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

Consider heaven and earth as your home even if you live or die.

Japanese must appreciate God and Emperor's graces.

If you realize your own difficulties you must know other's difficulties.

Flesh is lent to you from God so take good care.

By loving your child, apprehend that God is protecting his children.

With no discrimination, God of heaven and earth is protecting pure and dirty places. Do not commit impurity.

Man can do nothing to stop the changing of season. So rely everything on season.

Foods were made by God of heaven and earth so that man can live. Preceive God's grace.

Do not speak ill of Gods of other religions.

If you want to live, conduct virtue and live long.

Regulation of the sect:

Regulation of the Konkokyo consists of eight chapters, 67 articles, including provisions related to the name of the religious organization, doctrine, ecclesiastical government, church, kyoshi (priest), kyoto (devoted believer) and believers. Parliamentary system is adopted and practised in accordance with the regulation. The superintendent priest is the descendant of founder and supervises all affairs as a highest priest. The present superintendent priest is called Kanetane Konko, grand son of the founder. The office of the superintendent priest is called the Honbu (Headquarters) and is located in Aza-Otani, Miwa-mura, Okayama-ken. A dispatched office of the headquarters is in Tokyo. The branches of the headquarters are supervising the 21 religious districts in Japan. In each religious district there are churches. (There are eight ranks in church.) There are eight ranks in kyoshi (priest). Devoted believers of this religion are called kyoto, and believers are called shinto. There are many believers among the merchants, businessmen and in frivolous society. This sect is existing for 90 years and is gradually becoming prosperous. Superiority of this sect ranks next to the Tenrikyo. As of end of 1948 there were:

Kyoto (devoted believer)	-	92,599	
Believer	-	598,365	
Church		1,562	
Kyoshi (priest)	-	3,181	(including 1,239 women)

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

Project:

Established lower secondary schools for the believers.

Establish doctrine training places and specialize in training youth teachers.

The Seinen-kai (youth associations) formed within these religious organization throughout the country are giving religious culture to the youths. Religious culture is also given to Fujin-kai (women's association) and Shōnen Shōjo-kai (boys' and girls' associations).

For one of the social services, from pre-war time this organization has cooperated greatly with the Boy Scouts of Japan. Therefore many leaders of Boy Scout program of Japan are related with the Konko-kyo sect.

With the restoration of the Boy Scout program after post-war the Konkokyo organizations are again cooperating with the Boy Scouts and also with the Girl Scouts. Konkokyo leaders say that this sect is co-operating with the Boy Scout and Girl Scout as a service to the society but absolutely are not spreading the doctrine to the Boy Scout and the Girl Scout. The doctrine is spread to boys and girls through "Boys' and Girls' Association" formed within the Konkokyo religious organization.

The Konkokyo Shikoku Business Office:

Locality: Takamatsu Konkokyo Church
13 of No. 2, Kotobuki-cho, Takamatsu-shi

Head: Mr. Masao Takahashi (Former staff of the headquarters, director of headquarters at present)

Vice head: Mr. Aoi (Head of Shodoshima Church in Fuchizaki-mura)

Takamatsu Church

Locality: Same as above

Head: Mrs. Yaeko Suzaki

Vice head: Mr. Ryosaku Suzaki (Head's son)

The Shōnen Shōjo no Kai (Boys' and Girls' Association) in Kagawa Prefecture are:

Tarumi	Shōnen	Shōjo	no Kai
Motoyama	"	"	"
Sakaide	"	"	"
Ritsurin	"	"	"

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

204

F. (409) cy

TOKUSHIMA SHIMBUN 9 Aug. 1949

Editorial: Where will the Buddhism circles in Tokushima-ken go?

The motion of non-confidence against the President of the Prefectural Buddhist Association at its general meeting gave rise to a confusion. Apparently, the confusion came to a peaceful stettlement with withdrawal of the motion. Though it may be a insignificant matter, it seems to be an expression of deep-rooted evils in the Buddhism circles. Therefore, we want to consider on the matter.

Originally, the Prefectural Buddhist Association had seemed to be a symbol of the feudalistic idea. The successive presidents were always priests of big-temples of the Shingon Sect, such as Hashikura-ji, Dairyu-ji and Rikko-ji Temples etc. But, the election of the present President gave us an impression that the feudalism indwelling the Association began to collapse. We felt as if an fresh air had been instilled, and expected new movement to the Association. But, on the other hand, it is undeniable that there were members who could not throw over the old idea and made complaints in secret. Thus, the non-confidence case took place.

We have no intention and it will be unnecessary to discuss whether the present President is suitable or not. But it must be remembered that the Christian Region is making an active movement of propagandism, on one hand, and it is much expected for Buddhism to purify the confused society in the postwar days, on the other hand. If unconcerned to both of them, there will remain nothing but self-destruction of Buddhism. It is not to much to say that the Buddhism is facing at crisis of the very existence. In order to get out of the present difficulty, they must develop their movement as the whole of the Buddhist Association to say nothing of that of each Sect. The prefectural people also expects much to their movement, in the above-mentioned meanings. Notwithstanding it, they have quarrelled among themselves exaggerating trivial matters and swayed by sentiment. Isn't it a step towards their destruction.

In fact, it was a regretful event that the Prefectural Buddhist Association, which had never made any religious movement in the past, exposed internal dissension itself just when they began to develop a social movement. The great mercy of the Buddha consists in saving people and, at present, there are many people who have to be saved. The way to approach to the Buddha is to save the Buddhists. If forget it, the Buddhism will be apart from the people more and more.

By Miyoshi, 12 Aug. 1949

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

AGHH : CEJ

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(409)

TOKUSHIMA SHIMBUN 15 July 1949

YMCA of the Jonan Upper Secondary School has periodically invited a pastor in order to listen to his lecture on the Bible. And Principal Miki of the school ordered to suspend the lecture in an effort to refuse any religious activities in the school.

Mr. Tsuru Tadaaki, the very pastor, and a member of the Japanese Christian Association said on the 14th:

"To read the bible and to sing hymn seems to be regarded as religious activity. But we find hymn even in a music book compiled by Education Ministry. The so-called religious activities formulated in laws mean activities of certain sects. YMCA movement, however, is a cultural movement studying all about Christianity. The schools throughout the world have YMCAs of students which use the class-rooms.

There are YMCAs in 78 schools in Japan, too. We want the authorities concerned to reflect themselves not to obstruct the movement in Tokushima alone."

Principal Kikuchi of the Johoku Upper Secondary School, where the same lectures are held weekly attended by pastor Tsuru, opines that such the lectures are never religious activity.

By Nagao, 19 July 1949

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

204

ATTN: CEV

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(409)

TOKUSHIMA SHIMBUN 14 July 1949

Recently religious education at school has come to the fore and the propriety of religious research of upper-secondary school students is being discussed in connection with the paragraph II of Article IX of the School Education Law which stipulates that "The schools established by the State or the local public entity shall refrain from education for a specified religion and from any other religious activities."

About 40 students of the Jonan upper-secondary school (Todome) who are affiliated with YMCA, inviting minister ~~Hearn~~ of the Japan Christian Brotherhood, had been listening to his lecture on Bible and hymning every Monday after school. Learning of this on 4th, principal Miki ordred them to stop this kind of meeting from 11th and on the other hand, sent the following questions to the Dept. of Secretariate of Tokushima School Board asking an answer in letter.

(1) To connive at that students are studying on Bible inviting a Minister results in after all that the school authorities are negatively giving education for a specified religion. (2) Is it not the same as in case a specified political party gives a specified political education. (3) If we regard the study of Bible as the same kind of study with that of literature and science, it need not to be looked upon as a religious activity indiscriminately.

The Dept. of Secretariate, using prudence and caution, has not yet answered in a letter. Besides the Jonan School, both Joto and Johoku schools have held the same kind of meeting inviting minister ~~Hearn~~ (Todome). So the matter is arresting a general attention.

(Sent to Tokyo 20 Jul 49 with 3/5)

By Fuke, 19 July 1949

Are going to do something about this

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

TOKUSHIMA MIMPO
March 28, 1949

SPECIAL COLUMN: The Form Of The Newly Emerging 2 Religious Sects.

If it is concluded that it is merely a superstition, that is the end of it. However, it is a grave and sane thing for devotees. Since the debut of a fancy religious sect named " Jiko-son " shortly after the surrender, the so-called "new-emerging religious sects" have become prosperous throughout the country. It is quite a funny phenomenon for our country which is destined for democratic and cultural Japan.

In Tokushima Prefecture, too, such funcy religious sects are rooting here and there and are gathering a lot of devotees. Among them, typical are the following 2 sects.

Dancing Religious Sect.

Those dancing are either mad fellows? ------or rather angels?

There is a troupe of about 20 persons who are holloing and dancing a funny but rare dance in a house owned by Mr. Hirano in Bandai town, Tokushima city. They are the devotees of the famous "dancing religious sect" in quetion. The house is the Tokushima Chapter of the Amateras Arch-God Sect. Among then, there are boy and girl pupils, teachers, housewives, a physician, officials, etc.

One of those devotees says, "Dance itself is not our purpose. Keeping praying God for truth and peace, strange to say, we become to start dancing spontaneously by the process of soul. After dancing, we feel refreshing utmostly."

They have no idol, no altar, and no scriptures. At any rate, the plight of dancing is far from sanity.

Since this insanity religious sect was originated after our surrender by Mrs. S. Kitamura, wife of a farmer in Yamaguchi Prefecture, the number of devotees has reached to 200,000 throughout the country. The location of the Tokushima Chapter was admitted in June, 1948, by the Headquarters in Yamaguchi Prefecture. It is said that there are 120 or 130 devotees in Tokushima Prefecture and among them, there are many teachers and pupils.

Kannon Religious Sect.

The Headquarters of the Kannon Sect which has in Tokushima

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

Prefecture several chapters and several thousand devotees are in Shizuoka Prefecture.

As soon as Mrs. K. Ohara, 66 years old, came here in Hiwasa town to initiate an altar just 3 months ago, a rumor that anyone was cured of even any difficult disease in case one visited the altar was started throughout the town. Since then, at least 100 patients have visited every day the altar.

It is said that this misterious religious sect has throughout the country 100,000 devotees involving Mr. A. Yoshikawa who is a distinguished novelist, Mayor of Atami town, Master of Atami station, etc. Accoding to a talk of a devotees, any difficult disease is curable by the "light" of the Kannon God and all patients have to do is to pray vehemently.

by J. Nakamura

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

10 Oct. 1949

RELATION OF RELIGION TO PUBLIC EDUCATION

1. Religions and Cultural Resources Division, Civil Information and Education Section, GHQ, SCAP, has drawn up the following statement of principles for the guidance of Occupation personnel in replying to the inquiries of Japanese Government officials, educators, textbook writers and religious leaders regarding the proper relation of religion to schools supported wholly or in part by public funds.

a. Selection and treatment of textbook and curriculum materials:

(1) Facts relating to the founders, practices and institutions of the various religions may be included when necessary to accomplish the aims of a course.

(2) Literary and language textbooks and readers may include reference to religious topics and extracts from religious writings provided the basis of selection is literary or linguistic merit.

(3) In social studies, reference may be made, where relevant, to historical and institutional aspects of religious organizations, e.g., physical plant, welfare and education activities, factual data concerning events, etc. Religious events of historical significance may be dealt with in the study of history.

(4) The meaning of religious freedom should be taught in the social studies. At the appropriate level the materials used should stress that:

In accordance with the provisions of the constitution and law of Japan, religion is free from control, financial support, interference and

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

surveillance by government; religious activity and membership in religious groups are of a purely voluntary nature; and any government propaganda regarding religion is strictly prohibited.

(5) In the teaching of music, art and architecture, works inspired by religion may be drawn upon. Pertinent information regarding the artists and composers and incidents or influences connected with such works may be given. Study of the influence of religion upon artistic expression is permissible and desirable.

(6) Public school curriculum materials on the elementary and secondary levels should not express approval or disapproval of religious doctrines, practices or experiences. Existence of a conflict between science and religion should not be assumed. This provision does not preclude attribution of natural phenomena to natural causes.

(7) Objective study (comparative or specialized) of the doctrine, history, philosophy and psychology of different religions may be offered as elective courses on the upper secondary and university levels.

(8) Libraries may include books and periodicals on religions for purposes of reference and study.

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

b. School-sponsored visits to shrines, temples and churches for the purpose of study cultaral treasures in possession of such institutions may occur only under the following circumstances:

(1) School-sponsored visits may not be made for the purpose of worship, nor may student groups visiting shrines or other religious institutions on school-sponsored trips be permitted to participate in any rituals or ceremonies.

(2) Visits to such institutions may not be required of any student.

(3) School-sponsored visits may not be made under any circumstances to military shrines (Yasukuni Jinja, Gokoku Jinja, or those shrines formerly so designated).

(4) No command for bowing or for any religious observance may be issued by a teacher or other leader of school-sponsored group visits to shrines or other religious institutions.

c. Voluntary religious activities:

(1) Students and teachers are free to participate as private citizens in the religious observances or other activities of churches, shrines or temples outside of school hours.

(2) At the secondary and university levels, the following policies are acceptable with respect to voluntary

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

student religious activities which occur outside normal school hours.

(a) Students may form voluntary religious associations or clubs under such regulations as prevail for non-religious organizations. Prohibition of a particular voluntary student non-religious organization which violates regulations is not necessarily to be construed as a prohibition of voluntary religious associations or clubs which conform to regulations.

(b) Leaders of religious organizations may work with students for the purpose of initiating and guiding such associations or clubs providing the authority of the school is not utilized either directly or indirectly to influence students to join or participate in such organizations.

(c) Privileges of using the school bulletin boards student publications, etc., for the announcement of meetings or activities of religious organizations should be the same as those extended to non-religious organizations.

(d) Local school authorities shall have the power to decide whether or not lecture halls, classrooms, or other facilities shall be used outside school hours for the activities of student

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

religious organizations mentioned in 1c (2) (a)-(c) above.

(e) Student religious organizations may invite faculty members to participate unofficially in their activities, either as members or as advisors.

(f) The privileges listed above must be equally available to any religious organization without discrimination or favor. It is not necessary, however, to await application from other organizations before granting the requests of those who are first in seeking such privileges. It should be made known that such privileges would be provided to all groups if so desired.

d. Status of religious leaders:

(1) Religious leaders may be invited to speak at schools on subjects outside of the field of religion. They may not interpret doctrines or religious ceremonies. They shall be informed that the invitation is extended with the understanding that these regulations will be strictly respected.

(2) Priests, clergymen and other members of religious orders who are employed as qualified teachers by boards of education shall not appear in classrooms in religious garb. They may not give instruction

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

in sectarian religion, nor shall they use their positions as teachers to advance any particular faith, nor attempt to win converts or encourage visitation or attendance at any shrine, temple or church for purpose of worship or participation in any rituals or ceremonies. They shall be subject to all regulations governing the conduct and duties of teachers.

e. Many questions have been raised regarding the use of public school buildings out of school hours by non-school community religious groups. Since local school authorities are now responsible for the administration of local school buildings, all such questions should be referred to the school authorities for decision.

II. Ultimately many of the questions referred to above, such as use of school buildings or employment of priests, clergymen or other members of religious orders, may be tested in the Japanese courts as to their legality under the Japanese Constitution and laws.

III. The provisions under I above do not apply to private schools, which are free to determine their own policy and practice regarding religious education and voluntary religious activities, save for the requirement that none may teach militaristic or ultranationalistic doctrine under the guise of religion.

IV. Information under I, II, and III above has been transmitted to Civil Affairs Section, Eighth Army, for their guidance.

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

F
310

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 religious instruction or to attendance of religious 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 and participate as private citizens in rites, ceremonies and other practices of religious bodies.

6. Pupils of secondary schools may organize religious 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 class-rooms, assembly hall etc shall be decided by the school authorities. Permission need not be granted if the school authorities so agree.

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

9. School-sponsored visits to shrines, temples, churches and similar institutions for the purpose 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.

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

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.

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 religious 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 regulations 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.

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

CAPT ANTHROPIST

SHIKOKU MILITARY GOVERNMENT REGION HA/CHB/ch
HEADQUARTERS & HEADQUARTERS DETACHMENT
APO 317

Takamatsu, Shikoku
21 July 1947

AG 000.3

SUBJECT: Use of Public Facilities for Religious Purposes

TO: See Distribution
ATTN: C I & E Officer

In that several inquiries have reached this headquarters regarding permission for temporary use of public facilities for religious purposes, the following indorsement from General Headquarters, SCAP, is quoted for your information and guidance:

"In view of the clear-cut provisions contained in articles 20 and 89 of the new Japanese Constitution and in view of the desirability that the provisions be interpreted by the Japanese themselves, a comprehensive policy statement on the use of public school buildings and facilities for religious purposes is deemed unnecessary.

It is, however, the duty of the occupation forces under the Potsdam Declaration to exercise surveillance to see that Japanese officials and employees do not discriminate either in favor of or against any religious organization in the management of public properties. As long as no discrimination is evident, no objection 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 ORDER OF COLONEL PORTER:

RICHARD C. PEREZ
1st Lt., AC
Asst. Adjutant

DISTRIBUTION:
Kagawa Mil Govt Team (2)
Ehime Mil Govt Team (2)
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DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS

15 December 1945

AG 000.3 (15 Dec 45) CIE
SCAPIN (448)

MEMORANDUM FOR: IMPERIAL JAPANESE GOVERNMENT.

THROUGH : Central Liaison Office, Tokyo.

SUBJECT : Abolition of Governmental Sponsorship, Support, Perpetuation, Control, and Dissemination of State Shinto (Kokka Shinto, Jinja Shinto).

1. In order 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, and

In order 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, and

In order to prevent a recurrence of the perversion of Shinto theory and beliefs into militaristic and ultra-nationalistic propaganda designed to delude the Japanese people and lead them into wars of agression, and

In order 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,

It is hereby directed that:

a. The 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.

b. All financial support from public funds and all official affiliation with Shinto and Shinto shrines are prohibited and will cease immediately.

(1) While no financial support from public funds will be extended to shrines located on public resevations or parks, this prohibition will not be construed to preclude the Japanese Government from continuing to support the areas on which such shrines are located.

(2) Private financial support of all Shinto shrines which have been previously supported in whole or in part by public funds will be permitted, provided such private support is entirely voluntary and is in no way derived from forced or involuntary contributions.

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

c. All propagation and dissemination of militaristic and ultra-nationalistic ideology in Shinto doctrines, practices, rites, ceremonies, or observances, as well as in the doctrines, practices, rites, ceremonies, and observances of any other religion, faith, sect, creed, or philosophy, are prohibited and will cease immediately.

d. The Religious Functions Order relating to the Grand Shrine of Ise and the Religious Functions Order relating to State and other Shrines will be annuled.

e. The Shrine Board (Jingi-in) of the Ministry of Home Affairs will be abolished, and its present functions, duties, and administrative obligations will not be assumed by any other governmental or tax-supported agency.

f. All public educational institutions whose primary function is either the investigation and dissemination of Shinto or the training of a Shinto priesthood will be abolished and their physical properties diverted to other uses. Their present functions, duties, and administrative obligations will not be assumed by any other governmental or tax-supported agency.

g. Private educational institutions for the investigation and dissemination of Shinto and for the training of priesthood for Shinto will be permitted and will operate with the same privileges and be subject to the same controls and restrictions as any other private educational institution hav-ing no affiliation with the government; in no case, however, will they receive support from public funds, and in no case will they propagate and disseminate militaristic and ultra-nationalistic ideology.

h. The dissemination of Shinto doctrines in any form and by any means in any educational institution supported wholly or in part by public funds is prohibited and will cease imm diately.

