

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

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Patriotism and Religion are one with the Japanese

Yamada, Ise, Japan.—How much religion have the Japanese and what is it? A sweeping answer to this question would be that Japan's attitude towards its religions is pretty much that of the small boy in the country toward the old skin which he lies around his ankle to keep warm. He doesn't much believe in it, or think about it, but still tradition awards it virtue, so he keeps on the safe side.

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

of patriotism; by law they are required to save it first in case of fire, and nothing may be hung above it on the walls.

Yamada, in the province of Ise, may be called the religious and patriotic center of Japan. Here the emperor came to worship at the shrine of his imperial ancestors, to give thanks for the victorious conclusion of the recent war. Hither also hundreds of thousands of pilgrims come annually from all parts of the empire. On ordinary days the number is from 700 to 1,000; on special occasions it mounts to 15,000 a day. Of course, when the emperor was here there came also a multitude which no man could number.

These two shrines are the most impressive in Japan—far more so than the ornate Buddhist temples at Nikko, Kioto, Tokio and elsewhere. He who expects display will be disappointed; nothing to see; and besides they won't let you see it.

The simplicity of the shrines is really grand; plain, unadorned timbers

beyond an ornamentation of material benefits to the living and safety to the dead.

At the temple at Shikama, for instance, there is one idol who is the particular friend of lovers. The screen about his pedestal is covered with hundreds of wisps of twisted paper. The idea is that if one will write the names of the person whom he or she wishes to marry on a slip of paper and then tie it with one hand to the screen, the prayer will be granted. If the one-handed feat cannot be performed, then the coveted object will not be attained. The sight is more pathetic than curious when one remembers what little part either the affections or desires of the individuals manifest played in a Japanese marriage.

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

One of the most pathetic temples I have visited is the children's temple at Osaka, which is filled with the clothes and toys of dead children, given as votive offerings by bereaved parents. The humdrum, mechanical manner in which the attendant priests drone out prayers and rang the bell in behalf of two parents who brought an offering while I was there made one want to lay hands on him. Near prayers for the dead. The name is written on a thin shaving of wood, and then placed in a large stone cistern in the form of a tube, into which sacred water is constantly running. Devotees take great pains to have the wood thoroughly drenched, for thus the prayer is born to the god.

The Largest Bell in the World.
At the Tenjoui temple at Osaka are a number of interesting shrines. In the first place, the temple courts are a regular bazaar, filled with a display of second-hand goods. Scores of dealers have their wares spread about and a lively business is done with pilgrims and others.

The largest whole bell in the world is being hung in this temple area. It was cast at the time of the Osaka expedition two years ago, and 10,000 Buddhist priests were present, which is about one-tenth of the total number in the empire. Report went forth that, following an ancient custom, a young maiden was wanted to propitiate the gods by throwing her into the molten metal; and a young woman really presented herself as an offering, but of course the authorities would not permit the sacrifice. This bell, which is second to the broken bell at Moscow in size, was made of gifts of swords and ornaments and money, and has a tone of more than ordinary richness. All Buddhist temples contain large bells and their sound is soft, deep and musical.

One other phase of worship at this temple is the pond full of sacred turtles. It is a pious act to feed these with rice balls which a priest sells. Here I enjoyed the sensation of being an Andrew Carnegie, for the purchase of half a nickel's worth of the food (about a quarter of a peck) claim, "Oh, see! He is a very rich man!" The hundreds of turtles race and fight for the buoyant balls and then bring for more. This feeding of the living creatures that are called sacred is a pleasant form of religious devotion. I have fed wriggling eels to sacred cranes (the eels were not sacred, and had no rights), beans to sacred horses, rice to sacred fishes, and have paid a few coppers to see a dancing priestess go through her slow, graceful posturing and gesturing, without moving her feet. Certainly worship at a popular shrine or temple can scarcely be called monotonous with all these diversions, and the various booths for the sale of souvenirs besides.

