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Understanding Japan

WHAT IS SHINTO?

TO many members of the Occupation forces in Japan the term "Shinto" means little beyond the fact that it is the name of the religion which most Japanese seem to profess.

Although most Americans have, at one time or another, visited some of the myriad Shinto shrines present in Japan, their actual knowledge of the religion itself is usually very limited.

What is Shinto?

Actually Shinto is not a religion—it is a series of many different religious sects and beliefs:

- Some of them are based on native Shinto mythology.
- Others are closer to Buddhism.
- One sect even resembles Christian Science.

"In its broadest sense Shinto may be interpreted to mean all native sacred beliefs and practices, both old and new, in contrast to introduced religions such as Buddhism and Christianity," says John F. Embree in *The Japanese Nation.*

This does not mean, however, that some Shinto sects have not absorbed foreign teachings as pointed out earlier.

THREE BODIES OF RELIGION

Mr. Embree divides Shinto into three separate bodies of religion:

- State Shinto.
- Sect Shinto.
- Popular Shinto.

The former group, however, has now been reduced in importance and denied its former support from the State in accordance with Allied desires to separate religion and state.

The other two forms of Shinto are still very much alive today.

All forms of Shinto are based to a certain degree upon the Japanese myth of origin as contained in the *Nihonji* and the *Kojiki.*

What is the story of the origin of Japan according to Shinto?

CREATION OF THE EARTH

The *Kojiki* and the *Nihonji* were written in A.D. 712 and A.D. 720, respectively.

According to these books, the two gods, Izanagi (the Male-Who-Invites) and Izanami (the Female-Who-Invites), were given a heavenly jeweled spear and commanded by the other gods in heaven to create the earth.

This they did by standing on the Floating Bridge of Heaven and stirring the brine below with the spear.

The brine that dripped from the end of the spear when they drew it up became the first island of Japan.

Then Izanagi and Izanami came down to earth where they were united as husband and wife and subsequently gave birth to numerous other islands, gods, and deities.

While giving birth to the Fire God, Izanami was so severely burned that she died and went to Hades.

MORTALITY

This left Izanagi all alone. He became so lonesome for his wife that he decided to go down to Hades to get her.

But during his visit he happened to see Izanami in none too presentable circumstances, and she became very angry.

She swore that she would strangle 1,000 people from Izanagi's land in one day.

Izanagi retorted by saying that if she did this, he would cause 1,500 children to be born in one day. This is, according to the Japanese, the origin of mortality.

THE SUN GODDESS

On his way back from Hades, Izanagi stopped to purify himself in a nearby stream.

While doing this he gave birth to three deities:

- Amaterasu o mikami.
- Tsukiyomi no kami.
- Susanowo no Mikoto.

The first one, the Goddess of the Sun, was assigned to rule over the plane of High Heaven; the second one, the God of the Moon, over the Dominion of the Night; and the third one, the God of Wind and Storms, over the ocean.

THE IMPERIAL TREASURES

Shortly thereafter the Sun Goddess and the God of Wind and Storms were involved in an argument which caused the Goddess to hide in a cave, thereby throwing the whole world in darkness.

All the other gods, anxious to restore sunlight, arranged a special ceremony at the entrance of the cave to try and get the Sun Goddess to come out.

In the course of the ceremony her Augustness Heavenly-Alarming-Female performed a lewd dance which made all the gods laugh.

When she heard laughter, the Sun Goddess opened the door of the cave to see what was going on and was then persuaded to come out.

It was then she was handed the mirror and jewels which together with the sword the God of Wind and Storms found in the tail of a dragon, constitute the three Imperial treasures today.

How did the first Emperor of Japan obtain his standing?

DISORDER ON EARTH

But it seems that as the number of earthly deities grew, their conduct became more and more censurable.

The heavenly deities therefore decided to send a ruling god down to earth.

Ninigi no Mikoto, the grandchild of Amaterasu the Sun Goddess, was selected for this task.

Once on earth he married Princess-Blossoming-Brilliantly-like-the-flowers-of-the-trees and had two children—Fire-Shine and Fire-Subside.

Fire-Subside married a Sea Princess and their youngest child, His Augustness Divine Yamoto Ihare Prince, became

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the first historical ruler of Japan.

Great-great-grandchild of the Sun Goddess, this man was later given the name of Jimmu Tenno.

MODERN SHINTO

This marks the end of the age of the gods, and is supposed to have taken place in 660 B.C., according to Japanese chronology.

"But Western scholars set the date much later than that," says Robert O. Balou, author of *Shinto, the Unconquered Enemy,* "the consensus of opinion being that the founding of the state and the beginnings of Japanese cultural history were at about the time of the opening of the Christian Era."

Actually modern Shinto theology is considerably more sophisticated than either the *Kojiki* or *Nihonji,* according to Mr. Embree.

He points out that very few Japanese ever actually read these two books today.

Embree states that the Shinto myth of origin serves three main functions:

- "To explain the nature of the world and of man.
- "To enhance imperial prestige, and,
- "Through this central imperial line to give unity to the nation."

What is State Shinto?

DEFINITION

Before describing State Shinto, it is necessary to define Shinto in general.

According to Lafcadio Hearn in *Japan, an Interpretation,* Shinto (which means Way of the Gods) is "that cult which has been the foundation of all civilized religion, and of all civilized society—ancestor-worship."

Thus State Shinto was the worship of imperial ancestors, under the sponsorship of the Japanese Government.

State Shinto was not classified as a religion, but rather as a patriotic obligation, to be observed much in the same way Americans honor their flag.

The children of Japan began learning the principals of State Shinto and obedience to the descendant of the Sun Goddess very early in life.

Every Japanese was required to worship at the State Shinto Shrines regardless of what other religion he professed, be it Buddhism or Christianity, Sect Shinto or Confucianism.

ABOLITION

On 15 December 1945 SCAP ordered the separation of state and Shinto and declared that "sponsorship, support, perpetuation, control, and dissemination of Shinto by the Japanese national, prefectural, and local governments, or by public officials, subordinates, and employees acting in their official capacity are prohibited and will cease immediately."

But the SCAP directive actually does not mean that the Japanese have to stop worshipping imperial ancestors altogether.

They may continue to do so on their own. Similarly all the State Shinto shrines will be allowed, if they so desire, to form new religions with all the rights and privileges of sectarian Shinto religions, but without the financial and official support of the national government.

There were approximately 110,000 such State Shinto shrines in 1930. In 1943, when the last count was taken, there were 109,862.

What is Sect Shinto?

Shinto sects developed mostly during the Meiji period as a result of the renewed interest in home religion which followed the restoration of the Emperor.

Although most of them use the *Nihonji* and the *Nikoji* as a basis for their beliefs, some use them very little, and some not at all.

In fact the Japanese Government, before the war, even suppressed certain Shinto sects for "dealing too freely with the sacred ancestors of the Emperor," according to Mr. Embree.

13 SECTS

There are 13 officially recognized Shinto sects today with over 17 million members.

These sects fall into five categories:

- The Pure Shinto Sects.
- The Confucian Sects.
- The Mountain Sects.
- The Purification Sects.
- The Faith-Healing Sects.

These sects, as their names denote, emphasize certain particular phases of religion.

One of the very popular ones, a Faith-Healing Sect, also stresses community service as part of its religious observance.

What is popular Shinto?

Popular Shinto includes family and communal worship, in addition to various other traditional Japanese beliefs and superstitions.

All Japanese, in some way or another, practice popular Shinto:

- They worship their ancestors in their homes.
- They worship their local Shinto shrine.
- Finally they worship many household deities, such as the god of the saucepan.

HOLIDAYS

Popular Shinto includes many nationwide holidays such as New Year's, Boy Day, Girl Day, Bon, the Moon festival, etc.

These festivals are participated in by practically all Japanese.

END OF IMPERIAL DIVINITY

In addition to the abolishing of State Shinto, another important change was recently made in Shinto doctrine.

On New Year's day 1946, Emperor Hirohito denied his divinity when he said that "the ties between us and our people . . . are not predicated on the false conception that the Emperor is divine."

It is yet too soon to know how deep an effect this will have upon sectarian Shinto.

It is certain that it will not eliminate Shinto in any sense of the word.

It should be kept in mind, however, that Shinto has had a considerable influence in shaping the Japanese mind in the years past.

Thus anything affecting Shinto, indirectly affects the whole Japanese nation.

And what affects Japan is principally what the Occupation forces are now concerned with.

That is why members of the Occupation forces should know more about Shinto.

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(Rel.)

THE RELIGION OF JAPAN

To understand a people, one must know something about their cultural environment. Since religion is a major factor in determining the culture of a people, to understand the Japanese fully, one must have some knowledge of their religious background. And incidentally, this is more true of this race of people than of any other in the world, because its religion has been shaped, over centuries, by the Nationalists and the Militarists to fit governmental ends. You have all heard of the term "A self-made man". The religion of Japan is "A self-made religion."

The promoters of Fascism and Naziism had a great deal of trouble with religion. The teachings, the morals, and the whole spirit of christianity were opposed to the theories which the totalitarians were pursuing, and the manner in which they were pursuing them. The Fascists and Nazis, therefore, were obliged to either compromise with organized religion as they did in Italy or to fight it as they did in Germany. In both cases it was an obstacle to the realization of totalitarian aims, and some of the most determined opposition was given by religious people. Religion is unquestionably a more important force in Japan than in either Germany or Italy, but it has not been an obstacle to the leaders of Japanese totalitarianism. On the contrary, the militarists found in the religious institutions of Japan ready made tools for their purposes. Where this was not so, they were cleverly reshaped by subtle means, and even by governmental pressure where it became necessary.

There are three fundamentals that are important to an understanding of Japanese religion. The most important of these is the fact that ancestor worship has survived from early times to the present day. Neither Buddhism nor western civilization, both opposed to the practice, were able to modify it and, to exist in Japan, had to adapt themselves to it in the end. The political significance of this survival was not recognized generally by the western world until it had had the painful experience of seeing what could be done with a combination of ancestor worship and the latest scientific knowledge applied to the purposes of war. The Japanese people worship the ancestor of their Emperor because they regard the Imperial Ancestor as the ancestor of the whole nation. The nation is considered as forming <u>one vast family</u>, the Imperial House standing at the head as the Principal Family and all the subjects under it as members of houses which stand in the relation of branch families to the Imperial House. This identification of the Imperial cult with the national cult, and the super-position of the worship of the Imperial Ancestors over the worship of clan and family ancestors explains the loyalty of the Japanese people to the Emperor and their patriotism towards the country. In short, Japanese devotion to their ruler and their love of the country are religiously maintained by their national worship.

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A second fundamental is the fact that of all the great powers Japan is the only one in which religion and national life are so united and inter-dependent as to be attributes of the same thing. Initially the foundation of the Japanese government was the worship of ancestors and the word for government, matsuri - goto, literally signifies "affairs of worship". The principal administrative officers were also their chief priests and their primary duty was to know and do the will of the gods. All great affairs of state were, and still are, reported to the graves of the Ancestors. When new premeniers are appointed and new cabinets are formed or when ministers or envoys start on their respective missions, they go on pilgrimages to the awesome shrine of the Sun Goddess at Ise to get the blessing of Amaterasu Omikami. This may seem ridiculous, but in actuality these are conducted in all sincerity. The Japanese have a term saisei ichi, meaning the unity of ceremonies and government or unity of religion and government, which describes this peculiarly intimate relationship. This ancient concept of saisei ichi has been carried along right up to the present day.

The third and closely related fundamental is the fact that ancestor worship is required of all Japanese and must take precedence over other forms of worship. In other words, ancestor worship is definitely a minimum religion obligatory upon every Japanese subject, whatever his formal religious affiliation.

This constitutes the most subtle contradiction or complexity in Japanese religion. In spite of this requirement of worship known as State Shinto, Japan professes, in keeping with the principles of western civilizations, to guarantee freedom of religion. To get around the argument that there is no freedom of religion where a form of worship is imposed upon you without choice on your part, the government simply declared that the required worship of the Imperal Ancestors and heroes who have been deified is not a religion but a state cult. Yet Webster defines a cult as "system of worship of a deity; great devotion to some person, idea, or thing .... especially such devotion viewed as an intellectual fad". And since, in this case both the object and form of worship is laid down, I personally, would call it religion. The Japanese attempt to further justify this seeming contradiction by pointing out that IF the world was to look upon Shinto as a religion, the acceptance or refusal must be left to personal choice. Yet for a Japanese subject to refuse to honor the ancestors of the Emperor is disloyal. Indeed, a Japanese out of his duty as subject must honor the ancestors of--the Emperor. This cannot be a matter of choice with him. It is a duty. Therefore it cannot be regarded as a religion. It is a ritual. It is the ceremony of gratitude to ancestors. Yet in the same breath the government states that refusal to participate in State Shinto ceremonials has become not simply an act of irreligion (after saying it was not a religion) but that it involves disloyalty to the State. It is a religion but it is not a religion. Japanese period.

In spite of the fact that Japanese converts found little difficulty in reconciling State Shinto with Christianity the Christian church found it a sore spot. About 1920 the council of the Federated Churches of Japan

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declared State Shinto to be a vague religious exercise under the pretext of reverence toward ancestors. In 1930 the National Christian Council declared that the shrines were actually engaged in religious functions, and that since worship at the shrines was made compulsory, the constitutional guaranteed freedom of belief was being interferred with. The Roman Catholic Church contended that Shrine worship was an organized form of reverence paid to supernatural beings and as such had to be regarded as a religion. They further stated that "as Catholics we cannot accept the interpretation of shrine worship given by the government nor can we visit the shrines, nor ever pay respect to the so-called gods."

Under the pressures of increasing nationalism, both the Protestant and Catholic Churches had to choose between accomodation and orthodoxy, or more correctly between survival and extermination. In 1936 both groups accepted the official declaration that the practices of State Shinto were non-religious and agreed to comply with government requirements as to participation in the shrine ceremonies.

Repeating what was mentioned once before, then, State Shinto is a form of worship, a minimum religion obligatory upon every Japanese subject, whatever other beliefs, if any, he might wish to adopt. Actual religious affiliation in Japan can be broken down into three classifications:

Sectarian Shinto
Buddhism
Christianity

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Japanese Religion
Chart #1

RELIGIONS OF JAPAN

Shinto Sects		17,607,605	Adherents
		13	Denominations
	A. Pure Shinto Sects	6,000,000	Adherents
	B. Faith Healing Sects	5,000,000	Adherents
	C. Mountain Sects	3,000,000	Adherents
	D. Confucian Sects	1,000,000	Adherents
	E. Purification Sects	1,000,000	Adherents
Totals		17,607,605	Adherents
		16,238	Churches
		124,877	Teachers, Priests, and Preachers
Buddhism		42,249,229	Adherents
		12	Denominations
Christianity		362,804	Adherents
Composed of:		28	Denominations
	A. Protestants	210,330	Adherents
		26	Denominations
	B. Catholics	111,857	Adherents
	C. Japanese Orthadox Church	40,617	Adherents

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There are 13 officially recognized Shinto sects. They can be broken down according to teachings or beliefs, into five groups:

The Pure Shinto adherents believe that Shinto IS a genuine religion and is therefore sufficient for their religious needs.

Confucianism was accepted chiefly because it contributed toward making up a deficiency in Shinto morality and in Japanese life. It maintains that nationalism is the beginning and end of their instruction and that the world might achieve peace and order if other countries accepted this Shinto belief. It is further based on family and ancestor worship.

The Mountain Sects stress the sacredness and superiority of the Japanese Empire and its people and preach the ancient doctrine of the indossuble union of religion and government.

Among the Purification Sects there is great emphasis on ritual impurity, but none on moral guilt.

The Faith Healing Sects are very similar in their teachings to our own Christian Scientists. Being more out of line with traditional Shinto than other denominations, there should be found among them a greater understanding of the ideals and values of the west.

Buddhism constitutes the religion of approximately half of Japan. Like Christianity, Buddhism was made to conform to Japanese Nationalistic interests. Today, in Japan, Buddhist sects worship at the great Shinto shrines; they acknowledge the Emperor's divine descent; they permit their temples to be used for propaganda for the new order in East Asia; they have programs for the cultural unification of East Asia; they have used their temples for memorial services for the war dead; and they have supported what is called "mobilization of the national spirit".

This accommodation to the militant aggressive Japanese nationalism of today is in direct contradiction to the fundamental beliefs of Buddhism. Those beliefs exalt everlasting peace, gratitude, compassion, humility, resignation, perseverance, courage, obedience.

Japanese Buddhism thus came to be altogether different from the original Indian. The main difference is that the Japanese characteristically changed the emphasis from Buddhist virtues of charity and love to the Shintoist virtues of loyalty and obedience. In such a form it became another instrument to reinforce and popularize the ideas that enslave the Japanese mind.

It is possible that the defeat of Japanese totalitarianism will cause the Buddhists to repudiate the compromises they have made and return to their ancient faith. If that happens they may play an important role in the rebuilding of Japan.

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CHRISTIANITY

Before the war less than one-half of one per cent of the Japanese population were christians. Low as this percentage is, the Christian Church in Japan has had an influence far out of proportion to its size, especially in the field of education, medicine, and social work. Until the turn of the century the Christian church in Japan was supported almost entirely by the resources of parent churches in Europe and America. As the church grew in strength it grew in national self-sufficiency, both as to financial resources, and in the personnel of its leaders, so that today the Christian church in Japan is able to survive, though cut off from all its former backing. Since Christianity in Japan has been the product of the missionary enterprise of many different denominations, it is not unnatural that Christianity is expressed in denominational churches.

Christian missionaries in Japan have made a number of good friends for the United States. While not in evidence today. they will doubtedless reappear under more auspicious circumstances, just as the Catholic families of Nagasaki kept their convictions in secret during the two hundred years of the Tokugawa regime when belief in Christianity was a capital offense.

Despite the prostitution of religion to the war effort, the basic religious faiths and beliefs will undoubtedly survice the war. Christianity has been too small a force to take more than a subordinate position when powerful forces in the state set about turning all resources of national life into directions that conflicted with its own policies and interests. But the Christian community though small will form an important link with the west in postwar construction.

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SHIKOKU

KYUSHU MILITARY GOVERNMENT REGION
HEADQUARTERS & HEADQUARTERS DETACHMENT
Fukuoka, Kyushu, Japan

CLB/ble

F

APO 929
6 May 1948

(Report

OPERATIONAL MEMORANDUM)
NUMBER 6)

A GUIDE TO RELIGIOUS ACTIVITIES

1. Scope and Purpose:

This directive has been compiled by the Civil Education Officer, Kyushu Military Government Region, for the purpose of furnishing a guide to Civil Education Officers throughout the Region with pertinent information and data related to Religious Activities While it is realized that variations in interpretation are to be expected, it is hoped this directive will help stabilize and set the Religious Activities of this Region on a uniform basis as much as possible.

