat-hill. Its deity is a representation of the animal. Cholera is commonly called the cat disease, and the knotting of the muscles is said to be the rats under the skin. The fact that cholera has never visited this hill is entirely due to the well-known antipathy between these animals, and is both proof that the deity of the hill is a cat, and also that the disease is rightly named. The fact that there are beautiful pure springs from which those who reside on this hill get their water supply does not enter into consideration.

Of course, the more enlightened do not believe in such things and will stoutly avow their lack of faith, and yet I have known an educated high Korean official in a half-ashamed way try to screen from my view the picture of the "Spirit Cat" that has been put upon the wall to keep out the rat disease during cholera.

Talk with him, and he will argue as rationally as any, and would tell you probably (if you asked him about it) that his "stupid wife" had put it up, but in reality he had bought it, not wishing to "take any chances."

Appendix No. 3, P. 116

On the 8th of January, 1895, I witnessed a singular ceremony, which may have far-reaching results in Korean history. The Japanese, having presented Korea with the gift of independence, demanded that the King should formally and publicly renounce the suzerainty of China, and having resolved to cleanse the Augean stable of official corruption, they compelled him to inaugurate the task by proceeding in semi-state to the altar of the Spirits of the Land, and there proclaiming Korean independence, and swearing before the spirits of his ancestors to the proposed reforms. His Majesty, by exaggerating a trivial ailment, had for some time delayed a step which was very repulsive to him, and even the day before the ceremony, a dream in which an ancestral spirit had appeared to him adjuring him not to depart from ancestral ways, terrified him from taking the proposed pledge.

After a long delay and much speculation as to whether the king at the last moment would resist the foreign pressure, the procession emerged from the palace gate — huge flags on trident-headed poles, purple bundles carried aloft, a stand of stones conveyed with much ceremony; groups of scarlet- and blue-robed men in hats of the same colors, shaped like fools' caps, the king's personal servants in yellow

robes and yellow bamboo hats, and men carrying bannerets. Then came the red silk umbrella, followed not by the magnificent state chair with its forty bearers, but by a plain wooden chair with glass sides, in which sat the sovereign, pale and dejected, borne by only four men. The Crown Prince followed in a similar chair. Mandarins, ministers, and military officers were then assisted to mount their caparisoned ponies, and each, with two attendants holding his stirrups and two more leading his pony, fell in behind the Home Minister, riding a dark donkey and rendered conspicuous by his foreign saddle and foreign guard. When the procession reached the sacred enclosure, the military escort and the greater part of the cavalcade remained outside the wall, only the king, dignitaries, and principal attendants proceeding to the altar. The grouping of the scarlet-robed men under the dark pines was most effective from an artistic point of view, and from a political standpoint the taking of the following oath by the Korean king was one of the most significant acts in the tedious drama of the late war. — Isabella Bird Bishop, "Korea and Her Neighbors," 1898.

Appendix No. 4, P. 122

For a careful study of this subject as developed in Korea no books are as yet on hand, but the able articles in *The Korea Review*, 1903, by Professor H. B. Hulbert, should be read among other things. He says: "Korean society is blessed or cursed with two handicrafts whose business it is to deal with those occult powers, with which the oriental imagination

peoples all space." These two handicrafts are set forth in the terms "mutang" and "pansu," and the nearest approach to these words that we can find in English are "sorceress" and "exorcist," but in a broader sense we may call them "witch" and "wizard." How nearly the office of mutang or pansu approaches to that of witch or wizard will appear in the following discussion.

The name mutang is most appropriately conferred, for "mu" means "to deceive" and "tang" means a "company." Sometimes this individual is called a munyu or "deceiving woman." It may be that the mutang means "deceiving crowd," because in vulgar parlance she may be denominated a "bad lot." The word "pansu" is composed of "pan," "to decide," and "su," "destiny." This means approximately a "fortune-teller," but it describes the office of pansu only in part.

There are ten principal forms of service which the mutang renders. Each is done by means of a koot, or mutang incantation. It should be borne in mind that the mutang's influence lies entirely in her friendship with the spirits, rather than in any power to force them to her will.

And later Professor Hulbert adds: —

"In the preceding pages we have described at length the office and status of the Korean mutang or sorceress. It has appeared that she claims to be able to influence the spirits through her friendship with them. In other words, she is a sort of spiritual medium. But when we take up the subject of the pansu, we find quite a different state of things. The pansu is a blind man who follows the profession of exorcist and fortune-

teller. The word comes from the Chinese which means a fortune-teller. Unlike the mutang, he is an enemy of the spirits and is able to drive them out, whereas the mutang prays to them and coaxes them to go. The office of mutang is very much older than that of pansu; for the former has been in Korea for thousands of years, while the latter is a product of the past few centuries."

LECTURE IV

Confucianism

We have now covered the three specifically ethnic religions of the Far East, and in regard to two of these we have found very strong presumption, if not positive proof, that they started from an almost pure monotheism, which later developed into a nature-worship with at first what seems probably a henotheism but falling later into the superstitious and degrading tendencies of polytheism, which we found in one of these at least had entirely obliterated the worship of the supreme God, as far as the people were concerned. In regard to the third we have not the data from which to decide its primitive antecedents.

There now remains for our examination those two cults, found alike in somewhat varying aspects in all three countries — Confucianism and Buddhism. The latter was an importation foreign to them all; while the former, which we are to make our objective in this lecture, had its origin in China.

Dr. Legge, in his admirable treatise on "The Religions of China," has given us a most instructive

and enlightened account of the possibilities of its primitive faith. Later researches, I think, confirm his earlier statements and do much to uphold his strong conviction that there was, as we saw in our first lectures, not a henotheism, nor a monolatry, but a pure monotheism here in the earliest days. He, however, calls this Confucianism, and we feel compelled to take issue with him at this point.

Confucius wrote the histories of ancient times, or rather we should say "edited" [1] the annals and the Book of Odes, etc. These were confessedly older records, and it is said that the documents that compose the annals of history were one hundred in number, covering a period of sixteen centuries.

For the Book of Odes it is affirmed that Confucius had about three thousand rhymed ballads from which he selected the three hundred and five that form this book. They were not commented upon by him, but were simply collected and put into their present form.

Unless, then, Confucius has in some way indicated his allegiance to the theories advanced, we have no right to ascribe these conceptions to him, and because he, as an historian, describes in his edited records the religious practices of the ancients, we are hardly

[1] "Confucius was not an original thinker. To quote his own words, 'he was a transmitter, and not a maker.'" — DOUGLAS, "Confucianism," p. 9.

warranted in calling the religion thus exemplified Confucianism. If we shall find that Confucius in his teaching really adhered to and upheld this faith, or if it should develop that in the interpretation of his writings his disciples of to-day, or even of any time, returned to it, there might be some reason in thus denominating it, but Dr. Legge in his story of the life of this sage and later discussion of present-day Confucianism shows neither of these.

The two questions that arise before we can determine this are: What did Confucius teach? and What is present-day Confucianism?

Dr. Giles, on the other hand, looking only at the first of these questions, emphasizes what Confucius emphasized, and ignoring in his considerations of Confucianism the present-day faith and practice of avowed adherence, tells us distinctly that it is not a religion. It behooves us, therefore, to examine carefully the teachings of Confucius, and then to consider the present-day Confucianism as found in China, Japan, and Korea. Let us then examine first

The Teachings of Confucius

In doing this it would be well to take a brief survey of the life of the sage. As we saw in our first lecture, he was a contemporary of Lao-tsze. Of the latter we have but the most meagre data on which

to build, while of the former the most profuse details are at our disposal. He has been the hero of almost one-third of the human race nearly twenty-five centuries, and the stories that cluster around his life and history are numerous and interesting. Only a few phases of this are needed just now, however, for our purpose.

Born in 551 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." He was born of a good family, his father having served his country in a military capacity and being a man of great prowess. In the desire to praise the sage and glorify his name many legendary stories are related in connection with his birth.

As a lad, he was a remarkable student, and so diligent that he early commended himself to the rulers and served his country in a number of ways. In his twenty-second year, however, he began his work as a teacher, and it may be said that this was really his life-work. At various times he held high positions under his government, but his ethics and standards were altogether too high and severe, not simply for his associates in the government, but also for the people at large.

Believing that his code of ethics and rules of living

would bring permanent peace to the country and prosperity to the land, he naturally sought to have his system adopted, but with little real success. It was altogether too rigid for his times, and he was forced to travel from one country to another. Yet the disciples who sought him out and tried to follow his precepts, it is said, numbered thousands. Despite all opposition, he stoutly adhered to his doctrine and practice, and though his chidings were not often heeded, he never seems to have hesitated to rebuke wrong doing even by the highest in the land.[1]

At the time of his death we find him neglected and set aside. He said: "No intelligent monarch arises; there is not one in the Empire that will make me his master. My time is come to die." Of this Dr. Legge says: "His end was not unimpressive, but it was melancholy. He sank behind a cloud.

[1] Yet Douglas says: "It is impossible to study this portion of Confucius' career without feeling that a great change had come over his conduct. There was no longer that lofty love of truth and virtue which had distinguished the commencement of his official life. Adversity, instead of stiffening his back, had made him pliable. He who had formerly refused to receive money he had not earned was now willing to take pay in return for no other services than the presentation of courtier-like advice on occasions when Duke Ling desired to have his opinion in support of his own; and in defiance of his oft-repeated denunciation of rebels, he was now ready to go over to the court of a rebel chief, in the hope of possibly being able through his means 'to establish,' as he said on another occasion, 'an Eastern Chow.'" — "Confucianism," p. 47.

Disappointed hopes made his soul bitter. The great ones of the Empire had not received his teachings. No wife or child was by to do the kindly offices of affection for him, nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavored to serve his generation by the will of God, but he gave no sign." [1]

He lived, as we have said, in the time of Lao-tsze, when the nature-worship of China had become almost a pure animism, superstitions of the grossest kind were in vogue. Man was so surrounded on all sides by deities that he could not move without in some way encountering danger. The strife for the elixir of immortality and the philosopher's stone, which would turn all into gold, attracted so much attention that the real affairs of daily life were neglected. Against this gross polytheism, with its degrading tendencies, both the sages rebelled, but their method of attaining their desired end differed radically.

Lao-tsze, as we have seen, tried by philosophizing to make man so absorbed in "Tao" that his very nature would be right, and no rules would then be needed. Confucius, on the other hand, believed that man was by nature perfect and virtuous, and

[1] "The Life and Teachings of Confucius," p. 88.

that by laying down careful rules and regulations for everyday life and practice the desired end could be obtained. The former recommended a right heart; the latter a moral law.

We are indebted to Confucius for the preservation of the most ancient Chinese records. The five books commonly assigned to him are: "The Book of Changes," "The Historical Documents," "The Book of Odes," "The Record of Rites," and "Spring and Autumn"; but of these much is from other hands. Confucius was simply, as he claims, the editor, and we can learn little of this own direct teachings from them. Other writers followed and at a later date enlarged upon and expanded the teachings of the sage, but it is not so much with their comments as with the actual teachings of Confucius himself that we are concerned.

For this we find ourselves almost restricted to the "Lun Yu," containing conversations held by him with his disciples which are said to be expressed in the very words of Confucius himself. We shall, of course, at a later stage in this lecture, undertake an examination of the practices resulting from these, as well as from the statements of later disciples and of the numerous commentators, so as to ascertain the real doctrines of present-day Confucianism, but just now we are simply striving to find out what were the real teachings of the master himself.

"Spring and Autumn" is also ascribed to him, and he seemed to think that it was the one book by which he would especially be remembered, but it is simply a chronology of the events that happened in the kingdom of Loo between the years 722 and 484 B.C. The various commentators on these books have read into each line, phrase, and almost into each character, lessons for everyday life and practice. In none of these is there what we can consider a statement of the views and beliefs of Confucius. In later years, probably within a century after his death, the sayings in Lun Yu, or, as Dr. Legge called it, "The Analects," were compiled, and with no little assurance we may take these ascribed to the master as in all probablity his real sayings. Of course, it is not my intention here to bring all these before you, but simply to touch upon those that will in any way reveal his concept of God.

In our first lecture, when attempting to ascertain the primitive faith of China, we were very much impressed by the worship of Sang Ti by the Chinese monarchs, and we saw how in the records he was referred to as "Ti," or Ruler, and "Sang Ti," Supreme Ruler, and sometimes, also, as "Tien," the Heavens. In "The Book of Odes," we found similar references, and noted that supremacy was definitely ascribed to him. The term "Ti" or "Sang Ti" appealed to us as the personal name of God. While,

however, this name was frequently mentioned in the books edited by Confucius, when we come to his sayings, as recorded in "The Analects," we would note in the first place that the significant name is absolutely ignored. In the sayings of the master himself it is not mentioned once, and in the whole book, at the only time it does occur, which is in the first chapter of the twentieth book and third verse, it is only when quoting the prayer of Tang, who was the founder of the Shang dynasty.

In the second place, we note that Confucius himself in this very book is referred to as neglecting the teachings in regard to the Heavens; in fact, in the ninth book in the first chapter we find it stated that "the subjects of which the master seldom spoke were profitableness, and also the appointments of Heaven, and perfect virtue." [1]

When one of his disciples questioned him as to the service which should be rendered to the spirits, we find him quoted in the eleventh book, eleventh chap-

[1] Douglas says: "There is nothing spiritual in the teachings of Confucius. He rather avoided all references to the supernatural. In answer to a question about death he answered, 'While you do not know life, how can you know about death?' Life, then, was his study, and life as represented by man as he exists. The questions whence man came and whither he is going never troubled him; he simply looked on man as a member of society, and strove to work out for himself by the light of ancient records how he might best contribute to his own happiness, and to that of the world in general. — "Confucianism," p. 68.

ter, as saying, "While you are not able to serve men, how can you serve spirits?" and when questioned in regard to death, his reply was, "While you do not know life, how can you know about death?" We find, then, that his direct teachings seem to ignore the ancient worship of Sang Ti, to have nowhere taught the worship of Heaven, and to have plainly avowed man's inability to apprehend the supernatural, and to have implied thereby the uselessness of the attempt.

It must not be forgotten that Confucius was not intending to give to his followers a religion, and yet at the same time we must also not forget that the religious practices of his day, as seen in extreme animism and spiritism, were extremely distasteful to the master. It has been claimed that he was only intending to give a politico-ethical system, but in an age of ceremonial rites, when he, as a teacher, was prescribing so carefully all the rules and regulations of practical everyday life, when nothing is said about either the rules for religious ceremonies or their need, the only conclusion at which we can arrive is that the teacher either did not think them worthy of a reference, or perhaps felt that the matters to which they related were unknowable. The only references he made to spirits, taken alone, certainly would lead us to conclude that theistically he was an agnostic.

When, however, we come to the story of his life

and to his disciple's statements of his habits, we are almost led to another conclusion, unless we should decide that, while in theory an agnostic, he was unable to break away from the customs and practices of his forefathers and of his own age. In the circumstances that gave rise to some of the conversations we get some bright side lights that reveal in part his practices. In the twentieth book, and third chapter, of "The Analects" we find him saying that "without recognizing the ordinances of Heaven, it is impossible to be a superior man." At another time, when he found himself and his teachings ignored, when he was alone and depressed, feeling that no man knew him, we find him saying, "I do not murmur against Heaven, I do not grumble against men, my studies lie low and my penetration rises high, but there is Heaven that knows me." [1] Here was conscious satisfaction in the justice of Heaven.

At another time when, threatened by an opponent, his life was in danger, the people having risen against him and he himself being a prisoner, we find him boldly saying: "If Heaven had wished to let this cause perish, then I, a future mortal, should not have gotten such a revelation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kwang do to me?" At still another time, when on the occasion of his practising certain ceremonies

[1] Book 14, Chapter 37.

he and his disciples were set upon, he is recorded as having calmed the fears of his disciples by saying, "Heaven produced the virtue that is in me; Huan Tui [the man who had conspired against him], what can he do to me?"[1]

Still farther in his life we find several passages referring evidently to his practice at certain ceremonies, proving conclusively that he attended such, and took part in them, and in Book 3, Chapter 12, we find it definitely stated, "He sacrificed to the dead as if they were present; he sacrificed to the spirits as if the spirits were present."

From the previous quotations we can see plainly that Confucius certainly ignored in his teachings the existence of the supernatural. In fact, we find one of the earliest writers quoting him as having said, "Treat the gods with respect, but keep them at a distance;" and yet we find that in his everyday life he felt compelled to worship and to acknowledge their presence and power.

