

MISCELLANEOUS.

A UNION OF RELIGIONS IN JAPAN.

Prof. Ernest W. Clement of the University of Tokyo sends us a clipping from *The Japanese Advertiser* of Tokyo in which a member of the Shingon sect, Mr. Saku Keijun, declares for the complete union of Buddhism and Christianity. Mr. Keijun's remarks are translated from the *Hinode Koron* as follows:

"I am not satisfied with the union of the various sects of Buddhism but advocate a union of Buddhism and Christianity. It is well known that the foundation of the Shingon sect is the dual Paradise (*mandara*), first, the one of fancy (*Kongokai mandara*) and second the real (*Taizokai*). The special characteristic of this mandara is the union of all the religions of the universe. All the gods of Brahmanism, Taoism, Shintoism, and the universe are brought together in this dual mandara. This being the nature of the mandara, the image of Christ who bore the cross and that of Mary should have had a place there from the beginning, and it is nothing less than marvelous that it is not so. The reason is this: Since the dual mandara recognizes the necessity of an infinite Buddha, it harmonizes with the customs and feelings of the Occidentals who adhere to monotheism, and this monotheism will appeal to them. Already this dual mandara includes the gods of Brahmanism, which teaches that the universe was the work of Brahma; therefore we can include in our galaxy the one true God whom the Christians worship. Especially when we take into account the spirit of esoteric Shingon we would make the person of Christ and God the Great Mandara. The cross we would make the center of our worship in the Jesus mandara, the Bible the Law mandara, and the infinite activity of the Christian church in the direction of mercy and salvation the sceptered militant mandara (*Katsuna mandara*) or mandara of works. Thus Christianity may be brought into the mandara under these four classes. Buddhism and Christianity in fundamentals are the same, but if we make minor distinctions we see Buddhism teaches we are related to the past; that is, all things existed in a former state, but Christianity explains existence according to natural laws. But progressive Christianity has become pantheistic. Those who entertain the idea that man may become a god are now found both in the West and in Japan. This idea is the same as that of being absorbed in and existing as Buddhas.

"There are some Buddhists who say Buddhism and Christianity have been separate and distinct from the beginning and a union of the two is impossible, but men of this type are uninitiated and have no clear comprehension of the principles of Buddhism. The Shingon is the most progressive of all the sects

and the mandara is the principle deity worshiped, and the fundamental spirit is that all religions may be reduced to a single religion, and taking their stand here they contend that the union of Buddhism and Christianity is possible. Some take a superficial view of the question and refer to the time when Buddhism was introduced into Japan, and when it clashed with Shinto the image of Buddha was cast into a pond at Naniwa. They say this is proof that Buddhism will not harmonize with other religions; but this is a mistaken view. The founder Kobo Daishi established the Ryobu Shinto and gained great strength, but the fundamental principles of our religion from the beginning favored the union of religions and the various Shinto gods were introduced. This establishing of the Ryobu Shinto was not the work of Kobo Daishi according to some. Whatever the facts are in the case the great virtue of the Shingon is that it recognized the essential harmony of Shinto and Buddhism, and labored to bring the two together. So it happened that the gods and Buddha were arranged side by side and worshiped without the least contradiction. There is no such thing as a Shinto believer casting away an image or a Buddhist taking down the shelves devoted to the gods. Families worship both at the same time and move on in perfect harmony. The advanced Shingonshu and the progressive Christian inclining to Pantheism are essentially one in principle, and there is no reason why the two should not be practised in the same family without the least disturbance.

"Religion is a thing where greatest liberty should be allowed. Even family restraint is not to be tolerated. At the present day in some families the father is Buddhist, the mother Shinto and the children Christian. In such instances there is ceaseless opposition and strife, but if the fundamental principles of religion were understood it would not be so. The fundamental principles of all religions are the same, and if it were only known that everything centered in the mandara of perfect harmony there would be nothing of this running to the extreme of breaking up ancestral tablets.

"The union of these two faiths is of the utmost importance to society. In what respect is this so? Heretofore the two have mutually hated each other, and if they only knew that really they were one and the same their intercourse would be perfect. If these opinions could only be put into practice the path of international relations would become much smoother. The various Buddhist sects are divided over minor points such as self-reliance (*jiiriki*) and reliance on another (*tarikiki*), or trusting and looking to the paradise of the Jodo; some interpret the teaching in a general way while others put all the emphasis on the mere letter. In fact all these have their source in the Buddha, which is enough to insure a union. There are many ways of establishing this, but the direct one is the reason evidenced in the infinite need of Buddha. It makes no difference whether we attain by the same methods or not, our objective is the Buddha. Herein is the explanation of my seeking to establish the *Ryobu Yaso Kyo*, or the union of the two religions. Hitherto my remarks have dealt with faith, but the mandara applies equally to doctrine and philosophy. The great battles of philosophy have centered around monism and dualism. Neither of these theories are complete in themselves. Idealism and realism at once become occult and mystic.

"Occult Shingon may be said to be monism and at the same time not monism, and it may be said to be dualism and at the same time not dualism, because monism and dualism are perfectly blended into one. The same may be

said of faith. From old times there have been conflicting opinions concerning self-reliance and dependence on a higher power. The fact is, both these views have been carried too far. No one has ever thought of taking a stand between them. It makes no difference how great are our efforts to become a Buddha or a god by our own strength, while we are finite men there is no possibility of accomplishing the feat. Buddha and the gods are infinite, always abounding in mercy and love which come to our aid when we would become perfect. So we see a power other than our own is necessary and when this power is in harmony with our own we attain our wish. This is the real nature of religion. Religion viewed from this point of view makes the reconciliation of all religions possible, and when a union of all is accomplished the result can not but be good.