2. Index: (By Paragraphs)

a.	3.	References	
b.	4.	Military Government Functions	
c.	5.	Freedom of Religion:	Potsdam Declaration Fundamental Law of Education Japanese Constitution Basic Post-Surrender Policy for Japan SCAPINS 93, 183, 448. Imperial Ordinance No. 70
d.	6.	Funerals, Monuments:	OD 21 (1947) Hatsusha No. 51 Notification No. 73
e.	7.	Missionaries:	SCAPIN 183 OD 65 (1947)
f.	8.	Religious Education:	Fundamental Law of Education
g.	9.	Religious Property:	SCAPINS 269, 1334 OD 20 (1946) Notification No. 73 Law No. 53
h.	10.	Shinto:	SCAPINS 448, 519, 1318 OD 90 (1946) TWX, Eighth Army (4 Feb 48) Letter, I Corps (6 Dec 46) Hasshu No. 32

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i. 11. Miscellaneous:
Postage Stamps: SCAPIN 947; (OD 65 (1946)
Religious Meetings: IB 32, KSMGR (1947)

3. References:

a. General

(1) Potsdam Declaration
(2) Fundamental Law of Education, 3 March 1947 (Article IX)
(3) Japanese Constitution, 3 May 1947 (Articles 20, 89)
(4) Basic Post-Surrender Policy for Japan, FEC, 19 June 1947 (Sections I, III)
(5) Religions in Japan, published by GHQ, SCAP, Mar 48
(6) CI&E, An Orientation Pamphlet for New Personnel (published by CI&E Section, GHQ, SCAP)

b. SCAP Directives

(1) SCAPIN 93 - Removal of restrictions on political, civil and religious liberties (4 Oct 45)
* (2) SCAPIN 183 - Violation of religious freedom (4 Oct 45)
(3) SCAPIN 269 - Policies and procedures relating to the protection of arts, monuments, and cultural and religious sites and installations (12 Nov 45)
(4) SCAPIN 448 - Abolition of governmental sponsorship, support, perpetuation, control and dissemination of State Shinto (15 Dec 45)
(5) SCAPIN 519 - Suspension of courses in Morals, Japanese History and Geography (31 Dec 45)
* (6) SCAPIN 524 - Funds of the Jesuit Mission in Japan (31 Dec 45)
* (7) SCAPIN 702 - Release of Funds to Catholic Council of Japan (5 Feb 46)
(8) SCAPIN 947 - Prohibition of Certain Subjects in Designs of Japanese Postage Stamps and Currency (13 May 46)
(9) SCAPIN 1318- Sponsorship and Support of Shinto by Neighborhood Associations (6 Nov 46)
(10) SCAPIN 1334- Disposition of state-owned land used by religious institutions (13 Nov 46)
* (11) SCAPIN 1554- Reinstatement of Muto, Yasuo, former Librarian at Rikkyo University (4 Mar 47)

c. Eighth Army Operational Directives:

(1) OD 20 - Search of Religious and Imperial Properties (19 Feb 46)

* Not applicable to Kyushu.

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(2) OD 65 - Prohibition of Sale of Japanese Postage Stamp (9 July 46)
(3) OD 90 - Sponsorship and Support of Shinto by Neighborhood Associations (26 Aug 46)
(4) OD 21 - Funerals, Memorial Services and Monuments for the War Dead, Militarists and Ultranationalists (1 March 47)
(5) OD 65 - Extension of aid to missionaries (1 Oct 47)

d. Japanese Directives

(1) Imperial Ordinance No. 70 - Religious Corporations Ordinance (2 Feb 46) (Annex 3, Religions in Japan)
(2) Hasshu No. 32 - Contributions towards Shrines (19 Aug 46)
(3) Hatsusha No. 51 - Public Funerals (1 Nov 46)(Incl 2, OD 21)
(4) Notification No. 73 - Disposition of Monuments and Statues (27 Nov 46)(Incl 1, OD 21)
(5) Law No. 53 - Law for Disposition of State-owned Properties Used by Shrines and Temples (1947)(Annex 7, Religions in Japan)

e. Hqs I Corps Letters

(1) "Sponsorship and Support of Shinto", file AG 000.3-BA dated 6 Dec 46.
(2) "Religious Administrators Within Prefectural Governments" file AG 000.3-BA, dated 21 April 1947.

4. Military Government Functions:

a. Civil Information & Education Section, GHQ, SCAP

(1) Functional Responsibilities (General Orders No. 27 GHQ, SCAP, 3 June 1946)

(a) Make recommendations to the Supreme Commander to effect the accomplishment of the objectives of the Occupation in the field of religion.

(b) To plan for the implementation of directives and policies determined by GHQ, in this field.

(c) To maintain liaison for advice and guidance to Japanese planning agencies in this field.

(2) Religious Division, CI&E Section, SCAP

(a) "The mission of this Division is to expedite the establishment of freedom of religious worship in Japan, in keeping with the Potsdam Declaration.

(1) It has initiated and is responsible for

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the implementation of the directives issued to the Imperial Japanese Government, the aims of which are to separate church from State, to prevent Government sponsorship and support of State Shinto and the dissemination of its doctrines, and to prohibit militaristic and ultra-nationalistic movements from functioning under the guise of religion.

(2) It maintains liaision with religious groups in order to insure their understanding of the objectives of the Occupation in the field of religion and in order to keep the Supreme Commander informed as to the religious pulse of the Japanese people.

(3) It maintains vigilance to prevent the propagandistic use on postage stamps and currency of designs which because of their meaning in the minds of the Japanese are militaristic or ultra-nationalistic."

(b)"This Division has been charged with the administrative responsibility for Christian missionairies returning to Japan insofar as they are connected with the Occupation forces; and, in collaboration with G-1 (FEC), assists in the recommendation of policies and regulations necessitated by the critical shortage of food, housing and transportation facilities, designed to make possible the continuing and expeditious reentry of religious missionaries into Japan."

b. Civil Education Sections, Military Government Units

(1) Surveillance of Japanese agencies responsible for carrying out the directives and policies of the Supreme Commander.

(2) Reporting all violations of these directives and policies.

(3) Recommendations to higher headquarters of religious matters.

5. Freedom of Religion:

a. Potsdam Declaration (26 July 1945)

"Freedom of . . . religion . . . shall be established." (par 10)

b. Fundamental Law of Education (3 March 1947, Article IX)

(1) Education recognizes religious toleration and the position of religion in social life. Public

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schools are prohibited from teaching religious education or other activities for a specified religion.

c. Japanese Constitution (3 May 1947, Articles 20, 89)

(1) Freedom of religion is guaranteed to all. No religious organization will receive any privileges from the State, nor exercise any political authority.

(2) No person will be compelled to take part in any religious act, celebration, rite or practice.

(3) The State and its organs will refrain from religious education or any other religious activity (Article 20)

(4) No public money or other property will be expended for or appropriated for the use, benefit or maintenance of any religious institution or association, or for any charitable, educational or benevolent enterprises not under the control of public authority (Article 89(

d. Basic Post-Surrender Policy for Japan (FEC, 19 June 47)

(1) "The Japanese people shall be encouraged to develope a desire for individual liberties and respect for fundamental rights, particularly the freedom of religion . ."(par 2c, Sect I, "Ultimate Objectives")

(2)"Freedom of worship and observance of all religions shall be proclaimed and guaranteed for the future . . ." (Par 3, Sect III, "Political")

e. Removal of Restrictions on. . . Religious Liberties (SCAPIN 93 - 1945)

(1) Abrogation and immediate suspension of all provisions of all laws, decrees, etc. or organizations created to carry out the provisions of such, which:

(a) Restrict freedom of thought, religion, assembly and speech.

(b) Restrict collection and dissemination of information.

(c) Operate unequally in favor of or against any person by reason of race, nationality, creed or political opinion (par 1a)

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(2) Above enactments will include, but not be limited to:

(a) Peace Preservation Laws

(b) Laws for Thought Offense

(c) Detention Procedure Law

(d) Religious Body Law (par 1b)

(3) Immediate release of all persons held under the enactments of 1. and 2., above, without charge; or charged with minor offenses when the real reason was due to thought, speech, religion, political beliefs or assembly. (par 1c)

f. Relgious Corporations Ordinance - Imperial Ordinance No. 70-1946)

(1) In implementation of SCAPIN 93, the Religious Bodies Law of 1939 was repealed.

(2) On 28 December 1945, new Religious Corporations Ordinances were promulgated, which sought to:

(a) Liberalize and simplify the procedure for incorporating religious groups,

(b) Remove the necessity for "recognition" as a prerequisite to incorporation.

(c) Deprive government administrative agencies of any control over the internal organization and religious activities of religious institutions.

6. <u>Funerals, Memorial Services, Monuments:</u>

a. Funerals, Memorial Services and Monuments for War Dead, Militarists and Ultranationalists (OD 21 - 1947)

(1) Prohibitions (par 2a):

(a) Participation, support or sponsorship by public officials, or government units in ceremonies for war dead, militarists or ultranationalists; or forcing people to attend or give financial support to such ceremonies.

(b) Use of public facilities (school houses, public halls) for such ceremonies.

(2) Permissions (par 2b)

(a) Individuals or groups (non-official) may continue to hold such ceremonies if there is no

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

official sponsorship, support or participation.

(b) Other memorial services may be held by government units or public officials, provided the ceremonies are devoid of religious elements.

(3) War Memorials (par 3)

(a) Erection of new ones are prohibited, and construction work now in progress is suspended.

(b) Removal of all existing ones from schools and school grounds.

(c) Removal of those which obviously propagate militaristic and ultranationalistic ideology which are erected in public buildings or on public grounds.

(d) Government units, public bodies and private individuals may maintain monuments and statues commemorating those who rendered distinguished civic service.

(e) Families may erect private monuments for war dead, militarists and ultranationalists.

7. Missionaries:

a. Mission Schools (SCAPIN 183 - 1945)

(1) Survey of all education institutions in Japan founded and maintained by missionaries (9 in Kyushu)

b. Aid to Missionaries (OD 65 - 1947)

(1) General

(a) Missionaries will be cleared by SCAP for entry.

(b) No discrimination will be made due to sex or nationality among bona fide missionaries.

(c) Dependents will be admitted under certain conditions.

(d) The Occupation Forces specifically assumes no obligation for the transportation to Japan, health or welfare of missionaries or their dependents.

(e) Requests are to be made to SCAP for authorization of shipment of food, clothing and other necessary supplies.

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(2) Extension of Aid

(a) Use of U.S. Army supplies and facilities will be extended to missionaries, with SCAP approval, only in cases of emergency to prevent extreme hardship and suffering.

(b) Missionaries are not permitted, except with specific SCAP direction, to purchase from Army commissaries, PXs or other installations.

(c) Religious Division, CI&E, SCAP (Tel: 26-5600) may be contacted in cases of emergency.

8. Religious Education:

a. Fundamental Law of Education (3 March 1947)

(1) Public schools are prohibited from teaching religious education or other activities for a specified religion. (Article IX)

9. Religious Property:

a. Policies and Procedures Relating to the Protection of Arts, Monuments and Cultural and Religious Sites and Installations (SCAPIN 269 - 1946)

(1) Commanders of Occupation Forces have been directed to take any steps necessary to protect and preserve works and sites which have recognized religious importance.

b. Search of Religious Properties (OD 20 - 1946)

(1) Corps commanders are authorized to dispatch selected troops to search religious and Imperial properties (except those in which the Imperial family are in residence) for military equipment stored therein. Care is to be taken to avoid desecration of objects or places of religious, cultural or historic importance to the Japanese. Effective measures are to be taken to prevent the removal of items authorized for Japanese retention under current directives.

c. Disposition of State-Owned Land Used by Religious Institutions (SCAPIN 1334 - 1946)

(1) Title of all public land presently utilized by religious institutions and necessary for their religious functions shall, upon application to the appropriate Japanese governmental agency, be given to such institutions free of charge:

(a) Provided the religious institution possessed

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the land prior to 1868 and the State gave no compensation to the religious institution when it assumed title to the land or

(b) Provided the land was obtained by the religious institution from non-government sources and without the expenditure of public funds. (par 3a)

(2) For other land not necessary for the religious functions of religious institutions, but which otherwise comes under the provisions of par. 1, above the Japanese Government shall decide whether or not it is to be given free of charge. (par 3b)

(3) Title to state-owned forest land in the custody of religious institutions shall remain in the State, and the present custodial system shall be terminated. (par 3c)

(4) Religious institutions may be permitted to purchase such other land now in their possession or custody at one-half the market value if it is essential to religious functions, but not if primarily revenue-producing land. (par 3d)

(5) Religious institutions may be compensated for improvements made on land used, but only if improvement enhanced its value. (par 3e)

(6) Land titles of military shrines may not be transferred to religious institutions. (par 3f)

10. <u>Shinto:</u>

a. Abolition of Government Sponsorship, Support, Perpetuation, Control and Dissemination of State Shinto (SCAPIN 448 - 1945)

(1) Prohibition of the sponsorship, support, perpetuation, control and dissemination of Shinto by the Japanese Government (national, prefectural and local), or by public officials acting in their official capacity. (par 1a)

(2) Prohibition of financial support from public funds and all official affiliation with Shinto and Shinto practices. (par 1b)

(a) The government can continue to support areas on which such shrines are located.

(b) Voluntary private financial support of Shinto shrines is permitted.

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(3) Prohibition of all propagation and dissemination of militaristic and ultranationalistic ideology in Shintoism and in all other religions. (par 1c)

(4) Abolition of all public education institutions primarily dealing in Shinto or training of Shinto priesthood. (par 1f)

(a) Private institutions, so organized, may continue, but will receive no support from public funds no indulge in practices outlined in paragraph 3, above. (par 1g)

(5) Prohibition of dissemination of Shinto doctrines in any form in any educational institution supported wholly or in part by public funds. (par 1h)

(a) No visits to Shinto shrines and no rites, practices or ceremonies associated with Shinto will be allowed by such institutions.

(6) Prohibition by government circulation of all official volumes, commentaries, interpretations, or instructions on Shinto (par 1i)

(7) Prohibition of use in official writings of any terms whose connotation is inextricably connected with State Shinto, militarism and ultranationalism. (par 1j)

(8) Prohibition of god-shelves and all other physical symbols of State Shinto in schools. (par 1k)

(9) No discrimination against officials, employees, students, citizens or residents of Japan because of failure to profess State Shinto or any other religion. (par 1e)

(10) No public official, acting in official capacity, will visit any shrine to report his assumption to office, report on conditions, or participate as a representative of the government in any ceremony or observance. (par 1m)

(11) Separation of religion from the state, and put all religions on the same basis. Sect Shinto will enjoy the same protection as any other religion (par 2)

b. Sponsorship and Support of Shinto by Neighborhood Associations (SCAPIN 1318 - 1946; OD 90 - 1946)

(1) Use of Neighborhood Associations to collect funds

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

for the support of Shinto shrines and Shinto festivals and activities and to distribute amulets and charms is a violation of par. 1a, SCAPIN 448. (SCAPIN 1318)

(2) Commanding Generals of Corps are to take appropriate action against those responsible for such violations. (OD 90)

c. Dedication Ceremonies (TWX, Eighth Army, Cite DX 99537, dtd 4 Feb 48)

(1) Occupation personnal are not to participate officially or unofficially in Shinto dedication ceremonies conducted at building projects under construction for the occupation forces.

11. Miscellaneous:

a. Prohibition of Certain Subjects in Designs of Japanese Postage Stamps and Currency (SCAPIN 947 - 1946)

(1) Representations of Shinto shrines or other symbols of Shinto, or symbols of militarism and ultra-nationalism (or portraits of leaders of the same) are prohibited from being included in designs of Japanese postage stamps or currency. (par 1)

(2) Postage stamps issued since 15 December 1945 which include in their designs Shinto shrines or other symbols of Shinto were withdrawn from sale immediately and destroyed. (par 2)

(3) The continued sale and use of existing supplies of postage stamps other than those referred to in par 2 is authorized, but no additional stamps stamps containing prohibited subjects in their designs will be printed. (par 3).

b. Use of Schools for Religious Meetings

(1) Due to the critical building situation, there is no objection to the use of public school buildings by religious organizations for religious meetings; provided that they are used when schools are not in session, and that the school does not give any sponsorship to the religious organizations. (IB No. 32, KSMGR, dated 9 Aug 47).

BY ORDER OF COLONEL HILTON:

Charles L. Bachtel

CHARLES L. BACHTEL
1st Lt SIG C
Adjutant

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

Cpt Lindvist

HEADQUARTERS EIGHTH ARMY
United States Army
Office of the Commanding General
APO 343

OPERATIONAL DIRECTIVE)
)
NUMBER 91) 27 November 1946

MISSIONARIES

1. The following information is provided in order to clarify the responsibility of the occupation forces to missionaries in Japan:

a. Missionaries will receive no more favorable treatment than that accorded other personnel of similar nationality not attached to the occupation forces. Exception may be made at the time missionaries arrive at the port of debarkation when minimum assistance to prevent hardship may be provided. Such assistance may include arrangements for the transportation of missionaries and accompanying hold baggage from the port of debarkation to the rail station nearest their ultimate destination. These arrangements will be made without cost to the United States Government.

b. In case of emergency, danger or special need the health, safety or welfare of missionaries will constitute no greater responsibility of the occupation forces than that of other personnel of the same nationality not attached to the occupation forces.

c. Missionaries have been allowed to return to Japan only after assurances have been received by SCAP that such missionaries will not become a burden on the occupation forces. These assurances are based upon surveys of local conditions by accredited mission representatives and include housing, subsistence, clothing and financial resources.

d. Missionaries are subject to the same rules and regulations, such as registration, as other non-occupation personnel of the same nationality.

2. The Foreign Mission Conference of North America and other sponsoring mission organizations in Japan are aware of the above policy and report that they have informed missionaries accordingly.

1- cpt Lindquist
3 Teams

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

BY COMMAND OF LIEUTENANT GENERAL EICHELBERGER:

CLOVIS E. BYERS
Major General, GSC
Chief of Staff

OFFICIAL:

SCHANZE
G-1

DISTRIBUTION: "A" plus "Z"
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HEADQUARTERS EIGHTH ARMY
United States Army
Office of the ~~Commanding General~~
APO 343

OPERATIONAL DIRECTIVE)
) 26 November 1946
NUMBER 90)

SPONSORSHIP AND SUPPORT OF SHINTO BY NEIGHBORHOOD ASSOCIATIONS

1. Reference:

a. Memorandum for the Imperial Japanese Government, AG 000.3 (15 Dec 45)CIE, (SCAPIN - 448), subject: "Abolition of Governmental Sponsorship, Support, Perpetuation, Control and Dissemination of State Shinto (Kokka Shinto, Jinja Shinto)."

b. Memorandum for the Imperial Japanese Government, AG 000.3 (6 Nov 46)CIE, (SCAPIN - 1318), subject: "Sponsorship and Support of Shinto by Neighborhood Associations."