A careful analysis of his life and teachings, then, leads us to the conclusion that living in a time of much puerile superstition, against which his nature rebelled, he found himself absolutely unable to fathom the awful mysteries of existence and creation, and doubtless hesitated therefore to dogmatize in regard to them, preferring in what he taught to con-

[1] Book 7, Chapter 22.

fine himself to such things as he could speak of with authority.

His mind was too great to permit him to be a blind leader of the blind, to teach where he had not received direct clear light, or to use his own feelings and intuitions as a creed for his people. And yet this very failure on his part to recognize and emphasize even the good points of the existing religion, has been the bane of the system which to-day bears his name.

Let us now turn to the development and beliefs of

Present-day Confucianism in China

As we have seen, Confucius gave no religious systems, and for a time at least his practices and teachings fell somewhat into disuse. He was not, however, without disciples, of whom the most noted was Mencius, who has had the most to do with the preservation of the teachings of the sage and their development. He lived about one hundred years after the death of the master, and was a leader in the struggles between this doctrine and the speculative theories of Lao-tsze.

Much of the history of China is a record of the varying fortunes of these two cults. Considerable bitterness was engendered on both sides, and most notable of all was the attempt during the temporary

supremacy attained by the Taoists under one of the monarchs to destroy by fire all the writings of the sage and every vestige of his teachings. Copies of these, however, were preserved at the risk of life in caves, within walls, and in other hiding places, and were brought to light when the Confucian party again came into power. For centuries, however, the doctrines of Confucius have been acknowledged as the classical literature of China, and have been the basis and almost the alpha and omega of all its education.

A Confucian college has been established in Pekin, with other institutions which might perhaps be called branches in the largest and most important cities of the Empire.[1]

A knowledge of the "classics," which comprise the writings of Confucius, Mencius, and a few other disciples, is essential to official preferment,[2] and a large examination hall exists at the capital and at each of the larger provincial towns where the tests for such promotion are made. It would be of interest to study the development of Confucianism in all its varying phases, but we rather desire to consider the

[1] "China is indeed the land of Confucius, no other land so completely and perfectly represents its master. For millenniums he has been supreme, for his teachings have become a part of the texture of Chinese civilization." — Knox, "Religion in Japan," p. 140.

[2] Of course we are not taking into consideration the changes now rapidly taking place in the national life of China.

idea of God exhibited in the resultant, as we have it in the life and practices of modern Confucianists.

Following the plan outlined in the previous lectures, let us consider first what gods, if any, exist in their pantheon. While there are many who, making a study of the metaphysics of Confucianism as evolved from the classics and the later commentators, hold that there is no true Confucian pantheon, asserting that this religion as it exists to-day is purely pantheistic, and that consequently it has no personal gods, yet a visit to the temples and shrines that must be classed as Confucian would, I think, lead us to the conviction that it has a pantheon with a multitude of deities.[1]

Says Dr. Martin: "Originally recognizing the existence of a supreme personal deity, it has degenerated into a pantheistic medley and renders worship to an impersonal *anima mundi* under leading forms of visible nature." The pantheism is so apparent in the philosophy and the real polytheism

[1] Says Dr. Knox: "Surely it is not surprising that Confucianism has been termed non-religious. Without a Creator, with only a reference to a Supreme Ruler; without a doctrine of heaven, hell, or immortality; without a conception of sin against God; without a felt need for rites, ceremonies, sacraments, hymns, prayers, and priests; without even so much as a cosmology or a mythology or an ontology, it seems devoid of all contents and characteristics to which the term 'religious' belongs. Yet none the less Confucianism is a religion." — "The Development of Religion in Japan," p. 175.

so palpable in fact that he has designated it a "pantheistic medley." He himself says almost in the same connection: "Confucianism now stands forth as the leading religion of the Empire, its objects of worship are of three classes: the powers of nature, ancestors, and heroes. Besides the concrete universe separate honors are paid to the sun, moon, and stars, mountains, rivers, and lakes." While, then, the actual teachings of Confucius might lead us to agree with Giles and call it no religion at all, or a study of the comments made by later disciples (Chu Hi) lead us definitely to assert that it is entirely pantheistic with absolutely no idea of any possible personal theism, we find, in reality, that in its present-day form, there is a pantheon for us to consider.

Foremost, then, among these deities, we find the Heavens [1] and in the study of the worship of this god we find that Confucian practice and teachings

[1] Dr. Faber's estimate of the thought of God as it existed in the mind of Mencius can be learned from the following: —

"Shang-te is, according to these few places, (1) the Supreme Ruler, who, as to kings, sets up one and puts down another; (2) He desires the physical and moral health and well-being of men; (3) He is holy, so that no uncleanness dare approach Him; (4) He is nevertheless gracious to the penitent. Against such a doctrine concerning God there is nothing to be advanced, as although it is not exhaustive, yet it contains the essential elements of the Old Testament doctrine of God. It is to be regretted that nowhere is there a hint given that He is the Creator; but, on the other hand, He nowhere appears as a created being." — FABER, "Mind of Mencius," p. 74.

restrict it to the emperor himself. The avowed idea is that this god is so high that the emperor (who is called "Tien Cha," the Son of Heaven) alone can worship him.

In my first lecture, while discussing the primitive faith of China, I had occasion to refer to and quote from the ritual sometimes used at this service, and while we were charmed with the mingled simplicity and grandeur of this worship, and were led to believe that in the most ancient times no such restriction existed, we cannot but regret that the development of Confucianism as seen in its present-day form has brought about such restrictions, and has thus cut off the people from the purifying influences which, as we saw in our last lecture, naturally flow from a high ideal held by the people of a supreme God, to whom they can go and with whom they can hold communion. The difficulty was not that the ideal was low, but that such as it was, they removed it from the people and, giving them no outlet for their natural religious instincts, compelled them to find it solely in the degrading creatures of their own evil imaginations.

Next in natural order, but, as we shall soon see, not in importance, comes the worship of the powers of nature. While Confucius did not teach anything directly about religion, he did, as we saw, tell people to respect the gods, but keep far from them; he also

sacrificed to them, and so, while ignoring and declining to teach anything in regard to the matter, he tacitly allowed polytheism. His practice, however, together with that of his followers, very materially hindered the increase of the Confucian pantheon. At Pekin there are four great imperial altars, one to the Heavens, another to the four seasons or nature, and another to other deities, and a fourth to imperial ancestors. As we have noted, Dr. Martin gives three classes of Confucian deities, powers of nature, ancestors, and heroes. It is under the powers of nature that the gods just mentioned are classed.

Thirdly. We must next note the worship offered to the sage [1] himself. He was early raised to posthumous rank, which gradually became higher and higher, until his apotheosis, and even since then there has been a rise in grade. The following prayer offered by the emperor at the annual worship of Confucius will illustrate the position he holds to-day:

"Great are thou, O perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men

[1] Douglas says: "But the titles conferred on Confucius by the emperors of China were not mere words. From the time of the Emperor Kaou Te (206–194 B.C.) to the present day Confucius has been, outwardly at least, the object of every occupant of the throne. Temples have been erected to his honor in every city in the Empire, and his worship, which was originally confined to his native state, has for the last twelve hundred years been as universal as the study of the literature which goes by his name." — "Confucianism," p. 161.

there has not been thine equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this Imperial School. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells. I, the emperor, offer a sacrifice to the philosopher Confucius, the ancient teacher, the perfect sage, and say: 'Oh, teacher, in virtue equal to heaven and earth, whose doctrines embrace the past time and the present, in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifices to thee. May'st thou enjoy the sacrifice.'"

Not only is there a special temple to him at the Imperial College, but it is duplicated in every city and department in the various provinces of the country. These temples are very large, and in many places contain images of Confucius and of many of his disciples. In some temples, also, there are pictures of the "five hundred sages," but in certain parts of China the image is replaced by a picture or, sometimes, by a simple "spirit tablet." There are over fifteen hundred of these temples throughout China, and in certain places the sacrifices are very extensive. In some of the principal towns an ox, twenty-two sheep, and twenty-two pigs are offered at one service. It is asserted that in these cere-

monies more than sixty-two thousand animals are yearly sacrificed to Confucius.

At these same services there is often a richly dressed company of choristers and literati, who with flags, lamps, and, at times, incense add much to the scene, singing in unison the following chorus:—

"Confucius, Confucius! How great is Confucius!
Before Confucius there never was a Confucius;
Since Confucius there never has been a Confucius.
Confucius, Confucius! How great is Confucius!"

Of course there are those who claim that this is not worship, but the majority of those who have witnessed these services feel compelled to call it such. Dr. Legge says: "I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. It is worship and not mere homage. He was unreasonably neglected when alive. He is now unreasonably venerated when dead. The estimation with which the rulers of China regard their sage leads them to sin against God, and this is a misfortune to the Empire."

Those who have witnessed the simple schoolroom rites in sections of the Empire where on the first and fifteenth of the month the children simply bow before the tablet [1] or picture of the sage, or the

[1] "At the most, Confucian worship is an act of grateful remembrance and service. The bowing before the tablet of the sage

daily obeisance as practised in some schools, have been quite positive in asserting that there is no real worship of Confucius; but we almost feel that this is due either to a lack of knowledge of the real conditions in China or to an individualistic definition of the word "worship" which would not be upheld by lexicographers.

Fourth. The real corner-stone, however, of Confucianism seems to be the worship of deceased ancestors, and there are not wanting those who hold that ancestor worship is the real beginning of all religion. Starting out with this preconceived notion, Hearn ascribes this, as the basis of the primitive faith of Japan, but in this he is not sustained by such students of Shinto as Aston, Chamberlain, and Knox, and, as we saw in the first lecture of this course, from both philological and historical considerations it does not seem to have been the basis of the Chinese religious belief, and in fact we doubt whether in the earliest days it existed at all in China, and while perhaps not bearing directly upon this question, we might note in passing that in Korea, acknowledged by China as preserving more of her oldest traditions than even China herself, we find in the

involves no more than the lifting of the hat as we stand before a tomb of a hero of the past. To call this reverence by the term which we use for the worship of the supreme Deity is to confound things which essentially differ." — Knox, "The Development of Religion in Japan," p. 173.

earliest records no reference to any such ancestral worship.

In the time of Confucius, however, we have every reason to believe that this practice existed; in fact we are definitely told that Confucius sacrificed to the dead. While we acknowledge that some of the later commentators positively assert that there is no belief in the immortality of the soul in Confucianism, both the form of worship and the etymology of the Chinese characters for death, etc., lead us to believe that this is a doctrine commonly held.

Confucius did not definitely teach life after death, yet we are told, as noted, that he sacrificed to the dead as present; while the methods pursued in the preparation of the spirit tablet, and the care exercised in the oversight of the tablet houses, together with the regular ceremonies twice a month, as well as the semiannual sacrifices, all point very clearly to a belief in the existence of spirits after death. At the new and full moon every member of the family is expected to prostrate himself before the tablets, all important events are solemnly announced to the ancestors, marriages are performed in their presence, and in fact almost every act in the life of a Chinaman shows a firm belief in the spiritual existence of the man after death.

The restriction of the worship of the Heavens, and to no small extent of the powers of nature, to

the emperor and government officials, as well as the formal worship of Confucius by these same officials assisted only by the literati and students, has left this ancestral worship as the great outstanding feature of present-day Confucianism in China. It is not our object here to speak of the moral effect of the Confucian code, except in so far as its theism has affected it. The prominence that has thus been given to ancestor worship has made filial piety and devotion the highest virtues among the people of this nation. As might be expected, this has at times descended to mere formalism, but as a rule I think it may be said that the nations of the world would do well to study and pattern after the Chinaman's filial devotion.[1]

The fact that the parent has entered the realm of spirits and is superhuman has contributed to this common idea. At the same time, in this very thought, coupled with the idea of the necessity that every spirit shall have those who will do him honor and attend to his needs, and that such services can be rendered only by male offspring, has created such an

[1] Knox thus compares Confucianism and Buddhism: "To Confucius, as we have seen, virtue is found only in the human relationships, and outside of them it has no meaning. To be father, son, husband, friend, subject, or prince, and to perform one's rightful duties, is the task set before us. To succeed is life and joy and peace, to fail is destruction. The founder of Buddhism forsook parents, wife, child, and Empire in the search for salvation." — "The Development of Religion in Japan," p. 164.

inordinate desire for sons that the absence of them is a warrant for divorce or for taking a concubine. As a consequence real family life has been broken up, and female infanticide has been common. The deficiencies of Confucianism regarding the spiritual and transcendental have led the people of China to seek these in Taoism and Buddhism.

Let us now briefly examine

Present-day Confucianism in Korea

From the very earliest times, at least since Kija came to bring civilization and literature to this people, Korea and China have mutually looked upon each other as older and younger brother, and although perchance they may have fraternal bickerings, this feeling, to a large extent, continues to this day; consequently anything good possessed by the elder was to be shared with the younger, and at a very early period the teachings of Confucius were introduced into the land. The exact date cannot be definitely known, but it is commonly stated that the Chinese classics were introduced by Choi Chi Won, who lived about the year 70 B.C., and at various times history records subsequent importations of books, pictures and images of Confucius, as well as at certain times the copying of such pictures and images.

During the dynasty that immediately preceded the present one, however, from 917 to 1391 A.D.,

Buddhism was in the ascendency, but even during this time Confucianism continued its existence side by side with the more dominant foreign religion, and at the beginning of the present dynasty, it was made the standard and Buddhism was relegated to the background.

Thus Confucianism has practically existed in Korea for the past two thousand years, but in its introduction we would note certain phases which seem to differentiate it from the cult as followed in China. It was really adopted as a moral and literary standard, and all official preferment, as in China, was made to depend upon proficiency in these classics. Confucian schools were established broadcast, estates set aside for their upkeep and the teaching of the classics. Here twice a month the magistrate must appear, and with proper ceremonies, accompanied by some of the literati, bow before the picture or spirit tablet of the sage.

Ancestral worship in Korea may be said to be a miniature copy of that of China, not in the sense of containing less of its spiritual or ethical elements, but in being more meagre and simple in the matter of ceremonial and rite.

There have been certain other modifications. There was, of course, introduced the idea that it was especially the emperor who should worship the Heavens. There was no attempt to copy the

gayly decorated temple of Pekin, but, as we noted in the last lecture, the simple primitive altar still remained in use; and while in a peculiar way the monarch was looked upon as a sacred personage, as a younger "Tien Cha," "Son of Heaven," and consequently specially fitted to lead in this worship, it has not, even to this day, been restricted to his majesty, but was, as we have seen, considered open to the people themselves. His position and relation to the Heavens simply fitted him the better to be in this, as in other things, the leader of the country, the father of the people.

Confucius, as has just been said, also was honored throughout Korea, but there was not the same formality in the worship. It is rare indeed to find images in the Confucian temples. The spirit tablet is more commonly seen, though not infrequently his picture is there, and often these temples are called simply tablet houses. Before them stands the Hong Sal Moun, and to them twice a month the magistrates, with appropriate officials and some of the literati, come and prostrate themselves with praises of the sage. Sacrifices to him, such as are seen in China, are unknown in Korea, except where some individual just returning from "the Middle Kingdom" tries to copy what he had seen. Many deny that this is worship, and do so with much reason on their side. An official whom I know well, a convert

to Christianity, performed this service, claiming that it was simply a custom thus to honor the sage, and yet his own father who had not professed conversion publicly stated that in his opinion it was real worship, and that his son, as a Christian, sinned every time he obeyed this official rule.

Confucianism dealing entirely with the past encouraged in Korea that desire for seclusion which had kept her doors closed so many years, but on the other hand the moral code has been an element of uplift here, and as she was able to avoid the Confucian imperial exclusiveness in the worship of the supreme God, and to maintain very much of her primitive purity and simplicity, she has steered clear of some of the submerged rocks on which the faith of her neighbor has been wrecked. Her very belief in Hananim, and the fact that the people are not barred from approaching him, has, as we saw, been an incalculable good. While, as a result of their earnest desire for sons to sacrifice to their spirits, divorce and concubinage have come in much to the detriment of family life, female infanticide is unknown, and the parents may say, "We wish it had been a boy, but Hananim has given us a girl, and we must acquiesce in his will." Great solicitude and affection is manifested in most Korean families for daughters as well as sons.

