Worship and Purification.
We have seen that, in old Japan, the world of the living was everywhere ruled by the world of the dead. The individual, at every moment of his existence was under ghastly supervision. In his home he was watched by the spirits of his fathers; without it, he was ruled by the god of his district, ever above him, and above him, and beneath him were invisible powers of life and death. In his conception of nature all things were ordered by the dead, light and darkness, weather and season, winds and waves, mist and rain, growth and decay, sickness and health. The invisible atmosphere was a phantom sea, an ocean of ghosts; the soul that he
Here was pervaded by spirit-essence; the bees were haunted and holy; even the rocks and the stones were infused with conscious life... How may he discharge his duty to the infinite concourse of the invisible?

Few scholars could remember the names of all the greater gods, nor could the lesser gods be named. It was impossible to address these greater gods by their respective names in his daily prayer. The later Shinto teachers proposed to simplify the duties of the faithful by prescribing one brief daily prayer to the gods in general, and special prayers to a few gods in particular; and in this way they were more likely confirming a custom already established by necessity.
Hirata wrote: — "As the number of the gods and possess different functions is very great, it will be convenient to worship by name the most important only, and to include the rest in a general petition." He prescribed ten prayers for persons having time to repeat them, but lightened the duty for busy folk, observing: — Persons whose daily affairs are so multitudinous that they have not time to go through all the prayers, may content themselves with adoring (1.) the residence of the Emperor, (2.) the domestic god-shelf, — kamidana, (3.) the spirits of their ancestors, (4.) their local patron-god, — ujigami, (5.) the deis of their particular calling. " He advised that the following prayer should be daily repeated before the "god-shelf": —
"To reverently adoring the great god of the two palaces of Téu in the first place, the eight hundred myriads of celestial gods, the eight hundred myriads of terrestrial gods, the fifteen hundred myriads of gods, in all provinces, all islands, and all places of the Great Land of Téu, in the fifteen hundred myriads of gods whose cause is to serve them, and the gods of branch, palaces and branch temples, and Shodo-no-
Kami whom I have invited to the primary seat on this divine shelf, and I whom I offer praises day by day, — I pray with one tear that they will design to correct the unwilling faults which, heard and seen by them, I have committed; and that, blessing and favouring me according to the powers which they severally wield, they will cause me to follow the divine example, and to perform good works in the Way."

* Sokodono Kami is the son of soma-awasa, protector of the fields.
F. Transliterated by Saito.
This text is interesting as an example of what Shintō's present expression demands a Shintō prayer should be; and, excepting the reference to Shocho-nō Kami, the substance of it is that of the morning prayer still repeated in Japanese households. But the modern prayer is very much shorter. In Yamato, the oldest Shintō province, the customary morning worship offers perhaps the best example of the ancient rules of devotion. Immediately upon rising, the worshipper performs his ablutions; and after having washed his face and rinsed his mouth, he turns to the sun, clasps his head, and with bowed head reverently utters the simple greeting: "Hail to thee this day, August One!"
In thus adoring the sun he is also fulfilling his duty as a subject—
paying obedience to the Imperial Ancestor. The act is performed
out of doors, not kneeling, but standing; and the spectacle of
this simple worship is impressive.
I can now see in memory, just as plain as I saw with my eyes
many years ago, off the wild Oki
coast,—the naked figure of a
young fisherman erect at the
prow of his boat, clasping his
hands in calculation of the rising
sun, whose ruddy glow transformed
him into a statue of bronze.
Also I retain a vivid memory
of pilgrim figures poised upon
the lip of Mount Fuji, clasping
their hands in prayer, with faces to the East...
Perhaps ten thousand—nay, fifty thousand—years ago— all humanity so worshipped the Lord of Day...