2. It is desired that the commanding generals of corps, and the commanding officers of the Tokyo-Kanagawa Military Government District, and the Chugoku and Shikoku Military Government Regions exercise surveillance to insure that the Japanese Government on all levels:

a. Takes immediate steps to publicize the fact that the use of neighborhood associations to collect offerings and distribute amulets and charms for Shinto shrines constitutes a violation of the memorandum referred to in paragraph 1 a above.

b. Takes appropriate action against those responsible for such violations.

BY COMMAND OF LIEUTENANT GENERAL EICHELBERGER:

OFFICIAL:

SCHANZE
G-1

CLOVIS E. BYERS
Major General, GSC
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GENERAL HEADQUARTERS
SUPREME COMMANDER FOR ALLIED POWERS

APO 500
18 November 1946

MEMORANDUM:

TO : Military Govt. Regions

SUBJECT : Sponsorship and Support of Shinto by Neighborhoos Associations.

1. Reference is made to attached memorandum for the Imperial Japanese Government, file AG 000.3 (6 Nov 46) CI&E (SCAPIN 1318).

2. It is desired that surveillance be exercised to see that the Japanese Government, at all levels, takes immediate steps to publicize the fact that use of the neighborhood associations to collect offerings and to distribute amulets and charms for Shinto shrines would constitute a violation of Shinto directive. To further note that Japanese Government, at all levels takes appropriate action against those responsible for violations.

R.G. HERSEY
Lt. Col. AGD
Asst.Adj.Gen.

By Telephone Conversation from Eighth Army

HEADQUARTERS
SUPREME COMMANDER FOR ALLIED POWERS

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

O

Religious Lands

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS

AG 602 (13 Nov 46) CIE
(SCAPIN 1334)

APO 500
13 November 1946

MEMORANDUM FOR: IMPERIAL JAPANESE GOVERNMENT

THROUGH: Central Liaison Office, Tokyo

SUBJECT: Disposition of State-Owned Land Used by Religious Institutions

1. Reference is made to Memorandum, C.L.O. No 4842(PP-E), 20 September 1946, subject: Disposition of State-Owned Land and Forests Used by Shrines and Temples, and to the draft texts of the law and ordinance inclosed therewith.

2. No objection is offered to the proposed law and ordinance, provided that such provisions as are in conflict with the standards set forth in paragraph 3, below, are modified or deleted.

3. In the disposition of State-owned land under the proposed law and ordinance, the Imperial Japanese Government is directed to adhere to the following standards:

a. The title to all public land presently utilized by religious institutions and necessary for their religious functions shall, upon application to the appropriate Japanese Government agency, be given to such institutions free of charge:

(1) Provided the religious institution was in possession of the land prior to 1868 and the State gave no compensation to the religious institution when it assumed title to the land, or,

(2) Provided the land was obtained by the religious institution from non-governmental sources and without the expenditure of public funds.

CONTACTED SHIKOKU LIAISON
30 Nov 46

1 - Tokyo

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

b. Whether land not necessary for the religious functions of religious institutions but which otherwise comes within the provisions of paragraph a, above, shall be given free of charge shall be determined in accordance with such criteria as may be formulated by the Japanese Government.

c. Title to State-owned forest land in custody of religious institutions shall remain in the State, and the present custodial system shall be terminated. Compensation may be paid to religious institutions for their custodial interest in such land in accordance with the provisions of paragraph e, below.

d. Religious institutions may be permitted to purchase such other land now in their possession or custody at one-half market value if it is essential to religious functions, but in no case if it is primarily revenue-producing land. However, religious institutions may exchange land of equal value in lieu of payment for land which is presently devoted to essential religious purposes.

e. Religious institutions may be compensated for the reasonable cost of improvements made on land of which they will be deprived of possession and custody, but only insofar as these improvements have enhanced the value of such land.

f. The provisions for the transfer to religious institutions of land title shall not apply in the case of military shrines (Yasukuni Jinja, Gokoku Jinja, Shokonsha). Classifications existing on 15 December 1945 shall determine the status of such shrines.

4. The Imperial Japanese Government will submit comprehensive reports to this headquarters monthly describing in detail all actions taken in the disposition of State-owned land presently used by religious institutions.

FOR THE SUPREME COMMANDER:

John B. Cooley
JOHN H. COOLEY,
Colonel, AGD,
Adjutant General.

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

CIEF DEC 13 1947 Attach chart

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
Civil Information and Education Section
Research & Information Division

SPECIAL REPORT

Serial Number: RI(D)2-R-2 10 April 1946

SUBJECT : The Shinto Directive and Its Effect on Japanese Religious Laws

PREPARED BY : Religions Research Unit

SOURCE : Religions Section of the Education Ministry; Central Liaison Office of the Japanese Imperial Government; Religions Division, C I & E.

CONTENTS

1. Digest of Japanese Religious Laws
2. Digest of the SCAP Directive on State Shinto
3. Digest of the New Religious Corporations Ordinance
4. Flow Chart of Command in Executing Religious Directives

FOREWORD:

The first report in this group gives a survey of the pre-war religious laws, particularly the Religious Bodies Law of 1939, which was passed, over the objection of many religious groups, by General Sadao Araki, the Minister of Education and fanatical proponent of Japan's Shintoistic, militaristic, and totalitarian government. Ostensibly this law was supposed to protect and favor religious organizations and particularly Christianity by granting it official recognition. As was expected, after the

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passage of this law all the religions of Japan and particularly Christianity were subject to an increasingly severe surveillance which led in many cases to enforced unions of churches, serious persecution, actual disbanding of some denominations, and the complete loss of religious liberty.

The second report is a digest of the epoch-making Shinto Directive which brought to an end the Shinto state religion, abrogated the oppressive Religious Bodies Law of 1939, and returned religious liberty to Japan.

The third report is a digest of the new Religious Corporations Ordinance which provides for the legal incorporation of all religious bodies without subjecting them to any governmental supervision.

The fourth report is a chart of command, showing how SCAP's religious directives are executed as specifically illustrated in the carrying out of the Shinto Directive.

A DIGEST OF JAPANESE RELIGIOUS LAWS:

1. Before the enactment of the Religious Bodies Law of 1939 (Shukyō Dantai Hō), religious groups were not permitted to incorporate.

2. The Religious Bodies Law of 1939 provided for the recognition and registration of orders, sects, and organizations and their temples and churches as religious corporations, and subjected them to intensive supervision by the Ministry of Education.

   a. By administrative interpretation, a minimum requirement was imposed as to number of adherents and as to

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number of churches, thus forcing smaller religious groups to unite in order to gain recognition.

3. In order to remove restrictions on religious liberties, the Supreme Commander directed the Imperial Japanese Government on 4 October 1945 to abrogate and suspend the Religious Bodies Law of 1939 and the laws, decrees, orders, ordinances, and regulations supplementary thereto.

4. Leaders of many Christian groups - Buddhist, Sect Shinto, and Christian - felt that, since the articles of the Civil Code are not entirely suited for application to religious groups, new legislation relating to religious corporations and replacing the Religious Bodies Law of 1939 was both desirable and necessary.

5. It was decided that, pursuant to the objectives of the occupation, such legislation should seek:

a. To liberalize and simplify the procedure for incorporating religious groups;

b. To remove the necessity for "recognition" as a prerequisite to incorporation; and

c. To deprive administrative agencies of any control over the internal organization and religious activities of religious corporations.

6. The Education, Justice, and Finance Ministries of the Japanese Government, in cooperation with religious leaders and the Civil Information and Education Section, accordingly prepared drafts of ordinances providing for the incorporation of religious groups.

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7. Drafts of the ordinances were submitted to all 70 of the sects and denominations of Buddhism, Shinto, and Christianity. 57 replies were received. All but two of those replying felt that the ordinances were necessary, and a great majority indicated complete satisfaction. A few minor criticisms were voiced, but, even in these cases, those who voiced the criticism expressed the belief that the proposed drafts were good.

8. Promulgation by ordinance rather than submission to the Diet was deemed desirable in order to assure that the unanimous approval by the religious groups and the maximum protection of religious minorities are not sacrificed to the principle of majority rule in a body not representative of the Japanese people.

9. The new Religious Corporations Ordinance and related laws were promulgated on 28 December 1945.

A DIGEST OF THE SCAP DIRECTIVE ON STATE SHINTO (15 DECEMBER 1945)

1. PURPOSE: To free the Japanese people from direct or indirect compulsion to believe or profess to believe in a religion or cult officially designated by the state; to lift from the Japanese people the burden of compulsory financial support of an ideology which has contributed to their war guilt, defeat, suffering, privation, and present deplorable condition; to prevent a recurrence of the perversion of Shinto theory and beliefs into

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militaristic and ultra-nationalistic propaganda; and to assist the Japanese people in a rededication of their national life to building a new Japan based upon ideals of perpetual peace and democracy.

2. GIST: The directive specifically forbids: sponsorship, support, perpetuation, control or dissemination of Shinto by the Japanese national, prefectural, or local governments or by any public employees acting in their official capacity; financial support of Shinto with public funds; propagation and dissemination of militaristic and ultra-nationalistic ideology in Shinto doctrine practices, rites, ceremonies or observances (the directive requires the removal of all Shinto symbols from schools and public buildings, a ban upon school sponsored visits to shrines and the censorship of textbooks to remove the Shinto doctrine); visits to shrines by officials acting in their public capacity to report their assumption of office or to participate in any ceremony or observance; discrimination against anyone for failure to profess belief in or to participate in any observance of Shinto; circulation by the government of certain specified ultra-nationalistic publications and purposes and the continued existence of the Shrine Board of the Home Minstry.

A DIGEST OF THE RELIGIOUS CORPORATIONS ORDINANCE (IMPERIAL ORDINANCE NO. 719, PROMULGATED 28 DECEMBER 1945):

Article 1. Shinto Sects, Buddhist Sects, Denominations of

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Christianity or other religions, temples, and churches (including monastic associations, etc.) may be incorporated in accordance with this ordinance.

Article 2. Anyone who desires to create a sect or denomination must draw up the regulations of the sect or denomination including purpose, name, location of headquarters, plan of administration, election of officers, regulations concerning local temples or churches, social service activities, etc.

Article 3. Anyone who desires to create a temple or church must draw up the regulations of the temple or church including the items enumerated in the preceding article, name of affiliated sect, and election of lay delegates. The regulations of a temple or church belonging to a sect or denomination must be approved by the director of the certain sect or denomination.

Article 4. A sect or denomination comes into existence by effecting registration of its creation at the seat of its principle office; and the temple or church, by effecting the registration of its creation at its seat.

Article 6. For any alterations in the regulations of a temple or church, it is necessary to obtain the agreement of the lay delegates and, if the said temple or church belongs to a sect or denomination, the approval of the directors of the said sect or denomination.

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Article 7. Regulations and the full names and domiciles of the directors shall be reported within two weeks to the Minister of Education in the case of a sect or denomination, and the prefectural governor in the case of a temple or church.

Article 8. Each religious corporation shall have one or more directors.

Article 9. Each temple or church shall have three or more delegates representing the lay believers to assist the directors in administrative matters.

Article 10. The temple or church must register its treasures and other important properties.

Article 12. The religious corporation may effect dissolution in accordance with its regulations.

Article 13. When a religious corporation violates laws or ordinances or commits acts which are likely to prejudice public interests, or when a temple or church falls under one of the following cases, the court may order dissolution on the application of a public procurator or on its own motion:
1 - If it fails to provide a building within five years after the main structures of a temple or church have been destroyed. 2 - If it has remained without both the directors of the temple or church and their acting heads for three years or more.

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Article 14. The residue of religious corporations which have been dissolved shall be disposed of in accordance with their regulations. In the absence of such regulations the court may transfer the residue to other religious corporations or other public welfare organizations. Any property still remaining shall revert to the national treasury.

Article 16. Income, corporation, and land taxes shall not be imposed on a religious corporation. Prefectures, cities, towns, villages, and other public groups may not tax the income of religious corporations.

Article 18. (This provides for ¥200 fines for the violation of registration rules, etc. by director of religious corporations.)

SUPPLEMENTARY RULES

This ordinance shall come into force as from the day of its promulgation.

All sects, denominations, temples, and churches which are in existence as juridical persons at the time this ordinance is put into force shall be regarded as religious corporations under this ordinance.

NOTE: Supplementary ordinances cover additional details in regard to tax exemption, the carrying out of the provisions of the main law, and the abolition of the oppressive laws of the past; namely, the Religious Bodies Law and related ordinances.

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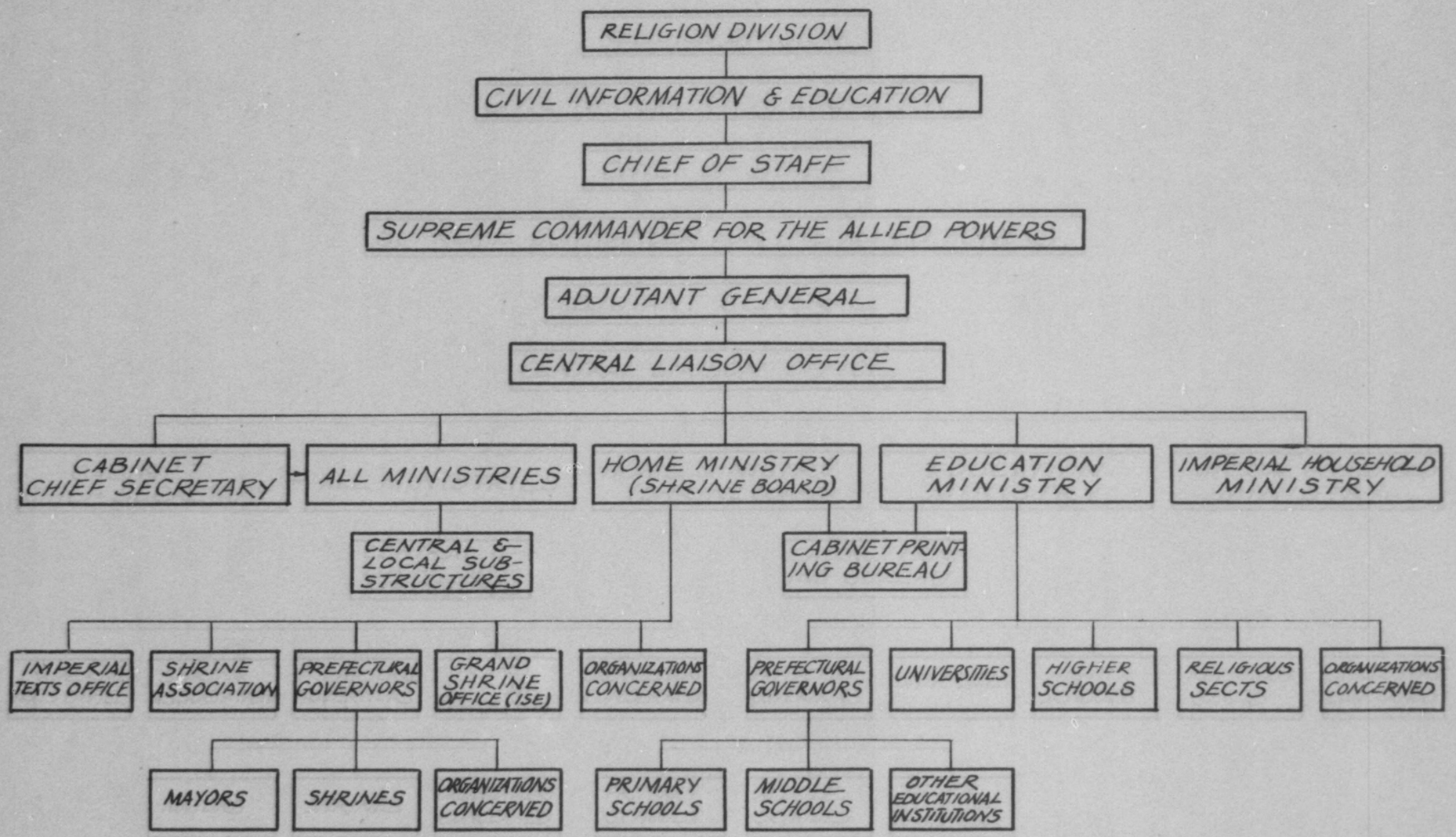
FLOW CHART OF COMMAND IN EXECUTING RELIGION DIRECTIVES
(AS ILLUSTRATED IN CARRYING OUT THE SHINTO DIRECTIVE)



GHQ, SCAP CIE
RESEARCH & INFORMATION DIVISION
RELIGIONS RESEARCH UNIT
2 FEBRUARY 1946

SOURCES: CONFERENCES WITH CMDR. BUNCE, RELIGIONS DIVISION, CIE; MR. MAEDA, CENTRAL LIAISON OFFICE; FORMER GOV. YOKOMIZO, HIROSHIMA AND KUMAMOTO PREFECTURES