In connection with the ancestor worship in Korea

should be noted certain of the mourning customs affected by this strong and constant final reference of most things to Hananim. As in the neighboring country, so here, of course, there is great wailing and weeping, but there are certain aspects of these rites that call for special mention. The sons immediately upon the death of a father or mother pull down the hair, usually knotted on top of the head, robe themselves in the coarsest sackcloth, girdle themselves with a hempen rope or band, go outside the house to a shed, on the floor of which straw is scattered; and when the mourner passes out beyond this shelter, his head is covered with a large, low, drooping hat which completely shields his face from the Heavens, and he carries in his hand a screen to assist in hiding his guilty countenance. All these details are illustrations of the one salient idea that the death of the parent is a punishment sent from Heaven, a curse expressing the anger of Heaven against the son for some sin, and he may no longer wear his hair in the topknot, which is the symbol of dignified manhood and citizenship, but must in every respect appear as a criminal with dishevelled hair before his judge; dare not look up to the Heavens, against whom he has sinned, and must hide his shame from all; and as no criminal can go to the palace, so he, until the days of his mourning are over, cannot enter the royal presence except by special rescript, and then only

after the removal of his mourning cloths (the insignia of his guilt); nor is he allowed during this period to sacrifice or unite in worship to the Heavens.

A Korean gentleman of high education, writing of Confucianism, arraigns it under eight counts,[1] summing up with these words: —

"A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of woman, cannot be pronounced a good one. If other countries can make a better use of it, Korea is, or ought to be, willing enough to part with it — the sooner, the better."

Let us now turn to

Confucianism in Japan

Almost simultaneously with the introduction of Buddhism from China, through Korea, into Japan,[2] came also Confucian teachings. In the earliest time

[1] See Appendix to Lecture IV, No. 1.

[2] "One to whom the boundary line between the Creator and his world is perfectly clear, one who knows the eternal difference between mind and matter, one born amid the triumphs of science, can but faintly realize the mental condition of the millions of Japan, to whom there is no unifying thought of the Creator-Father. Faith in the unity of law is the foundation of all science, but the average Asiatic has not this thought of faith. Appalled at his own insignificance amid the sublime mysteries and awful immensities of nature, the shadows of his own mind become to him real existences." — Griffis, "The Religions of Japan," p. 14.

there was not the strife that arose later between these two cults, and Buddhist monks, with their "transcendental ethical code" for the initiated and the priesthood, brought also the practical everyday ethics of Confucianism for the multitude. Side by side the two systems were allowed to grow in knowledge and favor among the people, but for a thousand years Buddhism was in the ascendant, and it was simply the ethics of Confucianism with but little of the other doctrines of either Confucius or his later commentators that were promulgated here.

In the seventeenth century, however, there was a sudden impetus given to civilization in this land, and under the patronage of Ye-Yasu all arts and handicrafts as well as letters were given a wonderful impulse. Chinese classics were printed, widely circulated, and a college was established at Yeddo or Tokio. It was just at this time that the Manchus overcame the Mings in China, and with the fall of this dynasty many of its adherents were forced to flee for safety to Japan, and still larger numbers chose, rather than recognize the rule of "northern barbarians," to seek an asylum in the same islands.

Many of these, being the scholars of China, were most heartily welcomed by both rulers and people at this the time of the renaissance of Chinese literature in Japan. These new teachings sought in a peculiar way to tell the characteristics of the "superior man";

and while the Confucian idea, as pretty generally accepted in both China and Korea, was that any man could by study and application attain to the position of this "superior man," when at this time their teachings were received by Japan, with its feudalism, they were commonly accepted as special teachings for the "superior man" of the Japanese system. With such modifications as the conditions of Japanese life demanded they were accepted as rules for the Samurai, but of course had nothing to do with the common people as a class.

Confucianism as it came to Japan, being accepted at the stage of almost its latest development, was received more as a philosophy, and the pantheism of later commentators rather than the practical polytheism of the present-day system of China and Korea has been accepted. Schools were established all over the islands, and for over two hundred years the Confucian classics were, as in China and Korea, so in Japan, the basis of education.

But the reason for the systematizing of Shinto had been the establishment of the reigning house in security on the throne. Shintoism and all its worship centred in this, and was nothing if not loyal to the Sun-god and her imperial offspring, the mikado. Buddhism in incorporating Shinto had accepted the doctrine. The very spirit of all Japanese life was loyalty, and consequently when the ethics

of Confucianism were received, this became the corner-stone [1] of its Japanese form, in place of the filial piety in China and Korea.

The "Five Relationships" dwelt upon in Confucian ethics, namely, between prince and subject, father and son, older and younger brother, husband and wife, and friend and friend (it should be noted that these are not treated as if mutual relations, except the last, but rather in each case in regard to the duty and respect paid by the lower to the higher) were all received, but loyalty was made the key-stone and all the rest modified to suit it. While in

[1] "Although the Chinese teacher had made filial piety the basis of his system, the Japanese gradually but surely made loyalty (Kunshin), that is, the allied relations of sovereign and minister, of lord and retained, and of master and servant, not only first in order, but the chief of all. They also infused into this term ideas and associations which are foreign to the Chinese mind. In the place of filial piety was Kunshin, that new growth in the garden of Japanese ethics, out of which arose the white flower of loyalty that blooms perennial in history.

"This slow but sure adaptation of the exotic to its new environment, took place during the centuries previous to the seventeenth of the Christian era. The completed product presented a growth so strikingly different from the original as to compel the wonder of those Chinese refugee scholars, who, at Mito and Yedo, taught the later dogmas which are orthodox but not historically Confucian.

"Herein lies the difference between Chinese and Japanese ethical philosophy. In old Japan loyalty was above filial obedience, and the man who deserted parents, wife, and children for the feudal lord received unstinted praise. The corner-stone of the Japanese edifice of personal righteousness and public weal is loyalty." — Griffis, "The Religions of Japan," p. 111.

China it was the scholar pursuing varied avocations who was the hero of the stories illustrating the five principals, in Japan it was the warrior, and every one of the other four relationships might be violated and the offender would be honored if in such a violation he were acting from loyalty to his sovereign. In fact, the spirit of loyalty, which has sometimes been termed "Bushido," has been almost deified, and the Japanese attitude toward this virtue might well be characterized as worship. While the Confucianism which entered Japan has been pretty generally acknowledged to have been the pantheistic[1] realism of the Chu Hi, do we not see that under the influence of the "spirit of Japan" it has developed into a pantheistic idealism, with Bushido as its deity?

The Japanese never really accepted the worship of the sage. Schools, as we noted, were early established in his honor, and here picture and tablet houses were placed, and to these the literati thronged, and by prostrations and bows did honor to his memory, but there was little of worship in it. The schools and temples have, however, fallen into disuse, and according to Dr. Gulick only one with its temple remains to-day, while the "gold-covered statues of

[1] "The philosophy of modern Confucianism is wholly pantheistic. There is in it no such thing or being as God. The orthodox pantheism of old Japan means that everything in general is god, but nothing in particular is god, that all is God, but not that God is all." — Griffis, "The Religions of Japan," p. 143.

the once deified teacher have been sold to the curio dealers."

While it does not bear necessarily on the main subject of these lectures, yet in passing it may be noted that Confucianism has had a wonderful effect upon the morals of the Japanese. Shinto, we observed in our second lecture, has had no ethical code at all, and while we are not justified for one moment in alleging that the absence of such a code meant the absence of all ethics, we can readily see the great good that Confucianism did for all Japan in the presentation of this rigid code. Although it had no vitalizing power, it gave them a norm by which to measure their lives, a law by which they might gain a conviction of sin, and a standard to which they might aspire.

Here, then, is a man, the simple grandeur of whose life has for twenty and more centuries appealed to, and been the guiding star of, nearly five hundred million of people in three empires.

He found himself unable to solve the great mysteries of the universe, and to a certain extent, as far as his mere statements of doctrine are concerned, he must be classed as agnostic, and yet in his life and practice he was a believer in the ordinance of Heaven, a worshipper of this and other gods, a firm believer in the justice of the supreme God, and confident in his trust in Him.

He seems also to have been assured that man was the offspring of Heaven, and although it may be stated that "he was without a Creator," we should rather conclude that in regard to this he hesitated to dogmatize. Later followers added considerably to his teachings, some even plainly avowing life after death, Heaven the source of man, and a nature-worship. Other commentators went more into metaphysics; some holding to the dual principle from which they assert all things have come as the real beginning; others taking over some of the speculations of Taoism; and still others evolving for us a realistic pantheism, with a sort of conservation of forces, in constant generation and death, by which, with a kind of inherent dynamic power, nature continues to bring forth, and in perishing, to return again to that from which it sprang.

The grand old man Confucius would, I deem, be much astounded at the various philosophies and systems which bear his name. An agnostic in his teaching as to spirits, ancestors, Heaven, and the future life, he would find in China various sects, pantheistic, polytheistic, and agnostic, — all claiming to be his followers; and in their polytheistic pantheon he would find himself occupying one of the highest places, seated on a level with the Heavens, worshipped, up to within a year or two ago, by all the people of China, but now placed in the same category with

the Heavens, and by imperial rescript raised so high that only the emperor may worship him.

Crossing over the Yalu, he would find in the little kingdom of Korea his name still revered by millions, but those who do him honor claiming the right as individuals and as a nation to offer worship to the Heavens, whose ordinances he had honored. He would find them rigidly following his precepts in regard to ancestor worship, and that they had erected all the over land, in every city, a temple to his honor, to which the magistrates and literati repair twice a month; he would not find very much of the metaphysical teaching of his later disciples, but would find a nation that for years had been willing to dwell in the past, and as to the eternal verities content or at least submissive to let questions go unanswered.

Crossing to the island empire, he would find almost fifty millions who honor his name, and with the modifications they deemed necessary to adapt his teaching to their needs, striving to follow his precepts. Here the teachings of the later commentators have held such sway that the ultra-pantheism in vogue has resulted in a scepticism that doubts the existence of God and all future life, but has given rise to the worship of an ideal in the spirit of loyalty.

But over all this, and in all these three nations, there is coming a change.

In Japan to a great extent it has already been accomplished. Temples to Confucius which once existed are no more. As we have seen, only one in all the land remains, and no longer is real worship offered at his shrine. A new day has dawned in the sunrise kingdom.

In Korea, also, a new order is beginning. Here for years these classics have been discarded as a means of civil promotion, and a national desire for Western learning having arisen, the Confucian colleges are no longer thronged. Many, if not most, of the magisterial temples are falling into ruin, and a sad comment on the ephemeral nature of "our little systems which have their day and cease to be" is the fact that the columns of these temples are frequently utilized by the ubiquitous bill posters. In a few cases the income from the estates for the support of these schools has been turned over by local authorities for the furtherance of modern education.

All over even conservative old China also, which was almost the embodiment of the sage, a new spirit has been born, a new light is dawning. Here, too, no longer are the examinations held in the ancient classics, Western learning is becoming the means of official advancement, and government schools that make the sciences instead of their old classics their goal are under the care of foreign teachers.

Confucius' memory, however, will still be revered,

but rather as a teacher of ethics, for the greater light that he himself would have welcomed is rising upon these lands.

APPENDIX TO LECTURE IV, PAGE 171

1. CONFUCIANISM enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral, — that is, if you love your father and mother, — you will know everything under the blue sky. It places no bounds in the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is verily omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or godlike person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or little over. On the other hand, a Christian, having God to look unto as the author and finisher of his faith, is a man all the way up, however small he may be in himself. In other words, a Confucianist begins in man and ends in man. A Christian begins in man, but ends in God. If through human imper-

fections a Christian fails to reach godlikeness, the possibility remains nevertheless the same.

4. Confucianism is selfish or rather encourages selfishness. It never says go and teach, but come and learn. In trying to make men keep to the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses and never given to generous adventures.

5. While Confucianism exalts piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and probity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived; a woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men, but is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius the reigning princes were, most of them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short-sighted Confucianists seem to be not to have seen the folly of

committing the moral welfare of a nation into the hands of absolute monarchs whose surroundings and temptations were and have been notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems never to have crossed their mind.

8. The hunger and thirst after office for which Confucius himself set a conspicuous example. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it sanctimoniously tells you that he is following the steps of Confucius. — Hon Yun Chi Ho, *Korean Repository*, 1895, p. 403.

LECTURE V

Buddhism

We have now come to the last of the foreign religions under discussion, the second of those adhered to in all three countries, — Buddhism, — one of the few which have reached world-wide extension.

We first considered the three ethnic faiths, the Taoism of China, the Shintoism of Japan, and the Shamanism of Korea, each of which has been in a peculiar way restricted to its own field.

Then we undertook a hurried study of the Mongolian faith adhered to by all these peoples, the dictum of its founder being that "those of the four seas are all brothers," although it is generally admitted that in saying this Confucius referred solely to China and her near neighbors. The thought of his system reaching a world-wide extension does not appear to have occurred to him, and in fact this never has been attained.

We are now to consider the only religion claiming to be a world faith that up to the present has exercised a dominant influence over the peoples whose theisms we are studying, and we must not fail to

keep in mind the fact that Buddhism holds a large share of the world's population as its devotees. Roman Christianity, it is true, did for a short time bid fair to have a strong hold upon China, but this was lost, and it may with truth be said that Buddhism is the only world religion that has exercised a marked control among these peoples.

It is not my purpose to go into an exhaustive study of this most interesting faith, but if we are to understand the part it has played and is to-day playing in these three countries, it will be essential that we first take a rapid survey of Buddhism in general, and then consider the phases developed in China, Japan, and Korea, and if possible, learn to differentiate between the forms in the three countries. We shall be compelled to keep as carefully as possible within the limits of our subject and treat only such parts as reveal the ideas of God that were through it developed among them.

A few words, then, as to

Buddhism in General

It is impossible and unnecessary here to go carefully into the pros and cons in regard to the existence of the original Buddha, Gautama, or Sakyamuni. Of course, all are aware that Buddha is not a personal name, but may be said to be an adjective, or to express rather a quality, a condition of being ac-

cording to which all men should desire to become Buddhas, to attain to Buddhahood, as we shall find Gautama, the Sakyamuni or Sakya — sage, doing. So many legends have been allowed to grow up around his life that many believe that he is himself a myth, but the consensus of opinion among the most competent is that he is historical.

The founder of Buddhism was born probably about 500 B.C., in a city to the north of Benares in India, and many claim that he lived and died having no idea that he was originating a new faith. We are told he was the son of a royal house kept ignorant from childhood of the world and its evils. When, however, he at last inevitably learned of old age, sickness, and death, and all the multitudinous miseries following in their train, he rebelled, and finding no help or hope offered in the religious or philosophic systems known to his people, he left his home, his wife, and infant child to seek a *way out* — to discover the secret of peace of mind and release from the woes of life. Here is the key-note of his system, release — escape; it looks no higher, it goes no farther, at least so far as its author and his immediate followers were concerned.

He lacked nothing that could make this life worth living. Young, strong in both mind and body, with wealth and rank, and apparently everything that heart could desire, none of these held him,

and sacrificing all, he made what Buddhists call the "Great Renunciation." He exchanged garments with a beggar and went from place to place, learning all that hermits and others could teach, but to no purpose. Finally while resting under a fig tree he perceived that the great difficulty in the way of peace is "desire," and that this must and can be overcome. Here lay the solution of the mystery of life, through inward culture and constant meditation the desires can be extinguished. Thus did he attain Buddhahood. The whole world was changed in a moment. All things were now clear to him, and he at once decided to preach and demonstrate this to all men.

Of course innumerable legends and myths surround the later Buddhistic accounts of these times, and as the disciples of this cult according to their doctrine can tell prenatal history, this too in these legends plays an important part. According to them this was not Gautama's first appearance on this earth. In fact, he had already had some five or six hundred existences, and his last birth and life were all attended by wonderful miracles, but we omit all this and simply confine ourselves to the historic facts as we believe they can be culled and as given above.

After what he believed to be a wonderful discovery, he began to tell it far and wide. The good news he had learned by meditation and introspection he

could not keep to himself. Crowds followed him, and from place to place, from city to city, they travelled with the great message. Gautama was a sort of John the Baptist to India, with the difference that while he was a stoic and preached asceticism and correct living to his nation as a means of salvation from sorrow, — the resultant, a living death, — John the Baptist practised asceticism and preached correct living as a preparation for a higher life and communion with a holy God or Father, — the resultant, a holy man infilled by God.

Gautama's statement was that he had discovered four great truths or verities: —

First, that existence is misery, being followed or accompanied by sickness, old age, and death; it were better not to be.

Second, that the cause for this lay in the desires and lusts of men.