After having saluted the sun, the worshipper returns to his house, to pray before the kamidana and before the tablets of the ancestors. Kneeling, he invokes the great gods of Isé or of Izumo, the gods of the chief temples of the province, the god of his parish—temples also (ujigami), and finally all the myriad of the deities of Okaido. These prayers are not said alone. The ancestors are thanked for the foundation of the home; the higher deities are invoked for aid and protection... As for the custom of bowing in the direction of the Emperor's palace, I am not able to say to what extent...
it survives in the remoter districts; but I have often seen the reverence performed. Once, too, I saw reverence done immediately in front of the gate of the palace in Tokyō by country-folk on a visit to the capital. They knew me, because I had often sojourned in their village; and on reaching Tokyō they sought me out, and found me. I took them to the palace; and before the main entrance they removed their hats, and bowed, and clapped their hands, just as they would have done when saluting the gods or the rising sun; and this with a simple and despised reverence that bowing me not a little.
The duties of morning worship, which include the placing of offerings before the tablets, are not the only duties of the domestic cult. In a Chinlo household, where the ancestors and the higher gods are separately worshipped, the ancestral shrine may be said to correspond with the Roman lararium; while the "god-shelf," with its taima or o-nusa (symbols of these higher gods especially revered by the family), may be compared with the place accorded by Latin custom to the worship of the Penates. Both Chinlo cults have their particular feast-days; and, in the case of the ancestral-cult, the feast-days are occasions
of religious assembly, e.g. the relatives of the family should gather to celebrate the domestic rites... The Phu Bòist must also take part in the celebration of the festivals of the Ngijami, and must at least attend in the celebration of the nine great national holidays related to the national cult; these nine, out of a total eleven, being occasions of imperial ancestor worship.

The nature of the public rites varies according to the rank of the gods. Offerings and prayers were made to all; but the peculiar deities were worshipped with exceeding ceremony. Today the offerings usually consist of food
and rice wine, together with symbolic articles representing the earlier gifts of women staffs presented by ancient custom. The ceremonies include processions, music, singing, and dancing. At the very small shrines there are no ceremonies, only offerings of food are presented. But at the great temples there are hierarchies of priests and priestesses (miko)—usually daughters of priests—and the ceremonies are elaborate and solemn. It is particularly at the temples of Ise (were, down to the fourteenth century, the high priestess was a daughter of the Emperor), or at the great temple of Izumo, that the archaic character of the ceremonial can be studied most
advantages. Here, in spite of
the passage of that huge wave of
Buddhism, which for a period almost
submerged the more ancient faith,
all things remain as they were
a score of centuries ago. Time,
in more hampered protocols, would
seem to have slept, as in the
enchanted
haunted
palaces of fairy-land.
The mere shapes of the buildings,
weird and tall, stately by their
unfamiliarity. Within, all is
severely plain and pure: there
are no images, no ornaments, no
symbols visible—except those
strange paper-cuttings (gohei),
suspended at upright rods,
which are symbols of offerings
and also tokens of the invisible.
By the number of them in the
sanctuary, you know the number.
of the deity to whom the place is consecrated. There is nothing
imposing but the space, the
silence, and the weird suggestion
of the past. The innermost
shrine is veiled: it contains
perhaps a mirror of bronze, an
ancient sword, or other object
enclosed in multiple wrappings:
dead is all. For this faith,
older than icons, needs no image:
it's gods are phantoms, and the
void stillness of its shrines
compels more awe than tangible
representation could inspire.
Very strange, to Western eyes
at least, are the rites, the
forms of the worship, the
shapes of sacred objects.
Not by any modern method must the sacred fire be regulated,—the fire that cooks the food of the gods, can be kindled only by the most ancient of ways, with a wooden fire-drill. The chief priests are robed in the sacred colors—white—and wear theaddresses of a shape no longer seen elsewhere: high caps of the forest worn by lords and princes.

Their assistants wear various colors, according to grade; and besides some are completely shaved; some wear false beards, others the more-false one. The actions and attitudes of these hierophants are dignified, yet archaic in a degree difficult to describe. Each movement is regulated by
tradition; and to perform well the functions of a kannushi, a long disciplinary preparation is necessary. The office is hereditary; the training begins in boyhood; and the impulsive department eventually acquired is really a wonderful thing. Officially, the kannushi seems rather a stain than a man—an image moved by invisible strings; and, like the gods, he never winks. Not at least observably... Once, during a great Shinto procession, several Japanese friends, and I myself, under-ook to watch a young priest on horseback, in order
do see how long he could keep from writing; and none of us were able to detect the slightest movement of eyes or eyelids, notwithstanding that the priest's horse became restive during the time that we were watching.

