JAPANESE BUDDHISM

HOW THE OLD RELIGION IS ADOPT. ING CHRISTIAN METHODS AND IN. CREASING ITS FOLLOWERS.

14

YOTO,-I BDI told that the Japmean Buddhists are about to uitd a temple in Seattle. It If have a huge stating statue lambs, San Francisco, L and Boston, and I maderstand prisest in to be want to work ohin. They have organized the sects are now using the Scheinicht os their favorite preachta day. They have established som cyoning men's associations on the plan of our Y. M. C. A's and they are ed-noating their pricets. They have found-ied schools for this purpose and have so-called universities in which something like 2000 students are in attendance. Their schools are along liberal lines, and are by no means con-fined to the Buddhist doctrinas. They audy all religions, and in some schools for the Buddhist doctrinas. They audy all religions, and in some schools for the Buddhist doctrinas to lecture for them, and there are ("Bris-lans among their teachers. The Budd-hats here have recently sent priests to Their to bring back the secrets of the religion from that country. There were berging from that country. There were burned, the obsers having been mur-icred by the Tibstans. th. on their favorite

MILLIONS FOR BUDDHISM.

MILLIONS FOR BUDDHISM. Indeed, no one can stay long in Japan and look upon the native religions and trively dead. These people are na-vally religious and they spend coer-nous sums in support of their faith-bers is great liberality of thought mong the upper classes, but the mass-s are temple worshippers and every ouse has its shrine. There are in all span, I venture, more places of wor-up than in the United States. In all the depending the little Japan, I venture, more places of wor-ship than in the United States. In all our denominations we have just a little more than 200.000 church organizations, and these include Catholics and Protee-tants, Monrovians and Dunkards and also the 47 Chinese Buddhist and the nine Japanese Buddhist and Shinto es-tabilishments. Here there are 195,000 shrines alone and more thian 150,000 temples. There is more than 1,600 temples. There is more than 1,600 temples in this city of Kyoto, and some of them are far more grand and image costly thab any church of the United States. Our National library, which is perhaps the finest building of the kind in the world cost just \$6,000,-000. The Higashi Hongwanji Temple of Kyoto cost \$5,000,000, and it was about as much ground as the Capitol at Washington, and its great audience proom takes \$60 yards of matting to ear-pet it.

temple is an immense building The temple is an immense building with a ridge roof, which stopes down-ward in the shape of a bow, overbang-fing the walls. The roof is uphield by mighty beams and the interior is a mass of chrying. The walls are made of sliding screens, upon which are paintings by eld Japanese masters, and the rellings are of rightly painted pan-els framed in lucquer, with brass lan-terns, ench as large as a hogshead, hanging from them. During a recent yish to be learning in a screen which are children sitting on their bare heeds listening to the build-headed privet reading a serion, and as they went out I is weach of them throw one or two coins into the great moncy cheat which stands there always ready for contributions. This tample has an in-come of about \$200,600 a year, and a oddbration which is had a few yeart contributions. This temple has an in-came of about \$200,000 a year, and a colebration which it had a few years ago. In honor of the death of one of its patafarchs, cost almost a million. At one time the temple needed a lean of \$80,000 for a term of six months, and it is said that one of the Japanese banks advanced the money, taking the key of the contribution box for security. At the end of every week the bank sent an official to the temple, and he had back all of that meney, including ing means, had back all of that money, including the interest upon it, long before the



supported largely by women. The wom-an who brought it here was the Em-press Jingo, who conquered Korea cen-turies ago, and in consequence intro-duced the religion of that country. The women who are supporting it form a large proportion of the Japanese people. I see them tramping in crowds on pil-grimages to the various shrines, I find them praying by the roadsides, and them praying by the roadsides, and they are in evidence in every temple. One of the most remarkable examples One of the most remarkable examples of their faith is shown in the Higashi Hongwanji structure, to which I have just referred. The building was made largely by voluntary work on the part of the people, and women by the hun-dreds aided in it. They not only gave their work, but theusands of them cut off their hair as an offering to Budd-ha, and this bair was twisted and braided into great cables to drag the logs of which the temple is built. A big coll of these ropes now lies outside the temple door, and I had a chance to carefully examine them. Some were so large that when I true to class them with my hands my thumbs and fingers so large that when I tried to clasp them with my hands my thumbs and flagers would not meet. I pressed upon them, and they were as solid as cables of when They were as dry as ropes of munita hemp: All the oil had gone out of the halv and it looked more dead-than alive. There was an enormous quantity of these ropes, and the priests to a re that they contained the locks quantity of these ropes, and the pricests told mus that they contained the locks of 200,000 women. As I looked I could see that they represented all ages. In some places the fine sliky black hair of the middens was rwined in and out with the whitened locks of old women, and at the ends of the cables, where the r the whitened locks of old women, and at the ends of the cables, where the strands had become loosened, the halr hung down like the tail of a horse in mixed white and black manes. One cable alone contained the hair of 2,009 women. When it is remembered that the hair of the Japanese girl is her chief ornament, and that she prizes it even more highly than our maidens do thetrs, it will be seen what this offer-ing means.