Third, — and this he considered his great discovery, — that pain and misery could be made to cease by conquering desire, and that through complete victory Nirvana be attained. To Gautama Nirvana meant this perfect rest. Its literal meaning is "defunct," "extinct." [1]

[1] "If the Chinese equivalents can be relied on, Nirvana means 'entire destruction,' which is nothing less than annihilation, and it possesses all the qualities we ascribe to annihilation, as it is 'the complete extinction of all personal and individual being.' In the translations of the Indian Sutras into Chinese, over and

His fourth truth was that there is *a way* which leads to this desired end, and this way became the basis of his ethical code. In this *way* he found eight steps: —

1. Right faith in Buddha's doctrine.
2. Right intentions, — devoting of one's self to a religious life, becoming a monk.
3. Right talk, — reciting Buddha's laws.
4. Right actions, — those of a monk.

over is Nirvana described as 'absolute annihilation'; so this great religion of Asia ends 'in nothingness as the issue and crown of being.'" — Dubose, "The Dragon, Image, and Demon," p. 228. Note Rhys Davids' interpretation of Nirvana. This scholar says, speaking of Buddhism in general: "What then is Nirvana, which means simply going out, extinction; it being quite clear, from what has gone before, that this cannot be the extinction of a soul? *It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.* That extinction is to be brought about by, and runs parallel with, the growth of the opposite condition of mind and heart; and is complete when that opposite condition is reached. Nirvana is therefore the same thing, as a *sinless, calm state of mind;* and if translated at all, may best, perhaps, be rendered 'holiness' — holiness, that is, in Buddhist sense, *perfect peace, goodness, and wisdom.*

"On the other hand, Nirvana implies the ideas of intellectual energy, and of the cessation of individual existence; of which the former is not essential to, and the latter is quite unconnected with, our idea of holiness.

"It is better, therefore, to retain the word Nirvana as the name of the Buddhist *summum bonum,* which is a blissful holy state, a moral condition, a modification of personal character." — Rhys Davids, "Buddhism," p. 111.

5. Right livelihood, — begging alms.
6. Right effort, — the suppression of self.
7. Right meditation, — such as leads to trance-like quietude.
8. Right thoughts, — on the transitoriness of life.

According to Gautama all that is seen is unreal, only the unseen is real. He granted that things exist, but how or whence he did not state. He adopted the metempsychosis of Hindooism, but believed that by contemplation one could attain Nirvana, the real true aim of all existence.

At his death he told his disciples that he left them two witnesses of what he had taught; namely, Dharma, the law, and Sangha, the church, and these two with Buddha to-day form the Buddhist Trinity, and the priests in taking their vows declare: —

"I take refuge in Buddha.
"I take refuge in Dharma (the law).
"I take refuge in Sangha (the church)."

A careful study of the earliest records, eliminating legends and myths and the later doctrines which have come in, must, I think, lead us to the conclusion that Guatama had no theism in his teachings at all. The faith he taught was atheistic, and despite all that may be said to the contrary or the subsequent acts of the founder, it was at least in its incipiency in no way altruistic, but selfish in the

extreme. He felt men's needs and renounced all that he might learn a truth for others, but the truth he taught was individual escape from misery and sorrow. True, when he believed that he had found the way, he hastened to tell others, but the way itself led to extinction, to Nirvana, to non-existence; the aim was a kind of mental and physical suicide.

Having no God in his philosophy, of course he had no true idea of sin. Misery he knew, pain he knew, trouble he knew, but all these came from desire, covetousness, lust; conquer this lust, deny this covetousness, overcome this desire and non-existence or Nirvana will be attained.

And now it is interesting to note the way idolatry first crept into this purely metaphysical system. While Gautama was on one of his long, wandering journeys, the king made an image of him that he might thus remember and honor the sage, who, on returning, allowed this, and told them that when he had gone, it would speak to them of himself.

Buddha, Dharma, and Sangha were then after his death personified, and images were made. Then, too, relics came also to be honored. Places where the prophet had stopped became sacred. His invisible presence was thought to exist in these places, which were thus believed to be sacred and so were later worshipped. Thus was the idolatry of Buddhism introduced. When from the study of the

teachings of the founder we find that he was atheistic, we are at first startled as we are told that in Asia Buddhism stands as a synonym of idolatry.

Other changes too were early made in the faith as delivered by Gautama. His simple statements, it was said, needed development. His Nirvana was distinguished from Buddha. He, at his earliest stage under the fig tree, attained Buddhahood, and while this was a species of Nirvana, it was not the final nihilism into which he passed when he left his body and was absorbed into the absolute.

A system of metaphysics, intricate in the extreme, also grew up, and in the various schools that have since arisen many contradictions exist, as might be expected. Not long after his death, a schism arose, and we have southern and northern Buddhisms, and it is with the latter in its varying phases that we have to deal.

We have thus successively seen how primitive monotheism, Confucian agnosticism, and Buddhistic atheism have all of them ended in different phases of rank polytheism.

Before we turn to the study of the varied phases that this faith has assumed in the three countries under consideration, it would be well to note one or two of the evident causes of the remarkable success that it has attained in winning its way in different countries and among different peoples.

First, we would note the life of the founder. Although the adherents of later times and in other countries have some of them steered very far indeed from the teachings of Gautama, it must be conceded that his wonderful life of renunciation and self-sacrifice had probably no little to do with the rapid spread of the doctrine that bears his name.

Secondly, we would call especial attention to the remarkable system of morality which he built up on this fundamental thought of the annihilation of desire, the extinction of lust. This Dharma, this law of the sage, was carefully worked out in detail. He gave them his decalogue and insisted upon an adherence to it.

Thirdly, this salvation from misery he held as attainable only by entrance into the Sangha, the priesthood, the church. While he did allow a lay brotherhood, it was indeed only by entrance into the real monkhood that Nirvana could be attained. Every really saved person must be a full monk, completely given up, that is, an active worker.

Thus we see the Trinity again appearing, Buddha the strong personality, Dharma the rigid law, and Sangha the active church, all immediately responsible for this wonderful development.

A fourth element of success is seen in the way in which this system answers to the universal subconscious conviction that in renunciation lies the sweetest

happiness. And in the very trinity just mentioned in a remarkable way Buddhism provided example in the life of Gautama, method in its law, and means through its order for this victory over the flesh and triumph over man's lower nature, in which every man who feels in his heart the pride of being takes intense satisfaction.

But aside from all these, and with the possible exception of the first (the person of Buddha), the great factor in the rapid development of Buddhism, has been the chameleon-like nature of this system which appears almost involuntarily to change its color to suit the time and place in which it finds itself.

Buddhism has always been and is to-day ready to adapt itself to its environment to a far greater extent beyond all comparison than any other known cult of whatever clime or period. Although atheistic at the start, atheism did not suit the mind of India, and Buddhism soon personified its abstract principles, and deifying these, was prepared to meet the theistic concepts of the people. Arriving in Japan, as we have seen in a previous lecture, a pantheon was found already in existence, which did not welcome the intrusion of gods from a foreign land, even though they were mere deifications of personified abstract qualities. Nothing daunted, after years of successive and fruitless contests, it

again "stooped to conquer," and by a special revelation it was found that Japan's nature gods were former "Bodhisattvas," and thus welcoming them all with honor into her pantheon, peace was won. There is little doubt that she would be willing to-day to receive under her ægis the one Supreme God whom we worship, and to erect altars with suitable images to represent Father, Son, and Holy Ghost, if by so doing it were possible to enfold Christendom in her willing arms.

We can readily see how with a polytheism which already had an ever growing pantheon, a few more gods would not crowd it, and such a plan might be feasible; but with a monotheism which denies the existence of any but one Supreme God, this would be impossible.

To this adaptability, to this method of stooping to win, coupled with the marvellous personality of Gautama, is due, I believe, to a large extent the wonderful success of Buddhism.

Now let us consider

Buddhism in China

From most ancient times there seems to have been a certain amount of intercourse between the tribes of Chinese bordering upon India and the people of that land, and we are led to believe that in the very earliest days of Buddhism some of its

teachings penetrated through some of these tribes into China. It was doubtless thus that this religion first became known among the people, but it was formally introduced about the year 67 A.D. It is recorded that the Emperor Ming-Ti in the third year of his reign had a marvellous dream which his ministers interpreted as having to do with the wonderful new religion of India. He, therefore, was induced to send an embassy to search for books and correct tidings of the new faith. His messengers returned with pictures, books, relics, and two priests. Thus Buddhism was properly installed in the kingdom of China. But it was not to be all plain sailing. The new faith was to meet bitter opposition and persecution. Looking back over the distant pages of history, it almost seems as though Buddhism won a speedy victory in China. Compared with the long ages of this nation's history, the time that it took to become firmly rooted seems short, but it was really over three hundred years.

Various were the embassies for books and relics and help, and many were the valuable documents imported into China. These were early translated into Chinese and have formed the real basis of the practice and philosophy of this faith in all three of these lands. All of these were gathered together into a great collection during the Ming dynasty, and although known to exist, were not accessible

to the world for years, but later through the persistent efforts of Rev. S. Beal, copies of the whole collection of the books known as the "Sacred Teachings of the Three Treasures" were secured and forwarded to London. These have opened up a new avenue of study, but the work is very voluminous. Beal's catalogue says: "The entire series was arranged in one hundred and three cases or covers, in each of which there were on an average twenty volumes, so that the entire number of volumes is more than two thousand. Placed one above the other, the books in the collection would reach to a height of 110 feet."

These represent not only all the books originally taken from India, but also the works of Chinese, with commentaries, etc., and this must be the basis of all our knowledge of the theories and creeds of this religion in China, Japan, and Korea, as the two latter countries received it from the former. Some of these books have already been translated into English. It will be years before all are at our disposal, but already there are enough to enable us to decide pretty definitely as to the doctrines of this cult.

Buddhism may be fairly regarded as a philosophy — some even claim that it is nothing more; and while the study of the books alone might lead us to this conclusion, we must acknowledge that in practice

it undoubtedly is a religion. Its philosophy rests on the presence of sorrow and misery in the world, its aim and object being escape, not only from the trials of sickness, old age, and death, but of birth itself. It then represents nature as a constantly revolving wheel, going up simply to come down again, and only when man leaves this wheel, when he reaches the point where he is neither subject to death nor birth, but is absorbed in Nirvana, has the real end been attained. The existence of nature is admitted, a cosmogony is evolved, but the real first beginnings are not solved, nor is any attempt made to do so, the question is not even asked.[1] All things

[1] "Buddhism does not attempt to solve the problem of the primary origin of all things. 'When Malunka asked the Buddha whether the existence of the world is eternal or not eternal, he made him no reply; but the reason of this was, that it was considered by the teacher as an inquiry that tended to no profit.' Buddhism takes as its ultimate fact the existence of the material world and of conscious beings living within it; and it holds that everything is subject to the law of cause and effect, and that everything is constantly, though imperceptibly, changing. There is no place where this law does not operate; no heaven or hell, therefore, in the ordinary sense. There are worlds where angels live, whose existence is more or less material, according as their previous lives were more or less holy; but the angels die, and the worlds they inhabit pass away. There are places of torment where the evil actions of men or angels produce unhappy beings; but when the active power of the evil that produced them is exhausted, they will vanish, and the worlds they inhabit are not eternal. The whole kosmos — earth, and heavens, and hells — is always tending to renovation or destruction; is always in a course of change, a series of revolutions, or of cycles of which

arise, prosper, decline, decay, die, only to be born again in some other form. The metempsychosis [1] of Buddhism was evidently taken from Brahminism, the condition in the future state depending upon the life in this, which in turn is dependent upon the past, the highest hope being final absorption into Nirvana. We have termed this annihilation, and yet in a sense it is not, and this term would not be allowed by the Buddhists. The individual is gone, the ego is no more, but it is not annihilation, it is

the beginning and end alike are unknowable and unknown. To this universal law of composition and dissolution, men and angels form no exception; the unity of forces which constitutes a sentient being must sooner or later be dissolved; and it is only through ignorance and delusion that such a being indulges in the dream that it is a separate and self-existent entity." — Rhys Davids, "Buddhism," p. 87.

[1] "It is probable that the idea of transmigration first originated in that curious trick of the memory, by which we sometimes feel so sure that sensations we are experiencing have been experienced by us before, and yet we know not how or when.

However this may be, the belief was retained in Buddhism as providing a moral cause for the suffering condition of men in this birth; and as Buddhism does not acknowledge a soul, it has to find the link of connection, the bridge between one life and another, somewhere else. In order to do this, and thus save the moral cause, it resorts to the desperate expedient of a mystery — one of the four acknowledged mysteries in Buddhism (which are also the four points in which it is most certainly wrong), the doctrine, namely, of '*Karma.*' This is the doctrine that as soon as a sentient being (man, animal, or angel) dies, a new being is produced in a more or less painful and material state of existence, according to the 'karma,' the desert or merit, of the being who had died."— Rhys Davids, "Buddhism," p. 100.

simply absorption into Nirvana, into the Absolute. This Nirvana was "the pure soul" of Brahminism, but it is definitely asserted that it is not God.

This brings us to the question as to what Buddhism teaches of the soul. Of the soul Buddhism teaches nothing. Of spiritual entities it appears to be ignorant. Existence passes over from one form to another. Life in one becomes life in another, but there does not seem to be any spirit which thus passes from one to the other, no personality, no enduring self or consciousness of life. Says Beal in regard to this: "In all these there is no recognition of soul as an identical personal being; it is, on the other hand, denied. There remains, after the individual is dead, *i.e.*, the dissolution of the five constituents of personal being, only an effect which follows on or accompanies the cleaving to life that in the ordinary man remains undestroyed. The effect is rebirth; the character of this rebirth depends on the 'deeds done' the 'building power' of the previous life or lives. The occult principle departs and constructs another house, but there is no distinct identity that is reborn." [1]

According to Buddhism this rebirth is entirely dependent upon destiny, acts mechanically, and cannot be changed even by the supernatural powers,

[1] "Buddhism in China," p. 188.

which practical Buddhism seemed to acknowledge as existent in earlier times and admitted to its pantheon later. In the person reborn there is absolutely no knowledge of condition in a previous existence, and such knowledge if ever obtained comes only with the aid of supernatural power.

Buddhism originally held, in fact, the very thought that the mere conception of the existence of a soul on the part of any mortal would bring sorrow. This earlier principle gave place later to an acknowledgment of individuality after death, as is plainly seen in the doctrine of northern Buddhism relating to paradise and hell, in the former of which the good are supposed to be enjoying the presence of Buddha, and in the latter the wicked to be enduring punishment and torment. Of course, Buddhism in China, on its arrival, found strong adherents of ancestral worship, the salient features of which were incorporated in accordance with the eclecticism for which this Indian religion was remarkable.

Whence the Buddhists derived their own distinctive teaching of the after life in a heaven and hell it is difficult to say, but that this doctrine exists is very obvious, and we find their earliest school teaching that there are eight great hells, describing the punishments administered in these places, and the classes of sinners assigned to each. They had also their belief in heavens one above the other, the high-

est of all admitting of no thought, the condition being transcendental.

With such contradictions as we see here, as well as those which we shall find as we proceed, with the abstruse doctrines of the first teacher, some of them mutually contradictory, added to the later dictums of the strict metaphysicians and the practical workings of the pragmatic school, with the great diversions between the esoteric, exoteric, and mesoteric Buddhists, — we can readily understand the great difficulty of postulating any system of doctrine concerning any one of these points which would not flatly contradict some other.

Looking now at the ethics of Buddhism, we find that it is entirely dependent upon that which Buddha first sought, relief from misery, sorrow, birth and death, and believing this, as we saw, dependent upon the extinction or complete subduing of desire, he provided his "eight-fold way," and this, as worked out in detail, is the ethical code of Buddhism.

Sin as such is unknown, its sinfulness does not enter into this consideration, correct living brings happiness, incorrect living misery. Existence in the successive stages of metempsychosis deteriorates or improves in accordance with conduct until final absorption in Nirvana. Later Buddhism, as we saw, added the pleasures of a heaven, the terrors of a

hell, and a real personality to enjoy or suffer them as an extra incentive.