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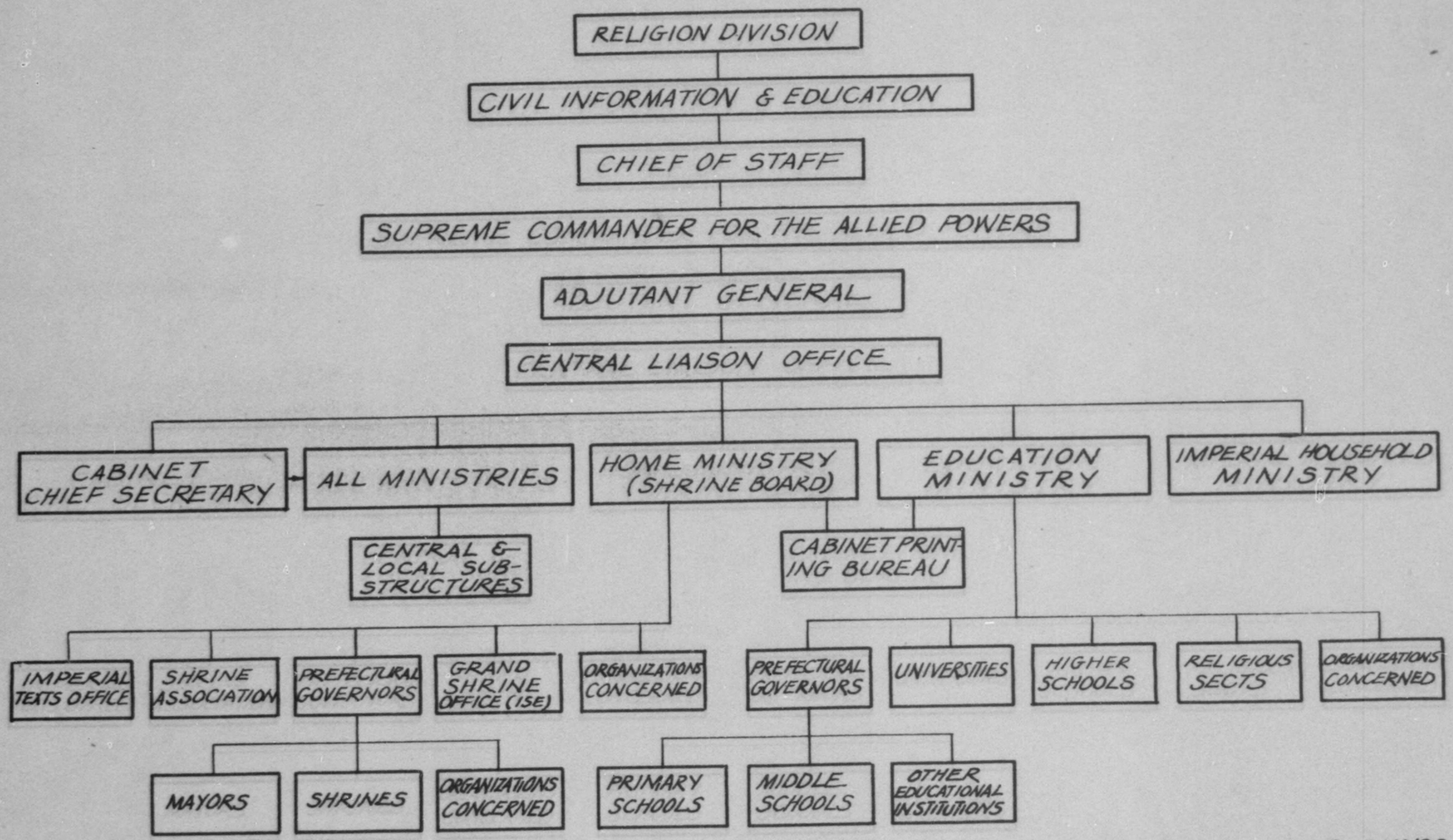

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F
Religion

RELIGIOUS EDUCATION IN JAPAN

Introductory Statement and Evaluation

This pamphlet "Religious Education in Japan" has been distributed by the Japan Religious League (Nippon Shukyo Remmei) throughout Japan. Because of its wide distribution and because it is the only study of the subject generally available to the Japanese, several Military Government officers have expressed a desire for an English translation. In accordance with this request, an English copy is here made available. It is included in the mailbag as a matter of information concerning activity of the Japan Religious League in the religious education field and is not to be construed as implying SCAP sponsorship or approval. This statement applies particularly to certain questionable interpretations of the Constitution as applied to the treatment of religion in the public schools. The larger portion of the pamphlet, however, deals with religious education in private schools and is not only excellent but contains material not available elsewhere.

RECEIVED 11 MAY 1948

Religion

The experience called religion is almost universal among mankind. It has existed in all ages. It exists today in all places. When attempts have been made to eradicate religion from the lives of the people, they have resulted in failure. Well might the philosopher Sabatier say, "Man is incurably religious!"

It must be, then, that religion meets certain fundamental needs of man, or it would not be so widely and tenaciously held. For the individual, it lifts his life out of the merely mundane and temporal, and gives it meaning in terms of the spiritual and eternal. It gives inspiration and hope in life, strength in suffering, consolation in death. For the group it gives origin and support to social ideals. It is the inspiration for and a sustaining factor in those forms of human association which are essential to human brotherhood and democracy. When the spirit of high religion permeates its citizenship, a nation has one of the most important elements for its endurance and progress.

But while one may speak thus of <u>religion</u> in general, in actual fact there is not one religion, but many <u>religions</u>. This follows from the very nature of religion. It deals with ultimate causes and absolute values. In the realm of the nature and purpose of the ultimate source of being and man's relation to the Power or powers which sustain his life and determine his destiny, there is no verifiable knowledge which approaches the scientific. In the realm of values there is no absolute criterion for truth. This

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does not make religion the less significant and valuable, for much of what man holds dearest is not subject to scientific verification, indeed, man can and does have much true knowledge apart from discoveries which result from scientific method.

Man's religious knowledge is based on divine revelation, but revelation works in and through the human setting in which it is given. There may be large areas of agreement among religions, but religious conviction is of such a nature that a man will regard his own religion as the only true and good one for him. Thus it happens that in any civilized country, many religions exist side by side, each with its own followers.

Freedom of religion is practiced by most modern states. This principle recognizes the value of religion. It grants the individual citizen the right to believe and worship according to the dictates of his own conscience. It permits persons to form themselves into religious associations for the practice and propagation of their faith. It denies that it is either possible or wise for a government to prescribe, control or influence the free expression of the religious spirit. In turn, while granting the right of individual citizens to criticise the actions of government by religious principles, it denies official control of government by religious groups. It prohibits a religious test as a qualification for public office.

Religion and Education

Education is the systematic effort of a society through which it seeks to interpret and establish its ideals and modes of life. Each new generation needs to be introduced into the society of which it is a part, through acquaintance with its culture, its organization and laws, its present social life, its fundamental assumptions. Hence education is provided for all the children. But there are also those of more mature years who are inadequately educated. Hence education should not be limited to the young.

The more formal aspects of education are provided by the schools. But there is a vast amount of education which goes on outside the schools--in the home, in the general community, in recreational activities, in labor and business. Proper inter-relations between the more formal and the informal aspects of education must be maintained if the best interests of education are to be served.

A society properly includes in the curriculum of its schools those elements of its culture and those aspects of its life which it regards as of greatest value. By this test, religion should have a place of importance in the curricula of all schools. This, however, raises a serious problem for the public schools when considered in relation to the principle of religious freedom. To this problem further attention will be given later.

Religion needs education. Like other elements of the culture, religion is most effectively propagated by educational processes. Through education, religion may be effectively related to other elements of human knowledge.

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Education can save religion from sinking into superstition and other irrational manifestations. By education, the pupil will not simply have religion transmitted to him, but will be prepared to make a creative contribution to its development and progress. At graduate and research levels, education may contribute to religion that constant reconstruction of its thought forms and expressions which will keep it abreast of general human knowledge, and enable it to make its proper contribution to man's understanding of himself and his universe.

Education needs religion. So important is religion in culture that no education can be complete which does not include it. The objectives of the good life which education seeks to achieve cannot be had without the inclusion of religion. Men and women need a faith to live by, and for most of them naturalism or humanism is not adequate for the yearning spirit. Education for democracy needs religion, for the ideals of democracy and the spirit of religion have much in common. Education for the abundant personal life and for wholesome group life needs religion.

Religious Education

The term religious education may be used in a variety of ways, as follows:

1. Objective and informational teaching about religion. Such teaching is necessary if people are to understand what religion is and how it manifests itself in history, literature, art, and religious institutions. Without this, citizens are inadequately prepared to understand much that is of significance in personal and social living. Such teaching need not be given with a bias toward any particular religion. Its purpose should be tolerant understanding and appreciation, not the winning of converts. Such education may be a legitimate function of the public school, for without it there can be no adequate preparation for citizenship.

2. Propagandist education in a particular religion. People do not become religious in general. If they become "believers", they will be adherents to a particular religion, and accept its beliefs and practices. Education of the children of its adherents in its history, literature, cultus, disciplines, and work, is a necessary part of the activity of every religious sect or denomination which desires to perpetuate itself. Such education comes in part through the influence of the family, the religious social group and the setting and activity of the institution, but requires also the more formal teaching of the content of religion. Moreover, such education should not be limited to the children of believers, but be continued with the more mature members, and provided for those who are newly converted. Such propagandist education in religion has no place in a public school, but is reserved for the shrines, temples, and churches, and the private religious schools which they support and conduct.

3. Education which in all its aspects is permeated and motivated by the spirit and teaching of religion. (The Religious Private School) Reli-

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gious education may be given not only through the teaching of religious doctrine, scriptures, and practices, but also through religious interpretation in all the school subjects. Thus history, science, literature, social studies, and all other school subjects may contribute to religious education in the hands of a religious teacher. Nor does this require that the religious issues be forced into the curriculum at every opportunity. There are many legitimate points where such subjects may yield religious values. The common life of the school may also express the spirit of religion, so that the influence of its atmosphere leads the student into religious living without conscious learning on his part. Specific courses in religious history, doctrine, and practices serve to make articulate what is implicit in the whole curriculum and life of the school. Such complete religious education can only be given by the private religious school.

Religion and Public Education

To be most effective, religious education, in the full sense of its meaning, should be an integral part of all education. But we have noted that the principle of religious freedom lays serious restrictions on public education. For a public school to teach religion, except in objective and factual manner, is to have the State determine the kind and amount of religion which the pupils will receive. This would be in violation of the pupils' religious freedom. The Constitution of Japan has protected this point in Article 20, which provides: "The State and its organs shall refrain from religious education or any other religious activity." Since this provision appears in the Article which deals with religious freedom, it may be assumed that what it was intended to prohibit is the kind of education which seeks to influence the pupil in behalf of any particular religion. It could hardly be intended to rule out all objective and factual references to religion, for it would be hard to teach some of the general school subjects without some reference to religion. But even here it is difficult to draw a line, for it may often be a matter of opinion whether a given reference to religion is purely objective, or whether it includes an element of interpretation which might be favorable or unfavorable to a particular religion. Also, it is difficult for a teacher not to manifest an unconscious bias for his own particular faith.

While we may readily agree that the Constitution clearly rules out any sectarian teaching, the question still remains as to just what it does permit. This will differ with the differing maturity of the pupils or students.

In the elementary school, little will be possible beyond incidental interpretation and attitudes which may come in relation to school and community activities such as religious festivals, and simple direct efforts in teaching that religion is important to people, that there are different religions, that the spirit of tolerance should be exercised toward those of other religious beliefs than the pupil's own, and the different types of religious institutions and buildings in the community.

In the secondary school, especially the new koto gakko, the subjects of study are such that more of them require the inclusion of elements of

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religious information. The history of Japan cannot be adequately taught without a consideration of the creation myth which is an integral part of Shintoism, the part which Buddhism and Confucianism played in the introduction of Chinese culture into Japan, and the introduction of Western culture through Christianity. Western history cannot be taught without undue distortion unless some reference to the Christian church is included. The inevitable questions concerning science and religion make it impossible to ignore current religious thinking concerning science without giving a negative impression on the relevance of religion to modern life. Moreover, the secondary school student has matured to the point where he can look objectively at different sides of controversial issues, and may without confusion learn that religions differ in their interpretation on many important questions. It is important, however, that teachers learn how to deal with such issues without putting the weight of their prestige behind particular religious beliefs to the detriment of views held by other religious groups. The public school teacher is not a religionist and may not set himself up as a judge for others of the truth or falsity of religious doctrines. In secondary schools it is customary for students to organize themselves into voluntary associations, and such associations may include those that are organized with a religious purpose, but the school authorities should not influence any student to participate in such religious associations.

In the college and university, especially in the upper classes, it is assumed that students are sufficiently mature that they may explore any field of human knowledge in objective fashion, including religion. Courses in history, literature, science and other fields which require the inclusion of religious elements for adequate treatment may include such elements, provided that teachers and textbooks must maintain the objective and impartial attitude. Only by such inclusion may the danger be avoided of a secular and anti-religious emphasis in higher education. A liberal arts education should be expected to acquaint the student with the major fields of human interest, including religion, and allow him to study in comparative fashion the history, doctrines, numerical strength and present programs of the different religions which exist in the society of which he is a part. If higher education is to produce not simply skilled technicians, but also citizens who understand their place in the natural world and the human struggle, it must give an inclusive theoretic outlook from which the world and oneself can be understood, and a dynamic by which all that one is, thinks and does may be vitalized and directed. This is religion. A government-supported school may not determine what this outlook shall be, but it will be less than adequate if it does not confront the student with the opportunity of developing that aspect of his life. A university should be free to study and teach all fields of human knowledge. Consequently it is proper for a government or public university to maintain a department of general religious studies. As in the secondary school, students in the colleges and universities should be free to form themselves into religious associations.

Such handling of religion in the public schools is not sectarian. It does not violate the religious freedom of pupils and students. It is not contrary to the spirit and purpose of the Constitution. Its judicious

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application, however, requires the preparation of teachers who are competent to deal with such matters without prejudice for or against a particular religion. Such training needs to become a part of the curriculum of the teacher training institutions.

What has here been described is not religious education in the true sense of the term. Its purpose does not go beyond that of producing an intelligent and informed citizenship, capable of making their own approach to the problems of religion. It should leave students free to associate themselves with a religious sect or denomination of their choice, or to reject religious affiliation altogether. It should lay the ground work on which the sects and denominations may do their specific work of religious education.

Private Religious Schools

Because of the limitation on religious education in government supported schools, many religious sects and denominations conduct private religious schools. The number of students enrolled in such schools, compared to the total number of students in Japan, is small. But they have rendered an important service to Japanese education, particularly the education of women.

The private religious school is free to organize its entire program so as to teach religion. It is subject to the government standards of accreditation, but other than that, should be completely free of government control. The private religious school performs its function of religious education through any or all of the following ways:

1. Through the employment of teachers who are religious by conviction and outlook and the selection of textbooks. All the courses of the school may be taught in the spirit of the religion which the school represents, and utilized for religious interpretation where that is natural and possible. Religion may often be more effectively taught in general courses than in those which deal specifically with religious subjects. Conversely, it is not good education to have all general knowledge presented from a secular or neutral point of view, and then to try to overcome the negative effect by a few specific courses in religion.

2. Through the practice of religious activities on the campus. These may include chapel services or other religious services, the observance of religious festivals, and other activities through which worship and religious emphasis become a normal part of the life of the school.

3. Through student religious clubs. Such clubs may exist for mutual enlightenment and support, for worship, and for service activities. Through the activities of such clubs the students may learn to practice the work which is part of the program of the sect or denomination.

4. Through the religious spirit which pervades the atmosphere of the campus. The ideals of human relations which its religion upholds should characterize the relations among faculty and students of the school.

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5. Through courses in religion. Such courses will introduce the student into the religion which the school represents, and will make articulate all that is implied in the above points. Such courses may be of little effect when the rest of the life of the school does not support them, but may be the crowning effort of religious education when the other conditions are present. Such courses may be given on a voluntary basis or for credit. The number of religious courses which may be required for credit is limited only by the number of other courses which a student must take in order to meet the requirements for admission to the next higher school, or for fulfilling the requirements of the major field of study for which he is enrolled.

The question may be raised whether a school will violate a student's religious freedom in requiring him to take courses in religion and participate in religious exercises. If the conditions of enrolment are clearly stated and understood by the student and his parents, there is no violation of religious freedom involved, since enrolment in the private religious school is itself a voluntary matter.

Non-religious Private Schools

There are private schools which are not established primarily for religious education. Whether such schools include religious courses in the curriculum, and maintain religious activities, is a matter of their own choice. Since they expect to draw their enrolment from all religious groups, they will probably not limit their offerings to a particular religion. They may make provision for general religious courses and activities. In addition to this, they may provide courses on an elective basis in the several religions, and provide worship and other activities for the different religious groups represented on the campus. Such private schools should not do less for the religious development of their students than is permitted to the public schools to which they correspond, and they may do much more.

Religious Education by Shrines, Temples and Churches

The vast majority of people will receive their education in public schools. Hence their education in religion will be limited by the comparatively secular character of such public schools. If they are to receive religious education, it must be given them through religious education activities outside of and in addition to the education provided by the public schools. This becomes primarily the responsibility of the shrines, temples and churches, and the larger denominational organizations of which the local units are a part.

These religious organizations will need to plan and conduct a teaching program for the education of the people in the religion which they represent. Such a program must be extensive enough to reach millions who will otherwise be left without religious education. It must be effective enough to produce persons who are intelligently and actively religious.

Since religious education of this type is a voluntary matter, it will need to be conducted at such times as to reach the maximum number of persons

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when they are free of other activities. How this may be worked out will vary in different communities and with different sects and denominations. In certain Western countries, Sunday is kept comparatively free from school business and other secular pursuits, and is therefore widely used for religious activities. The case is somewhat different in Japan, especially in the rural districts, but it is reasonable to expect that public support will be given to an effort of the religious bodies to preserve Sunday for religious activity, especially that children will be free from school activity. However, religious education may be given at any time when the conditions are favorable. The ingenuity of the religious leadership should be adequate to finding the opportunity for religious education.

Past experience has evolved the following as the most important agencies of religious bodies for giving religious education:

1. Preaching and lecture meetings. These are most effective for the more mature students, and not particularly useful for the education of children. Interpretation of religious truth, and inspiration for religious living, may be given to mass audiences through the spoken word. Thus an important contribution may be made to adult education.

2. Sunday schools. A Sunday school is a school for religious education conducted by a shrine, temple or church. Like any other school, it applies the best method and material to the purpose of religious development. Pupils are graded and formed into classes, so that teaching may be adapted to their needs, and so that standard teaching procedures may be utilized. In addition to class teaching, Sunday schools include also such activities as hymn singing, worship, and activities of religiously motivated service. The Sunday school need not be limited to children, but may readily be applied to the needs of all ages of pupils.

3. Youth groups. It is the nature of youth to desire organizations of their own. This tendency may readily be applied to religious education. Youth is the time when life attitudes are being formed. The religious youth group offers an opportunity for religious knowledge and ideals to become an element in the developing life outlook.

4. Week day classes. Many religions have used the opportunity of meeting school pupils for religious instruction immediately after the sessions of the public school. In some cases such classes have been permitted to meet in the school building, thus making it particularly convenient for pupils to attend. In other cases the classes are held in the building of the shrine, temple or church conducting them. In America the practice is widely followed of allowing a period of the school week for pupils to attend the class in religion of their choice. This recognizes religious education as a legitimate part of education, even though the public school itself is prohibited from giving it.

5. Vacation schools for religious education. The time when pupils are free from public school has great possibility for use for religious education.

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Such vacation-time schools need to be so conducted as to make them interesting to the pupils, for otherwise they could not appeal as a vacation activity. But interesting activity is not contrary to the purpose of a school vacation, and it is better for pupils to be wholesomely engaged than to be left to their own resources. There are many activities of high value for religious education which can be made pleasant vacation enterprises.

6. Religious literature and pictures. It has frequently been noted that the Japanese people are great readers. Attractive literature which supports the aims of religious education might readily become an important part of the reading of numberless people, young and old. Similarly, motion pictures, kamishi-bai, and other visual expressions may readily be used to further the purposes of religious education.