(1) All teachers' manuals and textbooks now in use in any educational institution supported wholly or in part by public funds will be censored, and all Shinto doctrine will be deleted. No teachers' manual or textbook which is published in the future for use in such institutions will contain any Shinto doctrine.

(2) No visits to Shinto shrines and no rites, practices, or ceremonies associated with Shinto will be conducted or sponsored by any educational institution supported wholly or in part by public funds.

i. Circulation by the government of "The Fundamental Principles of the National Structure" (Kokutai no Hongi), "The Way of the Subject" (Shinmin no Michi), and all similar official volumes, commentaries, interpretations, of instructions on Shinto is prohibited.

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

j. The use in official writings of the terms "Greater East Asia War (Dai Toa Senso), "The Whole World under One Roof" (Hakkō Ichi-u), and all other terms whose connotation in Japanese is inextricably connected with State Shinto, militarism, and ultra-nationalism is prohibited and will cease immediately.

k. God-shelves (kamidana) and all other physical symbols of State Shinto in any office, school, institution, organization, or structure supported wholly or in part by public funds are prohibited and will be removed immediately.

l. No official, subordinate, employee, student, citizen, or resident of Japan will be discriminated against because of his failure to profess and believe in or participate in any practice, rite, ceremoney, or observance of State Shinto or of any other religion.

m. No official of the national, prefectural, or local government, acting in his public capacity, will visit any shrine to report his assumption of office, to report on conditions of government or to participate as a representative of government in any ceremony or observance.

2. a. The purpose of this directive is to separate religion from the state, to prevent misuse of religion for political ends, and to put all religions, faiths, and creeds upon exactly the same legal basis, entitled to precisely the same opportunities and protection. It forbids affiliation with the government and the propagation and dissemination of militaristic and ultra-nationalistic ideology not only to Shinto but to the followers of all religions, faiths, sects, creeds, or philosophies.

b. The provisions of this directive will apply with equal force to all rites, practices, ceremonies, observances, beliefs, teachings, mythology, legends, philosophy, shrines, and physcial symbols associated with Shinto .

c. The term State Shinto within the meaning of this directive will refer to that branch of Shinto (Kokka Shinto or Jinja Shinto) which by official acts of the Japanese Government has been differentiated from the religion of Sect Shinto (Shuha Shintō or Kyoha Shintō) and has been classified a non-religious national cult commonly known as State Shinto, National Shinto, or Shrine Shinto.

d. The term Sect Shinto (Shuha Shinto or Kyoha Shinto) will refer to that branch of Shinto (composed of 13 recognized sects) which by popular belief, legal commentary, and the official acts of the Japanese Government has been recognized to be a religion.

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

c. Pursuant to the terms of Article I of the Basic Directive on "Removal of Restrictions on Political, Civil, and Religious Liberties" issued on 4 October 1945 by the Supreme Commander for the Allied Powers in which the Japanese people were assured complete religious freedom.

(1) Sect Shinto will enjoy the same protection as any other religion.

(2) Shrine Shinto, after having been divorced from the state and divested of its militaristic and ultra-nationalistic elements, will be recognized as a religion if its adherents so desire and will be granted the same protection as any other religion in so far as it may in fact be the philosophy or religion of Japanese individuals.

f. Militaristic and ultra-nationalistic ideology, as used in this directive, embraces those teachings, beliefs, and theories which advocate or justify a mission on the part of Japan to extend its rule over other nations and peoples by reason of:

(1) The doctrine that the Emperor of Japan is superior to the heads of other states because of ancestry, descent, or special origin.

(2) The doctrine that the people of Japan are superior to the people of other lands because of ancestry, descent, or special origin.

(3) The doctrine that the islands of Japan are superior to other lands because of divine or special origin.

(4) Any other doctrine which tends to delude the Japanese people into embarking upon wars of aggression or to glorify the use of force as an instrument for the settlement of disputes with other peoples.

3. The Imperial Japanese Government will submit a comprehensive report to this Headquarters not later than 15 March 1946 describing in detail all action taken to comply with all provisions of this directive.

4. All officials, subordinates, and employees of the Japanese national, prefectural and local governments, all teachers and education officials, and all citizens and residents of Japan will be held personally accountable for compliance with the spirit as well as the letter of all provisions of this directive.

FOR THE SUPREME COMMANDER:

H. W. ALLEN
Colonel, A.G.D.,
Asst. Adjutant General.

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

OFFICE OF THE SUPREME COMMANDER
FOR THE ALLIED POWERS

AG 000.3 (24 Oct 45) CIS 24 October 1945

(SCAPIN - 183)

MEMORANDUM FOR: IMPERIAL JAPANESE GOVERNMENT

THROUGH : Central Liaison Office, Tokyo.

SUBJECT : Violation of Religious Freedom

1. The attention of this headquarters has been directed to certain acts on the part of officials of educational institutions, founded and supported by Christians of foreign nations, which represent inexcusable and unjustifiable subversion of such institutions to militaristic and ultra-nationalistic ends.

2. The case of Rikkyo Gakuin (St. Paul's University and Middle School) is cited as a specific example of such flagrant violation of religious freedom and unwarranted vandalism.

a. Originally founded in 1874, Rikkyo Gakuin was given a charter on 7 July 1931 by the Japanese Government. Articles of the Act of Incorporation state "the object of the Zaidan is to administer education in Japan in accordance with the principles of Christianity . . ."

b. In 1943, certain officials of the university, ignoring their obligations to maintain a Christian institution of learning, did, without provocation and with or without the approval of the Ministry of Education, abolish Christian services and teachings; caused the removal from office of Christian members of the faculty and the Board of Directors, and caused to be committed acts of vandalism in All Saints' Memorial Chapel and against other property of the university. Christianity was abolished by order in Rikkyo and the university Chapel was closed in January 1943.

3. No action has been taken by university officials or by the Ministry of Education since the termination of the war to rectify this violation of freedom and of moral trust.

4. The Imperial Japanese Government is directed immediately to:

a. Dismiss from their present positions, the following officials of Rikkyo Gakuin:

(1) Kinzo Sambo, President (Socho)
(2) Hidesaburo Hoashi, Dean (Gakkan) of the University and Principal of the Middle School
(3) Soichi Tsuji, Dean of the Yoka Bu
(4) Hisakazu Kaneki, Student Inspector
(5) H. J. Miyazaki, Student Inspector
(6) Atsuo Ozawa, Student Inspector
(7) Ryo Shibata, Student Inspector
(8) Ko Ogata, teacher, former Student Inspector

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

(9) Captain Wada, Acting Dean, Science Department
(10) Yasuo Muto, Librarian
(11) Miotaro Abe, Teacher, former Student Inspector

b. Direct that none of the individuals designated in paragraph 4a be re-employed or placed in any position in any public or private educational or religious institution or in any government position.

c. Direct that Rikkyo Gakuin be reorganized and hence-forth conducted in accordance with the Articles of Incorporation.

d. Direct the conduct of a survey of all educational institutions in Japan, which were founded and maintained by missions or public contributions of Christians of foreign nations and deliver to this headquarters not later than 15 November 1945 a detailed report covering the following:

(1) Name and location of institution.

(2) List of all officials or faculty removed from office during the war, with reasons for removal.

(3) List of individuals appointed or employed as replacements for individuals listed above (par d(2), and the circumstances leading to their appointment.

(4) Itemize all changes made affecting Christian worship and instruction.

(5) Any acts of vandalism, destruction or damage of the institution's property, accompanied by details as to when, by whom and why such acts were committed.

The survey will include, but not be limited to, the following institutions:

Aoba Jo Gakuin, Sendai
Aoyama Gakuin Shingakko, Tokyo
Aoyama Gakuin Middle School, Tokyo
Aoyama Gakuin, Tokyo
Baika Joshi Sem mon Gakko, Toyohaka shi
Baiko Jo Gakuin, Shiminoseki shi
Chuo Shingakko, Kobe
Doshisha Daigaku, Kyoto
Doshisha Jo Gakko, Kyoto
Doshisha Middle Schools, Kyoto
Doshisha Shingakko, Kyoto
Eiwa Jo Gakko, Shizuoka shi
Eiwa Jo Gakko, Yokohama
Ewa Jo Gakko, Kofu shi
Fraser Institute, Hiroshima
Fuji Koto Jo Gakko, Shizuoka shi
Fukuoka Jo Gakko, Fukuoka shi
Futaba Koto Jo Gakko, Tokyo

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

OFFICE OF THE SUPREME COMMANDER
FOR THE ALLIED POWERS

4 October 1945

(SCAPIN - 93)

MEMORANDUM FOR: IMPERIAL JAPANESE GOVERNMENT

THROUGH : Central Liaison Office, Tokyo

SUBJECT : Removal of Restrictions on Political, Civil, and Religious Liberties

1. In order to remove restrictions on political, civil and religious liberties and discrimination on grounds of race, nationality, creed or political opinion, the Imperial Japanese Government will:

a. Abrogate and immediately suspend the operation of all provisions of all laws, decrees, orders, ordinances and regulations which:

(1) Establish or maintain restrictions on freedom of thought, of religion, of assembly and of speech, including the unrestricted discussion of the Emperor, the Imperial Institution and the Imperial Japanese Government.

(2) Establish or maintain restrictions on the collection and dissemination of information.

(3) By their terms or their application, operate unequally in favor of or against any person by reason of race, nationality, creed or political opinion.

b. The enactments covered in paragraph a, above, shall include but shall not be limited to, the following:

(1) The Peace Preservation Law (Chian Iji Ho, Law No. 54 of 1941, promulgated on or about 10 March 1941).

(2) The Protection and Surveillance Law for Thought Offense (Shiso Hen Hogo Kansatsu Ho, Law No. 29 of 1936, promulgated on or about 29 May 1936).

(3) Regulations Relative to Application of Protection and Surveillance Law for Thought Offense (Shiso Hen Hogo Kansatsu Ho Shiko Rei Imperial Ordinance No. 401 of 1936, issued on or about 14 November 1936).

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

(14) Regulations for the Enforcement of the Law for the Protection of Military Secrets (Gunki Hogo Ho Shiho Kisoku, Ministry of War Ordinance No. 59, issued on or about 12 December 1939 and revised by Ministry of War Ordinance Numbers 6, 20 and 58 of 1941).

(15) The Religious Body Law (Shukyo Dantai Ho, Law No. 77 of 1939, promulgated on or about 8 April 1939).

(16) All laws, decrees, orders, ordinances and regulations amending, supplementing or implementing the foregoing enactments.

c. Release immediately all persons now detained, imprisoned, under "protection or surveillance", or whose freedom is restricted in any other manner who have been placed in that state of detention, imprisonment, "protection and surveillance", or restriction of freedom:

(1) Under the enactments referred to in paragraph 1 a and b above.

(2) Without charge.

(3) By charging them technically with a minor offense when, in reality, the reason for detention, imprisonment, "protection and surveillance", or restriction of freedom, was because of their thought, speech, religion, political beliefs, or assembly

The release of all such persons will be accomplished by 10 October 1945.

d. Abolish all organizations or agencies created to carry out the provisions of the enactments referred to in paragraph 1 a and b above and that part of, or functions of, other offices or sub-divisions of other civil departments and organs which supplement or assist them in the execution of such provisions. These include, but are not limited to:

(1) All secret police organs.

(2) Those departments in the Ministry of Home Affairs such as the Bureau of Police, charged with supervision of publications, supervision of public meetings and organizations, censorship of motion pictures, and such other departments concerned with the control of thought, speech, religion or assembly.

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

(3) Those departments, such as the Special Higher Police (Tokubetsu Koto Keisatsu Bu), in the Tokyo Metropolitan Police, the Osaka Metropolitan Police, any other Metropolitan Police, the police of the territorial administration of Hokkaido and the various Prefectural police charged with supervision of publications, supervision of public meetings and organizations, censorship of motion pictures, and such other departments concerned with the control of thought, speech, religion or assembly.

(4) Those departments, such as the Protection and Surveillance Commission, and all protection and surveillance stations responsible thereto, under the Ministry of Justice charged with Protection and Surveillance and control of thought, speech, religion, or assembly.

e. Remove from office and employment the Minister of Home Affairs, the Chief of the Bureau of Police of the Ministry of Home Affairs, the Chief of the Tokyo Metropolitan Police Board, the Chief of Osaka Metropolitan Police Board, the Chief of any other metropolitan police, the Chief of the Police of the Territorial Administration of Hokkaido, the Chiefs of each Prefectural Police Department, the entire personnel of the Special Higher Police of all Metropolitan, Territorial, and Prefectural police departments, the Guiding and Protecting officials and all other personnel of the Protection and Surveillance Commission and of the Protection and Surveillance Stations. None of the above persons will be reappointed to any position under the Ministry of Home Affairs, the Ministry of Justice or any police organ in Japan. Any of the above persons whose assistance is required to accomplish the provisions of this directive will be retained until the directive is accomplished and then dismissed.

f. Prohibit any further activity by police officials, members of police forces, and other government, national or local, officials or employees which is related to the enactments referred to in paragraph 1 a and b above and to the organs and functions established by paragraph 1 d above.

g. Prohibit the physical punishment and mistreatment of all persons detained, imprisoned, or under protection and surveillance under any and all Japanese enactments, laws, decrees, orders, ordinances and regulations. All such persons will receive at all times adequate sustenance.

h. Ensure the security and preservation of all records and any and all other materials of the organs established in paragraph 1 d. These records may be used to accomplish the provisions of this directive, but will not be destroyed, removed, or tampered with in any way.

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

i. Submit a comprehensive report to this Headquarters not later than 15 October 1945 describing in detail all action taken to comply with all provisions of this directive. This report will contain the following specific information prepared in the form of separate supplementary reports:

(1) Information concerning persons released in accordance with paragraph 1 c above. (to be grouped by Prison or institution in which held or from which released or by office controlling their protection and surveillance)

(a) Name of person released from detention or imprisonment or person released from protection and surveillance, his age, nationality, race and occupation.

(b) Specification of criminal charges against each person released from detention or imprisonment or reason for which each person was placed under protection and surveillance.

(c) Date of release and contemplated address of each person released from detention or imprisonment or from protection and surveillance.

(2) Information concerning organizations abolished under the provisions of this directive:

(a) Name of organization.

(b) Name, address, and title of position of persons dismissed in accordance with paragraph 1 e.

(c) Description by type and location of all files, records, reports, and any and all other materials.

(3) Information concerning the Prison System and Prison Personnel.

(a) Organization chart of the Prison System.

(b) Names and Location of all prisons, detention centers and jails.

(c) Names, rank and title of all prison officials (Governors and Assistant Governors, Chief and Assistant Chief Warders, Warders and Prison doctors).

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

(4) Copies of all orders issued by the Japanese Government including those issued by the Governors of Prisons and Prefectural Officials in effectuating the provisions of this directive.

2. All officials and subordinates of the Japanese Government affected by the terms of this directive will be held personally responsible and strictly accountable for compliance with and adherence to the spirit and letter of this directive.

FOR THE SUPREME COMMANDER:

/s/ H. W. ALLEN,
H. W. ALLEN,
Colonel, A.G.D.,
Asst Adjutant General.

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

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

OPERATIONAL DIRECTIVE)
)
NUMBER 21)

1 March 1947

FUNERALS, MEMORIAL SERVICES, AND MONUMENTS FOR WAR DEAD, MILITARISTS AND ULTRANATIONALISTS

1. References:

a. Joint Notification No. 51, Vice-Minister of Home Affairs and Vice-Minister of Education, 1 November 1946, subject: "Public Funerals, etc.," to governors of prefectures and presidents and directors of universities, colleges and high schools. (Inclosure 1).

b. Notification A No. 73. Director of Police Bureau, Ministry of Home Affairs, 27 November 1946, subject: "Disposition of Monuments and Statues," to Director of Metropolitan Police Board, and governors of prefectures, (Inclosure 2).

2. Regulations concerning funerals, memorial services, and other ceremonies for the war dead, militarists, and ultranationalists are as follows:

a. The following practices are prohibited:

(1) Sponsorship or support by local units of government or local public bodies of funerals, memorial services, and other ceremonies for the war dead, militarists, and ultranationalists.

(2) Participation in pri vate funerals, memorial services, and other ceremonies for the war dead, militarists, and ultranationalists by public officials acting in their official capacities.

(3) Presentation of condolence money or wreaths for such ceremonies by or on behalf of local public bodies.

(4) Use of public facilities such as school houses and public halls for such ceremonies.

(5) Coercion by local units of government, local public bodies, or public officials designed to force people to send or give finadal support to such ceremonies.

(6) Holdi ng of public ceremonies at time of return of ashes to bereaved families.

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

Operational Directive #21, Hq 8th Army, dated 1 March 1947.

4. The commanding general of each corps and the commanding officers of the Tokyo Kanagawa Military Government District and the Chugoku and Shikoku Military Government Regions will exercise necessary surveillance to insure compliance with the instructions contained in paragraphs 2 and 3 above. Care should be exercised to avoid the appearance of an iconoclastic campaign on the part of the occupation forces; no such campaign is intended. Particular care should be exercised in surveillance over the implanentation of paragraph 3 c(s) above.