Let us now consider the

Buddhist Concept of God

We have already seen how Buddha in his philosophy not only omitted to teach, but we might even say denied, the existence of God. All his statements were atheistic, unless we can consider his Nirvana as absoluteness, infinity, and find his faith thus pantheistic. Certainly there was no personality in his Nirvana, it was absolute and infinite, but I think most students of his doctrine agree that as Gautama gave it, it was atheistic. Of course it must be acknowledged that Buddha admitted the existence of supernatural beings, but these were, may we not say, the invisible powers. They did not control destiny,[1] but were controlled by it. In his sermon on Mount Sumeru (in all probability we may look upon it as legendary, but if so, it represents the conception at least of those followers who narrated it) he is

[1] "The happiness of the gods themselves — men or animals or plants, perhaps, in some former birth — is temporary, and marred by the consciousness that it soon must end. But the very gods envy the blessed state of those who, here on earth, escaped from the floods of passion, have gained the fruit of the Noble Path, and have become released from all defilement, free forever from all delusion and all sorrow, in that rest which cannot be shaken, — Nirvana which can never be lost." — Rhys Davids, "Buddhism," p. 149.

alleged to have said, "O ye gods and goddesses, think not that your estate is permanent and established in the skies, you also must descend bound to the wheel of transmigration and return as men to the earth."

In the Buddhist cosmogony there is no place for a creator, later developments of northern, perhaps all, Buddhism, introduced from a study of their cosmogony certain deified qualities and powers of nature. Such deities were referred to by Buddhists as those who have arrived at the highest place in the seven-spoked wheel of its metempsychosis, and become through these successive changes gods. If this were a name used arbitrarily simply to refer to grade in rank, soon to be followed by final absorption into the absolute, and to them no divine powers or honors were ascribed, we might eliminate any consideration of them as affecting the present-day Buddhist conception of God. But whatever may have been the earliest idea, we find these deities in the present-day Buddhist pantheon, considered as working within their sphere, and to them honors can be ascribed and prayers offered.

There is also a belief that has crept into this system in a power derived from and conceived of as residing in the great body of those who have attained Buddhahood, and known now under the general term of "all the Buddhas." This is supposed to

be the "combined virtue," and is a purely pantheistic idea, as they are believed to have lost their individuality.

As in India, so in these lands, the Buddhist Trinity exists and is worshipped as such. Not a little is made of the fact that the more enlightened Buddhist priests will tell you that the idols are not necessary, that they do not worship them, and that we find Buddhist devotees of three classes, those who do not need and even forget the existence of the idol, those to whom the idol is of assistance in that it helps the better to bring the real idea to the worshipper, and the more vulgar and uneducated who worship the idol itself. There are those who, resting on this fact, have tried to claim that these idealistic deities are not deities at all in the eyes of the more enlightened Buddhists. As we noted, however, in our previous lectures, the better educated heathen of all religions do not worship the idol *per se*, whether it be image, rock, tree, sun, or heavens, but simply look upon these as either the physical abode or representation of the being adored, and the fact that the more intelligent Buddhistic priests recognize this is no argument to prove that they are not deities. Abstract ideas have been taken, personified and elevated to the position of gods.

In addition, when it was found that in any section there were those who strongly adhered to the worship

of any specific local deity, either by some special revelation or the alleged study of some book or a dream, it was discovered that this too had been a Bodhisattva, and it was thus admitted to the company of their gods.

The first thought in connection with the original image of Buddha was evidently simply that of remembering the founder and honoring his name, but it was not long before real worship was offered to the image as is done to this day, and later relics of the founder and the places he visited came in for a share of devotion, and all these have helped to swell the number crowded into its pantheon. Originally, then, Buddha's teachings were atheistic. Some of his earlier disciples asserted [1] even more distinctly that there was no creator and that no god existed.

The polytheism now existent in China under the name of Buddhism has admitted very many of the Taoist deities, and as we noted in our lecture on Taoism, it is often impossible to tell the temples of the one cult from the other.

But what is thought by many to be the object of the most general Buddhistic worship in China is Kwanyin, the goddess of mercy, who is so called because it is believed that she deigns to give ear to all petitions, and there are those who insist that this doctrine is peculiar to China and northern Bud-

[1] See Appendix to Lecture V, No. 1.

dhism. Certainly the ideas entertained in connection with this worship, and the place assigned her by the Chinese among the Buddhistic deities, are contrary to the common teachings of Buddhism. Although some say she is worshipped in India also, it must be acknowledged that it is in China she has attained her highest place, for here she is universally honored and esteemed, and prayers to her are thought specially efficacious.

The ritual of service reveals in a wonderful way the high place which this goddess holds, and the crowds that throng her temples show her popularity. It is very evident that this is another case of bodhisattva or the personification of a quality. The idea of mercy was first personified, then worshipped, and she now holds the chief place among these personifications, if not in the whole Chinese Buddhist pantheon. A careful perusal of the ritual used at this worship will show most conclusively that this is in direct antagonism to the original idea of Buddhism, in which there could be no superior power to whom real prayer could be offered, and this form of worship, we believe, exists nowhere outside of these three countries, China, Japan, and Korea.

There is another form of superstition that in a peculiar way has crept into the Buddhistic worship, at least in China and Korea. This is in connection

with the deity whom they call Amitabha, said to be the father of Kwanyin whose worship, it is believed, was derived from Persia.[1] He is also called the Eternal One, and it is commonly believed that the persistent repetition of his name, or, in other words, the ceaseless calling upon this father of mercy, if done in real faith, will overcome every obstacle, every difficulty, heavenly and earthly, spiritual and physical. You may break nearly all the canons of Buddha's Dharma or law, you can forswear allegiance and run contrary to his Sangha or church, and so long as you have not denied "all the Buddhas," such a persistent prayer will overcome the destinies of the wheel of nature and bring sure and eternal salvation.

While there are, of course, various Buddhistic sects in China, we may divide them all into three great schools, but it must be remembered that the

[1] "In this absolute trust in the all-saving power of Amida as compared with the ways promulgated before, we see the emergence of the Buddhist doctrine of justification by faith, the simplification of theology, and a revolt against Buddhist scholasticism. The Japanese technical term, "tariki," or relying upon the strength of another, renouncing all idea of ji-riki or self-power, is the substance of the Jo-do doctrine; but the expanded term "ta-riki chiu no ji-riki," or self-effort depending on another, while expressing the whole dogma, is rather scornfully applied to the Jodoists by the men of the Shin sect. The invocation of Amida is a meritorious act of the believer, much repetition being the substance of this combination of personal and vicarious work." — Griffis, "The Religions of Japan," p. 268.

exact tenets of each of these, as will be readily seen from our scheme of division, will show still other differences within themselves.

We take as the basis of our line of demarcation between these schools the exactness with which the disciples follow the practice of Gautama in his efforts to reach Nirvana.

First, then, we would note the contemplative school, found more largely in the southern part of China. They discard entirely the reading and study of books, have the simplest rules possible for the government of their brotherhoods, and spend almost their entire time in introspection, striving as did the original founder by simple contemplation to attain Buddahood. They seem to desire to give up employment of every kind. Correct living can be attained only through introspection, their maxim seems to be "do nothing," their founder is said to have spent many years gazing on a wall, and is spoken of as the wall-gazing Buddha. This is the esoteric school. These are "Buddhistic mystics."

The second or exoteric school comprises the party who believe in the study of doctrine, are opposed to contemplation, and advocate most earnestly the study of the teachings of Buddha and his commentators. In this school laws are carefully laid down, nearly every moment of each day is filled with duties, exact directions being given as to the most trivial things.

These disciples may be called "Buddhistic pragmatists."

The third school, holding a middle way, which we have consequently termed "mesoteric," advocates both study of books and meditation. It was originally started by a man who had first belonged to the contemplative school, but becoming dissatisfied, taught the union of both ideas. Its original founder said, "Without knowledge there is no meditation, without meditation there is no knowledge; he who has knowledge and meditation is near Nirvana." Of this school Beal says, quoting from a native worker, "It endeavors to find the middle truth in the reconciliation of opposites." The priests of this sect in China are numerous, quite respectable and well instructed. They claim that they can worship without images and prefer so to do, but that the images are needed for the vulgar.

Buddhism coming to a land of Taoist superstitions, with its charms and methods of exorcising, has lent itself also to this, and the priests of the two latter schools have allowed this to be introduced into their systems, and the reciting of special passages to drive out demons and cure diseases is not uncommon. This habit is prevalent throughout China, and from all that we can learn is much more common here than in Indian or southern Buddhism; but as Beal suggests, whether this is due to the fact that Buddhism found

such practices in China, or whether it is a natural development of Buddhistic thought, we can hardly tell. He says: "It is plain that if there is no recognition of a personal and supreme being, and yet no distinct denial of a superior power, or an occult principle that may be brought into harmony with our own being, the use of prayer can only be for the purpose of bringing into play a virtue residing in the act itself. The step from this to a belief in a virtue residing in the words is a very small one." [1] The custom belongs in a measure to all three of the schools we have mentioned, but these charms were more particularly used by one of the branches of the exoteric school. It is the principle of occult power dwelling in the repeated words which may be in an unintelligible language, and while all three schools have used it somewhat, it is generally deemed as more particularly the prerogative of the Yoga-Chara or Tantra section of the exoteric school. As we learn from its history, this sect was very prominent in Japanese Buddhism. Buddhism had been successively favored and persecuted by the government of China, but now for a long while has been tabooed, and yet it has a hold upon the heart and life of the people that no mere government edict can break.

Much more might be said on every phase of this religion, but the limits of the lecture will only per-

[1] "Buddhism in China," p. 220.

mit us to take a cursory glance at some of its effects upon the nation collectively and individually, both beneficial and deleterious.

Considering, then, the benefits, we note especially that Buddhism, when it first came to China, met the national cult Confucianism which was cold formality in the extreme, as far as religious observances were concerned. It was a literary religion, having as its hero the man who had given them their six classics. Buddhism, on the other hand, seemed to bring a more vitalizing element into its worship. Gautama, in even the meagre historical outline of his life we have given, evinced in an unusual way renunciation and self-denial, and this doubly so when clothed in the highly colored versions of legend and myth in the Buddhistic books given the nation.

In the second place, not only in the object of their veneration but in their worship itself there was a marked change. Confucianism lays great stress upon the actions and the ritual used, and Buddhism, on the other hand, however far the exoteric, or even the other, schools may have wandered, always lays great stress upon contemplation and introspection, and has in doing so added what, for want of a better term, we may perhaps call a spirituality to their worship hitherto unknown.

Third. The aim of Confucianism was to form the superior man, the scholar, having all things well

regulated. Buddhism, on the other hand, despite the fact that it had no real knowledge of sin, offered to the nation an aim that was far higher, in that all men were called upon to strive by self-denial and victory over the animal nature for Buddhahood.

Edwin Arnold idealizing the Buddhistic doctrines has beautifully expressed the charm of their teaching:

> "For love to clasp Eternal Beauty close,
> For glory to be lord of self,
> For pleasure to live beyond the gods,
> For countless wealth to lay up lasting treasure."

Fourth. Buddhism allowing women to enter nunneries, to become "religeuses," tended materially to raise their position. By so entering the Sangha or order it is possible for them finally to attain Buddhahood, but it should be remembered that this can only be done after first becoming men in one of their transmigrations through a previous life of great virtue.

Fifth. We would note that the very doctrines of Buddhism have in many respects changed their religious ideal, and consequently enriched their religious vocabulary. Their goddess of mercy has helped materially to make them realize that the gods can pity and feel compassion for men and will hear their cries. Their Amitabha with its absolute call for a constant faith has given them a hint of the true

meaning of trust and confidence; their Dharma, with its rules and laws, has given them a norm by which to measure conduct, and their treasures of heaven and terrors of hell have added a motive, however partial and incomplete.

In the consideration of those effects that are evil we would note, first, that coming into China with its avowed atheism, it aided no little the agnostic tendencies of Confucianism, already working their deadening charm upon the Chinese.

Secondly, while this avowed doctrine was, if known at all, confined to few, the rank polytheism exhibited by Buddhism helped materially to lower the conceptions of Sang-Ti. He had already been removed from the worship of the people, and this superabundance of gods did no little to lower their theistic ideals.

Third. Buddhism by its very eclecticism has brought about an indifference in religious matters that is almost appalling. Its pliability in incorporating doctrines and deities of other religions, even when more or less contradicting its own, after a struggle perhaps, but done nevertheless, and its indifference as to the allegiance of its votaries to one or many faiths, have bred an irreligiousness among the Chinese which has been greatly increased by the absolute lack of reverence and carelessness exhibited by the manufacturers and purveyors of idols.

Fourth. Had Buddhism come to China in its contemplative form and confined itself to upholding the absolute and laying stress upon the spiritual, its effect on the nation would have been far better, but bringing in its polytheisms in their crudest forms and at the same time imparting its method of charming by the recitation of verses, etc., it rather aided and abetted the blind superstitions and rank polytheism of Taoism.

Fifth. It has filled the country with costly temples and monasteries, and while, by so doing, it has given an impetus to constructive architecture and some of the arts, it has in its monasteries and nunneries trained up a host of people to idleness, many of them in ignorance, most of whom have been, and are to this day, a discredit to their country. Here and there perhaps may be found abbots and monks who are striving by following the teachings of Buddhism to help the Chinese, but as a rule the Buddhist monk or nun is despised by all, and many of them by their vices and general immorality are bringing disgrace upon their cult. The very fact that such men and women as these parade themselves before their nation as exponents of religion has tended to bring all religions into disgrace.

We come next to the consideration of

Buddhism in Korea

No sooner had China accepted Buddhism and made it really part of her life than she felt it incumbent to offer this to her next of kin, Korea. Fragments of Buddhistic doctrine and some of her devotees in the very earliest days reached "the land of Morning Calm," but it was only after it had taken firm root in China that we find it building its monasteries and temples and spreading through the whole country. The earliest official records of this faith speak of its acceptance in the kingdom of Koguryu by a monk Sundo in the year 372 A.D. Its tenets had been known previous to this, as has been suggested, but now we find the king and court eager for the establishment of its stately ceremonials. This example, set by this small kingdom of the peninsula, was noted by her neighbors, and soon we find Pakje and Silla following her example, and as in China, so here, the new doctrine met with a willing reception from the people, but with varying favor from the rulers until the unification of the kingdom under Wangun.

Previous to this the successes of Buddhism and the excesses to which they run had almost brought about the downfall of this religion, but it established itself firmly in the hearts of the rulers on Wangun's

accession to the throne, and with but little diminution of power remained in the ascendant until the downfall of the dynasty, and during this time won a place in the affections of the people which five hundred years of nominal proscription has failed to overcome entirely.

The conditions in Korea differed materially from those in China. The people had not been barred from the worship of the Heavens as the supreme god, their nature-worship, in so far as it had developed, had not yet been systematized, and Buddhism therefore, here too adapting itself to the conditions existing, allowed the worship of Hananim as supreme, received into her pantheon all native deities that knocked for admission, and aimed to provide what was felt to be lacking for the spiritual needs of the people.

Of course it must be remembered that the priests, as they came to Korea, brought with them the higher civilization of China, and they became the leaders in the development of the arts, both æsthetic and practical.

It was to a large extent the esoteric or contemplative school that was established in Korea, though we also find the Tantra section of the exoteric school with their recitative charms from the very earliest date. Since the advent of the present dynasty Buddhism has been tabooed and its monks dis-

franchised and forbidden entrance within the gates of the capital. This has, however, been a sort of nominal outlawry, for at the very same time kings and queens have been striving to attain merit by building temples and sustaining monasteries.

With the Buddhistic theories concerning the sacredness of life it seems strange to find soldier monks common here. The mountain imperial fortresses, in which in ancient times the monarchs were accustomed to take refuge, were under the care of these martial brotherhoods, and were supposed, with their large granaries, to be always victualled for three years, and these monks were expected to be ready at a moment's notice to man the walls. This is simply thrown in here to illustrate the remarkable adaptability of this system.

In later days, however, despite the royal favor exhibited in munificent gifts, Buddhism has been growing in discredit, its monks themselves know little of its doctrines, and to no small extent they have degenerated into charm venders and exorcisers who will at times openly avow, as indeed they have done to the speaker, that they are priests not because they care for the doctrines of Buddha, but simply as an easy means to a livelihood.

Despite the subsidies received by royal favor from the palace, and the fact that not a few of the monasteries are beautifully located in the midst of thick

woods or on commanding heights, many of them surrounded and supported by rich estates, Buddhism is steadily on the wane and has comparatively little influence in Korea.