These are but a few of the ways which are open to the shrines, temples and churches in their endeavor to give religious education. Other means may be found which will be more effective. It should be emphasized that whatever works best in any particular community is the proper means for the religious institutions in that community to apply.

Requirements for Effective Religious Education

If an adequate system of religious education is to be developed, leadership for it must be taken by the overhead national organizations of the religious bodies. While the actual teaching will be done by the local shrine, temple, or church, such local institutions need the help of the larger body in such important respects as the following:

1. The development of practical plans for a local parish program which best fits its sect or denomination. How the local units shall be organized for religious education; whether they shall use the Sunday school, youth group, or other type of program; what kind of curriculum shall be used; whether teaching shall be by professional teachers or lay people; these, and many other elements of policy need to be developed for the sect or denomination as a whole. For this purpose the religious body needs a strong department of religious education.

2. The creation and publication of lesson materials and other literature, and the preparation of audio-visual aids. This can only be done on a scale which includes the whole sect or denomination. No local shrine, temple or church has the resources in leadership or money to do these things for itself and publication for the constituency of one local unit only is not practical. More is involved here than the mere publication of material. Such material must be prepared on the basis of a theory of curriculum which is adequate to the purpose, and be faithful to that theory. It must also meet the needs of the best psychology of religious development.

3. The development of educational leadership. Professionally trained leadership is needed in every parish if its work in religious education is to

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be properly done. In many cases this function must be assumed by the minister or priest in addition to his other duties. In some it may be possible to employ professional religious education leadership in addition to the regular minister or priest. Some sects or denominations may plan to have all the religious teaching done by those who are professionally trained. In the preparation of such professional leadership, the sect or denomination will need to work with its universities and priest training schools, so that adequate provision is made for training in religious education leadership.

In case the actual teaching in the local parish is to be done by lay men and women, a plan for the selection and training of lay workers will need to be provided by headquarters. This will require the writing and publication of textbooks, plans for accreditation of training enterprises, and suggestions for best ways of organizing a training program. Here again the schools of the sect or denomination should take responsibility for giving their students, who are the future lay workers in the parishes, a measure of practical education in the work of religious education.

4. Promotion and supervision. The development of program and literature is not enough. There needs to be field service to help the local shrines, temples, and churches to properly utilize that which is provided by the headquarters. Supervisors should be available to help individual parishes and schools to study their needs and develop a program of religious education which is within their resources. They should hold conferences for the leaders of religious education in the parishes of geographical areas. They should carry on correspondence with individuals in local parishes who may seek their help.

In the local shrine, temple and church there is also a problem of proper organization and administration if an adequate program of religious education is to result. Provision needs to be made for adequate time for religious education, proper teaching rooms and equipment, teachers, teaching materials, enlistment and organization of pupils.

To perform these tasks, it is suggested that there be a board or committee on religious education, as a part of the shrine, temple or church organization, whose duty it is to give guidance and supervision to all educational matters. This board will work through designated officers. The minister or priest should be regarded as the head educational officer, and it is to be hoped that he has the proper training to perform this important function. Supporting him there will need to be directors of the different phases of the program, and teachers. All these officials should be selected by the board of religious education, and subject to its guidance and supervision. The board itself is, of course, subject to the authority of the shrine, temple, or church which it represents.

Such a board of religious education will perform the useful function of keeping unity in the entire program, and keeping it in harmony with the sect or denomination which it represents. The temptation for a Sunday school or a youth organization to become independent should be avoided.

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Moreover, the board should help to assure that each agency makes the contribution which it can best make to religious education, without too much overlapping with the work of others.

An adequate program of religious education requires financial support. Equipment, good lesson materials, audio-visual aids--these things cost money. The best way to finance these expenditures is to include them in the budget of the institution conducting the work. The board of religious education should prepare such a budget, and supervise its disbursement. It is proper to receive contributions from the pupils, but they should not be expected to meet the whole cost of their religious education. Such contributions may go toward the budget of the shrine, temple or church, which in turn meets all the expenses of religious education from its budget.

The Content of Religious Education

Since religious education is education in the religion of a particular sect or denomination the aims of each sect or denomination will determine its content. Each sect or denomination will state its objectives in terms of the mature religious person which it holds ideal. It will then select the content which is best suited to achieve these objectives.

In general, the content will include such elements as the following:

1. The doctrines which constitute the essential beliefs of the educating sect or denomination.

2. The sacred scriptures of the religion which embody the basis for its beliefs and practices, and contain inspirational and devotional materials.

3. The history, present situation, and program of the sect or denomination, including also the lives and work of its great men and women.

4. The disciplines and practices whereby the sect or denomination seeks to cultivate and express the religious life, including its hymns and liturgies.

5. The origin, meaning and observance of its festival days.

6. The ethical practices which the teaching of the religion requires of its adherents.

But religious education is also more than a sectarian matter. The religious person should not only know and appreciate his own religion, but should be broadly familiar with all great religions, and particularly with those which exist in his own country. Such ecumenical education should not only make the religious person more tolerant of all religions, but should serve to help him appreciate his own religion the more because he can see it in comparison and contrast with others.

In the realm of humanitarian ideals, also, there is much common ground among the religions. The basic personal and social virtues which are

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important in harmonious and peaceful human association are supported by almost all religions, and impressed on their followers as religious obligations. In this, religious education also has common cause with the moral and social aspects of general public education.

It should be noted, however, that in social-ethical teachings religious education may, and often must, transcend anything which is possible in state-supported schools. Public schools are always more or less the tools of the government in power. When that government seeks to attain ends which contradict humanitarian and religious ideals, the public schools are available to propagandize the people for those ends. It is then that religious education, conducted by free religions, may keep alive the ideals of human welfare, world peace, and brotherhood, which the religious viewpoint imperatively demands. It is their duty to prepare a citizenship which can stand in judgment on the policies of their government and through the exercise of their democratic powers influence the government to strive for more worthy ends. Religious education, because of its world outlook, may thus render a patriotic service in calling its nation to greatness through membership in a family of nations which are striving for peace and the welfare of the whole of humanity. That religions have achieved this ideal so poorly in the past is due not so much to weakness in their inherent character as to the failure of their religious educational efforts to make those ideals the convictions of their followers.

The Method of Religious Education

The method used in education bears a close relation to the purpose of education. If the aim is to prepare the obedient and subservient citizen, one type of method is appropriate. If the aim is to prepare citizens who as free persons can function in a democratic society, a different type of method is appropriate.

Religious education, as it has here been defined, has for its aim the introduction of persons into the thought and practices of a particular religion. But to be true education, it must do more than produce unthinking belief and blind loyalty. Democratic ideals apply to citizenship in a religion as well as to citizenship in a state. No living religion is ever so perfect and final that it may merely be transmitted to the next generation. The revelation which it proclaims may indeed be ultimate and final, but imperfect and incomplete human apprehension and application to the changing conditions of a living world make it inevitable that religion maintain its capacity for growth. Educational method needs to develop those qualities in pupils which will keep alive their capacity for creative adjustment. Through this, religious education also contributes in no small measure to the development of democratic citizenship, for it must not be forgotten that the adherents of a religion are also citizens of the state.

Religious education is not propaganda of the type which seeks to manipulate the person for the attainment of some ends outside of that person. It is concerned with its pupils as persons, that they may develop into the

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best type of religious personalities. Hence its method may not be that of imposing a teaching from without. It must rather be concerned with the inner growth of the person. True religion is a matter of the inner consciousness of the believing person. Hence the method of religious education must respect the laws of religious development which the absolute has implanted within the living soul of man.

These considerations lead to the conclusion that a variety of educational methods should be approrpriately used in religious education. Such methods are varying aspects of the total purpose of developing the thoughtful religious person who is thoroughly grounded in the culture of his religion but not so fettered by the past as to be unable to live creatively in the present. Different sects and denominations will lay their emphasis at different points. With this qualification, we may recognize the following as among the more important methods in religious education:

1. Those methods which have for their purpose the transmission of the beliefs, history, sacred literature and other elements which constitute the essential culture of a religious group. Lectures, textbook study, recitations, memorization will figure prominently in the achievement of this purpose. This aspect of education has been and probably always will be very important, considering the vastness of the culture with which the intelligent person must become familiar. Such attack as modern education has made upon it is because of its use to the exclusion of other methods, or because of such use of it as to make it simply dead information to the pupil rather than living content for the shaping of his own mind.

2. Those methods which have for their purpose the development of the creative-critical faculties of the pupil as a thinking person, both as an individual and a member of a democratic group. Problem-project, discussion, debate, forum, research and similar methods will be found appropriate to this purpose.

3. Those methods which seek to habituate the pupil to prescribed forms of conduct, such as parliamentary procedures, participation in rituals, techniques of meditation. Demonstration and practice are the appropriate methods for achieving those ends, with sufficient repetition under critical supervision to establish the desired habits with minimum possibility for deviation and error.

4. Those methods which seek to develop abiding sentiments and attitudes. Story telling, dramatization, the use of music, art and poetry, actual contact with sacred places and revered persons, are some of the methods most appropriate for the achievement of this end.

5. Those methods which are intended to introduce the pupil into the appropriate expressions of religious ideals in conduct. Critical analysis of the conditions in his society in relation to his religious ideals, projects in social service, study of the program of his sect or denomination, observation of religious institutions, are among the means for the achievement of this end.

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This analysis is obviously an over-simplification of the teaching situation. Rarely does a teacher seek to achieve one of the above objectives without relation to one or more of the others. Also, those methods listed under one classification may often with equal appropriateness be applied to others.

Nor does this analysis account for all the effective factors in teaching. The personality and attitude of the teacher always constitute an element of greater importance than the methods he uses. So also the atmosphere in which the pupil lives and learns conditions him for or against that which the teacher seeks to impart.

Important devices for education, such as audio-visual aids, have not been classified in this list, because they may be called into use under almost all the aims listed. A motion picture may be used to impart information, present a problem, demonstrate an act, develop attitudes and lead into an understanding of religious work. So also the radio and other auditory aids. It should be emphasized that through such aids the teacher's own efforts are extended and intensified. Hence they are appropriately termed "aids", for they have no merit in education except as they help to achieve the objectives which have been chosen as the aims of the educational process.

• <u>The Selection and Training of Teachers</u>

In common with all education, religious education is dependent for its effectiveness on its teachers. Hence the problem of selecting and training teachers becomes an important one for every religious body which intends to carry on teaching work.

Since religion is so much a matter of the sincere life, the character, personality and religious profession of the teacher is even more important than in general education. Indeed, all proposals for the teaching of religion in the public schools are appropriately met with the question of how religion can possibly be taught by teachers who are not selected for their religious qualifications.

Understanding of the religion to be taught is another necessary qualification of the teacher of religion. Inadequate or erroneous education of the teacher in his subject is an disastrous in religion as it is in science or history.

Understanding of the purpose of religious education in terms of the kind of person it is intended to produce is another essential of effective teaching. This must be coupled with an understanding of the pupil and how his religious nature may be developed.

Finally, the teacher of religion must be a master of educational method, capable of choosing and using the right method for the purpose he has in view. The public schools of Japan are undergoing a revolution in method, to meet the needs of the new democratic education. Religious education will be in an

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unfortunate situation if its teachers do not keep abreast of th best educational method. Not that method in general education is wholly appropriate or adequate for religious education. It is conceivable that religious objectives may require some methods which are foreign to the public school (such as practice in the forms of worship and meditation). But the pupil is one being, whether he learns the common subjects or whether he learns the content of religion. It would seem, therefore, that the best methods which educational science can devise should be largely applicable also in religious education.

Some religious bodies are so impressed with the requirements for religious teachers that they consider nothing short of professionally trained teachers equal to the purpose. Others follow the plan of using carefully selected lay men and women as voluntary teachers. To them, the fact of being a professing religionist is more important than technical training. A special burden rests on the latter to devise ways and means for effective training of lay persons so that they may be adequate to the work they are called on to undertake.

Cooperation in Religious Education

Religious education varies considerably in the different religions. There are, however, areas of common interest among them. These common interests suggest that a plan for cooperation may well be established which will be of mutual benefit to the cooperating groups.

The greatest differences exits in doctrines and the aims of religious education based on them. Here the different religions cannot help being in the relationships of competitors. In matters of doctrine, teaching materials and worship, cooperation can obviously not go beyond the several closely related sects of a particular faith.

But without affecting each other's doctrine or worship, the several religions may cooperate in such areas of common interest as:

1. Problems of community welfare, where the religions of the community are commonly concerned with good moral conditions, good government, the relief of suffering, suitable recreational facilities, etc.

2. A plan for religious education by radio, with equitable distribution of available time to the several religions. It will be difficult to get the support of radio stations for such purpose unless they can be assured that the several religions are sharing in the request and have worked out a satisfactory plan.

3. The place of religion in the public schools. The interpretation of the Constitutional provision on this matter is still in the making. The desires of religious bodies might have considerable weight if they can agree on proposals which are mutually satisfactory.

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Besides helping the schools to maintain a positive attitude in the inclusion of such religious teaching as is constitutionally permissible, the religions should also help to prevent a negative and unfair treatment of religion. Freedom of religion, which prevents public schools from giving religious education, should also prevent the teaching of a negative attitude toward religion which is sometimes done by textbooks on science (in particular) and teachers who are inadequately informed on or prejudiced toward religion.

4. Cooperation between public schools and religious bodies. This touches such matters as protecting Sunday or some other free time for religious education activities, the prompt dismissal of pupils for after-school classes in religion, the use of school buildings, etc. It is easier for the school authorities to grant requests which come by joint action of all the religions in the community than if they come from single groups only.

5. Free discussion of religious education aims, plans and policies, whereby each sect or denomination may benefit by the experience of others.

The Japan League of Religions and its prefectural branches have sponsored some of these cooperative activities in the past year. They, or some similar agency, might extend this cooperation to other areas which are deemed to offer promise of mutual helpfulness. Similar cooperative effort needs to be developed in the local communities.

Conclusion

The need for attention to the problems of religious education is urgent in present day Japan. The entire system of public education is in process of reorganization. If religion is to have an adequate place in the education of Japanese citizens, the religious schools, shrines, temples and churches must be alert to the present need and opportunity. The transition period which has followed the war has greatly upset moral principles and spiritual idealism. Religious education can bring the answer to those who in this crisis are seeking something fundamental and abiding for the reorientation of their lives. Japan has set her face steadfastly to becoming a nation which will take its honored place among those committed to world peace and brotherhood. These are religious ideals which need support in the religious education of the people. In such a day as this, religious education is an imperative obligation of the religious bodies, which are free of government control, but not free from moral responsibility to make their contribution to human welfare.

15 March 1948

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GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
Civil Information and Education Section
Analysis & Research Division

* *

PUBLICATIONS ANALYSIS, 21 May 1947 No.103

Religion in Japan

This is a period of change and unrest for the organized religions of Japan. With State support cut off, Shintoism is in financial straits, although a few sects -- reportedly seizing upon the confusion of the times -- are said to be prospering. Buddhism is likewise in a period of financial distress, and complaints are voiced in the Japanese magazines against both the organization of the Buddhist Church in Japan and the alleged insufficiency of the religion itself -- in contrast, however, to other articles which continue to uphold Buddhism with fervor. A resurgence of Christianity is seen by some writers, and here again there are supporters and critics for the various groups.

There seems to be no lack of freedom of religious criticism in Japanese publications, and both Buddhism and Shintoism are severely treated in a number of instances. The "Jiu" sect, recently disbanded by police in Kanazawa, attracted considerable attention and aroused thoughtful speculation over the causes for the growth of freak religious movements. Most of the actual pietistic writing appears in women's or family-type magazines, and consists primarily of appeals for faith and religious living.

The Present Status of Religious Organizations

In a NIPPON SHUHO edition devoted entirely to religious matters, Kojun Isato offers a survey of the "Actual Condition of Japan's Religious Groups." (Isato is a YOMIURI reporter and a member of a Buddhist family although his own religious affiliation is not mentioned.) Under the heading, "Poverty Grips Shintoism," Isato begins: "Shintoism could not help but decline (following the end of the war), because its fundamental doctrine was based upon the Way of the Gods and it had been closely associated with supernationalism and militarism. * * * Buddhism," he continues, "was not so closely connected with supernationalism as was Shinto, but it played by no means the part of a spectator in the war. * * * After the war's end Buddhism did not immediately give up its patriotic attitude, because the believers considered such action to be fickle." Isato charges that official Buddhism still harbors many "collaborators" who have not repented for their part in the war. "We feel that Buddhism, with its pantheistic belief, should not be shackled by the 'Supremacy of Japan' principle; at the same time we are doubtful whether Buddhism will be understood by the Americans and British, who believe in Christianity, or by the USSR which believes in materialism."

Now that the government Shrine Bureau, which formerly controlled the nation's 110,000 Shinto shrines, has been abolished by SCAP directive, these units must support themselves. Shrines, however, reportedly cannot draw the same support from the people at large that Buddhist and Christian organizations get from their parishioners. To overcome financial difficulties (for instance, Ise Shrine, with an annual budget of seven million yen, estimates its income

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from worshippers at less than one million) the shrines have united in a "Headquarters of Shrines." But Isato feels that there is little to offer the public. "Even though 'Shrine Shintoism' starts anew as a religious sect, it still has no strong teachings to give the people. Despite the reinvestigation of national history and the abolition of supernationalism, Shintoism still clings to traditional and primitive doctrines. Can the believers still go so far? * * * Moreover, there are 7152 Buddhist and 989 Christian establishments for educational and philanthropic purposes, while Shintoism has almost none."

"Sectarian Shintoism," consisting of perhaps one hundred sects which continued their religious teachings through the war period, is prosperous, Isato declares. Although the doctrinal teachings are often childish, he says they usually have sound business bases. Among the more important are P.L.Kyodan (for "Perfect Liberty" -- successor to the prewar Hito-no-michi Kyodan), Tenri-Kyo, and Aizen-en(a successor to the prewar Omoto-Kyo), as well as the "Jiu" group which received considerable publicity earlier this year. Isato notes that "when the seventieth anniversary of the birthday of the founder of Tenri-Kyo was held at the sect's headquarters in Tanba Province, one million believers attended the service, attracting the envious attention of other religious denominations."

Isato thinks that the structure of Buddhism must be democratized and "irrational administration eliminated." To illustrate the foremost difficulty, he cites the situation of the Eastern Honganji sect: "Two-thirds of the total income must come in the form of offerings from the believers. Those who play the greatest part in securing this donation are the abbots and their assistants. * * * Accordingly, they put more energy into collecting money than into preaching; and the Honganji are also more likely to seek monetary success than successful preaching." This trend is revealed in other sects too, declares Isato, who calls it "the vital defect."