BY COMMAND OF LIEUTENANT GENERAL RICHELBERGER:

CLOVIS E. EYERS
Major General, CSC
Chief of Staff

OFFICIAL:

SCHANGE
G-1

2 Incls: 1. Ministry of Home Affairs notification A No 73

2. Ministrice of Home Affairs & Education Joint Notification No 51

DISTRIBUTION: "A" plus "3" plus
2 copies to each Mil Govt Unit
20 copies to Mil Govt Sec. Hq 8th Army

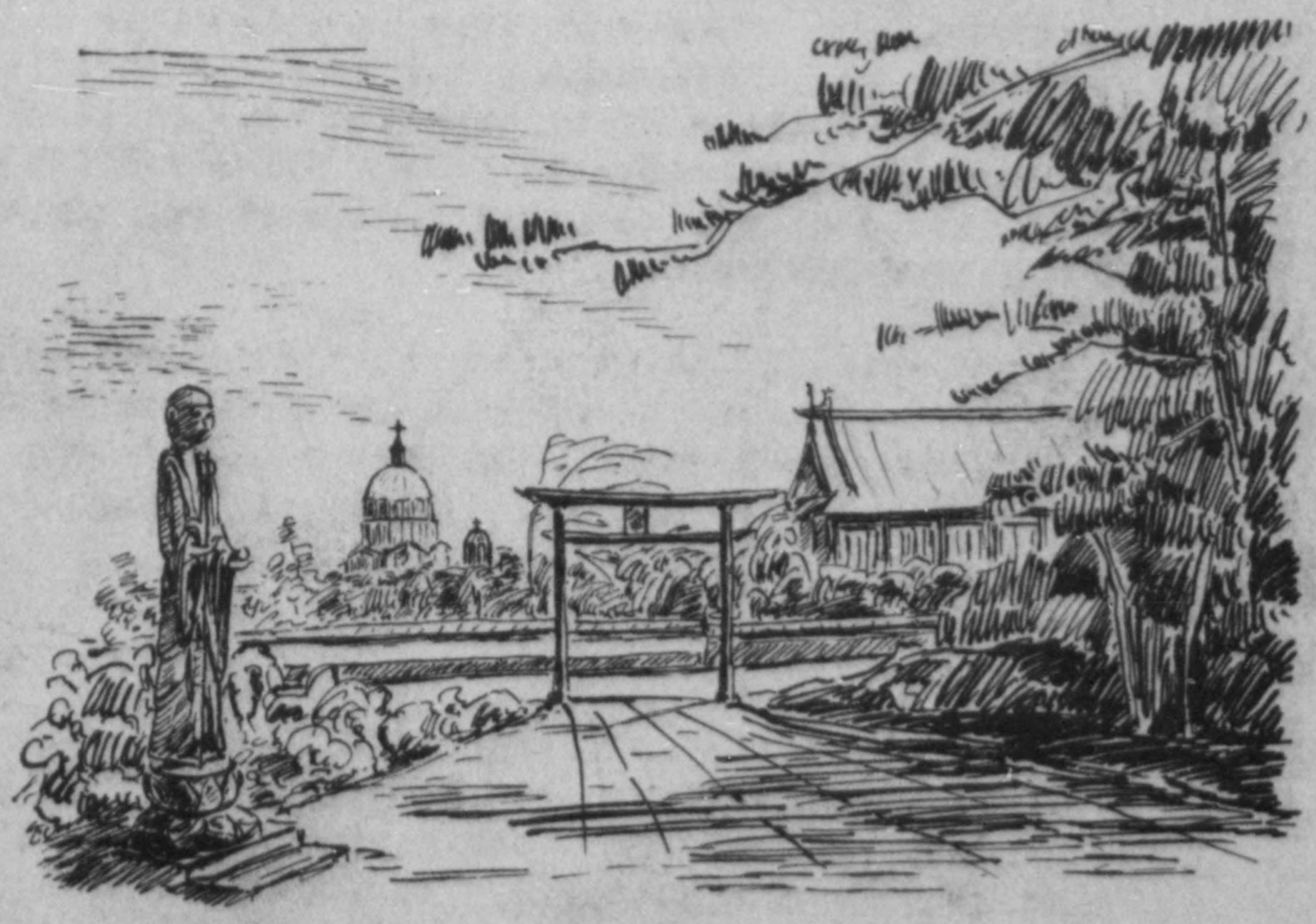
DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 775013

Civil Education Officer - Shikoku Region

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

REVIEW OF RELIGIONS IN JAPAN

No. 1 To 15 May 1948



Religions Research Unit
Research Branch
ANALYSIS AND RESEARCH DIVISION

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

FOREWORD

The general purpose of this series of reviews is to present the current religious situation in Japan so those concerned may have a better comprehension of what is occurring in this little known field. Two specific additional functions intended are: 1) to indicate progress being made in the accomplishment of the mission of the Occupation; 2) to provide the basis for a better understanding of the situation, thus facilitating further progress.

These reviews are not comprehensive surveys. The present information covers the more significant conferences, activities, tendencies, attitudes, and statistics in the field of religions. The reviews also include material relevant to the established objectives of the Occupation; establishment of religious freedom; the separation of religion and state; and the elimination of militarism and ultranationalism.

Press reports as cited in the text constitute a major, but not the exclusive source of information utilized in these reviews. Continuous relationships are maintained with many sect headquarters, and other religious organizations and institutions throughout Japan. Frequent interviews are held with religious leaders. Where sources of information are not cited in the text, the information is available in the files of Civil Information and Education Section, General Headquarters, Supreme Commander for the Allied Powers.

For additional information on the general status of Japanese religions, those interested are referred to Civil Information and Education Section, General Headquarters, Supreme Commander for the Allied Powers, Religion in Japan (March, 1948).

Cover Sketch

The cover sketch is intended to illustrate the religious situation in Japan today. The Bodhisattva Jizo statue in the left foreground represents the dominant religion, Buddhism. In the center is a Shinto torii, to the right a Confucian temple, and in the background a Christian church. Except for the statue of Jizo, the sketch depicts the scene from within the Kanda Shrine in Tokyo. On the right is the Yushima Seido, and in the background the dome of the Orthodox Church.

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

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

SPECIAL REPORT

SERIAL NUMBER AR-313-R-206-A-1 18 October 1948

TITLE Review of Religions in Japan

SUBJECT A brief periodic review of current trends, activities, and events in the field of religions in Japan.

PREPARED BY Religions Research Unit, Research Branch.

CONTENTS

	Page
Introduction	iii
Religion and the Government	
The Emperor	1
The Government	3
Religion in General	7
Shrine Shinto	
General	11
The Shrine Association	13
Innovations	15
Buddhism	
General	17
Sectarian Affairs	21
Christianity	
General	25
Catholicism	27
Protestantism	28
Church of Christ in Japan	30
Episcopal Church	31
Nazarene Church	32
Seventh Day Adventists	32

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

Sectarian Newspapers Cited in this Review

Bukkyo Shimbun (Tokyo)	:	Nonsectarian Buddhist newspaper.
Chugai Nippo (Kyoto)	:	Nonsectarian Buddhist newspaper.
Jinja Shimpo (Tokyo)	:	Official organ of the Shrine Association.
Katorikku Shimbun (Tokyo)	:	Official newspaper of the Diocesan League of the Catholic Church.
Kirisuto Shimbun (Tokyo)	:	Nonsectarian Protestant newspaper.
Koyasan Jiho (Koyasan)	:	Official organ of the Koyasan Shingon Sect.
Shiso Shimbun (Tokyo)	:	Semiofficial organ of the Buddhist Social League.
Tokai Mainichi (Nagoya)	:	Nonsectarian newspaper devoted to agriculture and religion.

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

INTRODUCTION

A New Era

Religion has occupied a unique place in Japanese political life. Throughout the history of the country it has been intimately connected with the State. For more than a millennium Buddhism was practically the state religion and in the Shinto dominated periods, ancient and modern, the unity of religion and state was a fundamental assumption of Japanese society. Even though religious freedom was written into the Meiji Constitution, it was limited, and in practice vitiated, by the qualifying clause "not antagonistic to their duties as subjects."[1] During and immediately preceding the recent war all religions were subservient to the State. After the war, with the establishment of freedom of religion and the separation of religion and state, first by directive of the Supreme Commander for the Allied Powers and later by the new Constitution, religion in Japan entered a new era.

Past Dependence on Government

In view of past subservience to the State, the process of adjustment of religious sects and institutions to an age of freedom and independence is being watched with interest. It is not easy for the Japanese to understand such concepts as religious freedom and separation of religion and state. Except for the experience of the West, there is little to guide religious institutions and organizations in their reorientation. Their leaders seem unable to comprehend that government grants no longer are available for sectarian social welfare, educational, and purely religious activities. They find it difficult to understand that many activities no longer are legitimate under the new conditions. The custom of conferring with government officials, even on matters of strictly ecclesiastical nature, continues to be adhered to. Even now when religious leaders are entirely free, they still tend to gravitate to authorities for advice and suggestions, and continue to seek official aid and sponsorship in the promotion of religious movements. Heretofore, nearly everything has been prescribed by official regulations, so it is not unnatural that the habit of depending on laws or official decisions to settle disputed matters should tend to prevail.

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1. Article XXVIII, Meiji Constitution.

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

Accustomed to utilizing political machinery for soliciting the cooperation and support of the community, religious bodies on the local level are bewildered as to how to proceed. In many cases, unintentionally or otherwise, they violate directives and laws which are new and not fully understood. They are so confused that frequently they refrain from legitimate methods and activities lest they unwittingly run afoul the law.

During the three years since the surrender some progress has been made in developing among the Japanese an understanding of the new religious situation. Nevertheless, there is still much to be done before the old habits and attitudes will have been eliminated and new ones firmly established.

Complex Religious World

The situation is particularly difficult because of the complexity of the religious world. Three very different major religions (Buddhism, Shinto, and Christianity) and an unknown number of minor religious cults and sects[2] are competing for the attention of the Japanese people. Buddhism is divided into five major schools and several smaller groups which total about 100 variegated sects.[3] Shinto has about 100,000 shrines, 13 long established sects commonly known as "Sectarian Shinto," and approximately 100 newly organized sects.[4] Christianity is represented by the Catholic Church, the Orthodox Church, and a number of Protestant denominations. All these sects and denominations are registered with the Ministry of Education as religious corporations.[5] In addition there are hundreds of sects registered in prefectural offices and an unknown number that are unregistered. This multiplicity of sects is a by-product of postwar freedom. The situation was difficult enough in presurrender days. It seems hopelessly confused now. It is important, therefore, to understand the transitions which are taking place and to discover, if possible, the emerging religious patterns of the new era.

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2. Beside the Ainu religion, Mohammedanism, and organized Confucianism, which play an insignificant part in the national life, such sects as Aizen-en (the former Omoto-kyo) and PL Kyodan (former Hitonomichi) are very active and may develop into strong movements.
3. The five major schools are Jodo, Nichiren, Shingon, Tendai, and Zen. The vast majority of the adherents belong to these. In addition, there are the older sects (Hosso, Kegon, and Ritsu), the modern nonsectarian Truth Movement, and an undetermined number of new sects.
4. The latest prewar statistics gave the total number of Shinto shrines as about 110,000. The best estimate available indicates the number is about 90,000. No complete census of shrines has been made since the war.
5. The Religious Corporation Ordinance was promulgated on 28 December 1945.

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

THE EMPEROR

The religious significance of the Emperor in the past makes his present constitutional position as a mere "symbol of the people" a matter of special interest. Such deeply rooted religious concepts which shrouded him could not be removed by decree or fiat,[6] but evidence that the attitude of the people is changing can be seen in the frank discussion of all that concerns him. "Humanization" has made great progress since the surrender. His former isolation, originally a religious taboo, has changed as he has toured the country, attended public performances, received ordinary foreign or Japanese guests, including correspondents, and in public and private referred to himself as "watakushi."[7] In these and in other ways he is becoming one of the people, a private citizen and, even more democratically, a private taxpayer.

Criticism of the Emperor in relation both to his public and his private affairs, has been considerable. His prefectural tours have had a certain usefulness and the welcome by the people has been enthusiastic, but certain prefectural governments have sought to avoid them and have even declared them a "waste of money."[8] The propriety of the Emperor's conferring religious titles was questioned when early this year he designated Saint Nippo as Kokushi, i.e. teacher of the nation.[9] The Office of the Imperial Household explained that the granting of this and other titles was the personal affair of the Emperor, but it is generally believed that there will be no more conferring of titles. A reader of Shin Tokyo (13 May) expressed anger "at seeing a picture of the Emperor and his family bathing on the day General Homma was executed in the Phillipines."

Even the manners of the Emperor are criticized. Jiji Shimpo (29 April) editorially deplored the feudalistic custom of serving tea to the Emperor and Empress before serving it to guests. Since the Emperor has renounced his divinity, the editor says that he should

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6. It is already well known that the Emperor divested himself of all claims to divinity in a rescript of 1 January 1946.
7. Watakushi is the common first person singular. In the past special words were reserved for imperial personal pronouns.
8. "Kochi Assemblymen Oppose Tour of Emperor as Waste of Money," Nippon Times (4 March).
9. Jinja Shimpo (1 March).

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

follow ordinary Japanese customs.

The Communist Party organ has even gone so far as to indicate its lack of respect by the publication of a series of articles dealing with scandals in the imperial family history.[10]

Emperor Worship

On the other side of the picture is the undoubted loyalty and deep devotion of a large mass of the population. This is shown in a report of the Emperor's birthday celebration in the palace grounds. Jinja Shimpo (10 May) stated that 250,000 people from all over the country, "all beaming with happiness," had gathered at the palace gates by 0800 when the palace grounds were opened.[11] When the Emperor appeared on the roof of the Office of the Imperial Household to greet them, "the people were all struck dumb." When he waved his hands over his head, "they were moved to tears of gratitude and young men prostrated themselves on the ground." Finally, there was the cry of "banzai" and the enthusiastic singing of the national anthem.

Unquestionably thousands of those who went to the palace grounds on New Year's Day, Empire Day (11 February), and the Emperor's birthday (29 April) did so out of curiosity, but the behavior of other thousands indicates that in some quarters the old attitude still prevails. For example, the people from all over the country who apply for the privilege of visiting Tokyo, at their own expense, to help clean the palace grounds can hardly be supposed to do so either for pleasure or mere curiosity.

Protesting against the many who cannot dispel the idea that the Emperor is divine and who seek him out on his tours to prostrate themselves before him, Shin Tokyo (3 May) said, "let us take the right view of the Emperor on Constitution Day."

Religion of the Emperor

The question of the Emperor's religious faith has been discussed from time to time. Recently a heated discussion occurred as the result of an article in Yomiuri Shimbun (3 March) which stated that since the mission of Buddhism is completed and the time is ripe for Christianity, the Emperor should become a Christian. A number of replies appeared. A Mr. Shin-ichi Mikanichi declared in the March issue of World Buddhism that the mission of Buddhism is not completed and will not end even if the Emperor becomes a Christian. According to Chugai Nippo (4 May), Nichiren people were enraged. One of the believers, Mr. Kimitaro Takeda, after criticizing Christianity, was quoted as saying: "We must

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10. Akahata Shimbun (3 March).
11. Variously reported as 50,000 by Nippon Times (30 April), 200,000 by Nihon Keizai (30 April), 350,000 by Asahi (30 April).

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

establish a faithful state and permanent peace around a wise king (ken-o)."[12]

Many newspaper articles have intimated that while the Emperor himself is not likely to become a Christian, other members of the imperial family may.

Religious Activities of the Imperial Family

Recent activities of interest include the sending of an imperial messenger to the Kashiwara Jingu[13] on 3 April, birthday festival of Emperor Jimmu; monetary grants to 817 social welfare organizations on his birthday (29 April); and a grant of money to the "Million Lantern Festival" (manto-e) held at Mount Koya, 1-7 May. When the Emperor, Empress, and Crown Prince attended a horse show held at the imperial palace on 2 May, all representatives of bereaved families who were in Tokyo to visit Yasukuni Shrine also were invited. (Jiji Shimpo, 3 May).

THE GOVERNMENT

Supervision of religion is no longer a function of the Japanese Government. The Shrine Board in the former Home Ministry was abolished by the Shinto Directive of 15 December 1945 and a Religious Affairs Section temporarily replaced the former Religions Bureau of the Ministry of Education. Reports indicate that, when the current reorganization of the Administrative agencies of the Government is completed, this Religious Affairs Section may be abolished and matters related to religion will be handled by the appropriate government offices just as land reform, custodial forests, and taxation are now being handled. The complete absence of any government agency to deal solely with religion is revolutionary for Japan but the postwar transition has been gradual and little difficulty is anticipated.

What was?

Land Reform

Among current problems of major concern to Buddhist temples and Shinto shrines is the land reform program. This has as its principal objective the elimination of absentee landlordism and the creation of owner-farmers. Religious bodies must sell to the Government all farmland which they hold except land cultivated by members of certain religious orders.[14] A number of disputes have arisen in this connection.

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12. This refers to the Mencian idea that the ruler is a man and if not virtuous is replaceable. The implication is a drastic departure from traditional Shinto concepts.
13. Shrine dedicated to Emperor Jimmu.
14. Such orders as the Trappist (Catholic) and Rinzai (Zen) monasteries are excepted.

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

The chief controversy has been over the interpretation of Article 16 of the Owner-Farmer Establishment and Special Measures Law.[15] Certain prefectural officials have interpreted the law to mean that priests cannot buy back farmland bought up by the Government and that they must resign as priests if they want to be land-owning farmers. It has been contended that this is a misinterpretation. Apparently the controversy was settled when the Ministry of Education asked the opinion of the Ministry of Agriculture and Forestry and received the reply that priests could both buy and farm the land in question.[16]

Another dispute concerns the question of whether the approach to a shrine can be regarded as uncultivated land and hence be subject to purchase by the Government. This controversy centers around the approach to the Gosho Shrine in Tokushima Prefecture which was designated for purchase by the Land Commission of Kamoshina-mura. The Chief Priest and parishioners of the shrine filed a protest with the prefectural authorities and petitioned the Ministry of Agriculture and Forestry, but the decision of the Land Commission was upheld. The shrine has instituted a suit against the commission and trial will be held soon. Tokai Mainichi considers that the possibility of approaches being designated uncultivated land is "a great menace to religious organizations."[17]

Custodial Forests

For centuries government-owned custodial forests have been maintained by shrines and temples. Regulations were strict and indiscriminate cutting of trees or damage to the land was forbidden. Religious bodies and government alike benefited financially. Separation of religion and state, however, has necessitated the breakup of this system and officials of the Ministry of Finance are working on the problem.

Shrine and Temple Precincts

Closely related to the program of land reform and the return of custodial forest lands to the Government is the ownership of shrine and temple precincts. For centuries most of these precincts have been owned by the national or local governments. However, since religious institutions are not permitted on government-owned property, titles are being transferred to the institutions concerned. But the situation is extremely complicated. It is necessary to determine just what land was owned directly by the shrines and temples and also what legitimately may be described as precincts. Some shrines, for example, which have

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15. Law No. 43, 21 October 1946.
16. Chugai Nippo (14 February), Tokai Mainichi (23 February).
17. The approach (sando) to a shrine unquestionably has religious significance but whether it must be part of a shrine is open to question. Chugai Nippo, 14 February, Tokai Mainichi, 23 February, Jinja Shimpo, 1 March.

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

mountains as their objects of worship now seek title to them. Applications for the return of precincts were received until 31 May 1948. Reports indicate that about 72,000 shrines and 31,000 Buddhist temples and chapels applied for a total of some 81,666 acres of "precinct land."[18] It is estimated that three years will be required to study these applications and complete action on the titles involved.

Illegal Tree Cutting

In the meantime, the cutting of trees or damage to land held by the Government is illegal unless special permission has been given by the competent government official. In spite of this, however, there has been too much laxity on the part of all concerned. Local government officials and religious or anizations have had to be warned by the Ministries of Education and Finance that tree cutting on precinct land is illegal and that violators will be punished. A great many factors have entered into this illegal tree cutting. Some has been due to financial embarrassment or just plain avarice on the part of priests, shrines, and temples. But there have been instances of local community pressure to get lumber for reconstructing schools or other public buildings, and there have been other cases of the cutting of trees on precinct lands for the personal gain of leading supporters of the shrines and temples.

An illustration of this latter type was cited in Jinja Shimpo (26 April) in a report of 10 cases of illegal cutting, most of which were perpetrated by influential representatives of parishioners. Shrine priests are understandably reluctant to bring charges against such offenders. The Shrine Association,[19] however, is endeavoring to protect the shrines. It is realized shrines will lose in prestige if the trees, which almost invariably surround the shrines, are destroyed.