The principal incidents of the festival ceremonies within the great temples are the present-\[\text{[edit]}\]ation of the offerings, the repetition of the ritual, and the dancing of the priests. Each of these performances retains a special character rigidly fixed by tradition. The food-offerings are served upon archaic vessels of mingled pottery and earthen-
-ware mould:) boiled rice pressed into cones of the form of sugar loaves, various preparations of fish and of edible seaweed, fruits and fowls, rice wine preserved in jars of immemorial shape. These offerings are carried into the temple upon white wooden trays of curious form, and laid upon white wooden tables of equally curious form; the faces of the bearers being covered, below the eyes, with sheets of white paper, in order that their breath may not contaminate the food of the gods; and the trays, for like reason, must be borne at arms' length... In ancient times the offerings would seem to have included things much
more cordily than food,—if we may credit the testimony of the oldest documents extant in the Japanese tongue, due Shinto rituals, or norito *. The following excerpt from Dalò's translation of the ritual prayer to the Wind-gods of Tanuki is interesting, not only as a fine example of the language of the norito, but also as indicating the character of the peace ceremonies in early ages, and the nature of the offerings:—

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* Several have been translated by Dalò in his opinion of their antiquity; here cited; and translations have also been made into German.
"As I the great offerings set up
for the youth - god, I set up various
sorts of offerings: for clothes,
brocade cloth, glittering cloth,
soft cloth, and coarse cloth,—
and the five kinds of things,
a mattress, a spear, a horse
furnished with a saddle; —
for the maiden - god I set up
various sorts of offerings — providy
clothes, a golden Hermes - box, a
golden cilari, a golden klein -
holder, brocè cloth, glittering
cloth, soft cloth, and coarse
cloth, and the five kinds
of sheep, a horse furnished
with a saddle; — as a
Liquor, I raise high the
beer - jars, fill and range in-
arrow the bellies of the
beer - jars; soft grain and
coarse grain; - as 2 things which dwell in the hills,
which soft of hair and
things coarse of hair; -
as 2 things which grow
in the great field-plain,
sweet herbs and thistle
herbs; - as 2 things
which dwell in the blue
sea-plain, things from
of fish and things narrow
of fish - down 2 the
mouths of the offering and
mouths of the shore.
And if the roman gods
will take these great
offerings which I set up
- piling them up like a
range of hills - peacefully
in their hearts, as peaceful
offering and satisfactory offerings;
and if the san-scan sorrow gods, desiring not to visit
the things produced by the
people of the region
under heaven with two
winds and rough waters,
will ripen and bless them,
— I will at the autumn
service set up the first
fruits, raising high the
beer-jars, filling on rafts.
— I will row the bellies of the
beer-jars, and drawing
them bitters in juice and
in ear, in many hundred
rice-plants and a thousand
rice-plants. And for
this purpose the princes
and commissars and all the
functionaries, the servants
of the six farms of the country of Yama to —
even to the males and females of them — have
all come and assembled
in the fourth month of
this year, and, plunging
down the road of the
neck crocodiles wise
in the presence of the
Danran gods, fulfill
their praises as the
Dawn of Today rises in
glory . . . .
The offerings are no longer piled up "like a range of hills," nor do they include "all things dwelling in the mountains and in the sea"; but the offering, ritual remains, and the ceremony, is always impressive. Not the least interesting part of it is the sacred dance. While the gods are supposed to be partaking of the food and wine set out before their shrines, the girls, priestesses, robed in cretonne and white, move gracefully. The sound of drums and flutes, waving fans, and shaking branches of long bellows as they circle about the sanctuary. According to our Western notions, the performance of the miko could
scarcely be called dancing; but it is a graceful spectacle, and very curious, for every step and attitude is regulated by tradition of unknown antiquity. As for the plaintive music, no Western ear can discern in it anything resembling a real melody; but the gods should find delight in it, because it is being performed for them today exactly as it used to be performed many centuries ago.

I speak of the ceremonies especially as I have witnessed them in Izumo: they are somewhat according to local and province. At the shrines of Ise, Kasuga, Kompira and several others which
I visited, the ordinary priestesses are children; and when they have reached the mobile age, they retire from the service.

At Kizuki, the priestesses are grown-up women: their office is hereditary; and they are permitted to remain in it even after marriage.