My candid opinion is that, while the sincerity of many Buddhists and Shintoinists may not be questioned, the vital and increasing religious force in Japan is Christianity. While visiting I saw a missionary preaching service, and among more than 100 persons present was an old woman who had been 18 years a Christian. She told how the missionary had formerly been carried off by an infection of the nose, and how she herself had been bitterly persecuted. Now all is changed. At the seat of the imperial shrines Christianity is listened to respectfully and so-called by an ignorant number. The native believers whom I have met manifest a happiness and earnestness which are conspicuously lacking in the case of adherents of the other creeds. In the western faith which Buddhism and Shintoinism do not show.

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Two-Fold Purpose of Science and the Higher Education

By HON. JAMES BRYCE, British Ambassador to United States.

PRODUCTION and transportation, all over the world, have been transformed by science, and the effect of science is also strongly felt in education.

Sixty years ago science was not given a prominent part in the curriculum of schools and universities, and now it is trying to relegate the study of language and literature to a secondary place. In some parts of the world it is becoming necessary to insist upon the importance of the human, as opposed to the natural or scientific subjects.

I ask you to join me in considering the value and helplessness to the individual man of scientific studies and of literary studies, respectively, not for success in any occupation or profession, nor for any other gainful purpose, but for what may be called the enjoyment of life after university education has ended.

All education has two sides. It is meant to impart the knowledge, the skill, the habits of diligence and concentration, which are to insure practical success. It is also meant to form the character, to impart taste, to cultivate the imagination and the emotions, to prepare a man to enjoy those delights which belong to hours of leisure, and to the inner life which goes on, or ought to go on, all the time within his own heart.

Every one of us ought to have a second or inner life, over and above that life which he leads among others for the purpose of his avocation, be it to gain money or power, or fame, or be it to serve his country or his neighbors. He ought to have some pursuit or taste to which he can turn from the daily routine. Whatever the taste or pursuit may be, whether of a higher or common type, it is good for him, but of course, the more wholesome and elevating the taste or pursuit is, so much the better for him.

What can be done by instruction in natural science and what can be done by the man of literary pursuits, to instill such tastes or suggest pursuits? The human subjects are best fitted to nourish and illumine the inner or personal life. Poetry and the imaginative treatment of human themes are potent in this direction.

The practical lessons are that the arduous work which the study of the physical sciences is now pursued for practical purposes must not make us forget that education has to do with a great deal more than turn out a man to succeed in business. Students must remember that in the study of languages and history they must beware of giving exclusive attention to the technical philological work and to purely critical inquiries. Nowhere in the world does there seem to be so large a proportion of the people that receive a university education as here in America. The effects of this will doubtless be felt in the next generation. Let us hope that they will be felt not only in the complete equipment of your citizens for public life, and in their warmer zeal for civic progress, but also in a true perception of the essential elements of happiness, a larger capacity for enjoying those simple pleasures which the cultivation of taste and imagination opens to us all.

INSURANCE INVESTMENTS.

How One Company's Assets Are Distributed in the South and West.

In connection with its withdrawal from Texas, along with many other companies, rather than to submit to the loss of the reserves, it requires that 75% of the reserves on Texas must be invested in securities of that state, which securities shall be deposited in the state and subjected to heavy taxation. The Equitable Life Assurance Society has made public the distribution of its assets, at the end of the second year of its Texas investment. The Equitable now has \$10,958,000 invested in Texas, which is twice as much as the new law requires, but the management has decided that to submit to the additional taxes would be an injustice to its policyholders in other states, which impose no such penalty on the thrift of their citizens.

The Equitable's report shows that more than 37% of its total reserves are now invested in the southern and western states, while only 35% of its total insurance is carried in these states. Its investments are distributed as follows: Ark., \$4,033,000; Ariz., \$274,000; Cal., \$5,222,000; Fla., \$4,924,000; Ga., \$4,048,000; Idaho, \$5,197,000; Ill., \$1,217,000; Iowa, \$2,696,000; Ind., \$6,838,000; Kan., \$2,696,000; Ky., \$2,831,000; La., \$3,064,000; Md., \$2,207,000; Mich., \$6,000,000; Minn., \$2,065,000; Miss., \$767,000; Mont., \$1,890,000; Neb., \$7,828,000; N. C., \$1,600,000; N. Mex., \$1,376,000; N. D., \$1,634,000; Ohio, \$11,634,000; Okla., \$1,006,000; Ore., \$1,158,000; S. C., \$1,006,000; S. D., \$1,305,000; Tenn., \$1,306,000; Va., \$1,306,000; Wash., \$1,302,000; W. Va., \$5,522,000; Wis., \$2,342,000; Wyo., \$2,357,000.