Sundry Problems

The Government also finds itself concerned with the problems of rationing reconstruction materials to burned-out shrines, temples and churches; paper allotments for the religious press; restitution of metal equipment requisitioned during the war; taxation of property not utilized for religious purposes; income taxes of priests, ministers, and religious workers; application of the Labor Standards Law to employees in religious institutions; secessions; suits; registrations of new sects; and investigation of fraudulent registration as religious corporations. Many of these are problems which the separation of religion and state and the establishment of religious freedom have created. Civil suits are now relied upon for the solution of many problems

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18. Mainichi Shimbun (12 May).
19. The Shrine Association is a national organization of Shinto shrines which was set up in January, 1946, after State Shinto had been abolished.

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

formerly settled by authoritative governmental ruling.

Ministry of Education

No outstanding actions have been taken of late by the Religious Affairs Section of the Ministry of Education. The proposed plan to expand its personnel was dropped in view of the impending readjustment of the Ministry of Education.[20] An additional subcommittee to deliberate on questions concerning religion and education has been set up by the Committee on Education Reform of the Ministry of Education.[21] A booklet in both English and Japanese entitled On the Treatment of Religion in Government and Public Schools, which was to supplement the Essentials of Guidance in Social Studies, was in preparation but later discontinued.[22]

20. Chugai Nippo (23 March).
21. Loc. cit.
22. Chugai Nippo (13 March).

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

RELIGION IN GENERAL

The Struggle for Existence

The struggle for existence has been the paramount problem for organizations of Buddhists, Shintoists, and Christians alike. Although there is every indication that all the major groups will survive, it is also certain that some very radical changes will occur before normal conditions return.

All religious bodies suffered loss of prestige by Japan's defeat in the war. With rare exceptions all had supported the "holy war" with almost fanatical devotion and had identified religious faith with war objectives. Surrender brought this activity to an abrupt end and ushered in a period marked with disdain, criticism, and not a little antagonism toward the established religions. Moreover, current reform measures are creating havoc in Shinto and Buddhist circles, necessitating a reorganization which is still far from complete. It is difficult to say which is more serious, but the immediate problem is that of finances.

Christianity suffered more than other religions from the destruction of war and general chaos in Japan. Wartime governmental pressure brought it to its lowest ebb. With churches and memberships concentrated in the cities, the proportion of churches, church-supported schools, and other institutions destroyed was very large. Even a larger percentage of the membership lost property and was scattered. This condition has been improved partially by the return of missionaries and financial help from abroad.

Shrine Shinto was at its zenith during the war, but with defeat its prestige was shattered. Through disestablishment by the Shinto Directive, the 100,000 shrines were left with no organization, national, prefectural or local, to promote their interests. There were no organized means of support. Freed from government domination and with the prospects of fully owning their precincts, the future of shrines is not wholly dark, but it is still difficult to obtain support for the priests and money for festivals. Consequently, many new and sometimes questionable means of raising funds have been devised.

Sect Shinto in general[23] lost prestige and unquestionably is

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23. Tenri-kyo is a notable exception. Konko-kyo and Kurozumi-kyo also appear to be recovering rapidly.

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

facing a difficult future. However, it seems to have suffered little from recent reforms and it appears that its organizations have remained intact.

Buddhist sects appear to have suffered the heaviest blows to social and financial security. The general reform measures, not directly aimed at Buddhism, nevertheless have had devastating effects on the stability, particularly financial, of the Buddhist sects. Nearly every priest in the country is concerned about his daily livelihood and operational costs of the temple.

Hard Times

Hard times have driven religionists into almost every field of employment. It is well known that many Christian pastors have sought part-time employment as interpreters and teachers. Twenty percent of the teachers in the new lower secondary schools in Toyama are Buddhist priests,[24] and nuns are giving lessons in cooking, ceremonial tea, and flower arrangements. Many shrine priests also have become teachers.[25]

Novel ways are chosen by religionists to make ends meet. Since the closing of public restaurants many temples are being used as banquet halls.[26] The cultivation of flowers in temple gardens for local consumption and for export of seeds is a new suggestion.[27] Bukkyo Shimbun (11 March) reported that 27 Buddhist and Shinto priests took examinations to become policemen. A number of Buddhist and Shinto priests are doing clerical work in business offices.[28] Many of the 320 shrine priests in Kyoto, it is asserted,[29] are selling personal property; some are even evacuating to the country to escape struggling for their livelihood in the cities.

Among the strange financial activities of sects, the plan of the Soto Sect of Zen Buddhism to become an agent for a life insurance company is one of the most ambitious. The headquarters has asked each affiliated temple to sell ten policies valued at ¥10,000 each. Temples of the Otani (Higashi Honganji) Sect[30] in Toyama Prefecture are selling medicine.[31] Daitoku-ji,[32] a Rinzai[33] head temple in Kyoto, is associated

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24. Toyama Shimbun (12 February).
25. Osaka Times (19 February).
26. Shin Yukan (19 February).
27. Chu-ai Nippo (14 February).
28. Osaka Times (19 February).
29. Asahi Shimbun (28 March).
30. The Otani Sect (Shin-shu Otani Ha) is commonly known among Occidentals as the Higashi Honganji Sect: 9,976 temples, 6,341,859 adherents (28 February 1948).
31. Toyama Shimbun (3 March).
32. The hyphenated endings -in, -ji, and -dera denote temples.
33. The Rinzai School of Zen Buddhism consists of 14 sects of which Daitoku-ji is one. Daitoku-ji claims 204 temples and 59,036 adherents.

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

in a potassium factory belonging to an adherent. Fertilizer is being distributed to farmers through affiliated temples, which retain 70 percent of the profits. The balance of 30 percent goes to the head temple.[34]

Real estate has occupied such an important place in Buddhist economy that restrictions on its sale have been rigid. Due to financial conditions in the Soto Sect, however, a change in regulations is being considered in order to permit sale when deemed necessary.

The decline in shrine and temple worshipers has affected income. Inaba Shrine in Gifu, for example, was reported by the Yukan Tokai (7 April) to have only a few hundred visitors a day whereas during the war tens of thousands went there. Zuiryu-ji, a Rinzai temple in Gifu, which has 100 affiliated temples, is also said to be experiencing difficulty in raising ¥10,000 monthly expenses since its farmland was sold to the Government.

The situation has attracted a great deal of attention in the press. Typical is an article in the Osaka edition of Asahi Shimbun (28 March) which called attention to the lack of support in the Zen, Shugen, and Tendai sects. Except for Fushimi Inari and six other shrines in Kyoto, it stated, few shrines are able to meet their expenses.

Religious League and Constituent Federations

Attempts at developing cooperation among the three religions in Japan are not new, but an effective organization based on sectarian representation did not arise until the Government created the Great Japan Wartime Religious Patriotic Society (Dai Nippon Senji Shukyo Hokoku Kai) in September, 1944. This was composed of representatives from three organizations: the Shinto Sects Federation (Shinto Kyoha Rengo-kai), the Great Japan Buddhist Federation (Dai Nippon Bukkyo-kai), and the Japan Christian Federation (Nippon Kirisutokyo Rengo-kai). Shortly after the end of the war the Great Japan Wartime Religious Patriotic Society was reorganized as the Religious League of Japan (Nippon Shukyo Remmei) and became the central organization of the principal religious bodies of the country. The three constituent organizations also reorganized and continued to maintain liaison among their respective member-sects. In addition, the newly created Shrine Association was admitted to the league as the representative of Shrine Shinto. Subsequently, the new sects set up a federation called the New Sectarian Shinto Federation (Shin Kyoha Shinto Remmei), but this has not been admitted into the Religious League.

The first year after surrender the league was concerned with problems of organization. The second year its main activities centered around the promotion of "Peace Through Religion" conferences. Aside

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34. Chugai Nippo (28 February).

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

from activities in the field of religious education, little has been done in recent months by the Religions League. Capitalizing on the presence of the Adviser on Religious Education, Civil Information and Education Section, General Headquarters, Supreme Commander for the Allied Powers, league officials have sponsored a series of prefectural conferences on religious education.[35] On 30 March an additional conference was held at the league headquarters in Tokyo. An unusual feature of some of the conferences was the participation of a representative of the World Council of Christian Education, who was visiting Japan in the interest of Christian missions. The conferences were attended by Buddhists, Christians, and Shintoists. A report on the conference in Jinja Shimpo (5 April) stated that the "Shinto Directive" has been clarified for religionists and prefectural officials. The writer said religionists now understand that principles common to all religions can be taught even though religious propaganda is banned from public schools. Regional conferences have been projected for the entire country.

Gandhi Memorial Service

A large mass meeting commemorating the death of Gandhi was held at the Tsukiji Honganji Temple on 20 March, the 49th day after his death. The service was conducted by Chief Abbot Kosho Otani of the Nishi Honganji Sect. A number of nationalities sponsored the services.[36] Subsequently, a society to perpetuate his memory was organized.

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35. Typical attendance figures were: Gifu, 250; Aichi, 250; Ise, 150; Osaka, 1,300.
36. Shiso Shimbun (23 March).

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

SHRINE SHINTO

GENERAL

"During the years between the Meiji Restoration and the surrender of Japan, Shrine Shinto, the primitive indigenous Japanese religion which was perverted by militarists and ultranationalists to engender and foster a military spirit among the people and to justify wars of expansion, was manufactured into a cult or civic institution termed 'State Shinto' or 'National Shinto.' It was taught in the schools and generally sponsored, supported, perpetuated, and controlled by the State.

"The Shinto Directive, issued 15 December 1945, endeavored to separate religion and state by providing for the disestablishment of Shinto. It sought to effect the disestablishment by instituting the following prohibitions:

The sponsorship, support, perpetuation, control, and dissemination of Shinto by Japanese national, prefectural, and local governments and public officials, subordinates, and employees acting in their official capacity were forbidden.

All financial support from public funds and all official affiliation with Shinto and Shinto shrines were forbidden.

Dissemination of Shinto doctrines in any form and by any means in any educational institution supported wholly or in part by public funds was forbidden.

The circulation by the Government of official volumes, commentaries, interpretations, or instructions on Shinto was forbidden.

The use in official writings of terms whose connotations in Japanese are inextricably connected with State Shinto was forbidden.

The presence of godshelves and all other symbols of State Shinto in any school or other building supported wholly or in part by public funds was forbidden.

Official visits to shrines by national, prefectural, and local officials to report assumption of office, to report on conditions of government, or to participate as a representative of government in any ceremony or observance were forbidden.

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

"The directive also called for the annulment of the Religious Functions Orders relating to the Grand Shrine of Ise and the Religious Functions Orders relating to state and other shrines, for the abolition of the Shrine Board in the Ministry of Home Affairs, and for the abolition of all public educational institutions whose primary function was either the investigation and dissemination of Shinto or the training of a Shinto priesthood."[37]

Had the Government been completely successful in its manipulation of the shrines into a state cult, and had it removed from the shrines all that was not contributory to this end, Shrine Shinto as well as State Shinto would have been abolished by the Shinto Directive, and the shrines would have had to disappear. Shrines, however, were a characteristic feature of the Shinto religion long before the Meiji Restoration or even before the introduction of Buddhism in the sixth century. Therefore, with the abolition of State Shinto the shrines were released from control by the state. Free to develop as they pleased, they were at a loss as to how they should proceed.

Conferences, study groups, and miscellaneous propaganda activities are common practices in religious circles. However, in the past, shrines were under the direction of government officials and dependent on local political machinery for the solution of their problems. Due to these practices, they are unprepared to cope with any situation--familiar or new. Almost everything they do today, outside the routine performance of ritual, is in the nature of innovation and experimentation. Shrines have had no formulated doctrine or teachings. Shrine priests have not been organized for either mutual study or cooperative activity and hence have little or no trained leadership.[38] Shrines have had no organized body of believers or supporters except a small number of representatives of parishioners who were appointed by the chief priests. All the residents of a given area were arbitrarily regarded as ujiko, that is, parishioners. Shrines have no effective lay leadership. Although special gifts were frequently received, "contributions" were generally assessed and collected through the neighborhood associations which have been abolished. In other words, except for rites and festivals, shrines have had none of the usual characteristics or activities of religious organizations. The only exception would seem to be the kosha, i.e. associations such as the Fuji Worshipers Association or groups interested in ancient sports.

Consequently, shrines are now engaged in building their organizations

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37. Civil Information and Education Section, General Headquarters, Supreme Commander for the Allied Powers, Religions in Japan (March, 1948), pp 130-131.
38. Prior to the surrender there was a national organization of shrine priests but its activities were confined very largely to promotion of the political interest of shrines.

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

from the top and bottom simultaneously. Whatever the activity may be, a meeting of priests for the study of doctrine, the organization of a supporters association, or the establishment of a kindergarten it is probably something new to both priests and laymen and constitutes an attempt at reorientation to the new situation.

THE SHRINE ASSOCIATION

Organization

By the provisions of the Shinto Directive the Great Japan Shinto Society (Dai Nippon Shingi Kai), the Ise Worshipers Society (Jingu Hosai Kai), and the Imperial Classical Literature Institute (Koten Kenkyujo) were dissolved and some 100,000 shrines were left without any organization to unite them or to represent their interests. To provide for this lack, a group of leaders organized the Shrine Association (Jinja Honcho) in January, 1946 and registered it as a religious corporation. In approximately six months some 86,000 shrines became members of the association. Most of the others joined smaller associations but a few remained independent.[39] During the two years since its establishment the Shrine Association has endeavored to develop unifying principles and common objectives but progress in this direction has been very slow.

Shrine Doctrine

Illustrative of the basic character of the problems which confront the association were the principles recommended by the Doctrinal Research Committee on 11 March to be followed in the formulation of Shrine Shinto doctrine: 1) polytheism rather than monotheism, 2) emphasis on the "processes of genesis, organization, and growth in the sense of creation," 3) spiritual dualism of body and spirit, and 4) sincerity (makoto) as the ideological basis of faith. Such questions have been debated for the past two years.

Education of Priests

An equally pressing problem of the association is the low educational level of the priests. Of some 16,000 priests, probably less than five percent have had more than middle school education. This problem has caused a good deal of discussion, with the result that it has been decided to classify the priests as ordinary and higher grade priests, in accordance with the level of education attained by them.[40]

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39. As of 28 February 1947 a total of 87,258 shrines were affiliated with some association or registered as independent religious corporations..

40. Jinja Shimpo (16 February).

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

Ten Shinto schools of middle school level scattered throughout the country have been designated as training institutions for ordinary priests. The Kokugakuin University in Tokyo, commonly known as the Shinto University, is to train the higher grade priests.[41] A budget with a schedule of subsidies has been prepared, but the money has not been raised nor have many students applied for admission. The Kokugakuin University is to maintain a special six-month training course in rituals from 1949.[42]

Councillors Meeting

The meeting of the Councillors of the Shrine Association on 22-24 March was an outstanding event. (This is the highest legislative body of the association; its decisions are final). Every section of the country was represented at the meeting. A total of 114 persons, including the headquarters officials of the association, was present. On the second day an address was delivered by the Chief of the Religions and Cultural Resources Division of Civil Information and Education Section, in which three points were discussed: the necessity of avoiding coercion in any form in acquiring members or support; the undesirability, both for Shrine Shinto and the country as a whole, of raising money by cutting down precinct trees; and the possibility of healthy development if compromise with reactionary groups is avoided. On the third day Mr. Kanichi Aria, a priest of Mie Prefecture, proposed a reorganization of the administration of the association. His motion was somewhat of a bombshell, and he was forced to withdraw it. Discussing this event, Jinja Shimbun (10 April), an independent publication, likened the association to a house "haunted by ghosts of ambitious men," and called it a "war nursery" for carrying out purged principles.[43] Jinja Shimpo, official organ of the association, took little notice of Mr. Arai's motion.

The adoption of the budget and approval of a change in regulations providing for women to become shrine preiestesses were the principle items of business.

The Budget[44]

The Shrine Association has two budgets, the Ise charms budget and the headquarters budget.

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41. Six courses of the Department of Law and Literature of the Kokugakuin University have been given university accreditation: Religion: Literature, History, Philosophy, Politics, Economics, Loc. cit.
22 March.
42. Jinja Shimpo (23 February).
43. Jinja Shi bun ceased publication in May after only four issues.
44. Jinja Shimpo (3 April).

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

Under sponsorship of the Shrine Association, Ise charms and almanacs are sold by shrines throughout the country. Profits for the association and affiliated shrines from sales this year, including a small balance from the previous year, totaled ¥41,428,360. The association retained ¥9,494,090 for the headquarters budget and remitted ¥31,934,270 to the local shrines. The headquarters budget is ¥10,612,090 so that over 90 percent of the income is derived from the sale of Ise charms and only ¥1,118,000 is raised elsewhere. This may explain in part the desire of many in the association to make Ise the center of faith.

Women as Shrine Priestesses

A new field for career women has been opened by Shinto shrines. In very ancient times shrine priestesses were common. However, with the exception of the Grand Shrine of Ise and the Kamo shrines in Kyoto, the priesthood for centuries has been restricted to men. In modern times women have been employed in shrines but it was not until the war, when women substituted for their husbands, that they presided at ceremonies and festivals as priests. Since so many husbands were killed or have not returned, the wives have continued to maintain the shrines. Therefore, at the 22-24 March meeting, councillors voted to change the regulations of the association to enable women to become regular priests. Indication that women are ready for active leadership in shrines may be seen in a round-table conference at the office of Jinja Shimpo on 17 March. The four women priests present expressed the desire that they be permitted to become chief priests, and that ideas of impurity associated with them be corrected. In regard to their work, they plan to keep in close touch with the home life of parishioners and to develop women's societies in order to foster faith and advance Shrine Shinto. At a 16-day conference held at the Kokugakuin University from 15 March, 5 of the 80 enrolled were priestesses.[45]

INNOVATIONS

Bearing in mind past inactivity, the present social welfare activities of shrines are of interest. The Hachiman Shrine in Ota Ward, Tokyo, is opening a kindergarten.[46] Kami shibai is being adopted by many for spreading their teachings.[47] The Tokunomiya Shrine of Wakamatsu, Fukuoka, plans to open a library.

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45. Jinja Shimpo (13 April).
46. Jinja Shimpo (1 March).
47. Ibid., 15 March. Literally, kami shibai means "paper show." It is story telling illustrated with pictures on paper slides. Venders of "penny" candy, cheap toys, etc., often carry sets of slides on bicycles and gather children around them at roadsides. This has become a means of propaganda for many organizations.

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

Shrine priests have been meeting with increasing frequency to discuss problems of faith and doctrine. Twenty young priests in Chiba Prefecture have organized for serious research.[48]

Few shrines have any reliable list of adherents or parishioners. The Grand Shrine of Ise has started a registry of those who purchase charms as the basis for a list of its worshipers.[49]

The sacred oratory of the Yasukuni Shrine, which in presurrender days was reserved for the select few, was invaded by crowds of children and grown-ups at the girls festival on 3 March and the boys festival on 5 May. They came to view an exhibition of children's dances and a display of historic dolls.[50] Evidence of the traditional awe in the presence of the spirits of the enshrined soldiers was noticeably lacking.