NIKKO AND SHIBA.

Buddhist Sunday Schools for Japan and Missionaries for the United States-A Buddhist University-Religion and the War-Shintoism And the Emperor-Millions Given by the People-Four Mighty Statues and Thousands of Temples-What a Famous Priest Savs.

They are gorge architecture. ness architecture. They are gorgeous with gold leaf, paintings and carvings of lacquer, plated with gold. One goes through courtyard after courtyard, through rooted gates 100 feet high, and enters a building theored with lacquer like jet, so bright that you can see yourself in it. The temple steps are more highly polished than the top of any plane, and their edges are bound with encode brass of heautiful patterns. with carved brass of beautiful patterns. Inside there are great driss of gold he-quer as big around as a flour barrel, and year stand under a mass of carv-ings, upheld by pillars of braas inside walls of gold. It is behind these structures that the shogun lies, his tomb be-ing a single block of gray granite, about

BUDDHA.

EUDIDHA. Every one has heard of the statue of Buddha at Kamakura. I have spent a week in its shadow during my stay in Japan. It is an immense sitting figure, made of bronze plates, so fitted together that it looks as though it were cut out by a sculptor, and forming sitiogether one of the great art works of the world. The figure is enormona. It is as high as a five-story house, and from knee to knee it measures 35 feet. Its eyes are of pure gold and they are

us represent shalls. Tradition says

us reprezent snalls. Tradition says that Buddha was so kind to all ani-mal creation that the snalls, as an evidence of their gratitude, crawled upon his head to shield him from the sun. There are more than 800 such snalls on Buddha's head, and each of them is nine inches high. The making of a work like this would be difficult today. It would tax the skill of our greatest artists. This Buddha was made by the Japa-nese 200 years before Columbus start-ed across the Atlantic and found the new world. At that time our ances-tors were still eating with their fingers and sleeping on straw.

An even greater Buddha, although less known, is one which I have just seen in the temple at Nars, about 25

An even greater Bundha, although less known, is one which I have just seen in the temple at Nara, about 25 miles from here. This Buddha is un-der cover and it is almost impossible to get a good photograph of it. It stands in a building, filling a space larger than the dome of the Capitol at Washington. It is made of bronze, and it sits upon a lotus flower of solid bronze, against a background of carved gold. The flower is big enough for the foundation of a good-sized house, and each of the lotus petals would carpet a parlor. This Buddha is 53 feet high and its eyes are three feet in length. The hand is about 11 feet long. I measured one foot where it lies upon the face. It is just 16 feet from heel to toe. The statue is sym-metrical and the face is wonderfully beautiful, personifying confertment and repose. This statue is almost twice as old as that at Karnakura.

the worshipers at the same time giv-ing something to the church to insure the assistance of the priests. ing the sixteenth century and the re-

ing the sixteenth century and the re-mainder of the body was made more than 300 years before that time. Here, in Kyoto, there is a Buddha which is all head and shoulders. It fills a temple, and is bigger than either of the Buddhas I have mentioned. It has eyes five feet long, nestrits two feet wide, and it measures 42 feet across the shoulders. It is almost 80 feet high and it has a nose 9 feet long. Just outside the temple is one of the biggest bells of Japan, which is rung now and then to wake up the statue. It weighs 63 tons and is about as big as a haystack. hnystack

All of the above Buddhas are old. I All of the above Buddhas are old. I saw one at Hyogo, about two hours' ride from here by train, which was crected in 1851 by a paper manufac-turer who had made a fortune and was gratoful to the gods. That Buddha is of bronze. It measures 85 feet around the waist, and the diameter of its hap is 25 feet. The cars are six feet long and by my tape line it is just two feet around the thumb. It has an electric bully in its forchead.

RELIGION AND THE WAR.

that a man may have any religion without suffering for it. Prince ito told me that he considered the Budd-hists more liberal than the Christians, There has been a decided revival There has been a decided revival among the native religions here since the Russian war. Many of the priosts went to the front to give spiritual con-selation to the soldiers. This was so of both Buddhists and Shintoists. When the war closed the emperor added to this revival by visiting the Great Shin-to shrine at Ise, where he proclaimed to the imperial accestors that the war was successfully ended. Since then many other famous personages have

erts being killed by the thousand in the most horrible ways. There are it is said, something like 150,000 nally. Christians in Japan today.

