

ference, or almost twice the circumference of a telegraph pole, I judge. The god sits with his legs crossed, like a Turk, and its lap covers as much space as a good sized parlor. This god sits on a massive pedestal, at the back of which is a door, and there is a little temple inside of it. It is a wonderfully beautiful statue, and it is only one of thousands that may be found throughout the empire.

TWO GIANTS IN BRONZE.

Japan has, in fact, the biggest Buddhas of the world. There is one in a park at Nara, not far from the old capital, Kioto, which is the largest. I traveled twenty-five miles in going from Kioto to Nara, and I spent a day in this center of Japanese Buddhism. The statue is in a Temple, which is as tall as any New York flat, and you have to take your shoes off before you can go inside of it. It is on a pedestal, and there are dozens of gold gods all about it. Some of these gods are eighteen feet high, but they look like pigmies beside the great image which sits, with its legs crossed and his right hand uplifted, among them. There is a little fence around it, and it was impossible for me to make my own measurements, but the priests told me that it was fifty three feet in height, and that it is made of bronze plates, which are so cast that they look like one solid mass. This Buddha is more than a thousand years old, or, at least, the material of which it is composed has been worshipped at Nara for that time. It was originally made of gold and copper, about 750 A. D., but the temple containing it has been burned again and again, and it has each time been remelted and remade.

The other great Buddha is that at Kamakura, which has been written about by nearly every traveler who has gone to Japan. It is another immense image. It is not so tall by six feet as that of Nara, and all travelers so far have spoken of its wonderful beauty and the peaceful content shown in its features. I went out to see it and looked for the peace, but I couldn't find it. I sat and gazed and studied, but its face was sad rather than joyous, and it looked like that of a man whose life has been marked with sorrow rather than pleasure, and with doubt rather than faith. I venture the sculptor who made it did not believe in the religion which he was trying to personify, or wondered at the time if, after all, he was not mistaken.

BUDDHIST CHURCHES WITH BIG INCOMES.

Some of these Buddhist temples have enormous incomes. There is one right near the new temple I have described which takes in about \$200,000 a year, and this church has frequently raised in one year from half a million to a million dollars. It is called the Nishi Hongwandi temple, and it is a wonder in the richness of its interior decoration. It has hundreds of rooms walled with gold leaf, and it contains hundreds of screens painted by the Japanese masters. A famous left-handed artist of Japan, Jingo, did most of the carving within it, and it is celled in some places with black and gold lacquer, and its trimmings are of wonderfully carved brass. It has a bell almost as big as a small seaside cottage, and this is rung by a big log of wood, which is hung outside of the bell to a rope, and can be pulled back so that it will strike the bell on the

rebound. It has one audience room which takes nearly 1,000 yards of matting to cover it, and the brass lanterns which hang from the great rafters of this room are each as big as a hogshead. This church is one of the most liberal of the Buddhists, and during a talk I had with the priest, I found his views were very much the same as those of Unitarian Christianity. He was not in favor of monopolizing the religions of Japan, and said there was room enough for both the Christians and Buddhists to work. He spoke English fluently, and he told me that he had lived for two years in England. He was very much depressed as to the religious state of Japan, and said that the better classes were largely infidels or agnostics, and many who pretended to be Buddhists had no working faith in them. I found him broad-minded in every respect, and one thing which he said surprised me. This was that his sect of Buddhists did not believe Nirvana meant a state of soul annihilation, but that it meant only the annihilation of all that was bad and of the continuance of all that was good in man. He told me, however, that only a few Buddhists were as liberal as he was, and from what I saw in other parts of the empire I am sure he was correct.

MANY BUDDHIST SECTS.

There are almost as many Buddhist sects in Japan as there are Christian sects in America. They all believe in Buddha, but they have different doctrines and different modes of worship. There is one sect which sell medicines and charms which will protect you against coughs, consumption, the devil or the smallpox. They sell all kinds of sand, which is supposed to make the limbs of the dead soft and flexible, so they can be easily doubled in the box-like coffins which are used by the Japanese. These are known as the Tendi sect, and they have between four and five thousand temples in Japan. The Monto sect, the Nicherin and the Jodo sect may be called the three most powerful branches of Japanese Buddhists. The Montos worship Amida Buddha, and they say that earnest prayer, noble thoughts and good works are the elements of their faith. It is to this sect I think, that these two big temples which I have described belong, and it has also immense temples in Tokyo and elsewhere. The Nichiren sect are the shouting worshipers of the faith. They are violent and noisy, and they think that all other sects except themselves will go straight to hell. The Jodo sect do not eat flesh, and they insist that their priests should not marry. They pray without ceasing, and spend a great part of their time squatting before bells of wood and brass, on which they pound in order to wake up the gods.

QUEER TEMPLES.

I could fill this paper with the curious things found about the Buddhist temples. There are little wooden gods for babies diseases, around which the children's bibs are tied, and there are gods which are supposed to help babies in teething. There are some which are good for the stomach-ache, and others which will cure sore eyes. In some of the temples there are sacred ponies which you may feed with holy beans at one cent a plate and gain religious credit thereby. These are, I think, however, more connected with the Shinto temples, and, by

the way, there is one famous white horse at the temple of Ise which is supposed to be gifted with supernatural powers. According to the stories current in Japan, he has a great deal to do with the warlike matters of the empire, and after the Satsuma rebellion he disappeared and did not come back for three days. His return on the third day was, so the Japanese papers state, considered very prophetic of the success of the emperor's cause. During the present struggle with China he disappeared again, and, after ten days returned looking fresh and well. The prophets of Japan state that this indicated Japan's victories over China, and that the hostilities would last three times as long as the Satsuma rebellion.

CHRISTIANITY IN JAPAN.

There is no part of the east where the missionaries do more work than in Japan, and they have, as I said, stirred the Buddhists into action. Many of the Japanese do not like the idea that their country should be a field for missionary labors, and some of the people think that such mission work as is done should be done by native pastors. Not long ago the question of foreign missions came up in parliament, and it was argued from one standpoint that the missionaries ought to be tolerated because they brought a great of money into the country. It was stated in the papers at that time that there were 650 foreign missionaries in Japan and they averaged at least \$100 per month making a total of \$65,000 per month spent by the missionaries. It will thus be seen that the Christian churches annually spend in Japan at least \$780,000 a year, and these expenditures the native papers thought ought to be encouraged. They stated that there were 40,000 Christians among the Japanese, and that there were 12,000 Japanese pastors. There are Japanese who think that their people are destined to introduce Christianity into China and Corea, and some favor the absorption and combination of the three religions of Buddhism, Confucianism and Christianity. The missionaries in Japan are, in reality, doing a great deal of earnest work. The field is divided up among the Catholics and the different Protestant sects, and there is, in addition, a mission of the Greek Church which has 1,700 baptized converts, and which was established by the Russians. The Catholics have three bishops, sixty-seven missionaries and about 40,000 members. The Protestants, unlike those of other countries, work, to a large extent, together, and they have good schools and good colleges. The Doshisha University which exists at Kioto, in western Japan, is one of the finest institutions of the far east. Among its professors are men who would do credit to Harvard, and it now includes a girls' school, a school of science and a training school for nurses. There are a number of native religious clubs, and the Young Men's Christian Association has a flourishing organization in Japan, and there is also a Young Woman's Temperance Union. The Red Cross Society has been doing a great deal during the present war, going to the field and taking care of both Japanese and Chinese.

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