It has not done much to modify the native idea of God. The supremacy of Hananim has been so rigidly adhered to that even in Buddhist monasteries it is often acknowledged that "Hananim is supreme, Buddha is one of the lesser divinities." The native gods of Korea's Shinto or Shamanism have been admitted to the Buddhist pantheon, and in fact we might almost say there has been an interchange, some Buddhist monks avowing that their Trinity is in reality the same as Korea's "Sam Shin." It has, then, if at all, simply added a few more names to their long roll of lesser gods. As was seen in China, so here, the influence of Kwanyin and Amitabha have been felt in that it has opened up the idea unknown in their nature-worship, of the gods exercising pity and showing mercy towards men, and has also suggested the absolute necessity of trust and faith if any real good is to be obtained.

Buddhism, not being called upon to meet a firmly established native worship, and in fact having aimed in Korea solely to supply the deficiencies of the two existing religions, the extremes to which her eclecticism had led elsewhere, had not been so pronouncedly manifest here, and as a consequence

there is perhaps less irreverence and the religious instinct is more easily awakened than in China.

Buddhism in Japan

From China, through the medium of Korea, Buddhism entered Japan. It is generally believed that the king of Pakje or, as the Japanese say, "Hiaksai" about the year 550 A.D. sent to Japan several golden images of Buddha and Buddha's Trinity, as well as copies of the books, accompanied by priests, and this year is commonly celebrated as that of the introduction of the Indian faith into the Island Empire. A few years later envoys from the Korean kingdom of Silla brought additional books and images prepared to establish the new worship. Coming thus as gifts by the envoys of friendly powers, it became a question for the imperial court to decide as to what should be done with these foreign gods. The majority of the councillors believed that it would be an insult to their own native deities to introduce these foreigners and voted against them, but in different ways the power of the new deities was manifested, — certain disasters coming at just this time were ascribed to their anger at the insults that had been heaped upon them, — and temples were built for the reception of their idols. By various expedients the people were stirred up to destroy

the temples, but it was only to see them rebuilt, for the zeal of the Korean priests could not be matched nor could their arguments be answered.

Steadily the new religion spread, more temples and monasteries were erected, but even yet peace was not established, and there was constant strife between the adherents of the old and the new gods. Gradually, however, the persistent efforts of the missionaries, coupled with their skill in presenting their cause and their diplomacy in meeting antagonists, gained the victory.

Of course it must be remembered that here, to even a greater extent than elsewhere, the propagandists of Buddhism were pioneers of civilization. They had brought with them Chinese literature and were in fact at this time the teachers also of Confucianism; for, as was noted in a previous lecture, the antagonism later developed between the two was unknown then. The arts also received an impulse in Japan, if indeed they were not born there, at this same time.[1]

Complete harmony was not, however, attained until

[1] "In 710 A.D. the great monastery at Nara was founded; and here we must notice or at least glance at the great throng of civilizing influences that came in with Buddhism, and at the great army of artists, artisans, and skilled men and women of every sort of trade and craft. We note that with the building of this great Nara monastery came another proof of improvement and the added element of stability in Japanese civilization." — Griffis, "The Religions of Japan," p. 182.

a Buddhist priest, known in Japan as Kobo Daishi, had his supposed vision at the temple of the sun-goddess, when, as we saw in our lecture on Shintoism, it was revealed to him that she was a Bodhisattva, and thus she, with all the other native gods, were transferred into Japanese Buddhism. The change made in this faith was very marked, and the resultant was, as Griffis says, rather a mixed Buddhism than a mixed Shintoism.

It is hardly necessary for us to enter into the consideration of the various deities that now throng Japan's Buddhist pantheon. Our discussion of the effect in China and Korea helps us to some extent to judge what it was here.

The various sects from China have all of them been represented in Japan, although it is often claimed that it is rather esoteric or occult Buddhism that is dominant in Japan to-day. Of course the speculative nature of the Japanese mind would be more apt to assimilate the metaphysics of Buddhism and to adhere most strongly to its transcendental theories. It was the northern Buddhism from China that first came to Japan through Korea, but the more intellectual of the Japanese have been found more commonly leaning toward the earlier teachings of Buddhism as given by Gautama, and even these, while they may perhaps be called esoteric and tend much more nearly in doctrine to the occultism of this

school in real practice, comes nearer to what we have denominated "mesoteric," combining a careful study of the books with contemplation. They are, however, very largely atheistic.

The common people have been much more willing to take in their entirety the doctrines of heaven and hell, together with the Kwanyin and Amitabha of China's northern Buddhism, and yet the spiritism of their Shinto faith, which, as we saw in its worship, has no idols, has saved them from the grosser forms of the extreme idolatry of China.

Buddhist temples and monasteries have been built everywhere and still flourish, and with Shinto no longer called a religion, we may almost expect a revival of Buddhism, unless something is given to take its place. A revival of Buddhism is, in fact, in progress now in that land, its abetters having adopted not a few of the methods of Christianity, having, we might say, their young people's societies, Sunday schools, evangelistic services, tracts, etc.

Certainly in Japan, more than in China or Korea, Buddhism shows a renewed virility that is remarkable. Here at the present time we find every type of Buddhist from the absolute idealist who allows nothing real in things seen and all reality in the unseen, hoping in the end to be lost in the unseen absolute, to the sheer materialist, who, not satisfied with the reality of all he sees, has descended

to the grossest sensualism in his ideas of the hereafter.

Among the strongest sects now actively engaged in the work of their religions among these islands is that known as the sect of the "Pure Land," [1] which rests more largely in Amitabha than in Buddha. This, as in China, is a sect that believes in absolute faith and proclaims salvation by faith alone, stating definitely that it is not of works. Its members avow that while their sect aims to reach the same end, the others strive after the way, theirs is the religion of the Pure Land, the others of the Pure Path, and that theirs by a peculiarly easy way reaches the same end, — eternal happiness. By them Gautama has been displaced and Amida is the chief. He is their god and one might almost say their one god. Nirvana is no longer sought. Eternal paradise is their aim. With them we find that the truth has not so much to do with our life here as with our faith in Amida. This, of course, was opposed by many, and some claim that it is not Buddhism, but it is taught under his name, and its adherents are for the most part from the lowly and ignorant.

Still another sect has set up the "true Buddha," as the term goes, and him they claim as the "Father of the World," the "self-born One, the Chief and Saviour of all, eternal, almighty, all-wise." They

[1] See Appendix to Lecture V, No. 2.

have personified Dharma, the law of Buddha, and made him chief, and here we have him plainly declared as the Creator.

Thus do we find Buddhism a contradiction to itself.

Atheistic and yet theistic — idealistic and realistic — agnostic and gnostic; purely metaphysical, eminently practical; yet in it all attempting to accomplish what Gautama strove after, — to answer the requirements of man's inner nature and solve the enigma of life, present, past, and future.

What has Buddhism done for Japan?[1] Its effects here also have been opposite and contradictory. Its original theories have aided and abetted the sceptical tendencies already noted. Its extreme eclecticism, explained by some as simply a means to an end and allowable, — the ultimate aim justifying the lie, — has in part brought discredit upon all religious teachers, tending to spread the idea that none of them believe what they say, but have some ulterior motives in their preaching. The practical Buddhists, finding that the theoretical teachings of Gautama did not answer the needs of Japan, claim to have deduced from his teachings their present pantheon, finding it impossible to make the people as such atheistic.

[1] "Buddhism has been called the light of Asia, and Gautama its illuminator; but certainly the light has not been pure, nor the products of its illumination wholesome." — Griffis, "Religions of Japan," p. 173.

The fact that they declared salvation through faith has indeed taught an antinomianism that is hard to overcome, and yet the absolute insistence on the need of salvation and the inability to obtain it through works has upheld the law, and aided in giving the idea of man's helplessness if left to himself.

Thus, as was remarked above, the very divergencies of sects and contradictions in teachings have proven the insufficiencies of the doctrines of Gautama. It seems that no more powerful and adverse comment on the fatal weakness of Gautama's doctrines as a practical system of philosophy and code of ethics could be offered than the changes in them, both as to doctrine and practice, which took place almost before he was cold in his grave. He who had taught the non-existence of god was worshipped as a god, an ever multiplying pantheon was established in the face of teachings the most transcendental; dogmas the most flatly contradictory of all he had labored to disseminate were taught and followed everywhere by his so-called disciples. True, Christianity, too, has been subject to many misinterpretations and misrepresentations, many varying doctrines have been taught by multitudinous sects, for man is, alas, only too prone to error and to distort truth itself. But from the first, whatever the errors, each has had as a rule but a short day,

and with the Bible ever the same the great body of the church has clung, with some few trifling differences, to the vital truths of Christianity, taught by their Leader, the nature of God, the Trinity, salvation through the blood of Christ, the work of the Holy Spirit, the necessity of personal righteousness, the life eternal. But Buddhism, while growing in the number of its votaries, has constantly been adding an incongruous and miscellaneous body of dogmas and deities, until it would be difficult, if not impossible, to define what it does or does not teach, or where its limits are to be marked. Yet we must not forget that it contained many elements of truth and was adapted to suit certain needs of human nature, especially of Asiatic humanity, with its passionate capability of sacrifice and self-devotion and its love of the transcendental, while at the same time the trumpet call to righteousness and purity of life and purpose touched a responsive chord in the hearts of a people wearied with the sensualities and crimes of their cruel and unholy gods.

Too true, alas, it was that the object of this righteousness was merely personal release from trouble, its energizing force only love of self, so that it has never yet brought real peace to a troubled conscience, or wrought anything but havoc and deeper degradation among the nations over which it has held sway.

We have, then, to-day arrived at the close of our discussion of the five religions of northeastern Asia, and in them all we have seen elements of truth. Are they not "broken lights" of Him who is the light of the world; yet each insufficient without a fuller revelation has left men unsatisfied and unsaved, and

> "Falling with their weight of cares
> Upon the world's great altar stairs
> That lead through darkness up to God,
> They reach lame hands of faith and grope,
> And gather dust and chaff, and call
> To one they trust is Lord of all,
> And faintly trust a larger hope."

APPENDICES TO LECTURE V

Appendix No. 1, P. 205

Beal in his "Buddhism in China" says (p. 179):—

"Thus he attained true sight, erroneous views forever dissipated, even as the furious winds of autumn sway to and fro and scatter all the clouds of autumn. He argued not that Isvara was cause, nor did he advocate some cause heretical, nor yet again did he affirm there was no cause for the beginning of the world. If the world was made by Isvara, there would be neither young nor old, first nor after, nor the five ways of transmigration, and once born, there should be no destruction. Nor should there be such thing as sorrow or calamity; nor doing wrong, nor doing right; for all, both pure and impure deeds, must come from Isvara. Again,

if Isvara made the world, there should be never doubt about the fact, even as a son born of his father ever confesses him and pays him reverence. If Isvara be creator, men, when pressed by sore calamity, ought not to rebel against him, but rather reverence him completely as the self-existent. Nor ought they to adore more gods than one. Again, if Isvara be the maker, he should not be called 'existing by himself.' Because he always has been making (others beyond himself). But if he has always 'made,' then he is always proposing to make, and is not, therefore, in himself sufficient. But if he makes without a purpose, then he is like the sucking child; or if with a purpose, then he is not yet complete. Sorrow and joy spring up in all that lives; these, at least, are not like the works of Isvara; for if he causes grief and joy, he must himself have love and hate; but if he loves and hates, he is not rightly called self-existent. Again, if Isvara be maker, all living things should silently submit, patient beneath the maker's power, and then what use to practise virtue? 'Twere equal, then, the doing right or doing wrong. There should be no reward of works; the works themselves being his, then all things are the same to him, the maker; but if things are one with him, then our deeds and we who do them are also self-existent; but Isvara (by hypothesis) is uncreated, therefore all things, being one with him, are uncreated. But if you say there is another cause besides this Isvara, then he is not 'the end of all' (the sun of all), and therefore all that lives may after all be uncreated (without a maker) — and so you see the thought of Isvara is overthrown."

Appendix No. 2, P. 223

This sect thus accounts for its divergence from others: —

"There are various ways of attaining salvation — that is, of the passing over of the sea of existence to peace and safety beyond. The chief of these are four; namely, the methods of the 'lengthwise passing out' and 'crosswise passing over,' and 'sidewise passing out' and 'sidewise crossing over,' and these, 'passing out' and 'passing over,' 'lengthwise' and 'sidewise,' have to do with the difficulty and ease of attainment. Now our sect teaches the way of the 'sidewise crossing over.' The contrast between the two may be set forth by an illustration: the ways of the 'lengthwise and sidewise passing out' belong to the sects of the Pure Path. Those who follow it are like travellers far from home, whose path lies across mountains and plains and rivers — difficulty, long and full of dangers, so that only the favored shall succeed, while our denomination is of the Pure Land, and its methods, like that of the traveller who finds a well-equipped boat carrying him to his destination, with favorable sea and wind, so that in peace and without labor he reaches his desired haven. And we differ from the other sects of the Pure Land in this, that we offer an immediate salvation, not after death but now, for he who puts his faith in Amida with unfaltering heart shall at once enter into peace and find salvation."

Speaking of the lack of the practice of virtues and consequent need of faith, it continues: —

"We are truly like this: unenlightened, we are subject to the evil of Birth and Death; for long kalpas we resolve, floating and sinking; there seems no means of escape. But He, Amida Buddha, long kalpas ago, putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, perfected his vow. He said, 'If any living beings of the ten regions who with sincerity, having faith and joy and ardent desire to be born into my country, call my name to remembrance ten times, should not be born there, I shall not accept Enlightenment.' 'If there are any living beings of the ten regions — be they householders or homeless, breakers of the Prohibitions, or without the Prohibitions, having wives or not having wives, having children or not having children, whether or not drinking wine or eating flesh, whether they be husbandmen or merchants, if only they put forth the believing heart and take refuge in the vow of Amida Buddha, they will throw out the radiance of Buddha.'"— Knox, "Development of Religion in Japan," pp. 125–127.

LECTURE VI

A Comparison of the Foregoing Theisms with that of the Old and New Testaments

Having now, by an investigation of the religions of the Far East, prepared the way for our final lecture, let us turn to that for which all the preceding have in reality been the basis; namely, a comparison of their theisms with that of the Bible.

As in the case of the religions discussed, we simply attempted to find out what were their ideas concerning their deity or deities, so in the present lecture, it is not our place to consider the arguments that uphold the theism of Christianity, but rather to ascertain what are its postulates, and see how far they agree with, surpass, or fall short of those of the theisms of Asia.

When it comes to the development of the religions of the world, there are those who, seeing signs of an evolution in nature, and tracing also a sort of evolution in revelation, or at least in man's understanding of revelation, think it necessarily follows by the same rule that there has been a similar evolution in the development of all religions, and starting

out with this preconceived conviction, they attempt either to prove ancestor worship the basis of all religion, or perhaps what they deem to be primitive man's superstitious faith in fetiches and charms, leading up to higher forms; or, man's recognition of the superhuman in nature, and taking each and all of these, they try to show a steady upward tendency, which would finally result in the highest form of theism.

The great difficulty in proving any such hypothesis is that of ascertaining the real religious ideas of primitive men; and while for this purpose they may go to the wilds of Africa, and, studying the habits of those whom they call primitive savages, deduce an argument therefrom, the question, of course, still remains as to whether these people are in truth what we call primitive, or whether they are not a degeneration from some higher type, and whether, even though primitive, they really resemble all races and tribes of primitive men.

When it comes to the historical arguments on which these writers attempt to base their theory, we find they are drawn from the records of nations concerning whose earliest history we are unable to secure any reliable data.

The evolution theory in regard to (theism) religion, as commonly stated, has not been proven; and, in fact, its most ardent advocates have never

been able to show us in history a single people or nation who, starting out with ancestor worship, fetiches, or nature-worship, have evolved, without the aid of a revelation, from their polytheism what they themselves acknowledge to be the highest theistic ideal, a monotheism.

As in the evolution theory of creation we are compelled to get back to a point where an intelligent power or personality began, so, too, I think it can be proved that there can only exist evolution in religion up to the highest form of theism, where there has been a God speaking to man and giving a direct revelation of Himself as a basis from which to begin and a guide to direct such development.

When it comes to the history of the earliest peoples, especially where we are able to gain a glimpse far back in the morning twilight of the earliest beginnings, the facts we are able to ascertain, strengthened by the sidelights and hints which come from every source, show most conclusively that the most ancient peoples have had the purer and higher ideals of God.

Material civilization, as the world understands it, has not been accompanied correspondingly by the highest theistic conceptions or ethical ideals; in fact, I think history proves that except where there has been a revelation to check it, the so-called evolution has been downward.

For my part, I prefer to recall with Moses the

infancy of the race, as ignorant, untrained, unsophisticated, if you will, but not degraded or beastly, walking with God in the garden in the cool of the evening, than as gibbering and trembling with its brother apes, in fear of the thunder and the dark.