Note

Shinto priests who used to avoid the pollution of death are now found side by side with Buddhist priests conducting funeral services.[51]

The pattern of shrine thinking and conduct in new Japan has still to be developed.

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48. Jinja Shimpo (1 March).
49. Ibid., 16 February.
50. Mainichi Shimbun (2 March and other dailies).
51. Toyama Shimbun (12 February).

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

BUDDHISM

GENERAL

Important

Problems of Readjustment

Japan is predominantly a Buddhist country. Although Buddhism is entrenched in the social, political, and economic life of the people, and therefore better equipped than some of the other organized religions to ride out the current storm, it faces an unprecedented situation. Basically feudalistic since the days of its introduction more than a thousand years ago, today almost the entire supporting structure of Buddhism is being undermined by the democratization of community and national life. Separation of religion and state has rendered illegal the collection of funds through the old neighborhood associations or any similar public bodies. It has brought to an end the system of custodial forests which gave certain temples and sects sources of revenue for their religious, educational, and eleemosynary activities. Freedom of religion has broken the grip of the head temples. Local groups which are unwilling to pay assessments levied by the head temples now can become independent almost at will. Many have done so, much to the distress of sectarian headquarters. Land reform directed at absentee landlordism also has made serious inroads into temple income. Because the new Civil Code has done away with the old patriarchal authority over the family, heads of the family can no longer register all their members as adherents, and not having control of family finances, they are unable to make donations on behalf of the entire family. The Labor Standards Law is being interpreted by some as giving temple and shrine employees (including priests) certain rights, as yet undefined, regarding hours and wages, with the result that unrest has developed in certain temples and so another potentially embarrassing field of disturbance has appeared. Finally, the financial foundation of sects, temples, and believers has been shattered by the wartime losses and postwar inflation. Few temples know how the current expenses, much less rehabilitation costs, are to be defrayed.

In addition to such material problems, unrest has appeared in the ranks of priests and laymen. Priests of the lower ranks, resentful of the stratification of priestly orders into so many almost meaningless grades and of the bureaucratic manner in which they are often treated by their superiors, are demanding a voice in sect affairs. A few laymen interested in the development of the faith show restlessness under the constant pressure for gifts and fees. Both priests and laymen appear to have a generally critical attitude and are demanding not only

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

a reform in the temple program but formulation of doctrines and translation of scriptures into a language intelligible to the people at large. While little has been said about an official purge of wartime leaders, insistent voices have been demanding the resignation of those who used their influence and their office to whip up the war fever. Meanwhile, as the sect leaders struggle to find ways and means of adjusting their organizations to the new situation, it becomes clearer each day that the greatest handicap is lack of new leadership for a democratic age.

It is against such a background that the current happenings in the Buddhist world must be understood. But the picture is not entirely unfavorable, and it would be a serious error to assume that Buddhism is on the verge of disaster. It has faced darker days and it is very likely that it will weather this storm as it has weathered others in the past.

Criticism

Buddhist sects and leaders have been subjected to a continuous barrage of criticism during the past two years. Comments that they are inactive, impractical, mere "funeral conductors," etc., appear frequently, sometimes with rather ineffectual suggestions for reform. Typical comments are: "Unless Buddhism enters into the hearts of the people, it will be entirely forgotten by the coming generations of Japanese."[52] "Most sects, having discovered that temple assessment is impossible because of adverse economic conditions, have turned to promoting voluntary offerings from adherents and believers, but they will not succeed in this direction either, unless they forget about money for once and try to burn with faith."[53] "The growing tendency for adherents to desert temples for economic reasons is the judgment of the public on the attitude of temples."[54]

Fault was found with a proposed parade of 1,000 purple-robed priests. "People who for years have suffered a clothing shortage," said the critic, "will not welcome such a sight."[55] The low level of intelligence in the local temples, especially as displayed in inane, repetitious sermons, was advanced in a discussion on "Religion and Modern Youth" by members of a rural young men's association as a reason why sect headquarters should examine priests periodically and, when necessary, replace ineffective priests, if the sects are to retain the support of the rural communities.[56] Neglect of common believers in favor of the propertied classes and opposition to rural land reform are said to make the priests vulnerable to a communist attack.[57] It is claimed that

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52. Koyasan Joho (21 February).
53. Chugai Nippo (17 February).
54. Ibid., 28 February.
55. Ibid., 16 March.
56. Chugai Nippo (20 March).
57. Bukkyo Shimbun (11 March).

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

the temples do not know how to cultivate the common people and secure their gifts. In a serial on "Liquidation of Buddhist Exploitation," a writer in the Chugai Nippo (30 March, 1 April) points out that the land reform necessitates appeal to believers in general for support and that priests should become more energetic in propaganda.

Taxes on the Income of Priests

The financial affairs of the temples in general, from the occidental viewpoint, have been conducted in a very unbusinesslike manner. Except in head temples which have a large number of priests, there have been no stated salaries. Temples and priests have been exempt from taxation. The separation of state and religion changed this practice and priests are now subject to the national income tax. A number of priests have protested the required payment of income taxes, claiming that such taxes were in effect assessments levied against alms given by temple adherents. Attempts are being made to secure official recognition of a distinction between temple income and personal income.[58] However, agitation appears to be increasing; taxpayers unions are being formed among priests;[59] and various federations are studying the problem.[60] In general, it appears that priests are satisfied with a division of temple and personal income because it will result in a relatively low personal assessment. However, adverse criticism is anticipated because the idea of a stated salary tends to demean the priests in the eyes of believers, giving them the status of "common laborers working for wages."

Sectarian Disputes and Civil Law

With government supervision removed, the problem of finding a legal method of settling difficulties remains a serious one. Sect leaders have been confronted with a confusing situation because of two decisions recently rendered by the courts against the Nichiren administration in suits for reinstatement filed by suspended chief priests at Nara and Aomori. As a result, sect regulations are being studied in the light of civil law.[61] The Yamashina Sect is greatly disturbed because of the secession of Kimii-dera in Wakayama Prefecture. It is reported that the sect may take the issue to the courts in an attempt to nullify the secession.[62] Settlement of such questions traditionally has been arranged by government officials. It is revolutionary to have them handled by the courts.

Innovations

Shingon Baptismal Rites. Concern for the individual believers is indicated by the development of ceremonies signifying adherence to a

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58. Chugai Nippo (1 April).
59. Tokai Mainichi (8 May).
60. Ibid., 4 May.
61. Jinja Shimpo (1 March).
62. Wakayama Shimbun (15 February).

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

sect or temple. Jurin-ji in Nagoya has announced an initiation ceremony by which small children become "Buddha's children."[63] The Koyasan Shingon Sect[64] is considering the institution of a baptismal rite for adherents.[65]

Coming-of-Age Ceremony. One of the more unique of the recent innovations was a "coming-of-age ceremony" which was observed on 2 April at the Akanoi Detached Temple for temples by the Yasu District, Shiga Prefecture, and which was intended "to replace the conscription examinations and accompanying ceremonies of prewar days." The first such service was addressed by Lord Abbot Kosho Otani of Nishi Honganji and Dr. Shinsho Hanayama.[66]

A Shugen Women's Society. Although the Shugen Sect[67] does not allow women to climb its sacred mountain, Ominesan, the Grand Head Temple Shogo-in has established a women's society for the purpose of advancing women's education and cultivating their religious sentiments, thus demonstrating that there is no "discrimination between men and women as far as salvation is concerned."[68]

Bundi II

Democratization. The Takada Sect[69] of Jodo Shin Buddhism has made real progress in democratizing its structure by abolishing the former hereditary and dictatorial powers of the chief abbot.[70] According to its new constitution, the chief abbot will be elected as a mere "symbol" of the sect. His former executive, administrative, and judicial powers have been assigned to an executive director, a sect assembly, and a judicial commission. Parallelism with the new status and function of the Emperor under the new national Constitution is almost exact. Former priestly ranks have been abolished and a new and simplified system is under discussion.

Buddha's Birthday

The birthday of Gautama Buddha is celebrated annually on 8 April[71] as the Flower Festival. Public ceremonies are observed throughout the nation, usually under the auspices of the prefectural branch offices of the Buddhist Federation. This year Hibiya Hall in Tokyo was packed.

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63. Tokai Mainichi (27 March).
64. Koyasan Shingon, the largest and most influential Shingon Sect: 3,927 temples, 1,624,254 adherents. (28 February 1947)
65. Chugai Nippo (3 April).
66. Yukan Okayama (6 March). Chugai Nippo (10 February 1947).
67. Shugen Sect: 235 temples, 29,551 adherents. (28 February 1947).
68. Chugai Nippo (10 April).
69. Takada Sect: 685 temples, 308,750 adherents. (28 February 1947)
70. Yukan Mie (12 April).
71. Where the old lunar calendar is followed, 16 May is observed as Buddha's birthday.

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

Observers reported that the audience appeared to be mainly students of Buddhist schools and their families. It was also noted that the non-Buddhist elements of the program such as the choirs and operatic arias appealed more strongly to the audience than the traditional Buddhist rituals. Besides temple rituals and public services, Buddhist activities during this festival included visits to hospitals by girl students who entertained the patients and gave them flowers. Kanda-dera[72] in Tokyo spent a large sum of money on its celebration but the major portion of it was for feeding 1,000 poor people and entertaining 5,000 children.

Rehabilitation

Rehabilitation of temples goes on in spite of almost insurmountable difficulties. Usually only small temporary structures intended to meet minimum needs are being erected, with little notice outside the local community. Among the recent reports regarding future construction are: the rebuilding of Entoku-ji in Gifu,[73] ¥1,000,000 campaign for the repair of Daikoku-ji in Kyoto,[74] and ¥1,000,000 campaign for rebuilding Gango-ji in Nara.[75] Gango-ji plans call for accommodations for war orphans and provisions for youth activities.

SECTARIAN AFFAIRS

Nishi Honganji Sect

The Nishi Honganji Sect[76] of Jodo-Shin Buddhism was the object of intensified criticism in the spring.[77] This was no doubt due in part to the great publicity given to plans for the celebration from 10-17 April of the 450th anniversary of the death of Saint Rennyo. Attention was directed to the contrast between the lavishness of the celebration and the spirit of Saint Rennyo. A better way to commemorate him, according to Kyoto Nichinichi (6 April), would be to abolish such feudalistic practices as the selling of priestly ranks and the supporters system of the temples.[78] A socialist writer pointed out also the resemblance between the sect organization and the former national political structure: the Lord Abbot is still called Geika in imitation of

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72. Kanda-dera, literally Kanda temple, is the headquarters of the modern nonsectarian Truth Movement. The temple is also known as Truth Hall (Shinri-do).
73. Yukan Tokai (8 March).
74. Minami Nippon (26 February).
75. Chugai Nippo (12 February).
76. Nishi Honganji Sect: 9,880 temples, 6,376,950 adherents.
77. Chugai Nippo (6, 15 March).
78. It has been customary for centuries for the head of the family to register the family in a given temple and make regular gifts to the temple. Such a family head was called a danka, i.e., a supporter.

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

Heika (Emperor); the Advisory Council is called Sumitsu-kai after the discarded Sumitsu-in (Privy Council); and the Administrative Council is a Naikyoku after the Naikaku (Cabinet).[79]

It is a notable fact that there has been only one secession problem in the Nishi Honganji Sect and this was settled by a court order in favor of the sect. It was held that it was not a genuine secession but rather a case of an attempt to steal a temple by fraudulent registration.[80]

Chion-in Jodo Dispute

In general, the Tokugawa Shogunate placed responsibility for subordinate temples, priests, and adherents on head temples. This is the basis of the head temple system. Special responsibility was on the main temples in the Kanto and Kansai districts. It was through these that the shogunate controlled the religious and much of the secular life of the people. Sect organization, such as exists today, was unknown. In the case of Jodo Buddhism, Chion-in in Kyoto was the spiritual center for all Japan but its administrative control was limited to the temples in western Japan. Zojo-ji in Tokyo was the administrative center of eastern and northeastern Japan. Thus Jodo Buddhism came to have two grand head temples.

In the Meiji Era, with the development of sectarian organization, the tendency to centralize everything in Tokyo resulted in the administrative office being placed in Zojo-ji. Spiritual matters, such as those relating to doctrines, rites, and orders, remained at Chion-in which was older. Since the surrender, with government pressure removed, Chion-in has been trying to get complete control of the sect. To this Zojo-ji has objected. Finally Chion-in declared itself independent and, in the fall of 1947, set up a competitive sect under the name Hompo Jodo.

The dispute with Chion-in continues to drag on and it appears to have been intensified in recent months. Chief Abbot Shiio of Zojo-ji made an abortive attempt at solution in a private trip to Kyoto and was so optimistic regarding results that he ordered the anti-Chion-in campaign stopped. The administrative officials of the Jodo Sect[81] had not been consulted in advance and so declined to accept his proposed settlement.

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79. Chugai Nippo (20, 24, 25 March). Geika may be translated freely as "His Reverence." The difference between -in and -bu, and between -kaku and -kyoku are quite arbitrary.
80. Ibid., 3 April.
81. Jodo Sect: 7,380 temples, 3,880,410 adherents. (28 February 1947). There are several sects belonging to Jodo School of Buddhism.

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

Rinzai Federation Dissolved

The Rinzai Federation of Zen Buddhism has been dissolved. Since the surrender it has been merely a liaison organization for the 14 independent head sect temples.[82] This federation had its office in Myoshinji in Kyoto and was affiliated with the Buddhism Federation. For financial and other reasons it now has been discontinued and it appears that each of the 14 sects may seek to join the Buddhist Federation. For purposes of liaison, meetings will be held in turn at each head temple.

Busan and Chisan Sects - A Proposal for Union

A unification movement has appeared in Shingi Shingon as the result of the independence of Daidenbo-in,[83] otherwise known as Negorosan. This temple, as the spiritual center of the Shingi School of Shingon Buddhism, has held a unique position as a head temple in both the Chisan and Busan sects. When Chisan and Busan became independent, the position of the temple was felt to be untenable, so it also registered as an independent sect. As a result, Chisan and Busan have no formal relations with their center of faith. If the unification is carried out, the newly constituted sect will have 6,257 temples and 5,628,796 adherents. However, while Busan appears willing, Chisan is less favorably inclined toward the merger. The Chief Priest of Daidenbo-in is of Chisan antecedents so that sect is said to have less reason for the merger.

Nichiren Sect[84]

Although there has been a great deal of opposition to the administration of Keibun Nishikawa as Administrative Director of the Nichiren Sect, the recent Sect Assembly supported him and opposition leaders were forced to resign. The opposition seems to have been based on personal rivalry rather than a basic difference in policies. There appears to be

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82. Chugai Nippo (3 April). The 14 "orders" claim 7,028 temples and 2,519,769 adherents. (28 February 1947).

83. Daidenbo-in, Wakayama Prefecture, is the temple where the Priest Kakuban founded the new school, Shingi Shingon, in 1140. The Chisan and Busan sects are two branches of this Shingi Shingon School. Each has its separate sectarian administrative setup but both regard Daidenbo-in as their spiritual center. Statistics for the two sects as of 28 February 1947 are:

	Temple	Priests	Adherents
Busan	3,075	6,862	1,767,538
Chisan	3,176	5,278	3,861,258
	6,251	12,140	5,628,796

84. Nichiren Sect: 5,421 temples, 897,984 adherents.

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

no evidence of a liberal or reform movement in the Nichiren Sect.[85]

Butsuryu Sect

The Butsuryu Sect[86] of Nichiren Buddhism is unique in that its budget of ¥1,012,400 is raised entirely by gifts from adherents. Affiliated temples are not taxed. The sect shows evidence of great vigor and appears to be growing.[87] It has been characterized as the Salvation Army of Buddhism.

Tendai Sect

Reports of the Tendai[88] Sect Assembly indicate that the sect is facing a great many serious difficulties, one of which seems to be financial. The ¥3,960,000 budget was reported to have been approved without providing a means of raising the money. The demand for decentralization has yet to result in any concrete changes except perhaps an increase in grants to the districts from the sect budget.[89]

Omine Shugen Sect

The Omine Shugen Sect consists of a group of 11 temples and chapels principally of Tendai antecedents which have Mount Omine as their spiritual center but with strong Shingon predilections. Before this newly independent group has become fully organized a dispute has arisen which threatens secession. Common desire to exploit the tourist trade by permitting worshipers and others to climb the sacred mountain forced an agreement to open the mountain on 8 May.[90] But there is no harmony in the sect in regard to the problems which divided it.

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85. Chugai Nippo (30 March).
86. The Butsuryu Order became independent of the Hokke Sect in 1947. 166 temples, 308,549 adherents.
87. Chugai Nippo (13 March).
88. Tendai Sect: 3,878 temples, 1,978,899 adherents.
89. Chugai Nippo (30 March).
90. Yamato Times (5 April). Statistics on the number of adherents are not available.

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

CHRISTIANITY

GENERAL

The Christian movement in Japan today is represented by two major churches, the Catholic Church (Katorikku Kyokai) and the Church of Christ in Japan (Nihon Kirisuto Kyodan) which together have more than two-thirds of the entire enrolled membership of all Christian churches in Japan; two relatively smaller churches, the Orthodox Church in Japan (Nihon Seikyo Kai) and the Episcopal Church in Japan (Nihon Seika Kai); a number of very small Protestant denominations[91] none of which have a membership of more than a few thousand; and a small but influential non-church movement.

Numerically, the Christian Movement in Japan has been insignificant. At no time in modern Japan has the combined membership ever exceeded one-half of one percent of the population. But the influence of Christianity has been considerable.

There has probably never been a time since the middle of the Meiji Era when there have not been a few national leaders and leaders of the business and professional worlds who were of the Christian faith. Besides these there have been many persons who, though they have not identified themselves with any Christian church, nevertheless were deeply influenced by Christianity through travel abroad, reading, or contact with missionaries and other representatives of the West. Christianity, however, has hardly touched the masses either in the cities or on the farms. It has been a distinctly urban middle-class movement and very occidental in the outward appearance of its structures, in its leadership, and in its characteristic services and activities. Before the Manchurian invasion there was a healthy interest in making Christianity more Japanese and considerable progress had been made toward its assimilation. This interest was used by ultranationalism and perverted

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91. Protestant denominations listed in the 1948 Christian Year Book (Nihon Kirisuto-kyo Nenkan), 31 August 1948 are as follows: Evangelical Lutheran Church of Japan, Nazarene Church of Japan, Reformed Church of Japan, Baptist Convention of Japan, Christian Brotherhood, Immanuel General Mission, Holiness Church of the Oriental Missionary Society, Holiness Church of Japan, Living Water Christian Church, Holy Jesus Society, International Evangelical Church, Church of the Spirit of Jesus, Seventh Day Adventist Church, Society of Friends, Scandinavian Alliance, Salvation Army, Korean Christian Church in Japan.

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

for the development of a nationalized variety of Christianity which had considerable wartime influence. However, it did not gain ascendancy in many local churches.

