

THE RELIGIOUS MENTALITY OF THE JAPANESE PEOPLE

By

Genchi Kato, D. Litt.

I INTRODUCTION

Foreign Christian missionaries have often complained of the indifference of the Japanese in regard to religion. This perhaps betrayed the fact that, in spite of their unremitting efforts, the Christian mission could obtain very limited results. On sounder reflection, however, we find that the Japanese can never be accused of being insensible to religion. The history of Japan since the introduction of Buddhism is indeed an undeniable proof that the Japanese are by no means irreligious. No one will approve of this accusation of the religious indifference of the Japanese, if he look back upon the historical fact that Buddhism, once freely applied in every direction by a thoughtful and clear-sighted Regent, *Shōtoku-taishi* (574-622) or the "Crown Prince of Holy Virtues," was predominant all over the country in the scientific domain as well as the religious, not to speak of the epochs of *Nara* and *Heian*, traversing the epoch of *Kamakura*, down to the *Tokugawa*. Apart from the imported and universal religion of Buddhism, we have a more convincing reason with which to deny the above-mentioned criticism in that, our country possesses Shinto, the original religion, which had been the religion of indigenous faith of the people from remote antiquity, long before the introduction of Buddhism, and also after its importation has still been active as our national religion up to the present

day. The reason why the Japanese seem to be indifferent with regard to religion is, I think, in this: the number of Japanese converts, since the opening of Japan to foreign intercourse in the Restoration of *Meiji* in 1868, has been relatively small despite the untiring efforts of the missionaries for the diffusion of Christianity, so that some of them have jumped to the hasty conclusion that the Japanese are insensible to religion. To my way of thinking the ill success of the Christian mission explains in itself the fact that besides Shinto, the original as well as the national religion, Japan possesses Buddhism, a universal and individual (or personal) religion, consequently another universal and individual religion of Christianity found it difficult to encroach into the domains of Shinto and Buddhism. On the other hand, Christianity being a religion of the Semitic race, which belongs to the type of Theocratic Religion, from the view point of the Science of Religion, is characterized by its intolerance for other faiths, and in various points sensibly differs from Buddhism, which is a Theanthropic Religion, and is also incompatible with Shinto, which is another theanthropic Religion; such being the case, the Christian missionaries, vexed at their own efforts, came to criticize the Japanese in regard to their religious character. As Shintoists the Japanese have made a country of Divinity, and also as Buddhists, a country of Buddha. Had the Japanese been indifferent to religion by nature, they would have never made such progress, and showed such devotion. Lafcadio Hearn known to Japanese by the name of *Koizumi Yakumo* was a man who well observed and fully penetrated into the religiosity in the national spirit of Japan. Hearn gives expression to his opinion as follows:

“No more irrational assertion was ever made about the Japanese than the statement of their indifference to religion.

Religion is still, as it has ever been, the very life of the people,—the motive and the directing power of their action: a religion of doing and suffering, a religion without cant and hypocrisy." (Lafcadio Hearn, *Japan: An Attempt at Interpretation*, pp. 507, 508)

II STAGE OF NATURE RELIGION

From the Japanese point of view, apart from Buddhism, which was introduced later on, Shinto since its origin was and has always been the national religion of Japan. If one considers historically the role of Shinto in the life of the Japanese, ancient as well as modern, he will perceive that my previous statement is true. It is evident from the view point of the Science of Religion that Shinto, the national religion of the Japanese people, has developed and evolved, as other religions of the world, in accordance with a fixed law. In its process of evolution, we distinguish two stages: the Stage of Nature Religion and that of Culture Religion. Shinto in the Stage of Nature Religion manifests two important aspects: Nature Worship or Naturism, and Anthropolatry. The latter is subdivided into the Anthropolatry of post-mort and that of ante-mort. For instance, the latter form is evident not only by the erection of many Shinto shrines dedicated to Living Human Gods, which are still existent, but also by Emperor Worship and Hero Worship of all ages. As the Anthropolatry of post-mort are various instances of Necrolatry or Worship of the Dead, of which one case is the form of Ancestor Worship. It is incomprehensible that Mr. A. C. Underwood, in his "Shintoism" (*Great Religions of the East Series*), completely denies the existence of Ancestor Worship in ancient Japan, which is simply a form of Necrolatry, despite his recognition of the latter. It is quite evident that he contradicts himself, judg-

ing from this single fact. Therefore we venture to ask the author of "Shintoism" not to draw so hasty a conclusion. Also in Shinto in the Stage of Nature Religion we find Fetishism, Spiritism or Animism, some faint traces of Totemism and the so-called God of Primitive Monotheism. In short Shinto in this stage is a Polydemonism and a Polytheism as well as a tribal or a national religion.