We are told of an evolution of religion from the lowest and most puerile superstitions of primitive man, to higher and higher ideals of God, more and more noble and spiritual forms of worship among all nations, but the fact is, so far as any reliable data are concerned, that the constant tendency is downward rather than upward, and the only partial and occasional uplifts have come in the appearance at long intervals of great men, prophets, sages, and apostles, who have thrown their little candle's beam along the darkness of the ages in a "naughty world."

The earliest worship of which we can find a secular record in the oldest countries was by every indication a monotheism, where with simplicity man worshipped his Creator only. Falling away from this came the deification of kings as the descendants or agents of this God; then came heroes, ancestors in general, powers of nature, resulting in pantheism, polytheism, fetichism; with an endless train of degrading superstitions, darkened by a thickening cloud (as of foul incense) of foolish myths and legends, and ministered by an unholy horde of mendicant priests, monks, and sorcerers, who wielded a grinding

tyranny over the poor slaves of the cults they served. Our own recent studies have shown us how, written in stone on the cliffs of Korea, in the history of China, in the wonderful correspondence of the ancient state records of the two countries, and in the very formation of the characters of their hoary language, we find the footprints of the Creator, known if, perchance, but dimly, still worshipped in simplicity and truth; as far above the poor creatures of the base imagination of later ages, as are the eternal heavens in their silence, purity, and austerity above the dust-heaps of earth.

A slight temporary uplift came in the teachings of Confucius and Buddha, the one setting forth a just law, the other the mortification of the flesh, but these very systems themselves became, as we have seen, only too speedily degraded and the centres of still more burdensome and demoralizing forms of polytheism. The Jews themselves, whatever may have been their primitive beliefs, are admitted by all to have possessed at a very early date the purest and loftiest monotheism, yet even they with the reproofs of Jehovah in terrible judgments, the warnings of the prophets, and the thunders of Sinai sounding in their ears, pursued a steadily downward course.

It is, as we said, hardly a fact that high civilization brings high religious concepts, for we have the degrading and childish beliefs of the Egyptians, Greeks,

and Romans to give this the lie. Thetis chooses a moment when Juno is out of sight to sit on the knee of Jupiter and, as a schoolboy puts it, "chucking him under the chin," coaxes a favor for her base-born son. We have already referred to the rapid deterioration in the faith and worship of the Chinese and Koreans; while, as has been seen, the earliest known records of the Japanese are so very recent that what is true of their neighbors is very probably true here, also.

Even among the followers of Christianity itself we find the same constant downward trend.[1] It would seem that the ancient book, which says that all the imaginations of men's hearts are vile and wicked altogether, was not far wrong. There have been repeated back-slidings, and more than one sect, sometimes whole nations, have sunk into superstitions and forms of idolatry, almost, if not quite, as degrading as those of China and ancient Greece, with their images, pictures, relics, indulgences, myths, and legends; and sooner or later the world will learn that *religion is not a creature of civilization, nor of evolution worked out by a gradually developing animal, but a matter of inspiration, "that not of yourselves, it is the gift of God."*

But to whatever conclusion we may arrive on this point, it will hardly be questioned that the theism of

[1] Compare Dr. Sihler's recent "Testimonium Animæ."

Christianity, as it is held to-day, stands in a marked contrast to that of the most civilized nations of the world before, during, and after the Christian era, and of those of Asia to-day; and it is our business in this lecture to point out these differences, to show the respects in which one lacks or offends, and on the other hand those in which another proves its divine birth and its right to our allegiance.

We saw that each of the nations under consideration had three religions, and would acknowledge themselves adherents and followers of all three, and yet that the distinctive peculiarities of each nation had developed differences both in the varying forms of their own ethnic religions, as well as in their manner of reception of those from outside.

We have already in our discussion of these faiths attempted to show their theisms. It remains for us now, if possible, to draw for each nation a composite picture of the national concept of God, the resultant of this almost unique adherence with equal loyalty to their antagonistic and, in many respects, opposite religions.

Turning to China, what do we find? The Taoism of to-day we found a conglomeration of myths and superstitions, and while it does in part meet the needs of men in its suggestion of higher powers to be appealed to, it really has no theology, almost no mythology, no ethics, and is in no way elevating.

Confucianism attempted to supply the lack in ethics, is absolutely lacking in theology, and has been termed merely anthropology, and, dealing simply with the present, has no eschatology. These are only a few of its deficiencies. It certainly does acknowledge the solidarity of the Asiatic race, but here it falls short and fails to grasp the brotherhood of man.

Buddhism supplies many of the omissions of these two, certainly has in its later development at least a full theology with every department from apologetics to eschatology, but in its attempts to provide a motive for right living in the rewards and punishments of the hereafter it modifies the real effect of these in the antinomian doctrine of Amitabha.

What, then, has been the effect of all this in China? While there is throughout the country a certain amount of carelessness, of *laissez faire*, in regard to religion, and although the agnosticism of Confucius has tended to make men feel that what is so unknowable is not perhaps of much concern to them individually, and though, as we saw, the eclectic tendencies of Buddhism have helped to create the idea that it matters little which of the gods man serves, the Chinaman as such has a very strong belief in the existence of these supernatural powers, and the advisability of so winning favor that at least some of them will be on his side. If he leaves his native land to visit other polytheistic nations, he takes his "joss" with

him, but pays due worship to the local gods as well. If he cannot afford to put up a special "joss" house or temple, certainly somewhere within his house he will have his joss-shelf or altar before which he burns incense and offers prayers. On reaching a monotheistic land, however, the exclusiveness of monotheism leads him naturally to confine his worship to his own gods. If, as in many cases, he has not brought his gods with him, he will presently manufacture one, and install it in the place of honor. The educated Chinaman will be a Confucianist and will, in all probability, avow that he has left all such things to women and children, and yet at the same time, in practice, he will acknowledge that these gods exist and believe that they continue, though simply for their own delectation, and that he must tread softly and pay due sacrifice if he expects to escape their ire.

But as we saw, the corner-stone of the amalgamation of all three of these systems in China is ancestor worship. To sum up, then, he believes that there are gods, that they have sufficient power to affect materially his life and happiness, and that there is one supreme god.

The ancient religions of China postulated the existence of a supreme eternal Creator spirit, dwelling remote from men so far that their childish hands could not grasp him, but they fell into the power of a

multitude of lower gods, demons, and spirits. They were partially uplifted for a time by the call of Confucius to reason and a superior life, and later of Buddha to the contemplation of the abstract and the mortification of the flesh, only to fall again into still grosser forms of polytheism and a darkness that might be felt, where the last ray of primitive faith seems forever quenched.

Turning to Japan, the changed conditions together with the different stage in the development of each religion at the time of their meeting, combined with their peculiar national characteristics, have produced correspondingly variant results. The Japanese were "the offspring of the sun-goddess," and she, of course, was anxious for the welfare of her sons. In this fundamental of their theism we find an idea almost unknown in China's theology, — solicitude on the part of the deity for man's welfare. Their theological system was, however, built up with a purpose in view, and their whole mythology, planned to glorify their monarchs, was colored by the narrators who mirrored their natures in these stories of the gods.

Buddhism and Confucianism, entering hand in hand, as we saw, accepted existing conditions, except that while original Shinto seems to have been nature-worship, Buddhism came to them as the worship of the supernatural. The religious loyalty of

Japan, intensified by the myth and ritual of Shinto, was accentuated by its admission into Buddhism, and still further emphasized by the change in Japan's Confucianism, when loyalty took the place of filial piety as its keystone.

Of course, much of the later development and the introduction of modern sciences, together with the elaboration of the various philosophical sects of Buddhism have tended toward atheism; and while the educated non-Christian Japanese will, in almost every case, tell you that these stories are only fables and myths, yet even he finds it almost impossible in practice really to get away from theism. As he has been studying universal man and this world in which he lives, the tendency has been toward monism, if not, indeed, toward monotheism.

Their patriotism has, as we saw, developed almost to the point where the spirit of loyalty is worshipped, and while there is no exact personality given this idea, there are not wanting those among the more ignorant who may be said to personify this quality; so that to-day the Japanese, whether pantheistic or polytheistic, is at least theistic, acknowledges some god or gods, and in the main believes that the highest possible end is attained when blood is shed and life sacrificed for one's country.

In Japan history, beginning all too late, shows us conditions so similar to those in China at the same

period that it seems possible, if not more than probable, that what we find is simply a similar stage of decadence from an earlier purer theism, and we have to-day the phenomenon of a nation springing with wonderful rapidity into almost full-grown civilization in government, arts, sciences, professions, manufactures, naval and military power, which is now having a revival of Buddhism even in its cruder aspect, its temples crowded, its idols receiving the worship of thousands of devotees. Certainly Japan has not yet developed — mark the verb — a correspondingly high theism along with her new civilization.

Turning now to Korea, we find that even up to to-day she has been able to retain somewhat more of her ancient simplicity of belief. Shut in from the outside world as she has been during all these centuries, she has found satisfaction largely within herself, and has kept some of her primitive faith in the midst of invading polytheisms.

Accepting Confucianism, she has adopted its ancestral worship and its code of ethics, and while acknowledging that "Tien Cha," "the son of Heaven," her emperor, was peculiarly fitted to offer worship to the Heavens, she rejected the dogma that this was exclusively his prerogative, and jealously guarding her right to approach the Supreme, she has, as we saw, been saved from descending to

the depths of grossest materialism and sensuality witnessed at times among her neighbors.

She accepted Buddhism, but simply as another religion, thus adding its deities to her pantheon. She is to-day polytheistic, and the average Korean, educated or otherwise, is a theist, acknowledges the existence of gods, but holds the Heavens chief, far beyond and above, ruling and controlling all. While her most ancient history proclaims this god as Creator, she has to-day lost sight of this doctrine, and accepting a cosmogony whereby all things are derived from two principles, does not even ask herself whence this power came.

The extreme care deemed necessary in approaching the Heavens and the efforts made toward purification show that they have a conception of this God as holy. But this idea is dim and limited, and there is discerned here the freedom with which they, like all others untaught by revelation, and even with which those so taught unless specially guided, decline from the higher faiths, and run after other gods. Nevertheless, through all their polytheistic tendencies they have held stoutly to their "Hananim."

We find, then, that the three native religions, as developed in each individual land, are not answering all the needs of the people, and every one of them is showing a decided tendency to deteriorate, though at

times there have been those who have protested and done their best to stop the downward trend.

We find that in their highest and loftiest ideals as first given by their founders, or as developed by their disciples, Confucianism and Buddhism have both been weighed in the balance of the needs of humanity and found wanting.

Their doctrines of a sort of Trinity, their personification of abstract ideas, their ancestor worship, their bare code of ethics, are not made to fit the problems of life and death, where the struggle for existence, with its sorrows and labors, crushes the weary and heavy-laden to the ground, with no help or hope save the cold command to obey the law, the questionable peace of nothingness, or the heaven of latter-day Buddhism. True there is Amitabha and Kwanyin, with their doctrine of salvation by a kind of faith, but it should be carefully marked, this is not a regeneration of the man in this world, nor a salvation from sin in its guilt and power, but only from its punishment in the world to come.

Amitabha and Kwanyin, there is good reason to suspect, are imitations; but if so, they are very clumsy ones, their doctrine making it quite comfortable and easy, while willingly guilty of the vilest crimes, to be sure of winning the realms of the blest. Neither of these gods apparently has any concern as to the character of the devotees, their only business

and interest is to spare from just punishment those who with "much speaking" are ever pronouncing their names. We search in vain among the books of these cults for a lofty ideal, for even a faint outline of the visage of a god before whom a human soul may prostrate itself in absolute reverence and adoration.

There are those who assert that Satan loves to caricature Christianity, and we see especially in Buddhism many doctrines to countenance this theory; but whether this is true or not, we discern in it many points of rude resemblance amounting to caricature, but nothing more. The theism of the world is a hollow cruel mockery or a cold distant abstraction.

Let us turn now from the shadows to "the Light of the world." *The theism of the Scriptures is monotheistic in the strictest sense.* There are those who state definitely from their study of history that Jews, Mohammedans, and Christians are the only monotheists, and that the idea of the exclusive sovereignty of God has existed solely and only among those who have received a divine revelation. Of course there are some who, using the word "monotheism" in its looser sense, have thought that they had found other purely monotheistic peoples, but these have generally been proven to be henotheistic. While we have suggested that in the most primitive times

the peoples of Korea and China were monotheists, we have not claimed that they gained this without some form of revelation, but rather lean to the belief that this was a remnant of the still more ancient times when God Himself made personal direct revelations to the fathers of the race, walked with Enoch and talked as friend to friend with Abraham, and these early beliefs, let us suggest, are possibly planks cast upon the high land of the ages from the flood.

Even though these most ancient faiths were purely monotheistic, they early retrograded, and the form in which we have them as received with any definiteness is that of a henotheism, but their retrogression was matched by that mentioned in the Bible itself, of the nations who denied God. This possible earliest monotheism in no way militates against the proposition laid down, that the doctrine of the unity of God has come only from revelation.

The latest decisions of science lead directly to theism, and we find it definitely stated that the only theism that science will admit is monotheism, and I wish to call attention at this time to what Dr. Orr has well said, "That this truth preached as a last result of science, and of the philosophy of evolution, is the first truth of Biblical religion."

Perhaps it will be said that here is a proof that the highest development of evolution leads to monotheism, but strange to say, this has only occurred in

lands where monotheism was already acknowledged, and is not so much the evolution of a doctrine, as the acknowledgment of a truth already offered by divine revelation.

This stands in marked contrast with the polytheisms of these three countries. There is a tendency in Japan and other parts of Asia, brought about even by the study of the sciences, that is leading men more and more to see the unity of the race and of the universe, and to realize how the monotheistic teachings of the Scriptures are the only ones which in any way adequately explain this.

The second important postulate that we would offer with regard to Scripture theism is, that *this one God reveals Himself in a definite way to the world.* He has shown Himself in nature, through special revelations to prophets and apostles, and more especially through the life and teachings of His Son. Of course the revelation of Himself through nature may be read in part by all men, so that they are enabled to apprehend God, but in His fulness He is revealed only through this written revelation, and from His works a true apprehension of all His attributes can come only with the assistance of this revealed word. This written revelation is in strong contrast to the heathen writings even in the point of alleged authority, and the revelation itself is without their uncertainties.

Here is given us a law and rule, a "thus saith the Lord," and while commentators and preachers, priests and monks, may at times read into it things that are not there, or out of it doctrines that it contains, it stands as the final court of appeal to which the Christian can go. While there are books which we may call the Chinese scriptures, they are only the classics of Confucius, and never claimed to carry such authority as does the Word of God. What have been termed the Japanese Bible, the Nihongi and the Kojiki, make no such claim, and purport to be simply historical annals of the earliest times, their style and character such as will not bear printing. The Buddhistic writings, in the same way, have never made a similar claim; they are but attempts to solve the great problem of existence, and in them all the "thus saith the Lord" is lacking.

When it comes to the attributes of the God of the Bible, we can hardly do much better than recall the definition given in the much-berated Shorter Catechism, "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

Peoples such as the Asiatics, with the amount of intellectual development attained, are ready to acknowledge that such a God must be a spirit. In their own worship, with the exception of some among the more vulgar and uneducated, they have generally

acknowledged that the gods they serve are spiritual and not material, having in many of their Japanese temples, as we saw, no idols at all — simply the spirit tablets. Here, then, we find a point of contact.

But in this connection we should note, Christian theism teaches that man, being the offspring of God, is also a spirit, that he may discern and worship this God-spirit, and that in so doing he must worship Him in spirit and in truth. This element of Christian theism brings out a spirituality that stands in decided contrast to the gross materialism and sensuality in the worship of these religions; for it teaches that this God does not dwell in houses made by hands, does not need pictures and images by which to manifest Himself, that His true temple is the heart of man, and that if man's heart is only pure and he is holy, God Himself will dwell within him.

Such a conception is entirely unknown in any one of the religions that we have had under consideration. There was in Buddhism a Nirvana, into which absolute impersonality man was to be absorbed and lose all individuality. Even this was definitely asserted not to be God; and absolutely no such thought as the divine God dwelling in man was ever conceived.

