

Faiths Men Live By

by *John Clark Archer*

Revised by *Carl E. Puriton*

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pp. 553, Notes, Questions for Study and Discussion, Index.

"Faiths Men Live By" by the late Dr. John Clark Archer of Yale University, which was first published in 1934, was revised by Dr. Carl E. Puriton of Boston University and republished in 1958. Twenty-seven pages (Chapter VII) are devoted to Shinto and ten pages of a discussion of Buddhism (Chapter X) are devoted to "Buddhism in Japan." Since the discussion of Buddhism in Japan is confined almost entirely to a brief historical and doctrinal treatment of the subject, the section is, on the whole, very well done. It might be pointed out, however, that few modern scholars give any credence to the alleged enshrinement of a Buddhist image in Yamato^a in 522 A.D., and it is incorrect to say that Saichō^b was "ordained as Dengyō Daishi" in China. He was granted the posthumous title of Dengyō Daishi, that is "Transmit-

ting Teaching, Great Teacher," by the Emperor Seiwa^d in 866, forty-four years after his death.

The chapter on Shinto is disappointing. In spite of the fact that the attitude of the author is excellent and the discussion of the nature of Shinto is basically sound, the chapter is interspersed with so many errors that the value of the chapter is seriously reduced. Generally speaking too much attention is given to the Grand Shrine of Ise. Readers get a mistaken impression of Shinto as a whole with its thousands of shrines dotting the countryside which in practise have only a remote relationship with Ise. Presumably the revision was reviewed by competent scholars in the United States, but if so there is no evidence to substantiate this. The chapter should not merely be corrected but entirely re-written.

a. 大和 b. 最澄 c. 伝教大師 d. 清和

REVIEWS

As for the errors, we can only give a few by way of illustration. On page 146, for example, the household shrines are apparently confused with the portable sacred palanquin (*mikoshi^a*) and so the discussion simply does not make sense. Again, the discussion of State Shinto and Shrine Shinto (pp. 146—7) is confused. State Shinto was not disestablished, it was abolished. Shrine Shintō was disestablished. Then, according to a statement on page 148, the three Imperial Regalia are said to be enshrined at Ise, whereas actually only the mirror is enshrined there. To be sure there are highly treasured swords and jewels at Ise, but these are not enshrined there and they are not venerated in the sense that the mirror is. The sacred sword is at the Atsuta^b Shrine in Nagoya and the jewel or jewels

are at the palace in Tokyo.

Moreover, on page 148 we are told that, "a tall shaft in the form of a shattered cannon..... and a Krupp gun taken from the Russians" are still on display in the precinct, but these were removed after the war. Furthermore, the emphasis on the semi-annual Great Purification (p. 152) entirely misrepresents the facts. Actually few people today are aware that the rite is being observed at all. Finally, the *Manyōshū^c* is not and never was regarded as "sacred writing of Shinto." But this sort of notation becomes tedious. Is it too much to hope that textbook publishers, at least, will take greater care to be sure that their books have been carefully checked before putting them on the market?

(W.P.W.)