III SHINTO IN THE STAGE OF CULTURE RELIGION

The evolution of Shinto, however, does not come to an end with the Stage of Nature Religion: it continues to make its progress as a Culture Religion. From the deficiency of documents for Shinto research, scholars of the Occident having studied only Primitive Shinto, that is, the Shinto in the Stage of Nature Religion, and seem to have concluded their studies of Shinto thus finished. The old Shinto Animism in the Stage of Nature Religion reappears vividly in the Stage of Culture Religion under the new form of Pantheism. This is fully proved by the various Shinto documents from the *Kamakura* epoch onwards. For example, *Urabe no Kanekuni* in the fifteenth century says:

"Fear even the arbors and the herbs
That cover the heavens and the earth
regarding them as the images of the Divinity."

—*Kanekuni-Hyakushu-kashō*

and *Senge Takazumi* (1797–1875) says:

"There is no place where does not inhabit the
Deity
Whether it will be on the eight hundred floods
of the Ocean
Or the most savage mountains."

—*Fūkyō-hyakushu-kōwa*

and in the *Shugendō-shojin-kanjō-tsūyō*

“Winds, rains and flowers
Tinted foliages in, autumn, moon and snow,
All are the images of the Deity.”

Tada Kōsen in the nineteenth century, interpreting Shinto from the viewpoint of Pantheism, says:

“Flowers in spring, foliages in autumn,
All are nothing but the luminaries
Shone by the Radiant-Godess-of-Heaven.”

—*Ryakuge-kojiki*

and again:

“The bush-warblers of Japan singing among the flowers recite the *Myō-hō-renge-kyō* or “Saddharmapundarikasūtra,” and the frogs living on the water sing the *Waka* or the “Japanese ode”; all these are for us in truth the luminaries of *Amaterasu-Ōmikami* or the “Grand-Divinity-of-Glittering Heaven,” although they are unaware of it.”

The henotheistic aspect of Shinto germinates as early as in the beginning of the *Heian* epoch: it appears for the first time in the *Kogoshūi* by *Imbe no Hironari*. He says in his book to the following effect.

Amaterasu-Ōmikami is the unique ancestor and the unique source; She is so venerable that any other Divinity is incomparable to Her. The rest of the Shintoist Divinities are Her children and Her subjects; So it is a matter of fact that She has no rival divinity whatever.*

This is the aspect of henotheism which aims at bringing various other small divinities under the sway of *Amaterasu-Ōmikami*. The *Heike-monogatari*, also in recognition of henotheism in the faith of *Amaterasu-Ōmikami*, says:

* *Vide* The English Translation of the *Kogoshūi* by G. Kato and H. Hoshino, fourth edition, p. 46.

"The *Daijingu* is the shrine of the Sun-Godess or the "Grand-Divinity-of-Glittering-Heaven," who descended in ancient times from the *Takamagahara* or "plain of High Heaven," and it was transported, in the reign of Emperor *Suinin*, on the River *Isuzu* in the Province of *Ise*, since then the shrine is incomparable and preeminent among more than 3,750 grand and small shrines of Divinities and the temples dedicated to Buddhas in the so-called Sixty Provinces of Japan."

Shinto in the Stage of Culture Religion is not only henotheistic, but also in its aspects even the monotheistic tendency is perceptible. It goes without saying that since Shinto never parted with its polytheistic character, its monotheistic aspect did not come to assume a complete form. This aspect, however, is found in the *Hōki-hongi*, compiled in the thirteenth century, which says:

"Before the heaven and the earth divide themselves, the male principle and the female principle separate themselves; this condition is called by the name of Chaos. The principle of existence is called *Daigen-shin* or the "Grand-Origin-Divinity" or *Kunitokotachi-no-Mikoto* or the "Eternal-Existence-Divinity-Of-The-World" or *Amaterasu-Ōmikami* the "Grand-Divinity-Of-Glittering-Heaven, or the Sun Godess."