Of course in their polytheistic conception there are spirits both good and bad, and personifying abstract qualities, as we noted: there are special deities

of the good and bad qualities, but the theism of the Scripture represents one personal God combining in Himself all that they have dreamed in their highest ideals, with nothing of the evil which they have personified in their grosser deities; higher than the heavens beyond their ken and yet "closer than thinking or breathing" to every humble believer who, in accordance with the doctrines of this theism, can be taught by this divine power to comprehend with all saints what is the length and breadth and height, and to know — yea, rather to be himself "filled with all the fulness of God."

Holiness as an attribute of deity was hinted at in their own faith, but they fell far short of the scriptural idea. In their approaches to the temples, and especially to the worship of the Heavens, cleanliness was insisted on, but it was largely outward ceremonial cleanliness. It may be said that this implied the need of heart-cleanliness, but their statements of the actions of their gods show how far they had wandered from the pure holiness of the one God revealed in the Scripture.

Right here is one of the greatest deficiencies of their system; for with a low idea of God comes naturally a low idea of man, and with a God to be served who will himself stoop to wrong-doing, what can be expected of those who revere and worship him?

The God of the Bible is a pure and holy God, is one in whom is no evil; all His ways are righteous; all His acts are perfect. Holiness is His diadem! What a contrast to the mythological lives of Asiatic deities! Without this divine quality in the one God, what are all other attributes. In the Asiatic concepts these gods can talk and act toward each other after a fashion, not merely foolish and vulgar, but absolutely disgusting. Read the Nihongi or the Kojiki, talk with the Taoist in regard to the sort of conduct possible in his gods, and you will soon realize how holiness as a necessary attribute of the deity is unknown to them.

Read the Old and New Testaments, however, study the ritual and ceremonies of the Jews, read of the awful thunders from Ṣinai, behold where Moses removes his shoes because the very ground upon which he stands in speech with this God is holy, and see how in every picture, every line of the book which tells of Him, in every type, in the very construction of the temple, in the robes of the priests, is written, "Holy, Holy, Holy, Lord God Almighty."

Glancing again at their concept, we find, of course, justice ascribed to their god of justice, but it is a quality quite unknown in their other deities, although we do find it in China and Korea as an attribute of the supreme God, the one of their primitive worship, this exception perhaps throwing another

side-light on the probability of our hypothesis of the divine origin of this worship. This ascription of justice to their supreme god has helped to maintain to some extent a high theistic concept, but it has failed to accomplish what it might and would, had this god with such an attribute been their only deity. The supreme God was so far off, could be approached only by the emperor; or even if the people, as in Korea, could offer up their petitions to him, it was in the main done only when under great stress of circumstances, so that, though his justice was acknowledged, the acknowledgment did not have the effect on the life of the people that it otherwise might have had.

In addition, we would notice preëminently the fact that *the Christian theism represents God as a loving father.* Such a thought seems to be absolutely unknown in these lands. One of the surprises that have come home to the people has been the idea that God loves men. Of course in the worship of Kwanyin, we find the idea of compassion and of mercy when appealed to, but there is scarcely the faintest suggestion of real love exercised toward man. The Christian concept, on the other hand, presents us a God who is seeking the good of mankind, who is standing beside the fallen and raising them up. Everywhere it is a loving Father anxious for the good of His children. So anxious is He that He is

shown as sacrificing His only begotten Son for man. This is a thought that seizes hold of men everywhere. This picture of God the Father giving up his only Son is that which demonstrates one of the most startling attributes of the God of the Old and New Testaments. This is the doctrine hardest to get men to grasp, and yet when they do grasp it, it is a vitalizing principle, uplifting and purifying spirit and conduct.

This God is not only represented as loving His children, *but as asking their love in return.* When in Korea we first translated the summary of the ten Commandments, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength," we were told that we did not know Korean, that one could not *love* God. One could honor Him and revere Him, but as to loving Him, this was not possible. Their supreme god was so distant, so immensely above mankind, that such an idea as a mere mortal *loving* him was inconceivable; the relationship between god and man could not be such as to admit of such a thought. Their belief when correcting us was not for a moment that we had brought to Korea a new light upon the relationship between God and man, but that we simply did not understand the idea contained in the Korean word *love.* It was perfectly proper to conceive of God loving man and no violence

done to the word, but in their thought the Supreme God was too high and far removed in awful majesty to be loved. As for their other gods, no one would ever dream either of loving or being loved by them; it is enough to avert their ire or win their transient favor with costly offerings.

A God yearning over men was also something almost unthinkable, and yet this is what the Bible plainly describes; it paints in unmistakable colors and almost unnumbered repetitions the sacrificial love of the Eternal. He calls His children to return to Him, He wooes them by every tenderest term, He is pictured as a shepherd seeking his lost sheep, as the father waiting and watching for the return of the prodigal, as the husband welcoming back with open arms an unfaithful wife.

But the divine nature as revealed in the person of Christ is what really shows the wonderful contrast between their concepts of deity and this. The thought of incarnation does not in any way surprise the Oriental, but when he sees God in Christ and reads that story — love and self-sacrifice the all-controlling mainspring of His every thought and action — sacrifice of the higher for the lower to the point of life itself, even dying for His people, — and finds that this was the Almighty Creator, a light breaks upon his darkness and his whole being prostrates itself in adoration of what he sees it possible for a

God to be; he is entranced, wondering, only half comprehending, but adoring.

The rude outlines of a Trinity we have seen in both Taoism and Buddhism, and in fact this thought has been manifest in many religions. Their possible common origin we have not time or space to study or argue. God reveals Himself more and more fully as we are able to bear His light, in case of the individual, the nation, and the world, and so we find the idea of the Trinity in Father, Son, and Spirit coming more and more clearly into view as we proceed from the times of the Pentateuch to the prophets, and from the prophets to Christ, reaching its clearest and most definite presentation in the New Testament, and pictured so unmistakably that he who runs may read in the scene at the Jordan where the Father speaks from heaven, while the Son receives the Spirit in the significant form of a dove.

This Tri-unity, so distinctly taught in the New Testament, was, as I have just said, foreshadowed in the Old; and although not fully comprehended or even realized by the Jews, when once stated, is plainly seen even from the creation, in type and symbol, in ceremonial and providence, in rapture of prophets and song of bard, all down the history of the chosen people. God the Father in His love for the world manifests Himself in the divine person, God the Son, and through His divine Teacher

enlightens and explains the Word, three distinct personalities, and yet one God, a Tri-unity.

This is not a mere mystery, and in fact there have not been wanting those who have claimed that it was absolutely necessary. Said Martensen, "If Christian dogmatics had not asserted and developed the doctrine of the Trinity, ethics must postulate it in its own interests." Said Professor Laidlaw in his lectures on the doctrine of man, "This doctrine [of the Trinity] is one of the most prolific and far-reaching among the discoveries of revelation; it is the consummation and only perfect protection of Theism." Dr. Orr conceives of polytheism as almost a search in the dark after this, claiming that it is "the concept of God which is distinctively the Christian one, and which furnishes the surest safeguard of a *living* Theism against the extremes of both pantheism and deism."

The heathen so-called trinities referred to above are not really such, but should rather be called trifold or triplex deities; the three are not considered as one, though the nearest approach to this is possibly the Sam Shin of China and Korea, which in some localities are not differentiated or worshipped separately, but even here there is no real conception of tri-unity.

Christianity then presents to the world a God who is both Father, Son, and Spirit, and yet these

three as absolutely One. There is seen in the Godhead, God the Father guiding, controlling, directing the world, solicitous for the welfare of His children, who can appeal to Him at all times, with no medium of ceremonial or priest; He is not always clearly discerned; He is veiled as it were behind clouds, though His omnipotence, His omniscience, and loving providence are plainly and unmistakably taught: the second Person of the Trinity, God manifest in the flesh, God-man, a present living immanent power to-day, seated on the right hand of majesty, interceding for and succoring his people, and giving to man in the clearest way a manifestation of the true nature of God:[1] the Third Person, the Holy Spirit, a regenerating force, a power to enlighten minds, change lives, reconstruct character, and to completely revolutionize morally and socially individuals, communities, and whole nations, — a Teacher able to open the deepest spiritual mysteries to the human mind, — these three, Father, Elder Brother, and Teacher, form one God.

The vision of this triune Being compels the acknowledgment of the heathen that their previous

[1] The power of the concept of this vital presence of God with the humblest believer is shown in the reply of an old Korean peasant woman, who, when asked where Jesus was, replied, "I don't know where He may be, I am only an ignorant old woman, but I *know* He is always in my house." Certainly this Second Person, this Jesus, is a living reality to the native Korean Christian.

light was but darkness, and this the truth, the true light answering every need of the human soul, the complement of all the wants of human nature.

But we must not close this brief synopsis of the theism of the Christian Scriptures without calling especial attention to the belief contained therein, that it is possible for man to become a sharer of the God nature, to become as it were a God-man. This is not by any apotheosis of emperors or priests, no posthumous honor conferred only on heroes, nor any monkish enrolment of names on the calendar of the saints, but a possibility of the humblest believer, now, in this life, sharing the divine nature. "To as many as received Him to them gave He power to become the sons of God." It should be noted that the Scriptures do not call all men sons of God, but in a peculiar way use this title for those who have been "born anew." "Now are we the sons of God," "we are his offspring," "bear his image," and are spoken of as "partakers" of His nature.

The theism of the Bible presents an incarnation as necessarily antecedent to world salvation, but it also in a remarkable way pictures reincarnation as a result of regeneration. This scriptural idea of God Himself abiding in man, making his nature holy, is as altogether unique in the theologies of the world as it is startling, and when apprehended, as alas it

is too seldom, rivets the attention of thinking men everywhere.

These, then, are some of the salient points of Christian theism. Wherever it is presented we find it fitted to the needs of the human heart in its sin, its sorrows, its weakness, its temptations, its struggles with the evils of life, and its instinctive desire to worship. To all these needs we find it fitted as the key to the lock. And wherever this God is presented, heathen deities must fall.

In a way, however, these mistaken religions have helped to pave the highway in the desert for our God. When the Chinaman whose filial devotion has been trained through long ages sees in Him the Great Father, his ancestral worship finds its highest fulfilment in adoring Him. When he learns that this greater "Ti" does not hold aloof from the needs of His people, allowing only the homage of emperors, but that "not a sparrow falls to the ground without your Father," and that "whosoever cometh unto Him He will in no wise cast out," his heart responds with an "Abba, Father."

He has long been accustomed to the hackneyed words of Confucius, "All within the four seas are brothers," but when he learns the great truth of the brotherhood of man through the Eternal Father, his vision widens, and he easily passes from the lesser to the greater, and realizes the far-reaching though

probably unintended wisdom of the words enunciated by the sage.

When he learns that there is help from the woes and ills of life, not in the charms and fetiches of priest and monk, but that One has said, "Come unto me, all ye who are weary and heavy laden," — that the Creator Himself cares and bends an ear to His children's cry, he feels at once how right and fitting this is, and how poor and worse than useless have been the makeshifts of the past.

The Japanese believe that they are the descendants of the gods, and when they learn that there is a Being infinite, eternal, unchangeable, far beyond the sun-goddess or the Bodhisattvas or Kwanyin or Amitabha, who as far transcends them all as the noonday sun outshines the fleeting "Will o' the wisp," and that even He is ready to give them a place in His household as sons and daughters, and gives power to as many as receive Him to become sons of God, they feel that they have risen to far higher rank than any to which their Nihongi had ever raised them; and as they learn more and more of the lofty character of Him whose offspring they *may* be, and that only as they partake of His nature are they worthy to bear that name, it lifts them at once to higher ideals and nobler aims.

This God, as the Maker of Nature, whose "touch is on all things fair and beautiful," wins them from

their low ideals of nature worship; and when they, whose hearts and fondest devotion are expended lavishly for their country, find here too a King whose service is glory, honor, immortality, and eternal life, they joyfully realize that to become a subject of such a king, a citizen of such a country, is the only aim worth living for.

When the Korean with his worship of the Heavens and his strong filial devotion, combined nevertheless with his hourly dread of the powers of the air, learns that the "Great One," whom he has never ceased to revere, is not only supreme, but alone, and that these lower lesser evil powers, the objects of his life-long dread, are the mere creatures of his imagination, that the only God who exists is one of love, wisdom, justice, and truth, he is ready to give undivided allegiance to Him.

When he, standing by his simple altars, where, with neither image or spirit tablet, his fathers have for generations worshipped the God of Heaven, learns that God is a spirit, and that they who worship Him must do so in spirit and in truth, he believes this is the God of his fathers. When still further he peruses his oldest histories, and reads that his most ancient king Tangun had built an altar in Kangwha, and there worshipped his "father God," "the Creator," he is more than ready to say, "This and no other shall be our God."

This study, then, of the theistic conceptions obtaining in China, Japan, and Korea as compared with that of the Old and New Testaments will, I believe, have led us to the place where we can better appreciate the view-point of these people, but at the same time has clearly demonstrated both the inability of their existing systems to give the highest ideals of deity, as well as the absolute insufficiency of their religions and philosophies either to solve the problems of life, or to provide for the crying needs of man's nature; and at the same time have we not also learned that the theism contained in what we call the Scriptures is not only able intelligently to answer the queries of existence and the wants of humanity, but that this is the only one of them that will do so? A further study of other religions must, I think, fairly convince all who are unprejudiced that this is the only one of all existing systems that will accomplish completely such an end.

Sin-burdened souls under the pagan system at their best have cried with Moses, "I exceedingly fear and quake, but we are come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, — and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

APPENDIX TO LECTURE VI

Speaking of the Far East, Dr. Faber, a lifelong student, said: "China at the present time is drawing the attention of other nations to herself in a marked manner. Already there is in process of development a Far-Eastern Question that will soon surpass in importance the present Eastern Question. It is very noteworthy that in both cases Russia forms the axle upon which revolves the wheel of events. Besides this, in the Far East, as in nearer Asia, Mohametanism is the motive element which tends to bring about the final crisis. Let us not deceive ourselves about the sick man. We must clearly distinguish between Mohametanism and the Turkish Empire. Turkey may perish; Mohametanism, mightier than it has been for a hundred years, is now steadily advancing throughout Africa and Asia. A spark may cause the explosion of its dynamite-like fanaticism, terribly shatter the dominion of England in India, place the possessions of Holland in peril, cost the lives of innumerable Christians, and subjugate at least all Asia and Africa to the Crescent. Mohametanism is a Great Power, not owing to a national principle, for it is international; not owing to material interests — it is the power of Faith which inspires it, whereby it binds together savage and inimical tribes. Monotheism is the truth upon which Islam stands, and fatalism the two-edged sword in its hand. We see in it the antichristian bitterness of Judaism re-aroused, and embued with greater power than of old. Fixed monotheism has yet its mission in the world, so long as polytheism exists.

Mohametan fanaticism serves as the scourge of God, whose corrective task cannot be entirely completed whilst in the presence of a degenerate Christendom, paralyzed amidst its eternal forms, dragging on its existence without inner spiritual life, and offering, as of old under Byzantine rule, a Christianized heathenism, earthy and sensuous." — "Mind of Mencius," p. 1.

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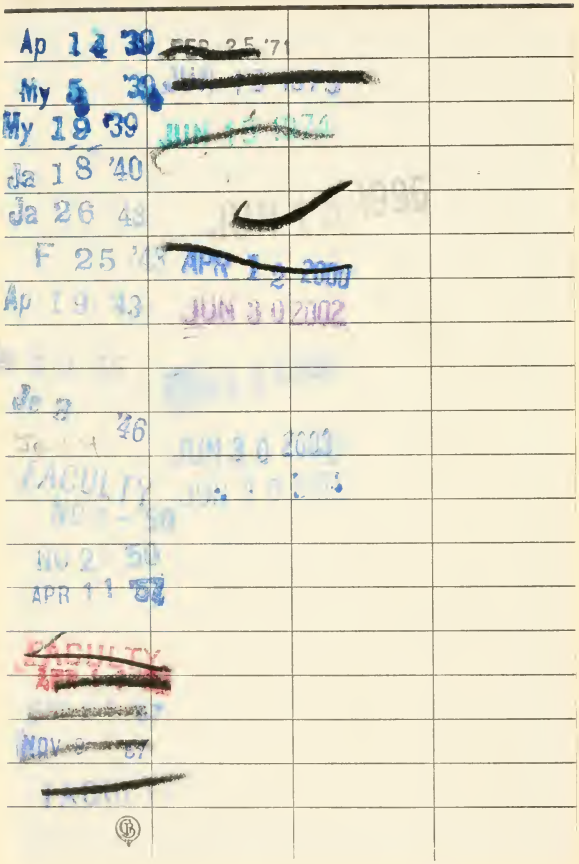
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