SIGNS FOR FAST SHOWS.

Mark Twain Regrets Vanished Joys of Other Days.

Where now is Billy Rice? He was a joy to me, and so were the other stars of the nigger-show—Billy Bird, David Wambold, Backus and a delightful dozen of their brethren who made it a pleasure to me 40 years ago and last. Billy Rice, Wambold and Backus are gone years ago; and with them departed to return no more forever. I suppose, the rest nigger-show—the genuine nigger-show, the extravagant, vulgar show which to me had no peer and whose peer has not yet arrived, in my experience. We have the grand opera; and I have witnessed, and greatly enjoyed, the first act of everything which Wagner created, but the effort on me has always been so powerful that one act was quite sufficient; and I have gone away sobbing and sobbing, and whenever I have ventured an entire opera the result has been the next thing to suicide. But if I could not see the nigger-show back again, in its pristine glory, I should have to do with the opera. It seems to me that to the elevated mind and the sensitive spirit the grand opera and the nigger-show are a standard of perfection to whose rarefied altitude the other forms of musical art may not hope to reach.—Mark Twain, in North American Review.

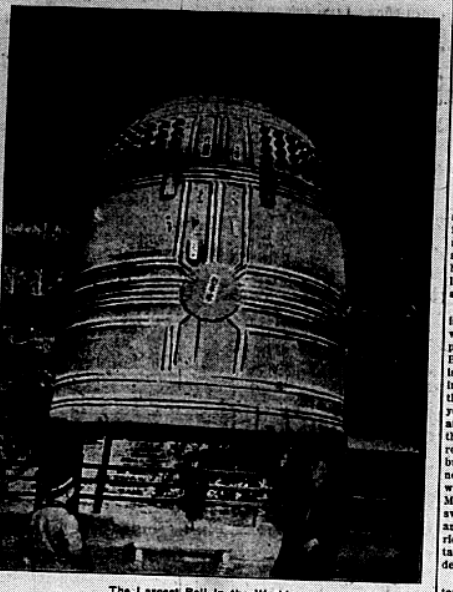
COFFEE COMPLEXION.

Many Ladies Have Poor Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, and finally they became permanent and were about as dark as coffee itself. I formerly had as fine a complexion as one could ask for. When I was convinced that coffee was the cause of my trouble, I changed and took to using Postum Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that coffee caused the trouble."

Most complexion troubles are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will use Postum Food Coffee and Postum Food Coffee and Postum Food Coffee in proper quantity. Postum contains certain elements from the natural grains from the field that Nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion, as well as a good healthy body. "There's a Reason." Read "The Road to Wellville," in page.



The Largest Bell in the World.

of charm to keep away evil or to procure certain tangible benefits.

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

A Diety Who Nods.
The emperor himself is a Shintoinist; yet I have been in no less than three Buddhist temples which have apartments reserved for him, which are occupied, when he has gone to the temples to worship. He seems to be beautifully impartial in the matter of religion, favoring Christianity by large gifts, and I have heard how he has in many parts of the empire that his favorite diety is one Bacchus. It would be treason to speak such a thing out loud in Japan, although foreigners have a very simple explanation for the drunkenness which often besets his majesty on the occasion of his public appearances.