Ryū Hirochika says: "*Kunitokotachi-no-mikoto* is precisely *Daigenshin*. He is sometimes concreté, sometimes abstract; He transcends both our language and thought. Opened, He is the soul and spirit, the mountains and rivers, the herbs and arbors. Closed, He is reduced to one principle. One who discerns this Divinity is in conformity with Shinto, that is, the Way of the Gods."

—*Nihonshoki-shindai-hyōchū*

一
四
三

Shinto in the Stage of Culture Religion regards its Deity as an immaterial existence, interpreting it as the spirit or

soul. Herein we see the idealistic aspect of Shinto in the Stage of Culture Religion. *Ichijō-Kaneyoshi* (1402-1481), interpreting *Kunitokotachi-no-mikoto* in an idealistic manner, says:

“*Kunitokotachi-no-mikoto* or His Augustness the Eternal-Existence-Divinity-Of-The-World is the Sincere Heart. The Tranquil Heart is spotless like a mirror. For this reason it is said that His Augustness the Heavenly Mirror was born.”
—*Nihonshoki-sanso*

Tani Shigetō also says:

“The Shinto Divinity is the true soul of all beings, the heavens and the earth. All-seeing, never deceived; unseen and incomprehensible. . . . *Kunitokotachi-no-mikoto* is the soul of the heavens and the earth, and of all things. He is the One and Absolute” (*Kamiyonomaki-shiozutae*)

Thus Shinto in the Stage of Culture Religion is remarkably spiritualized. And it is quite natural that man's inner life, which aims at the spirit over the body, is esteemed of more value. Shinto in this stage attaches more importance to the purity of the spirit than that of the body, to the inner purity than the outer. So *Ichijō Kaneyoshi* says:

“There are two meanings in the word ‘purity,’ one is inner and the other outer. It is that inner purity that makes a man sincere in his soul and so enjoy communion with the Divinity. This inner purity is no other than the sincerity, which signifies the purity or the uprightness of the heart.” (*Nihonshoki-sanso*)

Such being the case, side by side with the Love of Christianity and the Benevolence of Buddhism, Shinto in the Stage of Culture Religion has its fundamental moral principle in the Uprightness of Heart or Sincerity. *Watarai Nobuyoshi* (1615-1690) says:

Perfect sincerity, which knows no alternative, is the

supreme principle of Shinto." (*Jingū-hiden-mondō*)

Thus Shinto manifests itself in the Stage of Culture Religion as an Ethical Religion.

Since we interpret the Shinto Deity in moral categories such as Honesty or Sincerity, it is evident that such a kind of virtue is, like love and benevolence, a moral principle universally applicable to all mankind and not restricted to a single particular nation alone. Just as the Christian moral principle Love or the Buddhist moral principle Benevolence knows no national barriers, Honesty or Sincerity assumes a universal character. Herein we see an ethical spark of universalism in Shinto. Being based upon this Honesty or Sincerity, the idea of universal fraternity, which is a religious internationalism made its appearance in the Culture Religion Stage of Shinto. *Kurozumi Munetada* (1780–1850), the founder of the Shinto Kurozumi Sect,* also says:

“Blest be Sincerity of virtues chief!
Alone in it the world shall seek relief
From doubt and fear—till men of every land
In universal brotherhood do stand.”