"The explanation of the origin of religion is that man's nature demands it, but every individual has a different desire. For this reason some advance the view that faith is individual in the extreme and such a thing as making all religions into one is an impossibility. I am aware that faith depends entirely on the individuality of the believer, but I can not agree with those who say this makes a common religion an impossibility. Such advocates look only at the leaves and branches and do not bear in mind that in essentials all religions are one. It matters not how numerous the forms and how distinct the races, they may be reconciled by the great merciful heart bringing about a free change. To-day the world of thought is in great confusion, and it is a time when no one knows whither he is tending. Being wrapped up in western thought men in a superficial way advocate individualism. Things have come to a miserable pass. However, at present the tendency of thought is towards the intellectual and religious, but mixed with this is the tendency to agnosticism. At this time when men have crossed the danger line it is truly grievous to see what the attitude of religion is.

"Men are enslaved to vain forms and at the slightest difference engage in the fiercest quarrels. There is nothing so far-reaching in influencing the hearts of men as religion, and secular educators have begun to take notice of this fact. The responsibilities of religionists are going to be far greater than ever before, so it is binding on every one to realize what a great responsibility rests upon him. Failing to realize this, deterioration will succeed deterioration and corruption succeed corruption, until the rehabilitation of religion will become an impossibility. Why should I speak so despondingly of religion? Because in the life of man I consider nothing so important as faith. In fact faith is the final word when we would speak seriously of life. Religion is power, and if we would make sure of an objective by true religion everything must center on faith. In faith effort first has a meaning and new light is shed upon life. Let religionists clearly apprehend where they stand. I lectured on July 13 in the Imperial University on the dual Christianity so wished to publish my views hoping to be favored by the world's criticisms."

The Japan Advertiser comments as follows in conclusion:

"Mr. Saku is considered one of the Neo-Buddhists, and may be said to have few sympathizers. He might draw more weak Christians his way than Buddhists from their belief. His suggestion of putting Mary, Christ and the Supreme God in the mandara is gruesome. We wonder what name he would give Him. He would put the cross in the hand of the Hotoke as the symbol of militancy (*Katsuma mandara*). The astonishing thing about the whole

discussion is that Mr. Saku is logical and consistent as a Shingon believer in advocating this, and all his Shingon critics are inconsistent. Of course nearly all the other sects will strenuously oppose him."

PAN, THE ARCADIAN GOD.

To the Editor of The Open Court:

A propos your "Pan the Rustic" the following by W. H. Roscher in "The meaning of Pan" (*Archiv für Religionswissenschaft*, I, 1898) may be of interest to you. "At bottom myths are nothing but more or less faithful mirrorings of the *entire* ancient life, feeling and thinking. Nothing would be more onesided than to assume with former investigators that only certain phenomena of nature, as the storm, sun, moon, rainbow, rivers, winds, etc., or only the facts of the 'soul-cult' caused the origin of myths. The truth is rather that all human experiences, both of the outer and inner life, can become myths if they are attached to any divine or demonic personality or condense themselves into such. It only depends upon this, to determine the sphere of representations or experiences more exactly and to examine which have given to the respective god or demon his characteristic contents. In this respect hardly any god is more transparent than just the old Arcadian shepherd-god Pan, whose different functions almost without an exception are exhausted in the facts of ancient shepherd life, and whose name, related to Greek πάω, 'to pasture,' Latin *pasci*, *paſtor*, *Pales* (a Roman shepherd divinity), Sanskrit, *goḥas* (*go*, cow) 'cowherd,' clearly denotes 'the herder, pasturer,' as will hardly be doubted any more. Πάν is the Arcadian for πάω, present participle of πάω, just as the Arcadian 'Alkman,' 'Herman,' 'Lykan' answer to the forms 'Alkmaon,' 'Hermaon,' 'Lycaon.' 'Ἀλκμαν, Ἑρμαν, Λυκαν, = Ἀλκμαων, Ἑρμαων, Λυκαων."

Another interesting fact is what Roscher says of Πάν ἐφιάλτης, Pan "the onleaper." He brings this in connection with the ancient idea of the incubus, nightmare, the German "*Alp*," figuring greatly in the life of primitive people as a hairy demon, appearing during sleep, which idea, as Hermann (*Deutsche Mythologie*) suggests, the hairy skin covering during sleep may have indirectly contributed to the dreamer. Roscher gives a number of examples in this direction from ancient shepherd life.

In this connection I am reminded of the Hebrew שֵׁירָיִם (*Seir*, "the male goat"), goatlike hairy demons. That primitive mankind believed in such creatures as actual realities, there is no question. That Pan—as is also true of other deities and demons—had a good and ill will, there is also no question, just as German mythology speaks of good and bad "*Alpe*." Ancient shepherds attributed the sudden terror sometimes befalling a whole herd for some natural reason, to the ill will of Pan, who had consequently to be propitiated for the "panic terror" he had caused.

A. KAMPMEIER.

BOOK REVIEWS AND NOTES.

CHRISTIANITY. An Interpretation. By S. D. McConnell, D.D, LL.D., D.C.L.
London, Longmans, 1912.

This book reflects the unrest of to-day, and it is remarkable that a man who has been rector in several Episcopalian churches would write so boldly