MANY BUDDHIST SEC

Shintoism and Buddy

ire practised in Japan, h nany sects as Christiani nas existed in Japan Ion can remember. f.soul and body. Its ideas are honesty and straightfor it especially teaches reveren emperor, and the children emperor, and the children in schools are taught that their her to him is a part of their ren. There is one sect which make specialty of reverence for the imp family, another in which the sun dess is the principal object of wor and a third, the Jikko, which be that Mount Fuil is the sout of globe and which vows to pray for eternal existence of the imperial by and the nation.

The Buddhists have twelve with forty-nine subdivisions, the most advanced of these is sect, which teaches that mo sect, which teaches that morally as important as faith, and which clares that women may be saved. Shin priests believe in education, a are allowed to marry and to sat-and fish. Many of the other seess vegetarians, it being a general p ciple of the religion that no one sh kill any living thing, some straining their drinking water, in der that they may not unknow swallow a fish or a frog. Among the most intelligent Buddh of Japan are the Zens, whose fol

Among the most intelligent Buddhish of Japan are the Zens, whose follow ers are largely among the intellectus clauses. They believe in education and aim at salvation by an understand ing of the principles of non-existence With them meditation and introspec-tion are the means of attrabute tion are the means of attaining wisdom

And then there is the Shin And then there is the Shingon s one of whom Invented the Japic alphabet; the Kegon sect, whose he quarters is at Nara, and the Jados which has doctrines for the initia and doctrines for the masses, Neg-all of the sects tolerate a belief other religions, and a large pro-tion of the Japanese people h sacrificial altars in their homes both the Buddhists and Shinto ful Many of them are Confucianists Many of them are Confucian

WHAT A FAMOUS PRIEST SAVE

One of the most noted Buddhis priosts of Japan is Konjo Akamatzu, who was educated in Europe and who studied there as a pupil of Max Muller. He is connected with the big Hong-wanji temple here in Kyoto. He makes no bones of saying that religious tol-crance is growing in Japan and the no bones of saying that religious to crance is growing in Japan and that Christianity is a permanent institution here. He says that there is no reases why the two religions should not ex-ist without friction, because both ap-peal to the hearts and minds of men and that one is better suited to some men than the other.

men than the other. Akamatsu teaches his students that they should study Christianity, saying that it will make them broadmindad. He does not believe in proselyting, and says that violence in defending re-ligious doctrines is contrary to the teachings of both Christ and Buddha. During a talk with Mr. Alesmatzu he told me he believed in the doctrine of transmigration, and those who did well in this world would rise step by step until they reached the nirvana. I asked him what he meant by the nirvana, He replied; "It is hard to explain that in Eng-

"It is hard to explain that in Eng-"It is hard to explain that in Eng-lish. It does not mean soul annihila-tion, as many suppose. It is not a negative state, but a positive one, it means eternal happiness, a state in which all the bad in man is eliminated and the good continues to grow. The man in mirvana appreciates the true, the beautiful and the good in its per-fection; the vices have all goon, the virtues alone are left." FRANK G. CARPENTER.

the interest upon it, long before the note was due. GAVE HER HAR TO RUDDHA. Buddhism as a religion has little estimated and source a mass of the shore which are even more than three feet in length; while the tap and the tag was an and the as yard wide. Its asynts at Shiha in Te-thousand worst on the other ears are molong that if you stood the tap and the tag was and the tag was and the tag was the fourth the tap and the tag. The size of the tap and the tag was and the tag was the tag was the fourth the tag was and the tag. The size of the tap and the tag was the size of the tap and the tag was the size of the tap and the tag was the size of the tap and the tag was the tag the tag the tag was the tag that the tap and the tag was the tag that the tap and tag the tag the

you take out your fee in trade?"

"Yes. I guess so," said the surgeon, cheerfully. "What is your trade?" "Well, I've got a number of things I

blinds, or I can put on lightning rods, or I can play the cornet; and I'll do 'em all first rate, if I'm the one to say

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"I can hang window

said the patient.

went to the shrines to pray for their loved ones. Many of them took slabs of cedar or pine, upon which they had written their prayers. The back of rach piece of wood hore the name of the person for whom they were especi-

ally praying and also that of the god whose intercession was supplicated. Such prayers were laid on the altars,

JAPANESE LIBERALITY. As far as I can learn the Buddhism

As far as I can learn the Buddhash which is proclaimed by the most ad-vanced of the priests today is as broad as all outdoors. This is the spirit of the new Japan. Indeed, the people are so broad in religious mat-ters—I mean those of the upper classes —that they are ready to accept the best

ters—I mean those of the upper classes —that they are ready to accept the best of any and all religions. Indeed, they believe in a combination of Shintoism, Confucianism and Buddhism, with a sprinkic of Christianity thrown in. It is said that there are thousands of Japanese who would readily accept Christianity, by plusing the image of Jesus with that of Buddha and those of their ancestors. If the Christian re-