From this springs up the idea of universal fraternity and of love for all without distinction between friends and foes. The oracle of the Deity of *Sumiyoshi* or *Suminoc* says:

“In the prayers
There is no distinction
Among enemies and friends;
The Deity inhabiting *Suminoc*
Hears all prayers.” (*Jinja-injin*)

—
四
—

* *Vide* C. W. Hepner, *The Kurozumi Sect of Shinto* (Published by The Meiji Japan Society, 1935)

As we have noticed before, Shinto in the Stage of Culture Religion embraces a sort of universalism, yet it still remains a national religion, as in the Stage of Nature Religion. Being the esoteric faith of Japan, it is quite natural that Shinto should subsist through all the ages as the national religion of the Japanese people, because they have been governed successively by Emperors of one and the same dynasty from time immemorial, and Shinto is historically coeval with the nation's destiny. Hereupon one remarkable point of Shinto which strikes us is that it is essentially different from Christianity in the Stage of Culture Religion, which in lieu of the national religions of ancient Greece and Rome, as illustrated by the religious history of Europe, dominated the European Continent; in other words, in the case of the former, Shinto subsists through all ages as the national religion of Japan in the Stage of Culture Religion as well as of Nature Religion. For this reason, all the Shinto Deities without exception protected Japan, as, for example, in the time of the Expedition by the Emperor *Jimmu*, in the time of the Conquest of Silla by the Empress *Jingō*, in the national crisis of the Invasion of the Mongols, and recently during the Russo-Japanese War. These instances expressly mark the character of Shinto as subsisting as our national religion through both Stages of Nature and Culture Religions. One more trait being worthy of our notice is that, in spite of being the national religion of Japan, Shinto has much more the virtue of tolerance than any other national religion. This is perhaps because it partakes the nature of a Theanthropic Religion with Buddhism, so that Shinto is essentially different from those intolerant Theocratic Religions, as Judaism, Mohammedanism and Christianity. This is the reason why there in ancient Japan evolved a faith founded upon the syncretism of Shinto

Deities and Buddhas; for example, the Grand Statue of Buddha in *Nara*, the union of Birushana (Vairocāna in Sanskrit) of Buddhism and *Amaterasu Ōmikami* or the Ancestral Sun Goddess of Shinto, has come to exist, showing a fusion or harmonious unification of the two religions. It is due to this admirable tolerant spirit of Shinto that the Japanese were able to embrace the imported religion of Indian origin and easily assimilate with it.

Shinto is a religion of a theanthropic nature through both stages of Nature and Culture Religions, and in the former stage particularly the Japanese Emperor is regarded as an *Akitsu-mikami* or the "Visible Deity," an *Arahitō-gami* or the "Divinity Incarnate" or as an *Arami-kami* or the "Manifest Deity." In the *Nihongi* the Emperor *Jimmu* is called by the name of *Ameno-oshi-kami* or the "Heaven-Conquering-God"; and a poet in the *Man-yōshū* chants:

"As the Emperor is a Divine Being
He established in a marshy place
Where water-fowls flock together and chant
The beautiful Imperial capital."

and *Kakinomoto no Hitomaro* sings:

"As the Emperor is a Divine Being
He inhabits the palace
Over the Thunder Mountain
Hidden in the clouds."

Thus Emperor Worship being the downright expression of Theanthropic religious ideas, you may call it *Jinnoism* (Jin-nō-shinkō or the "faith in the Divine Emperor, or Mikadoism, as very often styled by Occidental students of Shinto). And this idea subsists being formulated in an official formula as follows:

"The Emperor who is the Manifest Deity and who

reigns over the Grand Country of the Eight Islands of Japan.....”

As an example of the faith in the Divine Emperor as manifested in the Stage of Culture Religion, I should like to quote a passage of the *Nijū-isssha-no-ki*, a work attributed to *Kitabatake Chikafusa* (1293-1345) :

“Let me be right in conduct, stainlessly pure in heart, and I am a Deity itself. It is in this sense that the Imperial Edicts say ‘the Manifest-Deity-Emperor.’”