During the war only the Catholic Church and the Church of Christ in Japan received official recognition under the Religious Organizations Law. The Orthodox Church of Japan continued to function in a limited way without recognition, and a number of congregations, especially Episcopal, existed as single churches without a sectarian organization. Two denominations, the Seventh Day Adventist, and a group of Holiness churches were completely suppressed and many of their leaders were imprisoned. While the nationally recognized bodies maintained a cooperative attitude toward the Government, individual priests and pastors, as well as some congregations, were not always enthusiastic about the war and many gave only nominal attention to the demands made upon them. Some leaders defied the authorities and suffered for their courage. Some died. All congregations were small. Sunday schools were practically nonexistent. Churches and Christian institutions sometimes were requisitioned by the military. Since Christianity was an urban movement, the Christian churches suffered heavy damage and destruction from air raids. Loss of life and property by members also was heavy, and the membership was scattered.

Recovery has not been easy and even after three years has hardly more than started. The fall and winter following the surrender was a difficult time. Christian leaders slowly re-established their national organizations and plans were laid for reorganization on the basis of the new situation. The Religious Organizations Law was abolished so church constitutions had to be revised. Plans for national conferences were laid, and contact with the churches of the occident re-established.

Psychologically the atmosphere had undergone a revolutionary change. Instead of suppression and suspicion, freedom and friendliness prevailed. Regular services were announced and congregations began to increase. The Christian message was welcomed. There was no mass movement toward Christianity, but the evidences of steady growth were apparent. The Catholic, Protestant, and Orthodox churches have resumed normal activities, reconstruction was underway, and new churches were being organized.

Travel Abroad

Unquestionably one of the changes most earnestly sought by Japanese Christians was the removal of restrictions on travel abroad. This was desired because of the necessity of conferences with Christian leaders of the West concerning future cooperation. Authorization now has been granted for foreign travel by Japanese Nationals for limited purposes.

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

Three bishops of the Episcopal Church on invitation by the Archbishop of Canterbury, are attending the Lambeth Conference in England from 1 July to 9 August. Those invited are: Hinsuke Yashiro, Presiding Bishop of the House of Bishops; Makoto Makita, Bishop of Tokyo; and Teijiro Yanagihara, Bishop of Osaka. They are also attending the meeting in August of the World Council of Churches in Amsterdam.[92]

Christian Schools Become Universities

For some months most sectarian institutions of higher learning have been adjusting their curricula and raising their standards in order to secure accreditation as universities under the new system. A few institutions were able to have all departments accredited, while others secured accreditation for one or more departments.

Eight of the 13 private institutions of higher learning which recently have received accreditation have religious affiliations. Seven are Christian and one is Shinto. The names, affiliations, and recognized departments of these seven are as follows: Catholic-Jochi (Economics, Literature), Seishin (English Literature); Protestant - Doshisha (Economics, Law, Literature, Theology), Kansai Gakuin (Economics, Law, Literature), Kobe Jogakuin (Literature), Tokyo Joshi (Literature), and Tsuda Juku (English Literature).[93]

Christianity and Other Religions

Niigata Nippo (12 April) published a letter which says that, whether they like it or not, the Japanese must come to understand Christianity as it is the basis of the democratic spirit. Asahi Shimbun (14 April) under the title, "Rich and Poor: Two Religious Worlds in Kyoto," commented that while the Nishi Honganji Sect collected ¥61,000,000 for Saint Rennyo's Anniversary, Father Steinbach of the Kyoto Catholic Church daily distributed necessities to the needy.

Not all articles, however, were favorable.

CATHOLICISM[94]

Although the varied and widespread activities of Catholics, especially in the field of education and social welfare, as well as the

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92. Exceptions to the restrictions on travel abroad were made in 1946 in the cases of Reverend Mrs. Tamaki Uemura who visited the United States and three Catholic priests who went to Rome for study.
93. Kirisuto Shimbun (3 April).
94. The Catholic Church: 463 churches; 109,362 Catholic population as of 28 February 1948. Catholic reports use the term population rather than membership.

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

comings and goings of Catholic leaders, are reported in the secular and religious press, there is little comment, critical or otherwise, concerning Catholicism or Catholics.

Interest in social problems is evident. The first issue of a monthly newspaper Kirisutokyo Shakai Jiho (The Christian Social Leader) made its appearance in December, 1947. Labor problems occupy considerable space both in it and in Katorikku Shimbun (Catholic News), official organ of the Diocesan League of the Catholic Church in Japan. Catholics are urged to cooperate in enforcing the Labor Standards Law and in improving labor conditions. The movement which was started in Osaka to secure a million signatures in protest against pornographic literature has spread to Okayama and Hiroshima. Perhaps most prominent of all, besides the devotional or spiritual culture material, is the steady stream of articles descriptive of or in opposition to communism.

The De Lassalle Priests' Society is expected to complete the first part of a 10-year construction project on a "Boys Town" in Sendai about the middle of August. In the beginning only 80 boys will be accommodated. The "town" will occupy a 190-acre site. The present budget is ¥3,110,000.[95] University students and high school girls cooperated in raising the money.

A Catholic-sponsored motion picture, "I Have Overcome the World," which commemorates the 26 martyrs, is reported to have been shown 50 times in Tokyo to audiences totaling 123,000 persons.

PROTESTANTISM

National Christian Council

The National Christian Council was re-established at Tokyo on 17 May 1948. Seventy representatives from 15 organizations met at the headquarters of the Church of Christ in Japan and approved the new constitution and by-laws. Constituent members are: Church of Christ, Episcopal Church, Lutheran Church, Nazarene Church, Baptist Church, Christian Education Association, Young Men's Christian Association, Young Women's Christian Association, Women's Christian Temperance Union, Japan Council of Christian Education, National Association of Christian Social Welfare Organization, Bible Society of Japan, Christian Cultural Association. Rev. Michio Kozaki, moderator of the Church of Christ, is chairman. Hinsuke Yashiro, Bishop of Kobe and Primate of the Episcopal Church in Japan, is vice-chairman.

The Christian University

The development of the Christian University project has been slow, but steady progress appears to have been made during recent months. A

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95. Katorikku Shimbun (22 February).

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

successful seminar has been conducted for selected students, and preliminary arrangements are reported to have been made for the purchase of a site in the Tokyo area. Dr. Carl D. Kriete of the Commission of Six[96] has returned to the United States and will aid in preparations for a financial campaign. It appears that the Hokkaido Dairy College, a small, newly established private institution, will affiliate with the Christian University.

Christian Education Association

The Foreign Missions Conference of North America has requested the Christian Education Association to act as its liaison center for Christian schools in Japan. This will make the association responsible for recommendations on all matters relating to mission grants and teachers.

Japan Council of Christian Education

The revival of the National Sunday School Association was finally accomplished when on 30 March the 25th National Convention opened at the Reinanzaka Church, Tokyo, attended by 120 delegates from 28 branches. Outstanding decisions were: 1) change of name to the Japan Council of Christian Education (Nihon Kirisutokyo Kyoiku Kyogikai); 2) appointment of a full-time secretary; 3) establishment of a curriculum committee. The denominations participating in the council are: Church of Christ in Japan, Salvation Army, Episcopal Church, Lutheran Church, Nazarene Church, and Immanuel General Mission. Rev. Michio Kozaki, moderator of the Church of Christ, was elected chairman; Rev. Isamu Mitsui of the Ginza Church was later appointed general secretary.

Council of Christian Education Organizations in Japan

Since the Japan Council of Christian Education consists solely of denominations, a second organization to include all groups interested in Christian Education in its broadest aspects was deemed necessary. Consequently a Council of Christian Educational Organizations has been created which will include the Japan Council of Christian Education, Young Men's Christian Association, Young Women's Christian Association, Christian Education Association, and others. It is expected that this will become a department of the National Christian Council when it is fully organized.

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96. Six missionaries representing the Foreign Missions Conference of North America.

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

CHURCH OF CHRIST IN JAPAN[97]

The Sunday School and Youth Departments of the Church of Christ have taken a leading part in the reorganization of the Japan Council of Christian Education and the Council of Christian Educational Organizations. Leaders of the church also worked for the re-establishment of the National Christian Council.

Council of Cooperation[98]

The Council of Cooperation met early in March and approved requests for grants totaling $657,136.50. In this connection it should be noted that the council is examining the grants of eight of the largest boards doing work in Japan. These grants include scholarships for students to study in the United States as well as reconstruction and work funds here in the field. From this point of view the figure is small but the total will run into millions. It may be assumed that there will be a great many additional items from time to time. The significance of this handling of funds is that for the first time in history a group of church, educational, and missionary leaders are cooperatively administering the mission work as a whole.

Christian Centers

One of the most interesting of the new proposals is that Christian centers are to be established in such cities as Tokyo and Osaka. In Osaka a prosperous businessman is promoting a plan to establish a center in the Dojima area which will have an auditorium, hospital, Young Men's Christian Association and Young Women's Christian Association rooms, a hostel, and broadcasting facilities.[99] The project has the approval of the Council of Cooperation which recently forwarded a request for a $200,000 grant from American Christians. However, the proposition is not dependent upon foreign aid. Negotiations for the purchase of a ¥3,000,000 site are now underway.

Rural Evangelism Training Center

The need for training leadership for rural areas has been recognized for some time and a number of local institutes or Farmers Gospel Schools have been conducted throughout the country.

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97. Church of Christ in Japan: 1,782 churches, 184,468 members (as of 28 February 1947).
98. The Council of Cooperation is a body consisting of eight representatives each from the Church of Christ in Japan, the Christian Education Association and the Interboard Committee on Christian Work in Japan, a committee in New York composed of representatives of eight cooperating denominations.
99. Shin Osaka (20 February).

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

A constructive step was taken 14 April by the Committee on Rural Evangelism which opened a Central Institute for Research in Rural Evangelism on a 27-acre tract of land 35 miles southwest of Tokyo. Seven acres are highly fertile flat farmland. The rest is timberland. There are sufficient buildings for a dormitory and classrooms for three teachers and 15 students. Rev. Alfred R. Stone, missionary of the United Church of Canada with 20 years experience in rural evangelism, is director. According to Mr. Stone, the primary objectives are research, training of rural workers, promotion of regional centers and rural gospel schools, study of agricultural methods, and leadership in the building of a cooperative rural society.

Relief for Church Workers

A committee under the chairmanship of Dr. G. B. Bott of Church World Service[100] has been organized to take charge of distributing relief food for some 6,000 Christian workers' families. The Kirisuto Shimbun (21 February) reported that on 10 February representatives of the Church of Christ, Episcopal Church, Lutheran Church, Young Women's Christian Association, Christian Education Association, and foreign missionaries organized a committee to handle relief food from the U.S.A. Sixty-five thousand pounds already have been received. It is reported that a total of $200,000 will be expended for this purpose during 1948. Mr. Suekane of the Young Men's Christian Association is secretary of the committee.

New Preachers

At a ceremony held at the Shinanomachi Church (Tokyo) on 22 March, 25 theological students were granted licenses to preach.

EPISCOPAL CHURCH

The Episcopal Church is promoting a Batchelor Memorial Evangelism Movement to strengthen Christian work among the Ainu people in Hokkaido. where Dr. John served for over a half century as a missionary. It is reported that ¥100,000 has already been raised for this purpose.[101]

The Tokyo Diocese of the Episcopal Church met on 6 March and decided to establish a mission for lepers and tuberculosis patients at Kiyose-mura near Tokyo, and to re-open a Noon Bible Study meeting in downtown Tokyo.

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100. Church World Service is a Protestant organization for relief and reconstruction throughout the world. Practically all the major Protestant denominations cooperate in its activities.
101. Kirisuto Shimbun (27 March).

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

NAZARENE CHURCH[102]

The Agriculture Bible School of the Nazarene Church at Wakamatsu-machi, Chiba Prefecture, has expanded its curriculum to include the following departments: English literature, medicine, agriculture, domestic science, music, and theology. The students live at the school and their agricultural and industrial activities provide for living expenses and tuition. A new site has been secured at the former Shimoshizu Airport. It is planned to develop the institution to the university level.

SEVENTH DAY ADVENTISTS[103]

The Nippon San-iku Gakuin became an accredited new lower secondary school on 31 March. Two new churches, one in Ashiya and one in Irumagawa were opened recently. The denomination's Japanese language paper, Signs of the Times (Jicho), has attained a circulation of 25,000 with an increase of several thousand each month. The Voice of Prophecy (Yogen no Koe), a correspondence Bible Study Course, is growing in popularity.

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102. Nazarene Church: 27 churches, 1,629 members (as of 31 December 1947).
103. Seventh Day Adventists: 24 churches, 662 members. (as of 31 December 1947).

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

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

8 November 1949

SUBJECT: Transmittal of Ministry of Education Statement on Religion

TO: See Distribution

1. Inclosed is a copy of statement prepared and distributed by the Japanese Ministry of Education to addressees indicated on the inclosure.

2. This statement was referred to by Dr. H. L. Seamans, CI&E, SCAP, in his address on the relation of religion to the public schools at the Civil Education Conference held at this headquarters 6 - 7 October 1949. It is furnished in order that you may be acquainted with the policy of the Ministry of Education with respect to religion in the public schools.

BY COMMAND OF LIEUTENANT GENERAL WALKER:

J. A. O'BRIEN
CWO USA
Asst Adj Gen

1 Incl
Statement

DISTRIBUTION:

CG's I and IX Corps
Chief each CAff Regional Team

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

TO: Prefectural Boards of Education;
Prefectural Governors;
Heads of Schools under Direct Jurisdiction
Having Attached Elementary School, Lower
Secondary School or Upper Secondary School;
Heads of National Miscellaneous Schools;
Heads of National Upper Secondary School.

FROM: ITO Hideto, Vice-Minister of Education.

Treatment of Religion in Social Studies and Related
Matters in Elementary and Secondary Education

In Hatsu-kyo No. 101 (issued on 9 July 1948) you were urged to pay attention to the guidance of children and pupils in their learning activities in social studies so as not to conflict with the principles stated in SCAPIN 448 (15 December 1945, subject: Abolition of Government Sponsorship, Support, Perpetuation, Control and Dissemination of State Shinto) and Memorandum No. 3 issued by the Adjutant to the General Staff (CIE) to the Japanese Government on the same date.

Since then investigations have been made and conferences held in regard to religion not only as it is concerned with the social studies but also in elementary and secondary school education, and the following conclusions have been reached. Each item below should be studied well and care should be taken so that no error is committed.

I. Concerning visits to shrines, temples, churches and similar religious institutions under the sponsorship of national or public schools.

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

B. By school-sponsored visits is meant visits in groups to shrines, temples, churches and similar institutions which are planned by schools or visits by individual students or pupils which are required by schools.

C. School-sponsored visits to shrines, temples, churches and similar institutions for the purpose of studying national treasures or cultural objects, or for other cultural purposes are permitted under the following conditions:

1. No coercion shall be exerted on children or pupils.

2. Groups of children or pupils visiting shrines, temples, churches or similar institutions while on school-

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

III. On voluntary religious activities of children and pupils of national and public schools.

A. Outside school hours children and pupils are free to attend and participate as private citizens in rites, ceremonies and other practices of religious bodies. This also applies to teachers.

B. Pupils of secondary schools may organize religious groups voluntarily as activities outside of regular school hours.

C. For such group activities school authorities are to provide for the use of school facilities on the same basis as for any other pupil groups in the schools. Also, school authorities should permit all pupil religious groups to use school facilities on a fair and nondiscriminating basis, and pupils should be notified to this effect in advance. School authorities have the power of deciding whether or not pupil groups shall use the assembly rooms, schoolrooms and other facilities for their activities outside of regular school hours.

D. Pupil religious groups may request teachers to participate in their activities in a private capacity as advisors or members.

IV. Relations between religionists and school education.

A. National and public schools may invite teachers of religious groups or believers to give lectures on subjects outside the field of religion. When this is done they should be notified in advance that they should not give any explanation of, or attempt propaganda concerning, their doctrines and rites.

B. Religionists and believers of religious groups who are in the teaching profession in the national or public schools will not appear in the schoolroom in their religious garb. It is needless to say that they should obey all regulations governing teachers' activities and professional duties of teachers.

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

VI. The above-mentioned items do not apply to private schools except that they must not teach militaristic or ultranationalistic doctrines. Private schools are free to determine their own educational policies and practices concerning all their religious education and voluntary activities.

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

pany. Nippon Times Nov 13, 49

TEACHERS' UNION SET TO FIGHT DISMISSALS

(485)

546 Ousted for Engaging in Political Activities

BJD

The Japan Teachers' Union Friday decided to fight for the return of 546 teachers throughout the country who had been ousted from their positions recently on the ground of having engaged in political activities.

As a result, the convention approved steps to fight for the reinstatement of the dismissed teachers and to set up a welfare committee to look after them.

A general report submitted to the national convention of the Japan Teachers' Union at Shiobara on Friday revealed that 546 leftist teachers have relinquished their profession throughout the land.

Seventy per cent of those dismissed because of their "leftist leaning" were members of the Communist Party, the report said.

The number of those actually compelled to resign was 83.

They are most numerous in Osaka, with 98; followed by Kyoto, 51; Akita, 43; Iwate, 38; Okayama, 33; Mie, 30; Hyogo, 25; Miyagi, 23 and Yamagata, 21. No teachers had been driven out in the Hokkaido, Kanto or Shikoku area until dismissals were announced Thursday in Ibaraki. Half of the delegates from that prefecture attending the meeting suddenly returned to Ibaraki. This is a cue that weeding-out began in the Kanto area too.

The Union believes that the drive will have made the rounds of the country by the end of this month.