Formerly the Mikos were more than mere attendants: the songs which she is still obliged to learn indicate that she was originally offered to the gods as a bride. Even yet she is holy; the palm she is bound to her hand is blessed, not some palm in the park,
She seems to have been also a Pythian:
the spirit of the gods possessed
her and spoke through her lips.
At the poetry of this most ancient
of religious centres in the figure
of its little Vestal, — child-bride
of flutes, — as she flutters, like
some wonderful white — a — crimson
butterfly, before the shrine of
the Invisible.
Even in these
years of change, when she must
go to the public school, she
continues to represent all that is
delightful in Japanese childhood;
for her special home-training
keeps her reverent, innocent,
dainty in all her little ways,
and worthy to remain the
darling of the gods.
The history of the higher forms of ancestor-worship in other countries would lead us to suppose that the public ceremonies of the Shintō cult must include some rite of purification. As a matter of fact, the most important of all Shintō ceremonies is the ceremony of purification, *o-harai*, as it is called, which term signifies the carrying-out or expulsion of *yōkai*... In ancient Athens a corresponding ceremony took place every year; in Rome, every four years. The *o-harai* is performed.
Twice every year,—in the sixth month
and the last of the months by the ancient
calendar. It seems to be not less
obligatory than the Roman Fastival;
and the idea behind the obligation
was the same as that which in-
spired the Roman laws on the
subject... So long as men believe
that the welfare of the living de-
pends upon the will of the dead,
— that all happenings in the
world are ordered by spirits of
different characters, evil
as well as good,—that every
bad action lends additional
power to the irresistible forces
of destruction, and therefore
endangers the public prosperity,
— so long will the necessity
of a public purification remain.
an article of common faith. The presence in any community of even one person who has offended the gods, consciously or unwillingly, is a public misfortune, a public peril. Yet it is not possible for all men to live so well as never to vex the gods by thought, word, or deed,—through passion or ignorance or carelessness.

"Every one," declares Hirata, "is certain to commit accidental offences, however careful he may be... Evil acts and words are of two kinds: those of which we are conscious, and those of which we are not conscious... It is better to assume that we have committed such unconscious offences." Now it
should be remembered, that for the man of Old Japan—as for the Greeks or the Roman civitates of early days—religion consisted chiefly in the exact observance of multitudinous r礼；and that it was therefore difficult to know whether, in performing the duties of the several cults, one had not inadvertently displeased the Unseen. As a means of maintaining and assuring the religious purity of the people, periodical purification was consequently deemed essential.

From the earliest period ḍen'in de exacted scrupulous cleanliness—indeed, we might say that it regarded physical impurity as identical with moral impurity, and intolerable to the gods. It has always been, and still remains,
a religion of ablutions. The Japanese love of cleanliness, — indicated by the universal practice of daily washing, and by the impeccable condition of their homes, — has been maintained and probably originated by their religion. Spotless cleanliness being required by the rites of ancestor-worship, in the temple, in the person of the officiant, and in the home. This rule of purity was naturally extended by degrees to all the conditions of existence... And besides the great periodical ceremonies of purification, a great variety of minor incantations were exacted by the cult. This was the case also, it will be remembered, in the early Greek and Roman civilizations: the citizen had to submit to purification.
- calms upon almost every important occasion of existence. There were illustrations in dispensable at birth, marriage, and death; illustrations on the eve of battle; illustrations at regular periods, of the dwelling, estate, district, or city. And, as in Japan, no one could approach a temple without a preliminary washing of hands. But ancient China exacted more than the Greek or the Roman, and it required the erection of special houses for birth,—"parturient houses"; special houses for the consummation of marriage,—"nuptial huts"; and special buildings for the dead,—"mourning-houses.

Formerly, women were obliged, during the period of menstruation as well
as during the time of confinement, I live apart. These harsher
archaic customs have almost
disappeared, except in one or
two remote districts, and in
the case of certain priests,
families; but the general rules
as to purification, and as to
the times and circumstances
forbidding approach to holy
places, are still everywhere
observed. Purity of heart is
not less insisted upon than
physical purity; and the
great rite of purification,
performed every six months, is
of course a moral purification.
It is performed not only at the
great temples, and at all the
religious, but likewise in every
The modern domestic form of the *harai* is very simple. Each shrine or parish temple furnishes to all its *ujiko*, or parishioners, small

On the **Kami-dana**, or "god-shelf", there is usually placed a kind of oblong paper box containing fragments of the wands used by the priest, of *jose* or the great annual purification ceremony, or *o-harai*. This box is sometimes called by the name of the ceremony, *o-harai*, or "annual purification", and is inscribed with the names of the great gods of *jose*. The presence of this object is supposed to protect the house; but it should be replaced by a new *o-harai* at the expiration of six months;—for the virtue of the charm is supposed to last only during the interval between two official purifications. This distribution to thousands of homes of fragments of the wands used to "drive away evils" at the time of the *jose* celebration, represents, of course, the supreme estimation of the high priest's protection to these homes until the time of the next *o-harai*. 