The Christian churches were involuntarily merged during wartime, but "since the war the tendency to . . . separate into the various sects has become great. * * * Protestant church activity was initiated last June, with a national meeting at Aoyama Gakuin College. With a three year program for saving souls, a new movement has begun." Isato lists fifteen Christian members of the Diet, and finds encouragement in the fact that the parliamentary body passed a resolution, introduced by these members, urging the teaching of religious principles in Japan. He sees a resurgence of Christian activity, with the Protestant Church seeking "to democratize thoroughly the organization, structure and system of its religious groups and to purify financial, educational, and other circles, giving further impetus to religion itself."

In conclusion, Isato calls for development of a strong, constructive religion. "Some progressives are beginning to feel that Buddhism and Shintoism are only ritualistic, having no meaning for modern-minded people. What of religion can we find in their prayers, divine musical performances, purification ceremonies, reciting of prayer-books, or preaching of heaven and hell? If nothing is done to improve religion, it will die a natural death even without the opposition of irreligious persons. The most urgent need is to teach doctrines which are directly concerned with our daily life, and at the same time to preach something which touches [illegible] heartstrings."

Hard Times

With an apparent trace of sarcasm, ASAHI GRAPH offers a pictorial commentary on some of the money-making devices employed by the shrines and temples to supplement their decreasing incomes.

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The Tsurugaoka Hachiman Shrine at Kamakura sells fortune-telling tickets -- its previous lotteries having been banned. At Ise Shrine the Shinto priests make and sell earthenware, while at the Goo Shrine in Kyoto kosodate ame (a candy for children) is purveyed. Kashiwara Shrine in Nara sells "sacred sickles" and amulets; Todaiji Temple in the same city deals in medical herbs; Meiji Shrine raises money by conducting marriage services. The commentary adds that in most cases the enterprises are not prosperous. But one Shinto god is reported to be still enjoying considerable affluence. A photo, with comment, shows priests counting a large pile of bills offered to "Ebisu-sama," the patron of tradesmen, by members of this "new-yen class." In a NIPPON SHUHO article, Tokiyasu Sugawara, head abbot of the Kamakura Kenchoji Temple, admits to round-table participants that most Buddhist priests have selected their profession because it is an easy life. He predicts a gradual decline of Buddhism in Japan, and advises younger priests to engage in agricultural cultivation in addition to their ritualistic services, in order that they may be able to sustain themselves.

Religious Reconstruction

In another NIPPON SHUHO article, Taisetsu Suzuki, a critic in religious subjects, calls for religious reconstruction. "We must bear in mind that the Japan of the 2600-year-old history ceased to exist on 15 August 1945. Japan was defeated, not only physically, technologically, strategically, politically, and economically, but also ideologically -- and more completely in this last sense than in any of the others. * * * The first step for a new Japan is to eradicate all ideas which depend on loyalty to an Emperor and ancient Shintoism." Suzuki advocates establishment of "the brotherhood of the nation," world-wide disarmament, and spiritual liberty -- the backbone of political liberty. Though Japan may have to rely on other countries economically, she must develop spiritual and ideological independence, he asserts, and there is much work for organized religion in both spiritual and practical matters. Tamiko Yamamuro, of the Education Ministry, insists that religious teachers must be pure in heart, seeking no worldly gain, fighting against evil but taking no part in political movements. Entai Tomomatsu, founder of the Kanda Temple, would "revolutionize Buddhism" by establishing a "genuinely Buddhistic temple" and by seeking to be "friends with the people." The fourth member of the roundtable, Makoto Koizumi, a Keio University professor, believes that "Buddhism has a most profound influence upon the people. It seems to me that Buddhism reaches the lower classes, the intelligentsia, and the philosophical thinkers -- pervading all ideas, sentiments, and hearts on a common ground."

The alleged failure of Japanese religions to meet the needs of ordinary people is commented on by Jun Takami in a SHIN JOEN discussion. The "Jikoson" incident and others cannot be explained, says this writer, simply by saying that Japanese culture is on a low level and the people filled with feudalistic conceptions, but such cases occur, he says, "because there is no God woven into the life of the Japanese people." Previously the State filled the function of, and took the place of, God for the Japanese. "Now thi has been entirely broken, and since there is nothing to replace it, young people are thinking seriously about religion." Takami's discussion partner, Fumiko Hayashi, feels that "Japanese Buddhism seems to be a religion suitable for a person who is about to die. But Christianity seems very bright. Everyone has the opportunity to sing hymns, and both young and old go to the churches together to pray. I think this presents a very cheerful outlook. If there were a more pleasant aspect to Japanese religion, I think it would serve us better. * * * We want a religion of rejoicing," she continues. "It seems that the Japanese religions are always associated with interests. Power is their first concern, and

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teachings follow after." Most critical is the comment of an ASAHI GRAPH staff writer that a few minor changes in procedure proposed by Buddhist sects, do not constitute "democratization." "What is called the 'New Buddhist Scripture Compilation Committee' was formed in Ehime Prefecture," he says, "aiming to please pious men and women by rewriting Buddhist scriptures in modern language, set to piano or organ accompaniment. Have you Buddhist priests ever thought of the reason why the 'Apple Song' became so popular? It became popular because the meaning of the song is not clear. The scriptures had better remain Greek to the common people -- that's the surest way to prevent the decrease of contributions."

On the other hand, the Buddhist authority Seiichiro Ono calls for renewed faith. "Religion is a spiritual culture, concerned with eternal life and glory, and not a subjective idea," he writes in FUJIN KURABU. Ono fears that the Japanese are losing their religious faith and their powers of moral judgment. "In such circumstances, there is no other way than to believe in Buddha, and only Buddha can teach us how to live and how to be reborn in Paradise, leaving all suffering behind." Faith, Ono advises, is the first requisite, and the man who wants to believe will have his wish fulfilled. In another family magazine SHUFU NO TOMO, Kokko Soma tells of her long religious indecision and her final acceptance of Buddhism. "You can learn lessons not only from a leader, but from anyone. To observe this is the sign of the religious life," she writes.

The "Jiu" Sect

The "Jiu" group, by creating several news sensations, has received greater attention in recent magazines than the more conventional religious organizations. SANDEI MAINICHI comments on the increasing number of new religions which have appeared since the establishment of religious freedom, and the anonymous writer selects a few of them to show how ignorant people are deceived by the lavish use of superstition and mystery. "The more mysterious are their ideas, the more of a following the group acquires, and at the same time they earn money. * * * They all have mysterious methods for their ceremonies, but their ideas are all the same."

Noting that the "Jiu" group had attracted wide popular attention because it included among its disciples such figures as Futabayama (former Sumo champion) and Go Sei-gen (prominent "Go" player), Masatomo Akai offers a picture of the sect in SHUKAN ASAHI. After describing the religious activities of the organization, Akai tells of its rich treasury and larder. "An old woman told me," he relates, "that those who take the left-overs from the goddess' meals will recover from illness." Although the "Goddess" predicted that "an unprecedentedly great catastrophe will occur," Akai (who is editor of ASAHI GRAPH) received assurance from "Jikoson that "only the Asahi press will be barely able to survive." The group's self-styled "Prime Minister" told him that "the new constitution of the 'Jiu' country will be promulgated shortly after the great catastrophe." ASAHI GRAPH also found picture material in the episode. One sequence shows the officials, religious implements, and some of the practices of the group; while a later issue shows the scenes of disorder which ensued when the police seized the cult's headquarters. "God's revelations" are pictured, scribbled on sheets of paper, but "Jikoson" -- the "sun goddess" -- has succeeded quite well in hiding her face from the photographers. ASAHI GRAPH charges that the group's "Prime Minister," Katsuki, utilized the religious sect as a front for his own nationalistic purposes. Elsewhere the magazine criticizes the doctor who examined "Jikoson" and felt that "anti-democratic" forces were behind the sect. "If this had happened during the war, the doctor might have seen the influences of democratic forces. * * * The sanity of

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the doctor should be tested."

Shinnosuke Abe concludes in SANDEI MAINICHI that this was anoth case in which the Japanese showed their great gullibility. They always have been susceptible to religions of divine inspiration, he maintains, and so this episode "was not caused by the defeat, but is illustrative of the very reasons for the defeat." In FUJIN ASAHI, Kenichi K[illegible]himoto quotes the words of [illegible]n unnamed German priest: "Germany was divided into four pieces by her defeat and Japan was not, but Germany will be rebuilt more quickly than Japan, because the Japanese culture was cut into small pieces."

Christianity

There is a resurgence of Christian religious feeling throughout the world, writes Sumio Takakuwa in a SHIN JOFN article on "Christianity and Civilization." The world is "imperfect, full of dangers and corruption; and man has tried to conquer it by two means, religion and civilization," he writes. In modern times "men have emancipated their intellect, letting it develop freely, and have utilized the power of nature by accumulating scientific knowledge." But this led to war, Takakuwa continues, and following the war there has commenced a rebirth of religious feeling. Present day religion does not clash with modern civilization, he declares. It respects natural science and materialism. "There will be strife between religion and civilization only when the latter tries to take the responsibility for all phases in the life of man, not realizing the helplessness of its power. * * * Although considered by some to be irrational, Christianity is not shaken, for it believes that only religion can overcome the evils that accompany the modern civilization."

The future of Christianity lies with the "non-ecclesiastics," writes Tadao Yanaihara in ASAHI HYORON. There is no statistical record of the strength of this group: "yet they are so strong that no one evaluating Japanese Christianity can neglect them." The basic doctrine of the non-ecclesiastical group is that "anyone can be a Christian, even though he does not belong to any church." Yanaihara explains that the formal church holds that a Christian must be baptized, and by so doing becomes a member of a church -- thus, that there is no salvation without the church. Non-ecclesiasticism holds that a Christian needs neither baptism nor church, that simple belief in Jesus Christ is the means of salvation. This movement, established by Kanzo Uchimura, disregards services and sermons, studying the Bible directly through lectures and classes. The Non-ecclesiastics have not been under any regulatory relationship with church or missionaries. "This group has not been influenced by exotic affectation, but has accepted the beliefs of Christianity with the usual Japanese soul, mind, life and feeling." Organized Christianity in Japan suffered much at the hands of the government during the war, Yanaihara asserts, and many Christians yielded to the oppression, finally forming the Japanese Christian Order, which was a government control measure; the non-ecclesiastics, however, refused to collaborate. He admonishes the Order for failure to clean house within its own ranks. "To raise the Japanese spirit and morality from the present miserable state and to revive Japan as a peaceful country, we must believe in Christianity. The best part of the democratic spirit can be learned only through Christianity. * * * But the reconstruction of Japan cannot be realized unless we rehabilitate our faith, and that demands reformation."

An essay on "The Way to Happiness" by Christian Leader Toyohiko Kagawa, in what seems to be an effort to give comfort to those who have suffered, stresses the theme that happiness is born of self denial. Quoting "The Lord giveth and the Lord taketh away; blessed be the name of the Lord," Kagawa asserts that all things, even life itself, are the subject of God's will, and the individual should not

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complain of losses. He mentions the case of a young Japanese who stated: "The war destruction burned all the belongings in my storehouse, which would have been difficult to dispose of, so I feel relieved." The Christians among the repatriates return from overseas with "smiling faces" because they are free to build from the beginning. Kagawa writes also of the happiness of service and of self sacrifice, and emphasizes the need for faith. In conclusion, he tells of the peaceful attitude which Saint Peter maintained through all his sufferings. "Once one comes to such a fullness of conviction as his, one knows neither sufferings nor sorrows in one's life. Every moment, it seems, is spent in cooperating with the Creator. Wherever one may be, in prison or in the midst of revolution, Peace lies on his breast and there the Kingdom of Heaven opens up. This state of mind is the only real happiness."

SHUKAN ASAHI gives details of the plan for an International Christian University in Japan and praises the enterprise. Dr Brumbaugh, who is said to be organizing the project, is declared to be "as full of zeal as a youth," seeking "to spread the gospel like an apostle." SHOTENCHI speculates over the interest of the Imperial Family in Christianity, and while the writer comes to no conclusion, he quotes the statement of Dr Shigeru Nambara, Presiden of Tokyo Imperial University, that "His Majesty and all the members of his family are earnestly studying the theology of Christianity."

Japan's Religious Needs

Requisites for a new religion to suit this age are set down in ASAHI HYORON by Takezo Kaneko, an assistant professor at Tokyo Imperial University. "The religion of today must be comprehensible to the masses. * * * It must possess a daily usefulness;" that is, it must be present and strong in all daily activities. "It must drive us to practical action; it must possess a practical character, not one of merely looking on." Religion, which is said to have tried previously to remain aloof from the working world, must be connected to labor and production. "It must form and order our lives in a systematic, methodical, and rational way. It must possess a social character;" it must be fitted to the age. Kaneko mentions Calvinism as perhaps the best example of a religion advancing the development of an era, for in teaching that economic profit would add to the glory of God. it hastened the capitalistic economy. But this is a new age, he says, and demands new conceptions. Finally, "religion must retain its purity, disregarding strict utilitarianism."

Conclusion

The differing opinions presented here are typical of the current discussion of religion. There are many strong and conflicting beliefs -- some constructive, some unquestioning and devotional, and some entirely destructive. There is indication of strong interest in religious matters, and there is acknowledged recognition of the part that religion might play in Japan's reconstruction.

Sources (Magazines, circulation, and authors*)

ASAHI GRAPH (Asahi Picture News) 70,000; ASAHI HYORON (Asahi Review) 50,000, Tadao Yanaihara, Takezo Kaneko; CHUO KORON (Central Review) 100,000, Hoichitaro Tanaka; FUJIN ASAHI (Women's Asahi) 100,000, Kenichi Kishimoto; FUJIN KURABU (Women's Club) 300,000, Seiichiro Ono; NIPPON SHUHO (Japan Weekly) 50,000, Kojun Isato, Tokiyasu Sugawara, Taisetsu Suzuki, Tamiko Yamamuro, Entai Tomomatsu, Makoto Koizumi; SANDEI MAINICHI (Sunday Mainichi) 200,000, Shinnosuke Abe; SEIKATSU BUNKA (Culture of Life) 50,000, Toyohiko Kagawa SHIN JOEN (New Women's Circle) 19,000, Jun Takami, Fumiko Hayashi, Sumio Takakuwa; SHOTENCHI (Microcosm) 15,000, Kyuichi Kimura; SHUFU NO TOMO (Women's Home Companion) 250,000, Kokko Soma; SHUKAN ASAHI (Asahi Weekly) 250,000, Masatomo Akai. *Where available.

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Documents on Emperor and Empress'
Pictures at School

March 18. 1950

Mr. Matsuura visited the Kagawa Ken Office to find the documents on Emperor and Empress' pictures, but could not get any document there. So he visited the Takamatsu Upper Secondary School and found the following documents there.

December 23, 1945

To: Chief of each local office
Mayor
Principal of each middle school

From: Chief of School Affairs Section
Kagawa-ken

Subject: Return of their Majesties' Pictures

In accordance with the enactment of Their Majesties new clothing system. please return Their Majesties Pictures to the city office until December 29 1945

January 19 1946

Return all the pictures of Emperor, Empress, Prince, Taisho Emperor and Empress, Meiji Emperor and Empress, to the city office between 9 a.m. to 4 p.m. on January 23, 1946.

May 13, 1946

We beg to inform you that we got the following note from the Ministry of Imperial Household thru the Mombusho:

Japanese people should respect and look at the picture of Emperor as that of Father of Japan.

1. Nobody can force anybody to bow to the Emperor's picture.

2. In case of a picture of Emperor' is put on at school or governmental office, it should be put at a neat place, but don't put it at the Hoanden (a special place for the Emperor's picture)

3. The size of it shall be freely chosen. It is all right to put the Emperor's picture together with other pictures on.

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4. Any governmental office, school, organization, individual will be able to apply to the Ministry of Imperial Household for their Majesties' pictures to be given.

5. Their Majesties picture will be rent for reprint and sale from the Ministry of Imperial Household, after permitted.

6. The form and style of their Majesties' pictures for distribution or sale have to be approved by the Ministry of Imperial Household.

By H. Seno

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RELIGIOUS EDUCATION

For use in conference on
Religious Education in Japan

Prepared by CI&E, Religions Division

Any discussion of the future of religious education in Japan must be shaped in consideration of the new constitution to go into effect on 3 May 1947. Probably no other national constitution so clearly separate Church and State or leaves so little room for dispute concerning the extent to which religion may be taught in the public schools. The brevity and clarity of the pertinent articles of the fundamental law merit their quotation in full.

ARTICLE 20 lays down the principle that:

> Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.
>
> No person shall be compelled to take part in any religious act, celebration, rite or practice.
>
> The State and its organs shall refrain from religious education or any other religious activity.

ARTICLE 89 declares that:

> No public money or other property shall be expended for appropriated for the use, benefit or maintenance of any religious institution or association, or for any charitable, educational or benevolent enterprises not under the control of public authority.

Careful attention to these articles suggests the artificiality of any discussion designed to reveal the kind of religion to teach or how it should be taught. Obviously, religious education under any other name or any education under the name of religion is unconstitutional in the public schools. The Public schools cannot be made a forum for the propagation of any religion, be it Buddhist, Shinto or Christian.

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Even without the specific prohibitions of the constitution, the freedom of religion clause alone would imply the impropriety of religious instruction in State institutions. Religious freedom involves not only the right on the part of the individual to choose for himself but to be safeguarded against evident or potential coercion. Accordingly it must embrace two factors: (1) a maximum of freedom to believe in and practice a creed of their choice on the part of individuals and groups, and (2) a minimum of propagation, restraint, and interference on the part of the government.

The State can hardly become a propagator without abandoning neutrality. The very process of choosing materials for instruction would involve discrimination. The task of selecting doctrine from the various religions, for introduction into the public schools, without at the same time violating religious freedom, presents almost insuperable obstables, for freedom of religion involves legal equality of all religions before the State. How much of the doctrine of one to include and how much of another to leave out and still maintain a proper balance would present a problem to overtax the capacity of the ablest officials. Persons selecting from the vast body of religious literature would naturally choose that which appeared to them most desirable -- in other words, that which would be most likely to accomplish desired objectives. Objectives would vary with the background of the responsible officials. Text materials would receive additional coloring from teachers who would bring a variety of backgrounds to the task of instruction.

In its most sterile form, public instruction in religion would be empty ritual, boring and ineffective. In its most dangerous form it could be pointed

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propaganda forced upon undiscerning students. Even under the happiest of circumstances, there would be little likelihood in a land of many religions of sustained agreement concerning the program. And the government which might start out with the best of intentions toward religion might soon be using religion as a tool for accomplishing social or political objectives.