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

Religious Action Schools

F 310

（用紙を節約して下さい）

文初度第一五二号

昭和二十四年十月二十五日

文部事務次官 伊藤日出登

都道府県教育委員会

都道府縣知事

附属小、中、高等学校を有する直轄学校長 殿

國立各種学校長

國立高等学校長

社会科その他初等および中等教育における宗教の取扱について

先に発教一一号（昭和二十三年七月九日発）において児童、生徒の社会科の学習活動中で「國家神道 神社神道に対する政府の保証支援保金監督ならびに弘布の廃止に関する昭和二十年十二月十五日附連合國軍最高司令官総司令部指令第四四八号 同日附参謀副官発第三号（民間情報教育部）の日本政府に対する覚書」の原則にふれることがないように各学校において指導されたいとの注意を促しました。

香川縣

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

社会科その他初等および中等教育における宗教の取扱について

先に発教第一号（昭和二十三年七月九日発）によって児童、生徒の社会科の学習活動中で「國家神道」神社神道に対する政府の保証支援保金監督ならびに弘布の廃止に関する昭和二十年十二月十五日附連合國軍最高司令官総司令部指令第四四八号同日附参謀副官

香川縣

発第三号（民間情報教育部）の日本政府に対する覚書」の原則にふれることがないように各学校において指導されたいとの注意を促しました。

そののち、社会科の教育のみならず、ひろく初等および中等教育における宗教に関する事項について研究協議しました結果次のような結論を得ました以下各項をよく研究されて、あやまちのないように御配慮を願います。

一、國立または公立の学校が主催して神社、寺院、教会その他の宗教的施設を訪問することについて

学校が主催して、礼拝や宗教的儀式、祭典に参加する目的をもって神社、寺院、教会その他の宗教的施設を訪問してはならない。学校で主催するという意味は学校で計画して團体で訪問すること、または個々の児童、生徒が学校から課せられて神社、寺院、教会その他の宗教的施設を訪問することである。

國宝や文化財を研究したり、あるいはその他の文化上の目的をもって

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

学校が主催して神社、寺院、教会その他の宗教的施設を訪向すること
次の条件の下では許される。
(イ) 児童、生徒に強要しては、ならない。
(ロ) 学校が主催する旅行中に、神社、寺院、教会その他の宗教的施設を
訪向すること。児童、生徒の団体はその宗教的施設の儀式や祭典に参
加してはならない。
(ハ) 学校が主催して神社、寺院、教会その他の宗教的施設を訪向してはならない。
教師や指導者が命令して敬礼その他の儀式を行わせてはならない。
(ニ) 学校が主催して靖国神社、護国神社（以前に護国神社であったものを含む）、および主として戦没者を祭った神社を
招魂社であったものを含む）、および主として戦没者を祭った神社を
訪向してはならない。
三、国立または公立の学校における宗教に関する教材の選択および取扱
について
(イ) 各教科の教育目標に照らして必要な場合には、各種の宗教の
教祖、慣行、制度、宗教団体の物的施設、原生および教育活動
神々の宗教史上の事件などに関する事実を含んでもよい。

香川縣教育委員會

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

について

小各教科の教育目標に照らして必要な場合には、各種の宗教
種々の宗教史上の事件などに関する事実を含んでもよい。
これらの教育資料においては特定の宗教的教理、慣行、制度、経験
なくて価値がないものとして否認したり、あるいは特定のものを特に貴
く評価したりするような表現を用いてはならない。また科学と宗教とは
両立しないとか仮定してはならない。このことは自然現象を自然的
原因に帰することを妨げるものではない。

(四) 社会科においては宗教が社会生活の中でどんな役割を果たして来たか
かを明かにする点に重点がおかれなければならない。また適
当な年において、憲法の内容やその他の法律にもとづいて、信教
の自由の意義を教えなければならない。

(六) 文学および語学の教科書においては文学的あるいは語学的価値
があると認めて選択したものである限り宗教的教材が合まれて
いてもよい。しかしその取扱に当ってはその教材選択の主旨に及

香川縣教育委員會

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

しないように注意しなければならない。

(二)音樂、美術、建築の指導においては教材として宗教的感化を受けた作品を利用してもよい。芸術的表現に対する宗教の影響を研究することはいいことである。

(ホ)学校図書館には参考および研究のために宗教に関する書籍や定期刊行物を備えつけてもよい。

(ヘ)各種の宗教の整理、歴史、哲学、心理の客観的研究(比較研究あるいは特殊研究)を新制高等学校における選擇科目として設けてもよいしかし特定の宗教のための宗教教育になっていように注意することが必要である。

三 國立または公立の学校の児童、生徒の自発的宗教活動について

(イ)児童、生徒が授業時間以外に一國民として宗教的儀式祭典、その他宗教團体の行う行事に参加することは自由であるし教師も同様である。

(ロ)中等学校生徒は正規の授業時間以外の活動として、自発的

香川縣教育委員會

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

その他、宗教團体の行う行事に参加することは自由であるし
教師も同様である

香川縣教育委員會

(四)中等学校生徒は正規の授業時間以外の活動として、自発的な宗教的團体を組織することができる

(八)学校はこの種の團体の活動に対しては、校内の他の生徒團体に無えられていると同様に、学校施設利用の便宜を與えなければならない。また学校は、生徒のどの宗教的團体にも無差別公平にこの種の便宜を與えなければならない。そしてこの旨を予め周知させておくことが必要である。

各学校当局者は、講堂、教室その他の施設を授業時間以外に生徒團体の活動のために使用させるか否かを決定する權能を持つべきである。

(二)生徒の宗教的團体は、教師を個人の資格において顧問または今員として その活動に参加することを請うてもよい。

四、宗教家と学校教育との関係について

(イ)國立または公立の学校では宗教團体の教職者および信者

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

を招いて宗教の分野以外の題目について講演をしてもらってもよい。
このようなことを行うに際しては、教理や宗教的儀式の解説、あるいはそれらの宣傳を行ってはならないということを、かれらに説明してよく了解しておいてもらうことが必要である。
四、宗教團体の教職者および信者で、國立または公立の学校の教職にあるものは、法、良をまとって教室にあらわれてはならない。またいうまでもなく、かれらは教師の行動と職責とを律するすべての規則に従わなければならない。
五、國立または公立の学校では、各学校当局者が各学校の建物を管理する直接の責任を負っているのであるしたがって授業時間以外において、生徒の團体以外の宗教團体に学校の建物を使用させるこれに関しては、学校当局者が学校教育法第八十五條の規定にもとづいて制定すべきものである。
六、以上の諸事項は、私立学校には適用されない。私立学校は軍國主義的超國家主義的教説を教えてはならないということ以外にはすべての宗教教育および自発的活動に関して自分の教育方針

香川縣教育委員會

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

もとづいて制定すべきものである。

六 以上の諸事項は、私立学校には適用されない。私立学校は軍國主義的超國家主義的教説を教えてはならないことに以外には、すべての宗教教育および自発的活動に関して自分の教育方針を実践を決定する自由を持っている。

香川縣教育委員會

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

F

(310)

SHIKOKU LIAISON & COORDINATION OFFICE
JAPANESE GOVERNMENT

S.L.C.O. No. 248

Takamatsu, Shikoku
15 November 1949

TO : Chief of Shikoku Civil Affairs Region.

ATTENTION : Civil Education Section Chief.

SUBJECT : Treatment of religion in social studies and related matters in elementary and secondary education.

Enclosed herewith for your information is an English translation of the notification issued by Vice-minister of Education on the above-mentioned subject.

W. Okuma
Director

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

TO: President of National, Public, and Private Colleges and Universities.

FROM: ITO Hideto, Vice-minister of Education.

The notification on the "treatment of religion in social studies and related matters in elementary and secondary education" as stated in the attached paper, has been sent to the prefectural boards of education, etc. In this document there are not a few principles principles which apply to higher education, therefore each college and university should study each item well and take proper care.

Needless to say, private collges and universities are free to determine their own educational policies and practices concerning all their religious education and voluntary activities provided they do not include militaristic or ultranationalistic doctrines.

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

October 25th 1949

TO: Prefectural Boards of Education:
Prefectural Governors:
Heads of Schools under Direct Jurisdiction
Having Attached Elementary School, Lower
Secondary School or Upper Secondary School:
Heads of National Upper Secondary School:
Heads of National Miscellaneous Schools:

FROM: ITO Hideto, Vice-Minister of Education.

Treatment of Religion in Social Studies and Related Matters in Elementary and Secondary Education

In Hatsu-kyo No. 101 (issued on 9 July 1948) you were urged to pay attention to the guidance of children and pupils in their learning activities in social studies so as not to conflict with the principles stated in SCAPIN 448 (15 December 1945, subject: Abolition of Government Sponsorship, Support, Perpetuation, Control and Dissemination of State Shinto) and Memorandum No. 3 issued by the Adjutant to the General Staff (CIE) to the Japanese Government on the same date.

Since then investigations have been made and conferences held in regard to religion not only as it is concerned with the social studies but also in elementary and secondary school education, and the following conclusions have been reached. Each item below should be studied well and care should be taken so that no error is committed.

I. Concerning visits to shrines, temples, churches and similar religious institutions under the sponsorship of national or public schools.

A. School-sponsered visits to shrines, temples, churches and similar institutions for the purpose of worship, religious rites or participation in ceremenies are forbidden.

B. By school-sponsored visits in meant visits in groups to shrines, temples, churches and similar institutions which are planned by schools or visits by individual students or pupils which are required by schools.

C. School-sponsored visits to shrines, temples, churches and similar institutions for the purpose of studying national treasures or cultural objects, or for other cultural purposes are permitted under the following conditions:

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

1. No corection shall be exerted on children or pupils

2. Groups of children or pupils visiting shrines, temples, churches or similar institutions while on school-sponsored trips shall not participate in the rites and ceremonies of those religious institutions.

3. When school-sponsored visits are made to shrines, temples, churches or similar institutions, the teachers or leaders shall not give orders to bow or to perform any other rite.

4. School-sponsored visits to Yasukuni Jinja, Gokoku Jinja (including former Gokaku Jinja and Shokon-sha) or other shrines primarily for the veneration of war dead are forbidden.

II. Concerning the selection and use of teaching materials regarding religion in national and public schools.

A. Taking into consideration the educational objectives of the subjects when necessary it is permissible to include facts regarding the founders, customs, and organization of the various religions; the physical equipment of religious institutions; their public welfare and educational activities; various events in the history of religion, etc. In these teaching materials expressions schould not be used which either deprecate certain religious doctrines, customs institutions, experiences, etc., as worthless, or evaluate highly certain specific ones. Also, it should not be assumed that science and religion conflict with each other. This provision does not preclude attribution of natural phenomena to natural causes.

B. In social studies stress should be put on making clear the role religion plays in social life. Also, in the proper grade the meaning of religious freedom must be taught on the basis of provisions in the Constitution and other laws.

C. In the literature and language textbooks religious materials may be included insofar as they are selected for their recognized literary or linguistic value. However, in the use of the material care must be taken to run counter to the purposes for which the materials selected.

D.

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

D. In teaching music, fine arts and architecture, works influenced by religion may be used as teaching materials. Study of religious influence upon artistic works is desirable.

E. School libraries may provide books and periodicals on religious for purpose of reference and study.

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

III. On voluntary religious activities of children and pupils of national and public schools.

A. Outside school hours children and pupils are free to attend and participate as private citizens in rites, ceremonies and other practices of religious bodies. This also applies to teachers.

B. Pupils of secondary schools may organize religious groups voluntarily as activities outside of regular school hours.

C. For such group activities school authorities are to provide for the use of school facilities on the same basis as for any other pupil groups in the schools. Also, school authorities should permit all pupil religious groups to use school facilities on a fair and nondiscriminating basis, and pupils shbuld be notified to this effect in advance. School authorities have the power of deciding whether or not pupil groups shall use the assembly rooms, schoolrooms and other facilities for their activities outside of regular school hours.

D. Pupil religious groups may request teachers to participate in their activities in a private capacity as advisors or members.

Lv. Relations between religionists and school education.

A. National and public schools may invite teachers of religious groups or believers to give lectures on subjects outside the field of religion. When this is done they should be notified in advance that they should not give any explanation of, or attempt propaganda concerning, their doctrines and rites.

B.

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

B. Religionists and believers of religious group who are in the teaching profession in the national or public schools will not appear in the schoolroom in their religion garb. It is needless to say that they should obey all regulations governing teachers' activities and professional duties of teachers.

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

VI. The above-mentioned items do not apply to private schools except that they must not teach militaristic or ultra-nationalistic doctrines. Private schools are free to determine their own educational policies and practices concerning all their religious education and voluntary activities.

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

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Xtra

THE ESSENCE OF DEMOCRACY

A committee of Japanese scholars, drawn from such fields as political science, economics, history, and journalism has been organized for the purpose of writing a comprehensive analysis of democracy for use by students in upper secondary schools and adult education groups. In order that the authors might think of democracy in a consistent and unified frame of reference, it was necessary, at the outset, to write an interpretation of democracy on which the authors could generally agree. The attached statement is the result. It was edited by Howard Bell, Social Studies Consultant in CIE, and was revised as a result of several conferences with members of the Japanese Committee.

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

THE ESSENCE OF DEMOCRACY

Democracy, these days, is a very fashionable word. If one were to believe everything one reads or hears, one could only conclude that every nation has a democratic government, every economic enterprise has a democratic management, and every social institution has a democratic administration. One would further believe that all dictators are dead and that all the arrogance and despotism and lust for personal power has departed from the hearts and minds of living men.

Democracy, moreover, has come to mean different things to different people. In fact, the diversity of interpretation has become so great that it may be said to have almost no meaning at all. It has become little more than a nice word. People have got in the habit of applying this nice word to any individual, institution, policy or nation which they happen to like. This is the reason why so many discussions of the subject lead to nowhere. Since the word has come to mean so many different things to so many different people, the inevitable result is that seldom, in a discussion, can one person be sure that he knows what the others are talking about.

"Five lines lasted sound and true
Have you wit to find the five
Which five hundred did survive?"

The authors of this book do not assume that they have the wit to find the five lines which, in the five hundred, or five hundred thousand, clearly and finally express the meaning of democracy. They do believe, however, that, if this book is to make any sense, it must assume that democracy is <u>one</u> thing and not <u>any</u> thing. It must, arbitrarily perhaps, assume that democracy <u>can</u> be defined, and, for our purposes, <u>is</u> defined. There is no other way. It will not be easy, and we may not succeed. But we will try.

We will try to define democracy because any failure to do so would invite confusion and lessen the meaning of the chapters which follow. We will try because we also feel that no subject of our time so desperately needs to be understood.

Without any indulgence in dramatics, we might quite properly say that democracy is literally a matter of life and death. If the people of the world can learn how to live together, that is, if democratic principles can be made to govern their relations with each other, our generation can look hopefully forward to a future of unprecedented prosperity and peace. If they cannot or do not learn how to live peacefully together -- that is, if they cannot or do not learn and practice the ways of democracy, they can look confidently ahead to wars and doom.

Since the potential rewards are so vast and the consequences of failure so fatal, the study and practice of democracy as a way of life should come before anything and everything else we do. People -- all the people everywhere--- must learn how to live peacefully with each other in this one and only world they have. The alternative, especially in an atomic age, is to have no world at all. So far as civilized living is concerned, the question is simply and finally one world or none.

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

In this effort to clarify what democracy essentially is and what, essentially, it is not, we will be forced to deal largely in abstractions. Meatier and more tangible stuff will come with later chapters, but here we must be concerned primarily with ideas.

Too often democracy is thought of as merely a system of government. We shall get nowhere in our effort clearly to understand it if we consider it in terms of politics alone. Essentially democracy is a spiritual thing. It is a spirit of understanding and justice and good-will which, if we are intelligent and decent enough, can be made to pervade and dominate our relations with our fellow men. It is far more than a right to vote for or against issues or candidates. It is a disposition to be fair, an obligation to be considerate, a refusal to discriminate, and a determination to provide all people with equal opportunities for growth.

Democracy is a great deal more than a system of government through which majorities of voters win elections. It is not only a political, but also a social and economic application of the Golden Rule — a rule which insists that individuals treat others as they would like to be treated themselves. If this spirit dominates the government of a community, state, or nation, that government is democratic. If it pervades the relations between the workers and employers of a factory, that factory is democratic. If it controls the relations between the members of a club, school, or family, those institutions, too, can be said to be democratic. Wherever and whenever you see this spirit pervading and dominating human relations, you are looking democracy in the face.

In the course of a recent discussion of this subject with a group of youth leaders in Hiroshima, a member asked for an explanation of the difference between the democracy as practiced in the various nations which call themselves democratic. The answer given was that there is and can be no difference. There are varying <u>degrees</u> of democracy present in the political, economic, and social life of communities and nations. But there are no different <u>kinds</u> of democracy. The visible manifestations of the democratic spirit will change from time to time and differ from place to place, but the essence remains the same at all times and everywhere.

Thus the central question is not what kind but how much. To what extent, politically, are the people a genuinely sovereign people? To what extent economically, do workers participate with management in the affairs which concern them both? To what extent, socially, do individuals, of whatever station or color or creed, enjoy equal opportunities for growth? Answer these questions with any reasonable degree of accuracy and you will have a meaningful answer to the kind of question that was raised in the discussion of Hiroshima.

So far as our problem is concerned, the most difficult, and also the most important, lesson to learn is how to recognize democracy when we see it. What <u>are</u> its outward manifestations? Is there any kind of measuring stick one can use to determine the degree of democracy present in a nation, a factory, or a school? We have ways of measuring the amount of gold in ore, the butter fat in milk, and the death that lingers in ships exposed to the lethal rays of atom bombs. Can't we, who have found the answers to such technically difficult and complex problems, also learn how to measure, with some degree of accuracy, the

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

amount of democracy in the political, economic, and social life of a nation or state? Or, if this should be asking too much of a socially and politically illiterate generation, can we at least learn how to distinguish between a genuine democracy and a disguised despotism?

The currently fashionable word for despotism is authoritarianism. This ic a long and clumsy word, but it will be necessary occasionally to use it. Essentially, it is the opposite of democracy. It means authority from the top down -- from the dictator or ruling clique to the people below. It is the exercise of authority with or without the consent of thegoverned. Kings, dictators, or ruling cliques openly or disguisedly make the decisions, formulate the policies, and hand down the laws, and the people abide by them and obey, or take the consequences. Under an authoritarian system, the people may be congratulated, flattered, cajoled and even glorified by their dictators, but they remain "subjects" -- subject to the will and even the whims of their masters.

Autocracy, aristocracy, plutocracy, and all other authoritarian systems of whatever name are all based upon an open or disguised indifference or contempt for the common man. Autocracies had their kings, aristocracies their "well born", and plutocracies their ruling rich, just as the authoritarian regimes of modern times have their Fuhrers, Duces, Militarists, and bully-boys.

Before men acquired the wordy and material veneer of civilization, tribal chiefs made no bones about their motives. They exploited their people as workers and fighters for the simple and obvious reason that they wanted more plunder and power. As a sense of moral values, or perhaps shame, grew slowly with the centuries, it became fashionable and convenient for the various kinds of autocrats to dress up their greedy and arrogant motives in the Sunday clothes of morality, of national honor, or of solicitude for the "welfare" of "lesser breeds". Nations and empires flourished and fell, as their people worked, obeyed, and fought. Like the hapless horsemen in their famous charge down the wrong valley, their's was not to reason why. There's was but to do and die.

In all the forms of authoritarianism that have despoiled and exploited the people, there has been little evidence of the essential characteristics of democracy. Politically, the people were creatures, whose sole function was to obey. Socially, their primary business was to conform. Economically, they were and are, mere cogs of a vast machine designed and operated for the primary purpose of making life pleasant and comfortable and exciting for those on the top of the heap.

Democracy is authoritarianism in reverse. It is authority from the bottom up. It is government by the consent of the governed, management with the participation of labor, and social administration that is both enlightened and strengthened by the opinions and interests of all concerned. Politically, the tune changes from Ye Our Subjects to We the People. The people rule, usually through their freely elected representatives. In a genuine political democracy, these representatives are not the masters but the servants of the people they represent. Collectively they make the laws under which the people live.

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

Essentially, there can be only one "kind" of democracy. But politically, there are two types of democratic procedures. The type just discussed is usually known as "representative democracy". Since most people have jobs or farms or homes or babies to look after, they are able to devote only a part of their time and energy to public concerns. So they choose one of their number who seems clearly able to represent them in the Congress, Diet, City Assembly, or wherever political decisions are made. The other type of democratic procedure is usually known as "pure" democracy. Following this procedure (as in a plebiscite) the opinion of an individual about some issue or candidate is expressed, not through his chosen representative, but directly by his vote. As used in connection with democracy, someone should think up a substitute for the word "pure". Political democracies are not purified by the procedures they follow. Democracies are pure only when the spirit which dominates and pervades them is free from despotism, dishonesty and greed.