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paper-cuttins called hitogata ("mankind-shapes"), representing figures of men, women, and children as in silhouette, — or, that the paper is white, and folded curiously. Each household receives a number of hitogata corresponding to the number of its members, — "men-shapes" for the men and boys, "women-shapes" for the women and girls. Each person in the house dons his head, face, limbs, and body with one of these hitogata; repeating while a Shinto invocatim, and praying that any misfortune or sickness incurred by reason of offenses in volume lying committed against the gods — (for in Shinto beliefs sickness and misfortune
are divine punishments) — may be mercifully taken away. Upon each 
biologica is then written the age 
and sex (not the name) of the 
person for whom it was furnished; 
and when this has been done, all 
are returned to the parish temple, 
and there burnt, with rites 
of purification. Thus the 
community is “humbled” every 
six months.

In the old Greek and 
Latin Bible, humiliation was accom-
panied with registration. The 
attendance of every citizen at the 
ceremony was held to be necessary, 
that one who willfully failed to 
attend might be whipped and sold 
as a slave. Non-attendance in-
volved loss of civic rights.
It would seem that in Old Japan also every member of a community was obliged to be present at the rite; but I have not been able to learn whether any registration was made upon such occasions. Probably it would have been superfluous: the Japanese individual was not officially recognized; the family-group alone was responsible, and the attendance of the several members would have been assumed by the responsibility of the group. The use of the hitogata, on which the name is not written, but only the sex and age of the worshipper, is probably modern, and of Chinese origin. Official registration - the kisha - even in early times; but it appears to have had no
par.iculars relating to the o-harai; and
the registers were kept, not by the
Shinto, but by the Buddhist
parish priests... In concluding
these remarks about the o-harai,
I need scarcely add that special
rites were performed in cases
of accidental religious defile-
ment, and that any person
judged to have sinned against
the rules of the public cult
had to submit to ceremonial
purification.
Closely related by origin to the rite of purification are sundry ascetic practices of Hinduism. It is not an essentially ascetic religion: it offers flesh and wine as its gods; and it prescribes only such forms of self-denial as an ancient custom and decency require. Nevertheless, some of its votaries perform extraordinary austerity on special occasions, austere which always include much cold-water bathing. It is not uncommon for the very fervent worshipper to invoke his gods as he stands naked under
the ice-cold rush of a cataract in
midwinter... But the more
curious phase of this custom
as described is represented by
a custom still prevalent in
remote districts. According
to this custom a community
yearly appoints one of its
Chief men to devote himself solely
to the gods on behalf of the
realm. During the term of his
consecration, this communal
representative must separate
from his family, must not
approach women, must avoid
all places of amusement, must
eat only food cooked with lacan
fire, must abstain from wine,
must bathe in fresh cold
water several times a day,


must repeat particular prayers at certain hours, and must keep vigil upon certain nights. When he has performed these duties of abstinence and purification for the specific time, he becomes religiously free; and another man is then elected to take his place. The prosperity of the settlement is supposed to depend upon its exact observance by its representatives of the duties prescribed. Should any public misfortune occur, he would be suspected of having broken his vows. Anciently, in the case of a common misfortune, the representa-
In the little town of Minozaki, where I first learned of this custom, the communal representative is called a ichi-nen-gamushí ("one-year god-master"); and this term of vicarious advancement is applied to all. I was told that elders are usually appointed for this duty, young men very seldom. In ancient times such a communal representative was called by a name signifying "abolisher". References to this custom have been found in Chinese notices of Japan dating from a time before the beginning of Japanese authentic history.
Every present form of ancestor-worship has its systems or systems of divination; and Hindo exemplifies the general law. Whether divination ever obtained in ancient Japan, the official importance which it assumed among the Greeks or the Romans is at present doubtful. But long before the introduction of Chinese astrology, magic, or fortune-telling, the Japanese practised various kinds of divination, as is proved by their ancient poetry, their records, and their rituals. We find mention also of official diviners, attached to the great courts. There was divination by bones, by birds, by rice, by barley-gruel, by footsteps, by rods planted in the ground, and by h"
in public ways & the speeches of people passing by. Nearly all — probably all — of these old methods of divination are still in popular use. But the ear-
liest form of official divination was performed by scarring the shoulder-blade of a deer, or other animal, and observing the cracks produced by the head. * Tortoise-shells were

* Concerning this form of divination, Daloz remarks that it was practised by the Mongols in the time of Genghis Khan, and is still practised by the Khirghiz Tatars, — facts of string interest in view of the probable origin of the same Japanese rude.