This conception of Emperor as the “Visible Deity” and the “Divinity Incarnate” because of His Majesty’s uprightness in conduct and of His stainlessly pure heart (and this is also why we Japanese adore Him as the Deity-Emperor) is founded on the religious moralism of Shinto; so the faith in the Divine nature of the Emperor as expressed in the *Nijū-isssha-no-ki* belongs to the epoch of ethico-intellectualistic religion, and is the faith revealing itself in Shinto in the Stage of Culture Religion. The faith in the Divine Emperor is also found in Shinto in the Stage of Nature Religion as well as in the Stage of Culture Religion, and so we see that the theanthropic religious idea of the Japanese people gives rise to the faith in the Divine in its politico-theological national organization. Shinto, being the national religion of Japan, has naturally penetrated into the institutions of our Empire and formed the core of our national polity or fundamental form and character of the Japanese nation (“Kokutai”). As the nationality of Japan is endowed with such a unique character, its resemblance cannot be found in the civilized countries of the Occident. In point of the constitutional state, these civilized countries are exactly the same as Japan, while from the view-point of a theoperatic religion, sovereigns, kings or presidents of the Christian countries are not looked up to as divine rulers but

simply human beings. The fact that Shinto, both theanthropic and national, which makes up the institutional life of the Japanese people culminates in the belief that the ruler of Japan is both human and divine, that is to say, a Jinnō or divine Emperor. It is a matter of course that He is not a Divinity in the sense of theocratic religion, but in the sense of theanthropic religion, that is, a Visible Deity or a Divinity-Incarnate. Japan, through all ages under this religious faith in the Divine Emperor, firmly organized and established her Shinkoku or divine country. The Tibetan Dalai-Lāma is a Buddhist Divinity, an avatar of Kwannon or the "Avalokiteśvara"; he is indeed a sort of Deus-Homo. In Tibet the Deus-Homo being doubly furnished in his person with the attributes of a Caesar and a Pope takes the reins of government; nevertheless Tibet is not a constitutional state as in the case of Japan and certain countries of Europe, and even to-day does not sufficiently enjoy the benefits of modern civilization. Among the uncivilized peoples in the South Sea Islands or in Dark Africa are various tribes who are under the sway of their divine chiefs; but they still remain barbarous and primitive, never dreaming of a constitutional government. Although the civilized countries of the Occident are, as aforesaid, under constitutional governments, the faith in the divine ruler has long disappeared from those countries. Japan is the sole country, in the world, that holds this time-honoured faith invariably under the constitutional government.

Through all ages, under the gracious rule of the divine Emperor, the Japanese people enjoy their national grandeur. Our Empire is not a country like China very often conquered, where the sovereigns were displaced by means of abdications, usurpations, and revolutions, on the contrary, Japan has never experienced a foreign conquest. The

Emperor of one and the same dynasty from hoary antiquity has ruled over one and the same family realm as its head. Thus the Imperial throne is occupied by the Emperor of one and the same dynasty which reigns co-eternal as heaven and earth, as expressed in a poem by the Emperor *Meiji*:

“May the privilege transmitted
From Emperor to Emperor
From time immemorial
Flourish to the remote descendant
Until the last day of the universe.”

Thus Japan is a country founded with the divine Emperor over us as the supreme family head of the people, through the Stages of both Nature and Culture Religions. The well-established relation between the sovereign and his subjects is defined as follows:

“In principle our relation is that of prince and vassal, but in feeling it is also that of father and child.” (*Nihongi*)

This is also given in an Edict of the Emperor *Yūryaku* and is confirmed in those Edicts of the late Emperor *Taishō* and the reigning sovereign in their accession to the throne. The family nation of Japan exists with the Imperial family at its centre, under the direct rule of the divine Emperor as the nucleus of the government, and forms one great national family, so that the rulers and ruled are united in their sentiments of family affection, characterizing a feeling between father and child, as Percival Lowell happily and pithily formularizes:

“The Empire is one great family, the family is a little Empire.” (P. Lowell, *Soul of the Far East*, p. 36)

As I mentioned above, the theanteropic faith of the Japanese, culminating in the national faith of the divine Emperor is the foundation of our national polity. Since

this national polity has the divine Emperor as the nucleus, through all ages, such a state is nothing else but the manifestation of the Way of the divine Emperor, that is Shinto. This Way of the divine Emperor is called the National Shinto Faith by the native scholars of Japan, and is expressed as the State Shinto Religion in various works by the Occidental savants. The red *torii* (an open front gate of a shrine) in front of a Shinto shrine, or *Shimenawa* (a sacred straw festoon decorated with cut paper), characteristic of a Shinto shrine, are concrete symbols of the national faith of Shinto; this is very often called the Shrine Shinto. These two forms of Shinto the National Shinto faith and the Shrine Shinto are the most important elements of the national institutions of Japan. Therefore Japanese scholars call both of them the Nationalistic Shinto.