Jeaus with that of Buddha and those of their ancestors, if the Christlan re-ligion did not insist in there being no other god but one. Their constitution permits all religions, and the govarn-ment does not question the faith of its employes. Count Katsura, the premier of Japan, says that this country is at the head, as to religious liberality, and that a man may have any religion

PRELIMINARY REST CURE FOR HARDWORKED DAMES

(Continued from page thirteen.)

means to do some entertaining in town means to do some entertaining in town, using one of the big hotels. I heard the most glowing account of exquests things site has been buying in Japan in the way of garments as well as brie-a-brac. On her return she intends to have one suite of roums at her house near Windsor ontroly re-decorated and furnished with the ratest and most costly Japaness things. With this ob-ject in view she is bringing over with her a Japanese unital artist who has the whole scheme in charge. One of Mrs. Adalt's costly little weaknesses is the pulling of rooms to ple us and re-modeling them -a weakness which she shares with King Edward who never knows a bappy hour unless some shares with King Edward who never knows a happy hour unless some bouws of bix is in the hands of build-ers or decorators. Seme time ago the king mot Mrs. Adale and aid. "Our mitual friends. Mrs. Adair, say you and I share a common waskness. But you and I know what we want and we have a right to please ourselves." Lataby Mrs. Adair was proposing nome fresh improvements at her house in Curson streat, but before carrying them out she versite to Mrs. John Jacob Astor informing her of her intention. It is charming, and masta all our require-

harming, and meets all our require-

REGULAR DARBY AND JOAN.

More, there and overywhere have been Mr and Mrs. Muldwin Drum-mond aires their coerisate. Some will remember her better as Mrs. Marshall bield Jr. Retween them they have three different quarters in London Chis



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is a delightful place in Down street) yet they stay at the Ritz or one of the other hig hotels when they are in town. Their stays here are of short duration, however, for they are fond of running off to resuris on the conti-nent. Theip friends have seen practic-ally nothing of them shoe their mar-riage and are complaining of the fact. Mrs. Drummond, in writing to an in-timate the other week, explained the situation by saying. "You must for-give me. Our honeymoon is not yet over. I doubt if it ever will be?" They are extraordinarily happy and do not

over. I doubt if it ever will be?" They are extraordinarily happy and do not want to be worried with anyone. When they are in London they dine tete-a-tate. In Puris they are to be found roaning about the galleries or the shops arm-in-arm A cynical relative of Mrs. Frummond's has been telling that she met them buying hats and looking as much in love as any "Arty and 'Arriet." Else went on to put the inatter in a mutshell by saying "It they continued to bill and coo as they have been they will simply be cut dend."

dend." A good many have not forgiven Mrs. frammand for having been married in a registry office. It is frightfully in-fra dig to do so here, at any rate, and many of her friends are determined to let her see that they resent her action. There are plenty of circles in England, wherein a registry marriage is not recognized as a marriage at all. These who know best say sho was on-by giving way to the wishes of her hushand in agreeing to such a mar-riage, but that is not accepted as any excuse.

CHANCES FOR A DUKE.

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more peculiar that he should want to visit you. It remains to be seen what New York and Washington society will do for him and whether the American woman will succeed in enticing him into the toils of matrimony. LADY MARY. an do soon as I'm on my feet again," | it, doc."-Youth's Companion. SURGEON'S CHANCES FOR PAY. When the surgeon who happened to be spending a night at Bushby Inn had act the broken leg of the weatherbeat-on stranger who was the chief victim of an automobile accident, the patient

looked up at him anxiously. "See here, door," said he in a husky voice, "I haven't got much if any money; would Patronize Home Institutions and Remember



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The

Only he who has one time soon his home in ashes. his barns and stacks mere smoldering dust, can approch ate the gladness, the hope, the security resting in the thought: "It Was Insured" paredness, security-these mark the Foresight, pro Heber J. Grant & Co., 26 Main. Phones successful man. 500, write all kinds of insurance. We respectfully solicit your patronage. **Triple Wall Chart** Paid up subscribers to the Deseret News can get this TRIPLE WALL CHART for 30c -Regular sale price \$1.00-Size 36 by 28 The chart includes maps of Utah, United States and the World, Photos of all the Presidents of the U.S., of the Presidents of Dr. P. E. Erickson, the Church, Governors of Utah, Rulers of all Nations and other valuable information. Address Circulation Department.