For instances of ancient official divination see Aslon's translation of the Nihongi, Vol.II., pp. 157, 189, 227, 229, 237.
Afterwards used for the same purpose. Diviners were especially attached, it appears, to the imperial palace; and Moscow, writing in the latter half of the eighteenth century, speaks of divination as still being, in that epoch, a part of the imperial function.

"To the end of time," he said, "the Mikado is the child of the Sun-goddess. His mind is in perfect harmony of thought and feeling with hers. He does not seek out new inventions; but he rules in accordance with precedents which date from the Age of the Gods; and if he is ever in doubt, he has recourse to divination, which reveals to him the mind of the great Goddess."
Within historic lines at least, divination would not seem to have been much used in warfare,—certainly not to the extent that it was used by the Greek and Roman armies. The greatest Japanese captains,—such as Hiroyuki and Norimasa,—were decidedly indifferent, not even as to omens, but receiving in general. Probably the Japanese, at an early period of their long military history, learned by experience that the general who conducted his campaign according to omens must always be at a hopeless disadvantage in dealing with a skilful enemy who cares nothing about omens.

Among the ancient popular forms of divination which slide
Survive, the most commonly practised in households is divination by dry rice. For the public, Chinese divination is little in great favours; but it is interesting to observe how the Japanese fortune-teller invariably invokes the Shinto gods before consulting his Chinese books, and maintains his Shinto shrine in his reception-room.

— we have seen that the development of ancestor-worship in Japan present remarkable analogies with the development of ancestor-worship in ancient Europe, — especially in regard to the public cult, with its obli-
gatory rites of purification.
But China seems nevertheless to represent conditions of ancestor-worship less developed than those which we are accustomed to associate with early Greek or Roman life; and the coercion which it exercised appears to have been proportionately rigid. The evidence of the individual worshipper was ordered not merely in relation to the family and the community, but even in relation to manimal things. Whatever his occupation might be, some god presided over it; whatever beast he might use, they had to be used in such manner as tradition
prescribed for all admiral? i the
craft. it was necessary that
the carpenter should so perform
his work as to honour the
deity of carpenters, — that the
smith should fulfill his daily
cast so as to honour the
god of the bellows, — that the
farmer should never fail in
respect to the earth-god, —
the food-god, — the earth-
crow god, — and the spirits
of the trees about his habi-
tation. even the domestic
animals were sacred: the
servant could not dare to forget
the presence of the deities of
the cooking-range, the hearth,
the cauldron, the brazier, — or
the supreme necessity of keeping the fire pure. The professions, not less than the trades, were under divine patronage: the physician, the teacher, the artist—such had his religious duties to observe, his special traditions to obey. The scholar, for example, could not dare to break his word, to utter an omen with disrespect, or put written paper in vulgar use: such conduct would offend the gods of calligraphy.

Nor were women ruled less religious than men in their various occupations: the spinners, weaving maidens were bound to reverence the weaving goddess and the goddess of silkworms; the weaving girl was taught to respect
her needles; and it was observed at special holidays upon which offerings were made to the Spirits of Needles. In Samurai families the warrior was commanded to consider his arrows and his weapons as holy things; to keep them in beautiful order was an obligation of which the neglect might bring misfortune in the line of combat; and on certain days offerings were set before the bows and spears, arrows and swords, and all war implements, in the above of the family's guest-room, banquets, too, were holy; and there were rules to be observed in their maintenance, lest offense should be
given to the gods of trees and flowers. Carefulness, cleanliness, dullness, were everywhere enforced as religious obligations.

... it has often been remarked in these latter days that the Japanese do not keep their public offices, their railway stations, their new factory buildings, even respectable clean. But edifices built in foreign style, with foreign material, under foreign supervision, and control by every local tradition, must seem to old-fashioned thinkers God-forsaken places; and servants amid such unhallowed surroundings do not feel the invisible about them, the weight of pious custom, the silent claim of beautiful and simple things to human respect.