Thus ancient and modern Shinto savants try to explain Shinto in various ways. *Urabe no Kanetomo* (1435–1531) says as follows:

“The country is the Divine Land; the way is the Divine Way (Shinto); the sovereign is the Divine Emperor. (*Yui-ichi-shinto-myōhō-yōshū*).

and *Yoshimi Yukikazu* (1673–1761) also says:

“The way is Shinto or the Divine Way; the country is the divine country; the sovereign is the divine ruler, as the formula of the Imperial Edict says; ‘the Emperor of Japan reigns over the land as the Manifest Deity, etc.’ Just herein lies the fundamental principle of Shinto.” (*Isuzugawa-no-ki*).

And *Kiyohara Harumine*, a savant of the *Tokugawa* period, writes in the same way:

一
三
五
“As there is no difference between Deity and Sovereign in Japan, the Way of the Gods is the Way of the Emperor Those who consider them to be two different ways

deceive themselves by the misinterpretation given by some foreign scholars. . . . In Shinto, Divinity and man is one and the same, Deity and Emperor is one thing, and so the religious cut and the government administration are the same things. . . . To revere the gods and to govern the people are correlative, and this is just Shinto or the Way of the Gods." (*Shio-zutae*).

The Imperial Constitution promulgated in the twenty-second year of *Meiji* (1889) proclaims in article III that:

"The Emperor is sacred (divine) and inviolable."

According to the *Kempo-gikai* or "Commentary on the Imperial Constitution by the late Prince *Ito Hirobumi*, the word "sacred" is taken in the sense of the word used in the *Nihon-gi*, therefore this word is employed in the constitution in the same sense as the word in the work of *Yoshimi Yukikazu*; it is clear that the word "sacred" signifies divine, i.e., deity. Consequently the article proclaiming that the Emperor is sacred and inviolable is interpreted in the sense that the Emperor is Deity, therefore sacred above men.

The nationalistic Shinto, which is closely interwoven with the national institutions of Japan and forms their essence, is the crystalized national polity of our Empire, which the national spirit of the Japanese has produced, just as the coral polyp-insects secrete the beautiful coral. Without this unique national polity, there would be no more Japanese spirit, no more real State of Japan, and so the Japanese nation would perish and disappear. In other words, we Japanese are without exception inborn believers in the nationalistic Shinto, revering the Divine Emperor as the head of the one national family. The Japanese and those who embrace this national Shinto faith are quite synonymous expressions, as in the expressions of a triangle and a geometrical figure of which the sum of three internal

angles is equal to two right angles. The fact that the Japanese people have possessed Shinto as their national religion since the foundation of this country proves that far from their being indifferent religious matters, the Japanese are, on the contrary, a deeply religious people as I mentioned in the introduction in this article. And since the national religion being closely united with the Japanese Empire as the nationalistic Shinto still reigns all over the country, it is in vain that an imported religion exerts itself with the object of extirpating and supplanting this national religion. Because such a religion imposes upon its mission after having exterminated the Japanese nation and destroyed the national polity or the fundamental form and character of our nation. If anyone wishes to propagate a new religion at all in Japan, I believe that he may have no other means than to admit, in the spirit of conciliation, a friendly relation of two religions, both indigenous and foreign, as in the case of Buddhism, which resulted in accommodation and reconciliation with Shinto, because we know that there is no better means than this for the diffusion of imported religions among the Japanese people the inborn believers of the nationalistic Shinto and ready to defend their indigenous religion at the cost of their lives under the rule of the divine Emperor. The old Scriptural words: "*Not to destroy but to fulfil*" still proves true to-day in Japan.