Political democracies grant as large a measure of individual freedom and liberty as is consistent with the operation of an orderly society. While certai "natural rights" are regarded as inalienable, there are corresponding duties of citizenship that are binding upon each individual. Democracy, with its comparatively generous measure of individual freedom should not, however, be confused, as it so often is, with license. It should never be taken to mean that now, come democracy, we can all do anything we please. Actually, democracy permits and encourages the individual to pursue his own brand of happiness, so long as he does not, in the process, infringe upon the rights of others. We can choose our creeds, pick political parties, write as we will, and speak our minds. But, if we wish to continue the pursuit and enjoy these liberties, we will consistent ly respect the rights of our neighbors and act in a manner which promotes the general welfare.

As previously indicated, democracy means different things to different people. Moreover, it has been so often and variously defined that there is little wonder that people are confused about it. The definition which Abraham Lincoln used in his noble speech at Gettysburg is clearcut and useful, but it often gives the erroneous impression that the application of democracy is restricted to government alone. Lincoln characterized democracy as "a government of the people, by the people, and for the people". If it is genuine, politically, a democracy must be a government in which all the people, or at least the great majority of qualified voters, actively participate. If the will of the majority of voters is to be carried out, the best assurance is that the government be operated by the people, through the representatives they freely elect. And, if it is to be a government for the people, it must be a government that is clearly devoted to the common welfare.

Theoretically, of course, it would be quite possible for a dictator, or some "benevolent" political boss, to offer his subjects a government devoted to the common welfare. But it has been, and potentially still is, a fatal mistake to assume that authoritarian regimes offer any such guarantee. If history teaches us anything, it teaches that autocracy sooner or later leads to despotism and despotism leads to war. The most certain way to have a government for the people is to see first that it is a government of and by the people. If the people of a community or nation have a government that is clearly their own, they will naturally use it as a means of guarding their individual rights and lifting their standard of living. Sheer self-interest will see to that.

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

Authoritarianism and democracy are based on profoundly different assumptions. The former assumes that the highest good is an all-powerful state and that individuals can be used, and sacrificed if necessary, to achieve this end. As an inducement to lure the loyalty and the labor of the people, it promises to lift their standard of living as soon as the state is as strong as its dictator or strong man says it must be. If later he is unable to fulfill these promises to the people, there are always excuses and more promises he can hand down instead. The people are told to have patience -- to wait another year or five years or ten years and all will be well. In the process, the boss and his clique have acquired an appetite for power, which must feed on more power. Sooner or later, he must have "protection from encirclement" or more "living space" and, eventually, more war.

Another assumption upon which authoritarianism is based is that people prosper as states prosper. Democracy, on the other hand, rests on the assumption that states prosper as their peoples prosper. Instead of indifference or contempt for the individual, democracy has, at its very core, a deep respect for the worth and dignity of individuals. As individuals are increasingly provided equality of opportunity to develop the best that is in them, the moral and intellectual level of the people as a whole is inevitably raised. And, just as inevitably, the state prospers. In the last analysis, the strength of a nation is largely the strength of its people.

The fact that equality of opportunity - educational, vocational, and political - is not always present in communities and states that like to call themselves democratic does not alter the fact that such equality is the essence of democracy. Without such equality, democracy is an empty shell. With it, children and youth of all stations will go to comparably good schools. Employers will hire workers on the basis of individual merit. Social life will be devoid of caste. There will be no racial or religious discrimination. Individuals will not and cannot be equal in ability and strength. But they will have equal opportunities to develop the best that is in them. This is the kind of ideal that democracy strives to attain.

There is more than idealism, however, in democracy's effort to provide equality of opportunity. There is also a hard core of enlightened self-interest. When opportunities for full growth are made available to all, rich ores of intelligence and character are brought to the surface to enrich community and national life. Shakespeare was the son of an impoverished butcher and a woman who could not write her name. Schubert's father was a peasant and his mother, before she married, was a domestic servant. Faraday, the great scientist, was born in a barn - his father an invalid blacksmith and his mother a common drudge. These men lived and developed under systems that were far from democratic, in any ideal sense. They are cited to suggest the wealth of human resources that we could mine from the masses of the people if equality of opportunity were to become a real and universal fact.

Out of this respect for the worth of the individual arises democracy's faith in the ability of people to run their affairs for their own good - provided - (1) that they are not too preoccupied with problems of survival and (2) they are given the information and training which political literacy requires. No sensible person believes that democracy can thrive, or even survive

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

in communities or states on the verge of destitution. Nor can democracy become honest and real in communities or states which fail to provide a free exchange of information and opinion on public issues.

When men and women are absorbed in an endless effort to get enough food to eat, clothes to wear, or houses to live in, they can hardly be expected to give the time, thought, and effort to citizenship that effective democracies require. Likewise, if they are cut off from vital public information, or if they are at the mercy of state-controlled newspapers, radio, and other media of propaganda, there can be no well-informed and politically intelligent electorat and, therefore no effective democracy. Democracies thrive only when the people enjoy a reasonably high standard of living and when they have adequate and unbiased public information.

This brings into focus the vital importance of understanding democracy as a spirit that must pervade, instead of merely a system that governs, the people of a community or state. A pervasive spirit of enlightened good-will will insure democracy, just as arrogance and greed will prevent or destroy it. Exercising one's right to vote on issues and candidates is merely one manifestation of democratic citizenship. Unless this equality of political opportunity is accompanied by equality of economic, educational and social opportunity, there can be no effective democracy. The widespread failure to apply the democratic principle to economic and social, as well as political life, is the greatest danger of modern political democracies. Far too often, property, and not people has been dominant. When economic power controls political power, democracies are in real danger.

When the people won their long fight for almost universal suffrage a comparatively short time ago, political democracy became a realizable fact. The suffrage became the means by which political democracy could be achieved. In some respects and in some places, it was achieved. In other places it failed. Instead of bringing forth a government of, by, and for the people, it occasionally produced a government of the people, by the political bosses, and for those who belonged to the most powerful pressure groups. Thus the crucial problem is so to accelerate the expansion of economic and social democracy that it will be more clearly in line with the advancement of political democracy.

As we will attempt to convey in our next chapter, the common man's struggle for equality of opportunity has been going on for centuries, and is still going on. As political power and authority was transferred from autocracy, to aristocracy, to plutocracy, and finally to the qualified democracies we know today, there was no corresponding transfer of economic power from the one or the few to the many. As the bulk of a nation's wealth often remained in the hands of a ric and powerful minority, so did the power to control public opinion through the ownership of the media of mass instruction. If a minority can control the means of creating or influencing public opinion, it can also control, or at least profoundly influence, elections and, eventually, the political character of a community or state. The socialization or public ownership of the press, radio, movies, and other media is obviously no answer to this dilemma. We have seen what happened in Germany, Italy, Soviet Russia, and Japan when state-controlled propaganda became the single source of public information. The people got the news and opinion the state wanted them to have, and nothing else.

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

These observations should at least suggest the challenge that must be met by communities and states that clearly want to attain an honest and effective democracy. Equality of economic opportunity must be the means through which the living standard of the people is raised, thus making certain that a preoccupation with the business of keeping alive will not prevent broad political participation. This done, a community or state must then find a way to reconcile the ideal of freedom of expression and the practice of private enterprise. Stated in another way, the problem is to guarantee the people the factual information necessary for independent political opinion and, at the same time, to keep the press, radio, and other media free from the control of either a propertied minority or an all-powerful state. If democracy is to thrive, an electorate must be literate, and it must also be fed.

Democracy is described as a way of life. But, so far as it involves the individual, it is not an easy way of life. Economically, it demands concession and compromise from both the employer and the employed. Socially, it requires give and take from the leaders and the led. Politically, it demands that individuals acquire, analyze, and act upon the facts about issues and candidates. Democracy is clearly the most difficult system under which men live. And, to a people willing to make the effort, it can also be the most rewarding.

Politically, it is a difficult system because it demands some measure of political participation from every citizen qualified to vote. It is rewarding because, if rightly conceived and honestly practiced, it will enrich the lives of all who live within its influence.

Authoritarianism is a system for political morons. Under such a system, the individual is not required to think politically. In fact he is often punished if he does. He cannot develop a capacity for independent judgment because he is exposed to only one point of view. With press and radio controlled by the state, the individual reads, hears, and sees exactly what the ruling clique decides that he will read, hear and see. Even if he had access to conflicting "facts" or opinions, it would be fruitless for him to try to arrive at an independent judgment on the merits of candidates and issues because candidates are usually chosen and issues settled in advance of so-called "elections".

Democracy will emerge and expand when and where the majority of the people sincerely want it and are willing to struggle to attain it. It cannot be forced upon an unwilling people or handed down from above. It must spring from the deep desire and determination of men and women to enjoy the dignity of freedom. Democracies are not made in palaces or legislatures. They are made, if they are made at all, in the hearts and minds of the people. If the people know what democracy is, and what it can offer them, they will not only want it but they will be willing to fight to have or to preserve it.

This is clearly an abstract and nebulous answer to a question so crucial. But there seems to be no other one that properly and adequately serves. Political democracy can be rather concretely defined. So can economic and social democracy. But that which gives them force and meaning and vitality is something not legal but spiritual.

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

Japan has a new Constitution - a good Constitution. But we will do well to remember that democracies are not born when Constitutions are written, however grandly they are written. They are not set fully in motion when Constitutions are promulgated, however awesome the promulgation may be. No Constitution, no manner of law, and no structure of government ever, in themselves, brought forth a genuine democracy. These come, and they can only come, from a pervasive good-will guided by general good sense.

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

F

Survey on Religious Organizations in Kagawa Prefecture
31 December 1948

Social Education Section
Kagawa School Board

SHINTOISM

	SECT	Juridical person				Non-juridical person				Total 1 & 2	Head Priest		Priest (Ordained)			Priest (Not ordained)			Total 1, 2 & 3	Members
		Office	Shrine or Temple	Church	Total (1)	Office	Church	Preaching Station	Total (2)		Full Time Lay (1)	Part Time	Male	Female	Total (2)	Male	Female	Total (3)		
2.	Shindo Taikyo 神道大教			1	1	1	2		3	4	3	1	12		12				15	
	Kurozumikyo 黒住教			19	19					19	11	8	37	7	44				55	200
	Izumo Taishakyo 出雲大社教			1	1		3	1	4	5	4	1		1	1				5	60
	Fusokyo 扶桑教	1		2	3		3	12	15	18	17		30	30	60				77	150
	Shinrikyo 神理教						1	3	4	4	4		5	6	11	4		4	19	
	Konkokyo 金光教			27	27		17		17	44	41	3	19	33	52				93	400
	Tenrikyo 天理教			108	108		12	22	34	142	142		406	449	855				997	1,500
	Kiso Ontake-honkyo 木曽御嶽本教							1	1	1	1		2		2				3	
	Ishizuchikyo 石鎚教			1	1	1		1	2	3	2	1	27	8	35		3	3	40	
	P. L. Kyodan P.L.教團			2	2					2		2	2	1	3				3	
	Tenreikyo 天霊教	1		1	2		1		1	3	1		2	3	5				6	
	Shugendo 修験道			1	1		2	2	4	5	5		3	2	5				10	
	Aizenen 愛善苑					1	4		5	5	5								5	
	Tenshindo 天神道							1	1	1		1				13	2	15	15	
	Sekai Shindo-							1	1	1	1			1	1				2	

Fusokyo 扶桑教	1		2	3		3	12	15	18	17		30	30	60							
Shinrikyo 神理教						1	3	4	4	4		5	6	11	4		4	19			
Konkokyo 金光教			27	27		17		17	44	41	3	19	33	52				93	400		
Tenrikyo 天理教			108	108		12	22	34	142	142		406	449	855				997	1,500		
Kiso Ontake-honkyo 木曾御嶽本教							1	1	1	1		2		2				3			
Ishizuchikyo 石鎚教			1	1	1		1	2	3	2	1	27	8	35		3	3	40			
P. L. Kyodan P.L.教團			2	2					2		2	2	1	3				3			
Tenreikyo 天靈教	1		1	2		1		1	3	1		2	3	5				6			
Shugendo 修驗道			1	1		2	2	4	5	5		3	2	5				10			
Aizenen 愛善苑					1	4		5	5	5								5			
Tenshindo 天神道							1	1	1		1				13	2	15	15			
Sekai Shindo-kyo 世界神道教							1	1	1	1			1	1				2			
Kakushinkyo 格神教						1		1	1	1								1			
Total	2		163	165	3	46	44	93	258	238	17	545	541	1,086	17	5	22	1,346			
3. Jinja Honcho 神社本廳	1	2,317		2,318					2,318	167	2,151	43	2	45	2		2	214	762,900		
Total	1	2,317		2,318					2,318	167	2,151	43	2	45	2		2	214			

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

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

BUDDHISM

	SECT	Juridical person				Non-juridical person				Total 1 & 2	Head Priest (1)		Priest (Ordained)			Priest (Not ordained)			Total 1 & 2 & 3	Members
		Office	Shrine or Temple	Church	Total (1)	Office	Church	Preaching Station	Total (2)		Full Time Lay	Part time	Male	Female	Total (2)	Male	Female	Total (3)		
2.	Shinshu 真宗 Otaniha 大谷派		60	3	63	1			1	64	60	4	50	4	54	94		94	208	476,400
	Koshoha 興正派		212		212		24	2	26	238	225	13	159	5	164	54	44	98	487	
	Bukkojiha 仏光寺派		7	1	8					8	7	1	10		10	6	2	8	25	
	Mokuhenha 木辺派						2		2	2	2								2	
	Shingonshu 真言宗 Omuroha 御室派		76	2	78					78	69	9	21	6	27	15	22	37	133	263,500
	Tojiha 東寺派		2		2					2	2		2		2				4	
	Senyujiha 泉涌寺派		1		1					1	1								1	
	Shingonshu 真言宗 Koyasan 高野山	1	94	4	99		7		7	106	96	9	47	17	64	49	17	66	226	
	Daigoha 醍醐派		88	2	90					90	82	8	15	1	16	5	4	9	107	
	Shugenha 修験派	2	51		53		3		3	56	41	13	9	1	10	2		2	53	
	Ishizuchiha 石鎚派	1	1	1	3	1	4	13	18	21	16	4	20	3	23	4	2	6	45	
	Hogenji Kyodan 法嚴寺教團							2	2	2	2					26		26	28	
	Kokubunjiha 國分寺派	1	1		2					2	1		1		1				2	
							1	6	7	7	7		5		5	1	1	2	14	8,700

Daigoha 醍醐派	2	51		53		3		3	56	41	13	9	1	10	2		2	53		
Shugenha 修験派	1	1	1	3	1	4	13	18	21	16	4	20	3	23	4	2	6	45		
Ishizuchiha 石鎚派							2	2	2	2					26		26	28		
Hogenji Kyodan 法嚴寺教團	1	1		2					2	1		1		1				2		
Kokubunjiha 國分寺派						1	6	7	7	7		5		5	1	1	2	14		
Jodoshu 淨土宗																			8,700	
Jyodoshu 淨土宗		19	1	20					20	20								20		
Honpa-Jyodoshu 本派淨土宗		8		8	1			1	9	8		2		2		2	2	12		
Nishiyama Zenrinjiha 西山禪林寺派		2		2					2	2					1		1	3		
Nichirenshu 日蓮宗																			9,200	
Nichirenshu 日蓮宗	1	11		12					12	9	3	11	1	12	6	1	7	28		
Nichirenseishu 日蓮正宗	1	14		15		1		1	16	14	1	13		13	4		4	31		
Tendaishu 天台宗																			6,700	
Tendaishu 天台宗		16	1	17					17	14	3	7		7	3	2	5	26		
Tendai Jimonshu 天台寺門宗		5		5		6		6	11	11		2	4	6	1		1	18		
Rinzaishu 臨済宗																			19,200	
Tofukujiha 東福寺派		12		12					12	12		1	2	3	5		5	20		
Myoshinjiha 妙心寺派		10		10					10	8	2	3	2	5	7		7	20		
Hokkeshu 法華宗																			9,000	
Hokkeshu 法華宗		13	1	14			1	1	15	14	1	4	1	5		3	3	22		
Myohokkeshu 妙法華宗					1		1		1		1									
Risshu 律宗						1		1	1	1								1		
Sodoshu 曹洞宗		5		5					5	5		4	1	5	3	2	5	15	6,400	
Jyodoshinshu Honganjiha 淨土真宗本願寺派	1	108	1	110					110	109		168	10	178	112	20	132	419		

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

Tendai Jimonshu 天台寺門宗		5		5		6		6	11	11		2	4	6	1		1	18		
Rinzaishu 臨済宗																			19,200	
Tofukujiha 東福寺派		12		12					12	12		1	2	3	5		5	20		
Myoshinjiha 妙心寺派		10		10					10	8	2	3	2	5	7		7	20		
Hokkeshu 法華宗																			9,000	
Hokkeshu 法華宗		13	1	14			1	1	15	14	1	4	1	5		3	3	22		
Myohokkeshu 妙法華宗						1		1	1		1									
Risshu 律宗						1		1	1	1								1		
Sodoshu 曹洞宗		5		5					5	5		4	1	5	3	2	5	15	6,400	
Jyodoshinshu Honganjiha 浄土真宗本願寺派	1	108	1	110					110	109		168	10	178	112	20	132	419		
Jishu 時宗		1		1					1	1					1		1	2	600	
Kegonshu 華厳宗																				
Hososhu 法相宗		1		1					1	1		12	4	16	18	13	31	48		
Shugenshu 修験宗						2		2	2	2								2		
Haguroyama Shugenhonshu 羽黒山修験本宗						1		1	1	1								1		
Ishizuchishu 石土宗						2		2	2	2		4	3	7				9		
Hommon Butsuryushu 本門佛立宗		1		1					1	1								1	132	
Total	8	819	17	844	3	55	24	82	926	846	72	570	65	635	417	135	552	2,033		

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

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

CHRISTIANITY

SECT	Juridical person				Non-juridical person				Total 1 & 2	Paster or Head Priest		Priest (ordained)			Priest (not ordained)			Total 1 & 2 & 3	Members
	Office	Shrine or Temple	Church	Total (1)	Office	Church	Preaching Station	Total		Full time Lay (1)	Part time	Male	Female	Total (2)	Male	Female	Total (3)		
Roman Catholicism 天主教						2		2	2	1	1							1	100
The Christianity church of Japan 日本基督教團			8	8		3		3	11	8	3							8	
The Episcopalian church of Japan 日本聖公会						1		1	1		1								-600
The Sabbuth Advent of Christ church of Japan 安息日臨教團						1		1	1	1					1	1	2	3	
Total			8	8		7		7	15	10	5				1	1	2	12	
THE OTHER RELIGIONS																			
Onyodo 陰陽道							1	1	1	1		14	8	22				23	
Shindo shusei ha 神道修成派						1		1	1	1			1	1				2	
Enokyo 円應教			4	4					4	3	1	3	3	6	9	11	20	29	
Shizensha Kanonzikyodo 自然社觀音教堂			1	1					1	1			1	1				2	
Total			5	5		1	1	2	7	6	1	17	13	30	9	11	20	56	
All Total	11	3,136	193	3,340	6	109	69	184	3,524	1,267	2,246	1,175	621	1,796	446	152	598	3,661	

Note: Number of members of the other sects is unknown.