The past position of Shinto in the public schools furnishes the best example of how religious motivation may be drawn upon to promote political ends. Through the medium of textbooks, highly indoctrinated teachers, and deeply impressive ceremonies, Shinto was made the principal instrument for inculcating submissiveness, loyalty to the state, and unquestioning acceptance of the official views as to the proper nature of society and of political and social morality. At the same time, other religions were rigidly excluded from the schools lest they should weaken "national ethics" with their sometimes conflicting doctrines. To avoid charges of discrimination and consequent conflict with the Constitution of 1889, which provided a watered-down version of religious freedom, the Japanese officialdom ruled that for administrative purposes Shinto should not be considered a religion. But the fact remains that the Japanese educational authorities drew upon religious and mythological materials to clothe ~~with~~ the final sanction of religious belief an authoritarian system which led Japan to the brink of disaster.

Shinto has been deprived of its privileged position and driven from the schools. Freedom of religion and separation of Church and State are proclaimed in the new constitution. There is thus no need or room for any specific agencies of government for either regulating or propagating religion. What is needed is a general desire on the part of all agencies of government to

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protect private religious bodies in the right to propagate their creeds free of interference.

It has already been pointed out that religion cannot be propagated in the public schools. There remains to be seen what is left to satisfy those who feel that the most vital force for right-living in a democratic society is provided by religious motivation but who know that youths cannot be expected of themselves to arrive at a realization of the great religious truths.

It may be stated first of all that the fact that the State is prohibited from entering the field of religious propaganda gives private bodies whose primary rather than incidental interest is religion fuller opportunity to spread their doctrine. The State could be a dangerous competitor, particularly of minority sects.

It should also be noted that the prohibition upon the teaching of religion in the public schools does not mean that teachers should be encouraged to take an attitude antagonistic to religion, as they frequently did in the past when many teachers interpreted the ban upon non-Shinto religions as requiring a hostile attitude toward religion - or when contempt for religion developed from inability to distinguish between religion and superstition. While the State should not propagate religion, neither should it create an atmosphere prejudicial to it.

Many of the moral qualities which civilized societies have accepted as socially desirable and needful of cultivation -- charity, tolerance, honesty, justice, fair-dealing -- are frequently thought of as deriving their validity

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from religious sanction. They are, indeed, common to many religions, but they are not the exclusive property of religion. They may be introduced throughout the curriculum as part of the general orientation of the individual to the requirements of right-living in a democratic society without invoking the name of religion.

The great role religion has played in almost every stage of civilization is generally recognized, even by detractors of religion who deplore the importance of that role. Any teaching of history which ignores the fact of the existence of religion and of man's reaction to it is one-sided and unreal. There is no reason why historical facts concerning religions may not be taught on the higher elementary level in courses ~~in~~ history and the other social studies. Nor does there seem to be good reason why courses in comparative religion and in history and philosophy of religion should not be taught in public institutions on the college and university level.

But the proper agency for religious education outside the home and church is the privately supported denominational school, long a valuable supplement to public institutions. Here, since attendance is voluntary and support does not come from the public purse, the type and degree of religious instruction may safely be left to the management of the school itself. No other course, in fact, permits ~~of~~ real freedom of religion. Naturally, if the State permits its youth to satisfy compulsory education requirements by attendance at private schools, it may properly prescribe minimum scholastic and curriculum standards for such institutions. Beyond this, however, is a field within which the school may pursue its objectives

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free of State interference. To such a school the parent may send his child to be taught the religion of his choice. Here no student need listen to unpalatable doctrine, for there always exists the alternative of attending a public school in which religion is not taught.

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Regulations Concerning Religion in the Public Schools.

1. Since the public schools are supported by taxes collected from all of the people, they should remain essentially free from any religious influences. It is important therefore that no student be subject to religeous instruction or to attendance of religous services except as hereinafter may be provided.

2. Since religions are part of social life, they may be discussed in the classrooms but merely in regard to such matters as their founders,customs,organizations,history, activities etc. Such discussions are not to be used to praise or condemn any particular religion or to teach any particular doctrine thereof.

3. In the literature and language textbooks, religious materials may be included as they are selected for their recognized literary or linguistic value.

4. The objective study of doctrines,history,philosophy and psychology of different religions may be provided as elective courses in upper secondary schools,but care must be taken that this teaching does not favor any special religion.

5. Outside of school hours students and teachers as well are free to attend ~~as~~ and participate as private citizens in rites, ceremonies and other practices of religious bodies.

6. Pupils of secondary schools may organize religous groups voluntarily as activities outside of regular school hours and may request teachers to participate in their activities in a private capacity as members or as advisors.

7. For these groups school authorities are to provide the use of school facilities on the same basis as for any other pupil groups in the school. All religious groups should be treated equally. The use of classrooms,assembly hall etc shall be decided by the school authorities, ~~In case~~, Permission need not be granted if the school authorities so agree.

8. School sponsored visits to shrines,temples,churches and similar institutions for the purpose of worship,religuous rites or participation in ceremonies are forbidden.

9. School-sponsored visits to shrines,temples,churches and similar institutions for thepurpose of studying national treasures or cultural objects,or for other cultural purposes are permitted under the following conditions:
   (a)- No coercion shall be exercised on the pupils
   b - There shall be no participation in the rites and ceremonies of those religious institutions.
   c- Teachers hall not give orders to bow or orders to perform other rites.
   d- School sponsored visits to shrines primarily for the veneration of the dead are forbidden.

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10. Schools may invite teachers of religious groups or believers to give lectures on subjects outside of the field of religion. They should be notified in advance that they should not give any explanation,or attempt propaganda concerning,their doctrines and rites.These religionists or believers should not appear in their religious garb and should obey all the regulations herein imposed on teachers of the school.

11. In public schools the competent authorities are directly responsible for the administration of their school buildings. Permission for religous groups,other than pupil groups,to use school buildings outside of school hours,is therefore to be determined by the competent school authorities in the light of Article 85 of the School Education Law.

12. Violations of these reulations concerning religion should be reported to the proper authorities by principals,teachers, pupils,parents and others so that proper steps can be taken to safeguard freedom of religion in the public schools.

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27 June, 1947

AFTER HOURS USE OF PUBLIC SCHOOLS

1. In view of the clear cut provisions of art 20 and 89 of the new Japanese constitution and in view of the desirability that the views be interpreted by the Japanese themselves, a comprehensive policy statement on the use of public school buildings and facilities is deemed as being unnecessary.

2. It is however the duty of the occupation forces under the Potsdam declaration to exercise surveillance to see that the Japanese officials and employees do not discriminate either in favor of or against any religious organization in the management of public property. As long as no discrimination is evident, no objections should be raised to temporary use of public facilities for religious purposes, if such temporary use does not interfere with the use for which the facilities were intended.

by phone from Eighth Army CI&E

27 June 1947

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Comments on Letter, SCAP, CI&E, AG 000.3 ( ) CIE, Subject: "Interpretation of SCAPIN 448, Relative to Religion in the Public Schools of Japan"

1. Page 2, paragraph 1,b,2: Disagree strongly with this. There should be no allowed absence from school activities. This is already a very vicious practice in Japan, i.e., taking holidays and absences at the least excuse. Should read: "May not attend religious observances or rites when such attendance involves absence from school activities."

2. Page 3, paragraph 1,b.3,c: Should omit this paragraph entirely. It's an open invitation to exploitation of school bulletin boards and student publications. Think it best not to call attention to this at all.

3. Page 3, paragraph 1,b,3,d: This is the most highly questionable passage of this whole letter. The big trouble is that the local school authorities will not be able to decide; the sonchō (村長) or chōchō (町長) will decide. Social pressure on the local principal will be too great. If this paragraph is included at all, should have another sentence. Something like, "However, as a general principle, religious organizations may not use schools during or after schools."

4. Page 3, paragraph 1,b,4: Similar to 3, above.

5. Page 4, paragraph 1,d,1: Highly questionable, I think. Sounds alright but it wouldn't work out this way. Think it would be better to omit this entirely. It would be undemocratic to forbid them to speak, I suppose, but this type of paragraph is an open invitation which would tie the hands of local Japanese and possibly lead to very vicious tendencies and practices.

General Remarks: Think this whole interpretation of SCAPIN 448 should be gone over more carefully. (Refer: My conversation with Mr. Motofuji.) This type of detailed interpretation--in writing by SCAP--is dangerous because it opens the way to abuses--which SCAPIN 448 doesn't do too much. Also, it neglects actual conditions in local areas--or, for that matter, actual Japanese conditions all over. In many cases, it will not be the "school authorities" who determine practices but the local big-shot--the mayor or the headman or the local priest. This type of thing would be alright, say, in a community of the United States but not in Japan. Suggest considerable cutting out of passages opening up schools to religious influences. In its present form, would even suggest not putting out any interpretation at all.

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CI&E Bulletin

VOLUME III Number 4 6 July 1949

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NEW NOTIFICATION ON ATTENDANCE AT FUNERALS AND OTHER SERVICES FOR WAR DEAD

To eliminate misunderstanding concerning attendance of public officials at funeral and other services for the war dead and the use of temples and churches for such services, the Religious Affairs Section of the Ministry of Education and the Demobilization Bureau of the Repatriation Relief Board on 6 June issued a notification "Concerning Funerals and Other Services for War Dead."

Drawing a distinction between attendance of public officials at such functions in their official capacity and in their capacity as private citizens, the notification states:

1. Attendance at funerals for war dead by public officials in their official capacity is not permitted.

2. There is no objection (a) to the holding of such funeral services by private individuals and organizations; (b) to the attendance at such services of public officials in their private capacity; and (c) to the use of the religious facilities of temples, churches, etc. for such services.

Necessity for clarification arose because an earlier notification "Concerning Public Funerals etc." issued jointly by the Home and Education Ministries, 1 November 1946, was being misinterpreted in some localities as entirely prohibiting public officials from attending services for the war dead and use of temples and churches for such services.

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14 March 1949
Tokyo, Japan

Dear Mr. Dobbins:

As the time allotted to making field trips is seldom sufficient for the complete and thorough coverage of the objectives of such trips, I thought it would be wise for me to list some of the problems I shall be looking into during my stay in your prefecture. I shall arrive on the afternoon ferry at Takamatsu on 22 March (the TWX may have stated 21 March; this is an error).

The following are some of the problems which the Religions and Cultural Resources Division of CI&E, SCAP is concerned with at the present:

1. The final disposition of former military shrines (gokoku jinja). It would be appreciated if the chief priest of the former Kagawa Prefecture-grade Gokoku Jinja could be asked to come to MG Headquarters on 23 March for a conference on matters connected with his shrine. Since there is another minor military shrine in Anji, it would be appreciated if an itinerary could be worked out beforehand which will enable me to visit this shrine for investigative purposes in the most expeditious manner.

2. The problem of the relation between public schools and religion and the problem of public school visitations to religious institutions. While a policy on both problems is being formed at General Headquarters at present and a statement of policy should shortly be forthcoming, it would be interesting to know of such problems as may have arisen in your prefecture.

3. Violations of the provisions or spirit of the Shinto Directive, or other directives in the religious field.

4. The existence and tenets of new post-war religions in your locality.

5. Problems in the removal of militaristic or ultranationalistic statues or monuments.

6. It would also be greatly appreciated if the section concerned with religious and cultural affairs in the Prefectural Office were contacted and asked to attend a conference on 23 March with a summary of the religious situation in the prefecture.

Any other matters related to this field which you would care to bring up will accepted gratefully.

Sincerely yours,

Mr. Francis T. Motofuji
Field Liaison Officer,
R&CR, CI&E, GHQ, SCAP

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Religion

2 1 E No.623 Nov. 30, 1946

To the chief of cities, towns and villages.

The chief of Education and Welfare
Department, Kagawa-ken

Regarding the public funeral and others .
On the view of distinction of policy and education, we hope that you will try to let the parties concerned in your cities, towns, and villages know completely, that hereafter the above mentioned affairs are treated as follows. We notify, by order.

1. The local public bodies as the local office and cities, towns, and villages, are not allowed to practice the public funeral and other religeous ceremony or functions (the memorial services, and others), The functions which are permitted to do in the name of the local offices and the local public bodies are as follows.
   a. To practice the memorial service of the man of merit as a civilian or the victim to his post of duty with out religeous ceremony (for example, as in the school or the police station, hold the memorial ceremony in absence of the priest or the minister.)
   b. To have the holiday or to hoist the mourning flag to express their deapest sympathy for the death of the man of merit as a civilian or the victim to his post of duty. But regarding the hoisting of the flag, you have to get the permission of the Local Military Government before hand.
   c. To the private's or private bodies funeral, the memorial service or sympathetic ceremony for the death of the man of merit or the victim to his post of duty, you are not allowed to present the wreath, the condolence money or to attend the ceremony, or to read the funeral address as governmental or perfectural officials.

2. For funeral or other religeous ceremony or functions for the death of the man of merit or the victim ot his post of duty in the hand of the private person or the private bodies is not restricted, but even in this case it is desirable to avoid to allow them to use the installation of the local public bodies or the official organ, But if they can not find the suitable installation, one may utilize the school or the public hall in the same terms as in general.
3. For funerals ceremony, or other function of the person killed in action in the hand of the private person or the private bo-dies is not restricted, but to do it under the auspices of or under the support of the local offices or the local public bodies or to express the deepest sympathy for it in the name of it are tobe avoided. Consequently the terms permited in the above mentioned item 1 and 2 for the man of merit and the victim to his post of duty, are not applied for the person killed in action. In the cases of the person of the militarism or the extreme nationalistm, it is the same. In case of the transportation, the keeping and the

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delivery of the remains of the person killed in action, the handling must be done devotionally and respect fully. As the delivery of the remains are done by the government it is no objection to use the public building or land for it, but in the ceremony the common peoples are not permitted to attend. The funeral, ceremony, or the function of the person killed in action or going to see the remains, the school teacher leading the students to participate or to force the common peoples to participate are not permitted. Basides this you must be careful that it will not be the advocacy or the propaganda of militarism.

4. The erection of the monument to the loyal dead or the memorial tower to the loyal dead, and the monument or the bronze statue for the person killed in action, and the election of those for the persons of militarism or extreme nationalism, are not to be done at all. Those partially erected are to be suspended at once. The handling of those existing are to be done as follows.
   a. Those, existing in the school or its premises are to be taken away.
   b. Those existing in the public building or its premises or the public land and if those are aiming at the advocacy or propaganda of the militarism or the extreme nationalism are to be taken away.

   The above mentioned item are not intended to prohibit the erection of the private monument or gravestone by their family of the person killed in action.
5. The erection of the monument or the bronze statue for the man of merit or the victim to his post of duty as civilian, or the preserving work for their memories, are permitted.

21. E No.700. Nov. 30, 1946.

The chief of the Education and Welfare Department, Kagawa-ken.

To the chief of cities, towns, and villages.

Regarding the prohibition of supporting and backing Shintoism by the block association and the neighborhood association.

Regarding the collection of contribution money or festival expenses, and the distribution of charms or amulet, it was notified by the notification of 21 E No.483 of Aug. 31, 1946 that it is not to be done by the block or the neighborhood association, But the meaning of the notice has not been understood thoroughly and many violation has happend, and G.H.Q again issued the prohibiting directive, you are reguested to in form tham so as to understand the meaning of it

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completely and to supervise to prevent such occurances. Furthermore you are to be careful to have them understand the undermentioned affairs.

By order, we notify you.

1. The case of supporting or utilization of the block, community or neighborhood association for the collection of the contribution to the shrine and the festival expenses and for the distribution of the charm or amulet, is the violation of the Article 1 Item 1 of the memorandum regarding the abolishment of the protection, the inspection and the propagation of the State Shintoism and Shrine Shintoism dispatched by G.H.Q. Consequently it must be supervised strictly not to be violated as the Imperial ordinance No.311 issued June 12, 1946 will be applied for it.
2. When cities, towns, villages, the block association and the community association will hold many kinds of the function of ceremony or festival they must be practiced strictly separated from the ceremony or festival of the shrine, and it must be careful not to be misunderstood. Moreover it is not allowed to collect the contribution for the expenses in the name of the shrine.
3. The leading officer or employee of the community association and neighborhood association or the chief of the block association are to avoid being appointed as representatives or the overseer of the shrine, because it will be a reason of misunderstanding.
4. To be promoted to organize the group of persons who respect the shrine newly, revising the organization of the protege of a tutelary deity in the protege district in custom. In this case in the basis of the meaning of the preceeding item, the lower administrative organs as cities, towns, villages, the block association or the community association are not to give the support or to be the basis of the group.

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June 23.

16. "Echo" Requests to the Buddhists.

Voices are heard everywhere to reconstruct religion after war. Also voices, "What are religionist doing?" is heard. The crying war sufferer, the corrupted social moral and unstabilized living- these all must be rescued by the human's highest spirit. In other words without the power of religion it is impossible to solve these problems from the fundation. Those who lost clothings and residences through war devastation can be saved by economical help. However by what can the suffering spirits of those who lost their beloved father or child, husband or wife be solved? There is no other way than of religion.

However how are the present condition of religion circles, especially the Buddhist circle? What are the several hundred temples and priests through out the prefecturing thinking and planning to do? Several thousand priests are beaten by the economical blow and defeat, and the religious pride are lost. They are too busy trying to rescue themselves from the inflation. To defend their own action and to advocate that they are proper they are finding faults in the social circumstances.

Therefore only the members of priests are great and the sermons are formal, fitted for only aged persons. It only worships the idol and the temples lowered to the funeral specializing company. It is in a state, absolutely separated from the society. Not only that Buddhist is mistaken as a pessimistic view of life but it is considered like the action of opium. Is this all right?

Already Christianity is ready to predominate all over the country with its modern doctrine and great economical assistance. Buddhist which is the world's religion is just watching this from aside. We priests are indeed ashamed. We must get rid of the old custom and indolence dream. We must quietly see the actual condition and contribute for the restoration of spirit.

If I give familiar examples, first the priests themselves must culture and investigate. I think that most of the priests have hardly read their specializing books ever since the youth age. Formal ceremony must be simplified and spare time must be made to make efforts in culturing themselves. They must go ahead of the current so as to lead the believers without mislead.

In the second place the organization of Honzan must be re-investigated and strengthened. Honzan at present is only conducting formal affairs such as changing the names of the temples, and granting permissions, ranks and qualifications. Also the feudalistic color is too dark. We must consider a thorough democracy.

The third is, the local temples must engage in mission work. Sunday schools are also good. Religious association must also be organized. Moreover it is desirable to have at least one regular preaching day in a month. Man of spirit and wisdom have already rang the warning bell to wake the sleeping priests.