In the upheaval of the *Meiji* Restoration in 1868, Japan experienced various extraordinary events; despite the historical fact that the word "Shinto" designates the nationalistic Shinto in all ages, the *Meiji* government being anxious to suppress the conflict between Shinto and Christianity, then a new foreign power, declared at home and abroad that the nationalistic Shinto was not a religion. Reducing that Shinto into the role of the simple moral code

of the Japanese nation and of official rites without any religious meaning, the government endeavoured to reconcile Christianity and Shinto, which otherwise might have come into a head-on collision, thus protecting the existence of the latter. Since Shinto, being reduced to a mere national morality or official formal rites, as a religion, appeared to be lifeless, it was then quite natural that the Shintoists, who were greatly discontented with the state of things, found themselves under the impending necessity of establishing a new religion, possessing the real and intrinsic nature of Shinto, besides that nationalistic Shinto, which was declared by the government authorities to be no more a religion. Thus in the *Meiji* era, besides the nationalistic Shinto, there came into existence the Sectarian or Denominational Shinto, which has been officially recognized as a religion like Buddhism and Christianity. This Sectarian Shinto represents the Shinto of thirteen sects, which became independent religious sects of Shinto during the *Meiji* Era. Therefore, Shinto is divided into the Nationalistic Shinto and the Sectarian Shinto; the former being subdivided by scholars into the National Shinto Faith and the Shrine Shinto or the Shinto in the form of shrine worship.

With reference to historical Shinto documents I have studied the various phases of the religious character of the Japanese people, and have written this small article with the aim of helping foreign students, towards solving an enigma of our national character, a sham enigma, we might say, easy for the Japanese to solve, but hard for foreigners to comprehend, due, no doubt, to differences in points of views.

JAPANESE PROPER NAMES

Shotokutaishi	聖	德	太	子
Nara	奈			良
Heian	平			安
Kamakura	鎌			倉
Tokugawa	德			川
Meiji	明			治
Koizumi Yakumo	小	泉	八	雲
Urabe no Kanekuni	卜	部	衆	邦
Kanekuni-Hyakushu-Kashō	衆	邦	百	歌
Senge Takazumi	千	家	尊	澄
Fūkyō-Hyakushu-Kōwa	風	教	百	講
Shugendō-shojin-Kanjō-Tsūyō	修	驗	道	諸
Tada Kosen	多	田	孝	泉
Ryakuge Kojiki	略	解	古	事
Myō-hō-renge-kyō	妙	法	蓮	華
Amaterasu-Ōmikami	天	照	大	御
Kogoshūi	古	語	拾	遺
Imbe no Hironari	齋	部		成
Heike-monogatari	平	家		語
Daijingu	大		神	宮
Takamagahara	高		天	原
Suinin	垂			仁
Isuzu	五		十	鈴
Ise	伊			勢
Hōki-hongi	寶	基	本	紀
Daigen-shin	大	元		神
Kunitokotachi-no-Mikoto	國	常	立	尊
Ryū Hirochika	龍		照	近
Nihon-shoki-shindai-hyōchū	日	本	書	紀
Ichijō Kaneyoshi	一	條	兼	良
Nihon-shoki-sanso	日	本	書	紀
Tani Shigetō	谷		重	遠
Kamiyonomaki-Shiozutae	神	代	卷	鹽
Watarai Nobuyoshi	度	會	延	傳
Jingū-hiden-mondō	神	宮	秘	傳

Sumiyoshi (Suminoc)

Jinja-injin

Akitsu-mikami

Arahito-gami

Aramikami

Ameno-oshigami

Jimmu

Amatsukami

Man-yō-shū

Kakinomoto-no-Hitomaro

Jinnō-shinkō

Nijū-issha-no-ki

Kitabatake Chikafusa

Yūryaku

Taishō

Urabe no Kanetomo

Yui-ichi-shintō-myōhō-yōshū

Yoshimi Yukikazu

Isuzugawa-no-ki

Kiyohara Harumine

Kempō-gikai

Ito-Hirobumi

Nihongi

住
神
明
現
天
神
天
萬
柿
神
二
北
雄
大
卜
唯
吉
五
清
憲
伊
日

社
津
人
歷
津
葉
人
本
皇
十
高
部
一
神
見
十
原
法
藤
本

印
御
人
歷
津
葉
人
麻
信
社
親
兼
法
幸
川
春
義
博

吉
信
神
神
神
武
神
集
呂
仰
記
房
略
正
俱
要
集
和
記
峯
解
文
紀