Undoubtedly the common people worship the emperor himself. The educated classes give another explanation of their reverence toward him, while students laughing, repeat the gossip that somewhere manages to save the two walls and double moats of the imperial palace. I have even found a company of college-bred Japanese willing to discuss the possible future of the monarchy, in the light of the democratic tendency of the times. Nevertheless, the great bulk of the Japanese sincerely worship the emperor. His picture is in every public school and the portrait is bow down to daily. Mission schools also display the portrait and pay all possible re-

shrines and torii with never an ornamental in sight. They suggest the Hebrew tabernacle which, at the outer gate, before which hangs a wide green curtain, the people worship. Twenty-five feet or more within this largest inclosure, which contains nothing but rough stones, carefully swept is a second, with a gate parallel with the first, and similarly curtained. Thus far men of certain rank may penetrate during the latter's grave and Admiral Togo, who accompanied his majesty on his pious pilgrimages. The emperor himself, and his alone, is permitted to enter the body of the torii.

The extreme sanctity which surrounds these shrines (there are two of identical pattern at Yamada, although called an inner and an outer shrine) is shown by the fact that when on one occasion a member of the cabinet, educated abroad, attempted to raise one of the curtains with his hands, he was followed and assassinated by a devoted, and the latter's grave became itself a shrine. The wood of which these buildings are constructed is made into relics for pilgrims, the latter being torn down and renewed every 20 years.

The patriotic aspect of Shintoinism is shown by the fact that in Ise are displayed cannon captured at Port Arthur and during the Sino-Japanese war, and other war relics are common votive offerings at the lesser shrines. Pure Shintoinism is an abstraction; in practice it plays upon popular credulity and hope. Here at Yamada are two sacred horses, which the spirits of the ancestors ride, and a sacred horse is an adjunct to each of the large shrines throughout the country. To feed this horse is an act of merit.

A Shrine for Ladies.
Among the numerous charms which I have gathered up at Japanese temples, each guaranteeing safety in body and good fortune in estate, are three from the imperial shrine at Ise, which cost the magnificent sum of two and a half cents for the three. These adjuncts of Japanese worship are of interest and of importance as well, for they illustrate the statement, often made, that religion here seldom rises

The Devil of Evil Speech

By REV. DR. POLEMUS H. SWIFT, Chicago.

There is the devil of falsehood. Every lie is of the devil. There is no bright future for the man who cannot be trusted. How many forms this devil takes on! He is the commercial liar, who sells goods for one thing when he knows they are something else. Now he is the social liar, who indulges in "white squibs." Now he is the slander-monger who delights in circulating false reports because the circulation will injure some one whom he hates. Now he is the conscienceless politician, who persists in repeating reports that have been nailed as lies days and days ago, because if the report can be kept in circulation it will make votes for his candidate.

Then there is the devil of gossip. How many demons of this type there are in our day. How persistently they keep at work. How detrimental their business. The gossip goes about repeating an ill-founded tale or personal remark in half confidence which exerts a diabolical influence that can never be taken back or contradicted. It is oftentimes just a half criticism. A slight fling, a suspicious word, a deprecating sentence, a whispered suspicion, a half truth or a whole truth that ought never to be spoken, an insinuation that ought not to have amounted to anything.

There is also the devil of unkind speech. How common that demon is. You will find him in good homes. You will meet him in your office. He is not a stranger at your club. His face is not unknown in your church. There are a great many people who would scorn to tell a lie, who would spurn slander, who could not be charged with gossip, to whom falsehood is an utter stranger, who are yet guilty of making a place for the devil of unkind speech in their hearts.

Woman's Note Not Needed

By MRS. CHARLES E. HUGHES, Wife of Governor of New York.

I believe that woman now has an influence in the community as a non-partisan that she would entirely lose if she were to obtain the ballot. That subtle, unnamed atmosphere which surrounds her is of more value to humanity than her vote could possibly be to the state. She is now free from those corruptions, from those strategies, of which men know so much and women so little. It is not well to have at least one-half the community to which the word "graft" is more or less an unknown quantity, and "pull" merely a word that men use in after-dinner conversation, when the ladies have left the room?

I think that women as teachers as well as mothers, do their full share in shaping the country's future, by shaping its citizens. A more or less direct method would be the lessening of this influence.

Men now respect the opinions of their wives and mothers, because they know them to be unbiassed by any but the broad principles of right and wrong. Of the petty personalities of politics they know nothing, and that is the secret of their influence.