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However they are about to be in despair for the Buddhist Association is still continuing their sleep. We must confess everything in the past and must exert all efforts to arise. I hereby especially appeal to the young priests who have fervent ideal and pure heart.

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Statement

February 28, 1950

K. Kanakura
T. Tsugawa
Teachers of the Marugame 1st
Upp Sec School

February 4, 1950 at 4 p.m.

Mr. Glenn W. Wagner, and one more American came to school with 5 Japanese. They talked something with the principal who gave consent to their proposal.

February 8 1950 (Wed.) 1. p.m.

Two Americans and their interpreter came to school with 4 Japanese. After one hour's preparation, the lecture meeting started at 2 p.m. About 600 audience (boys 250, girls 350) gathered, but not by force. Besides the students, 10 visitors and 30 teachers came to the meeting. After reading the introduction letters from General McArthur and Mr. Minamihara, President of Tokyo University, the lecturer made a lecture on Bible (John) spoke very frankly and naturaly and did not force or encourage the audience to become Christians.

They drew pictures of sea in the moon night first, and then the native place of Christ and two other cartoons, with pastel. They distributed pocket Bible to all the audience by free.

The meeting was closed at 3.30 p.m.

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Statement

February 28, 1950

E. Itogawa, (student)
2nd year grade of the
Marugame 2nd Lower S. S.

1. We have seldom heard of religion so far, so it was very strange to us.

2. I was glad to hear from Americans directly about Christianity.

3. I heard that many great men and women have Bible all the time. I knew for the first time that Bible is so an important book.

4. I have never understood who made the world how the universe was made, but now I knew that God made it. I thought I must believe God all the time.

5. I think that the peaceful Japan will be newly constructed by Japanese who believe God and never do ilegal things.

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Statement

February 28, 1950

T. Okita (student)
The 2nd year grade
Marugame 2nd Lower Secondary School

I heard from my friend that a lecture meeting will be held on the subject Bible.
The lecture continued for one hour and a half.
I have seldom heard about such a lecture, so I got little impression by it.
But. I understood well that Bible should be disseminated more and more and also I could understand that Bible is a very important book.

Another American drew pictures and explained, so I understood very well.
I received a Bible, but can not understand what it tells me.
My friends did not speak anything about the lecture except the pictures. I think they might not understand it so well.

If I hear such a lecture from time to time very often, I might understand better.

I want to have another easier interpretation of Bible.

I am very glad to hear directly from Americans.

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Statement

February 28, 1950

H. Yamauchi (girl)
M. Mishoka (girl)
Students of the Marugame 1st
Upper Secondary School

8 February

At the period of Home Room, we heard from the teacher that we shall have a lecture meeting about Bible after school. Only those who wish to hear the lecture gathered to the auditorium after school. Boy students 250, girl students, 350, visitors 10, and teachers 30 gathered to hear them. Two Americans, an interpreter, and a few Japanese came in.

Before the lecture, they distributed pocket Bible to us all. After reading the introduction letters from General McArthur and Mr. Minamihara, president of the Tokyo University, they began to talk about Bible. We all read the Gospels John, (paragraph 30 of Chapter, 21).

They drew pictures of a scene, the native place of Christ, etc. with pastel.

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Statement

February 28, 1950

Mr. Onishi
Principal of the Marugame
2nd Low Sec School

I heard from the education section of the city that a lecture meeting shall be held at our school on the subject of "God of Creation" on February 9, 1950. On that day, all 865 students of the 2nd Lower Secondary School gathered to the auditorium at 10 a.m. About 940 students from the 1st and 3rd Lower Secondary Schools gathered there at 11.30.

Mr. Wagners spoke so well that all the students were deeply impressed. He explained that Jesus Christ is the savior of the world beyond sect and race. So we all prayed to Christ from our hearts.

Another American drew pictures so attractively that every one was attracted to the pictures and made the meeting very pleasant and quiet.

They distributed pocket Bible free to every body. It gave a good impression to young students.

It was a pleasant and significant event. It will be more effective if we could have more chances. I want to highly appreciate the efforts of the members of Pocket Bible Federation.

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Statement

28 February 1950

M. Onishi,
Principal of
Fujii Girls' Upper S.S.

1. A fine machine and natural coloured pictures gave a good influence upon school education.

1. Now Japan lacks in religious education, so the dissemination of Bible and its autonomous study may be encouraged.

1. I wonder, students do not read pocket Bible through.

1. This meeting was useful and effective on the school education , but no harm.

1. Some parents and people in general worry about such a religious education at school. But I think such a religious education is necessary at school

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Mr Suga — School Administration 4 March

Mr Wagner went to the schools & asked if he could hold meetings. At first he asked to show a movie to be followed by a lecture. Prin. thought "cultural" meeting: no consultation with city authorities, Prin. did not consult with other principals Principals claim it was a "Cultural Meeting".

1st Takamatsu Municipal Upper Secondary School —
11 February — afternoon —
~~Tokushima~~ Takamatsu Upper Sec. School after school.

art 20. gap count.

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STATEMENT

28 February 1950

K. Iwamoto (girl)
Y. Tamashiro (girl)
M. Furukawa (girl)
Student of the Fujii
Upp Sec School

February 8 at 1030 a.m.

The principal introduced Mr. Wagner to us. They distributed pocket Bible to us. While speaking Mr. Wagner explained some part of the Bible, saying to us "Open page — "

Soon the movie began and we enjoyed it for two hours. After it, Mr. Scent (?) drew pictures and explained them. Next he drew a picture of how Christ died on the cross.

Then he said "please raise your hands if you believe Christ. We will pray for them. Close your eyes!" He spoke of some words in Bible. He said again. "We will pray for you."

We felt something oppressive. We heard the lecture and read pocket Bible but we could not understand Christianity clearly.

We wondered why these people made such a many audience gathered to disseminate religion at school.

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EVANGELIC EDUCATION AT PUBLIC HIGH SCHOOL

MARUGAME, Feb. 22 -- Two foreign missionaries and an interpreter visited Fujii Girls' High School, Marugame City on 8 Feb., and distributed " The Gospel According To St. John" to the students, and made a sermon on the grace of the God.

Such mission work ~~work~~ was taken place at The First Prefectural Marugame High School in that afternoon, and again at the lecture hall of The Second Middle School on 9 Feb. gathering the students of The 1st, 2nd and 3rd Marugame Middle Schools there.

In particular, The First Prefectural Marugame High School authority gathered whole students in its lecture hall, and Mr. Shiraishi, Vice President, expressed the appreciation to their miss mission work in behalf of the whole students, and was reported to have required the students to bring the Gospel to school without fail.

These cases are suspected to be the violation of Art.9 of The Fundamental Law of Education.

(Akahata, Communist Organ)

NOTE:

Article 9 Religious Education

The attitude of religious tolerance and the position of religion in social life shall be valued in education.

The schools established by the state and local public bodies shall refrain from religious education or other activities for a specific religion.

(The Fundamental Law of Education)

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The Report on Mr. Rusmussen's Lecture at Our School

TOKUSHIMA SHIKOKU, JAPAN. Feb. 24, 1960

I. Prearrangement.

Mr. Rusmussen called at Our School on Wednesday morning (Feb. 15), followed by a Japanese interpreter. Principal being absent, Mr. Takahashi, Headteacher, Mr. Yuasa, Chief of the Instruction Dept., met the visitors.

Mr. Rusmussen took out a big album. It contained many recommendations of men of fame, such as General MacArthur, President Nambara of the Tokyo University, and the authorities of many other schools. A picture showing his friend Mr. Saint's demonstration of drawing a picture before the students of a certain school, was also found there.

Showing this album to our teachers he explained the purpose of his visit to Our School. (1) He wanted to present New Testaments to all the students, representing the Pocket Testament League. (2) He would speak something about the Bible for a little while when he would distribute the books among our students. (3) Mr. Saint, his friend, would draw pictures, using a special easel fitted up with electric lights on it. (4) He was ready to use the magic lantern, if possible. (5) As he was to visit the Joto Upper Secondary School the following day afternoon, he would like to come to Our School before noon the same day. (6) The League campaign was not only recommended and supported by ~~Shikoku~~ C. A. R., but he was sure his work would be interesting and instructive to the students.

He thus explained about his purpose, and there was no tint of mission work in his explanation. The movement being approved by the Honorable General, and Mr. Rusmussen having already visited many schools, Mr. Takahashi and Mr. Yuasa thought it quite proper to accept his offer, expecting some good influence on the students from the point of view of English and Art studies. Now a promise was made that he would come again to Our School at 10 the next morning.

II. What they did at Our School.

At 10 the next morning (Feb. 16) Mr. Rusmussen came to Our School with Mr. Saint, a Japanese interpreter and another Japanese assistant. By this time our students had met in the auditorium, so they lost no time in making preparations. They set up a big easel on the platform, rigged up an apparatus for broadcasting music and did something else.

Now Mr. Saint drew two pictures; these were caricatures. Then they distributed the Pocket Gospel of St. John among our students and teachers, each one volume. Mr. Rusmussen read the 3rd chapter, the 16th verse of the Gospel, asking the audience to read after the Japanese interpreter, and it was actually done. He hoped that all of us would always keep the book in our pockets and read it again and again.

Then followed the magic lantern show about ten minutes and some flowers, animals and landscapes in America and Europe were projected. These were, as Mr. Saint said, [redacted] "of educational nature." Here again he drew a sketch of typical landscape of Japanese country.

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He gave a lecture on the love of Jesus Christ and then asked us to bend our heads down, that we might have a prayer for the sake of introspection. A short prayer was given by the interpreter in Japanese, to which all of us listened in peace. Now Mr. Rusmussen earnestly advised our students to become Christians and sign in a blank of the cover of the Testament. (This blank you may find on the inside of the cover of the book which we send you with this report.)

Thus the meeting ended. They rested a little while in the Principal's Room before they left Our School.

III. What happened afterwards.

In the afternoon each Home Room had its meeting respectively, at which free discussions were done on any subjects the students were interested in. Then some of them went so far as to discuss about what the two Americans had done that morning. The questions were: (1) if their activities were too religious or not, and (2) why the school authorities had permitted such a religious work in the school. At the same time they added that they had felt rather unpleasant when they had been asked to bend their heads down.

During the short recess in the Principal's, Mr. Yuasa had already warned the Japanese interpreter against the matter concerned. He then explained that such religious work as they had done, must have violated the Fundamental Law of Education or 'Kyoiku Kihonho (cf. Art. IX, paragraph II). But when he heard of the students' discussion about the matter, he felt inclined to see the two Americans again in his individual capacity. In the evening he visited them at the hotel and told them in detail of the atmosphere of the school after their departure, adding that he had been deeply perplexed by their excess in their work. Further he advised them not to do such things again in ordinary schools if they would like to make their work successful. They accepted his advice with the warmest thanks, and asked him to make an apology for their carelessness to all the teachers and students. They emphasized that what they had done was meant only for good, being unconscious of the violation of the Education Law.

The next morning (Feb. 17) Mr. Yuasa made an apology on behalf of them, and asked the teachers to do the same to the students in their several Home Rooms.

(P.S. In Our School the hours of the Students' Assembly are sometimes given for lectures, music, etc. and that of Thursday was of this nature.)

K. Miki

THE PRINCIPAL,
THE TOKUSHIMA KEN JOHNAN
UPPER SECONDARY SCHOOL

1)

Goto Upper Secondary School
1 Chome Naka-Tokushima-cho Tokushima

Feb. 21st, 1950

Sir;

(1) Just about 10.30 a.m of Feb 15, an American gentleman named Mr. Rasmussen came over to my school with a Japanese interpreter to see me. According to him, he is a representative of Pocket-size Bible League in Japan who was dispatched from its headquarters in U.S.A, and this time visited here under the mission of distributing the bibles. The gentleman wanted me to offer a chance for distributing the pocket-size bibles to all the students in my school. Then I answered to him like this.

"Activities on religion are prohibited by the law

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in Japanese public schools, therefore I don't think I can meet his proposal But the gentleman still

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distributing the pocket-size bibles to all the students in my school. Then I answered to him like this.
"Activities on religion are prohibited by the law

{徳島縣立商業學校

in Japanese public schools, therefore I don't think I can meet his proposal. But the gentleman still kept up asking for my permission to be granted, saying that he ~~will~~ has distribute the bibles only and promised not to preach any Christian doctrine and any other items concerned with religion.
I was just inclined to grant a permission to him, so I called some of the representatives of Students Council. I explained the above situation and told them to answer to his proposition not for a religious event but for a kind of self-improvement.
They all agreed to his offering without any objection. Thus I permitted him to hold ~~the~~ a meeting with the following conditions.

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1) I permitted him to assemble only those who were willing to listen to him.

2) The hours must be after school lest the lessons should be interrupted.

3) The items to be held are only limited to drawing pictures, listening the music and distributing the bibles free of charge

Though this gentleman has not stayed a long time here in Japan, he has so many experiences like that in many other prefectures and besides, he showed me many recommendation letters by Scap, Mr. Nambara president of Tokyo University and other famous men in various circles ~~after~~ getting the approval from G.H.Q. So I trusted

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him perfectly at that time.

(2) What did Mr. R[illegible]

he showed me many recommendation letters by Scap, Mr. Nambara president of Tokyo University and other famous men in various circles ~~after~~ getting the approval from G.H.Q. So I trusted

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him perfectly at that time.

(2) What did Mr. Rusmussen do on that day?

In the afternoon of Feb 16, Mr. Rusmussen came to my school again with another American gentleman named Mr Saint and the interpreter. Then teachers and students who were still at school and I all attended the meeting.

Mr. Rusmussen opened the ralley in the auditorium around 3.30 p.m.

I did not forget, however, to add in my introductory address that today's program is by no means a propaganda of Christianity.

First Mr. Saint drew a few pictures in a humorous, but very skilful manner. Those were the things

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which had nothing to do with any religion.
After Listening to the American music by the
phonograph which they brought with them,
the pocket-size bibles were distributed to all
the attendants. Meanwhile two American gentle-
men sang a hymn of "What a friend we have
in Jesus" in chorus and let the students sing
its first verse altogether. Then They gave a
brief explanation upon the reason why Jesus
Christ was sent to this world to relieve man-
kind as God's child and let the audience look
down and pray in silence for their self-intro-
~~recollection~~ spection. After silent prayer,
Mr. Saint drew another wonderful picture under the
title of "Evening". Simultaneously with that,
the Japanese interpreter says "This bible should

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kind is your child and let the audience look down and pray in silence for their self-intro ~~recollection~~ spection. After silent prayer, Mr. Saint drew another wonderful picture under the

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title of "Evening". Simultaneously with that, the Japanese interpreter says, "This bible should be kept in your pocket and please read it carefully any time and those who want to be relieved of your own soul by Christianity, shall be applied to the Headquarters of Bible League in Tokyo by ~~filling~~ filling up the application which is put in the last page of this pocket-size bible. Thus fifty minutes' program has ended.

What has surprised me most, however, is that the explanation on Christianity and Canvassing the spectators to be christians and silent prayer were done and it's a great regret to me that ~~the promise of~~ what they did on that day was a little different from ~~that of~~ their promise previous day.

Of course, I as a responsible man, would let the gentlemen stop their lecturing on religion, if it went extremely too far.
I should say only a few minutes were for their so-called religious actions. Accordingly other greater parts of the hour were spent in drawing pictures, comic speech and music. Then I was forced to miss the chance, while I was thinking over if I should let it stop or not.
[3] It is clearly forbidden for those religious concerned to use school institutions for the purpose of religious activities in Japan.
It is difficult, however, to distinguish what is religious activity and its concrete limits.

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I think, in conclusion, it's wisest not to comply with such a request as this from

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purpose of religious activities in Japan.
It is difficult, however, to distinguish what is religious activity and its concrete limits.

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I think, in conclusion, it's wisest not to comply with such a request as this from now on.

I hereby certify the above report is true and written exactly as it was.

Jōtō Upper Secondary School

Principal
T. Murayama.

Translated By
D. Emura

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Date: March 2, 1950

From: Acting Superintendent of Education, Tokushima Prefectural Board of Education

To: Mr Hager, Chief of Education Section, Shikoku Civil Affairs Region.

Subject: Religious Education at two Upper Secondary Schools.

We must admit that there are some violation of the Educational Fundamental Law, Art. 9. in the deliverance and lecture by Mr. Rusmussent at Joto and Jonan Upper Secondary Schools. This happened because of the lack of understanding through interpleter, though the principals explained

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the Law previously. It must be proper that the principal who is responsible for the school edu-

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the deliverance and lecture by Mr. Kusmussen at Joto and Jonan Upper Secondary Schools. This happened because of the lack of understanding through interpleter, though the principals explained

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the Law previously. It must be proper that the principal who is responsible for the school education should have stopped the lecture when some particular religious act was observed during the speech.

Kozaburo Mori
Chief of Teacher Consultation Section

for Katsutomi Shima
Vice-Superintendent
of Education, Tokushima
Board of Education

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Konkokyo Sect (A Shinto Sect)

17 December 1949

By Mr. M. Wada

This sect is one of the 13 sects of Shinto.

Headquarters: It is located in Oaza-Otani, Konko-cho, Asaguchi-gun, Okayama-ken (Southern west of the prefecture). In order to reach there by train get off at Konko Station of Sanyō Trunk.

History: In 1814 Bunjiro, a son of a farmer of Miwa-mura, Asaguchi-gun was born. Later he became an adopted son of Kumejiro Kawate of the neighboring village. He was upright, reticent and loved to visit shrines and worship God.

He regretted the society which was receiving a bad influence from the superstition of Kane no Kami (one of the God of direction). He decided to save the people. He quit farming. He said he is going to serve the God and so distributed his property to the needy people and sat quietly in a room in front of the altar for 25 years, not even going a step outside.

During this time when people called on him, he told them God's opinion. He did not receive contributions, nor charge for praying but only explained to the people of his belief and what he thought of God.

Fron July of the 16th year of Meiji (1883) he began ascetic practices of 100 days. On 9 October he said he will die tomorrow morning. As he said, he died early in the morning of the next day. He was then 70 years old.

After his death his surviving families and believers decided to organize a religious organization, having him as a founder. They registered this organization to the government on the 18th year of Meiji (1885). This organization bebnged under Shinto Headquarters of the government, but became an independent sect, Konko-kyo in the 33rd year of Meiji Era (1900).

Doctrine: The God of this sect is called Tenchi Kane no Kami (God of Gold of heaven and earth). God of Gold of heaven and earth is considered as the ancestral God. The doctrine expounds that by believing this God, God and men will prosper, faith, loyalty and filial piety are the same and there need no worry regarding birth and death.

The doctrine of this sect is explained in the canons--Rikkyo Shinden, Shinkun and Gorikai. In one of these canons, the followings are taught. These are all teaching simple and easy to practise rules of morality.