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# JAPANESE MEDICAL FOLK-LORE.

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By ERNEST W. CLEMENT, A.M.

The paper by Mr. Royds on "Japanese Patent Medicines" is all too brief. Its scope seems to have been limited by a purpose to confine the discussion to the historical and mercantile phases of the subject. But it also suggests the immense and very interesting field of "Japanese Folk-Medicine" with its numerous superstitions about medicines, charms, amulets, exorcism, etc., etc. We do not expect to be able to cover this field completely, as we have not had sufficient time at our disposal for a thorough investigation. We merely desire to offer a few notes gathered hastily from various sources.\*

But first, even at the risk of repeating some items in the paper by Mr. Royds, we would supplement what he has written by a clipping from the *Japan Mail* of July, 1899. This we reproduce entire:—

An article containing a good deal of curious information appears in No. 221 of the *Rikugō Zasshi*, entitled *Baiyaku Kōkoku to Minzoku*, "The Advertising of Patent Medicines and Popular Customs," by Mr. Yamagata Tōkon, the gist of which we give below. The writer does not confine the discussion to patent medicines, but includes cosmetics as well. There are at least one hundred quack remedies and cosmetics whose sale is solely dependent on the persistence with which

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\* For a thorough treatment of the "History of Medical Progress in Japan," see Dr. Whitney's lengthy paper in Vol. XII of the Transactions of the Asiatic Society of Japan.

they are advertised in newspapers. The advertising medium is usually one or two of the smaller dailies, but the names of patent medicines may frequently be seen in the pages of Buddhist magazines, which shows that the priests do a little selling on their own account when their incomes are small. The Japanese names given to the various articles for sale in many cases are very curious, and display no small amount of originality in their inventors. They may be divided as follows: (1) Names derived from the original foreign name of the article. (2) Names based on the disease or imperfection which the specific is designed to cure. (3) Abstract names describing the general effect of the article recommended, like *Shin* (神) *yaku*, *Hyakudoku Kudashi* (Hundred-poisons Purgative) *Taiyō-gan* (Sun-pills), *Taiyō-san* (Sun powders), *Bikkuri megusuri*, *Dokutori-gan*; and among Cosmetics, the *Kirei-sui*, the *Beppin-sui* (Beauty-water), *Tekimen-sui* (Immediate Effect water), *Kime-chinkī* (lit. Skin-texture Tincture), *Tsuya-kin* (the chief of gloss-producing cosmetics). The number of patent medicines offered for sale is astonishing. Mr. Yamagata informs us that without making an exhaustive investigation he came across no less than 78 different specifics in the columns of newspapers. These he divides into 3 kinds. (1) *Specifics connected with child-bearing*. There are pills that are said to insure conception and pills that are said to prevent it. (2) *Tonics*, of all kinds. Among them *imori no kuroyaki* (burnt water-lizard, used as an aphrodisiac medicine). (3) *Poison Antidotes and Disease Cures*. The modes of advertising these wonderful remedies differ nothing from those followed in the West. And the practice of offering rewards of even 5,000 *yen* to any person who proves the inefficacy of the drug recommended is very common. Statistics show that every year the number of patent medicines offered for sale increases. In 1896 in Tōkyō alone there were registered 1,401 inventors of patent medicines and 5,145 vendors of these remedies. The number of quack doctors in that year was 42,533. At that

time Tōkyō's duly qualified medical men numbered only 5,137. Since that time additions have been made both to the ranks of trained physicians and to those of the charlatans, but unless some special steps are taken to save the people from imposition, says Mr. Yamagata, the quack, for many years to come, will do more than hold his own among the lower classes, on account of the cheapness of his wares and his low charges for consultation. In the writer's opinion restrictions should be placed on the manufacture and the sale of patent medicines and cosmetics, so as to prevent fraud and put a stop to practices that are injurious to health and to morals.

We wish also to add a few more points about the nomenclature, nature, history and claims of some of the most prominent and popular nostrums.\*

1. Hōtan (寶丹). A cordial composed of camphor, peppermint, etc. The name means "gem medicine," or "jewel medicine." It is said that there once lived a man named Morita, who was distinguished in penmanship and the art of drawing, and whose classical name was Hōtan. He kept a drugstore, to which one day came an old man on business. The two fell into more intimate conversation; and, when the old man went away, he left with the druggist the prescription for Hōtan, which quickly became popular and distinguished among nostrums. The result was that in a short time Morita obtained great riches; and in order to commemorate the old man's kindness, he laid away a certain portion of his profits to use for the old man. The advertisement of this remedy is appended from the *Japan Times*.†

2. Hankontan (反魂丹). The name means "recalling soul medicine," as it is claimed to be efficacious in resurrecting from the dead. This is one of the nostrums prepared in Toyama.

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\* We would acknowledge the valuable assistance of Mr. Josuke Tatsuno in collecting this material.

† See next page.

3. Kakkontō (葛根湯). As the name indicates, this is a decoction from the root of the plant known as *kuzu* or *katsu*.

4. Mankintan (萬金丹). The name means "ten thousand dollar medicine." It is manufactured in Kumano in the province of Kii; it is an anodyne pill. There is also a Senkintan (千金丹), or "thousand-dollar medicine."

# OLDEST AND UP-TO-DATE.

PATENT MEDICINE.

## MORITA'S HOTAN.

TRADE MARK.



MORITA'S "HOTAN" is one of the oldest patent medicines historically and is up-to-date in respect of its efficiency. It enables its users to be proof against noxious exhalations and infectious diseases. "Hotan" is



also best for reinvigorating the drooping spirits. It has worked marvelously in ailments of beasts. Beware of imitations of which there are several. Mark our brand. Sold in tins, each 10 *sen* and above.

TRADE MARK.

**JIHEI MORITA,**

(The 10th descendants of the same name).

No. 27, IKENOHATA NAKA-CHO,

SHITAYA, TOKYO.

5. Seikisui (精綺水). The name means "purifying-wonder-water." This is an ophthalmological remedy, invented by Ginkō Kishida, an editor, famous as a scholar of Chinese literature and the art of poetry.

6. Jitsubosan (實母散). A decoction used as a specific in female complaints. The name means "real-mother-medicine," because it takes as good care of a sick person as the real mother would.



7. Chūjōtō (中將湯). A specific for female complaints. The name comes from the Princess Chūjō (Chūjō-hime), who lived in the time of the Empress Koken (749-758 A.D.) and the Emperor Junnin (758-764 A. D.) She was a remarkable beauty, daughter of a noble of the Fujiwara family. At her birth she lost her own mother and was brought up as an adopted child in another home. On account of the cruelty of her step-mother, she lived a bitter and sad life, and finally was sent to the forest, to be killed, by her cruel mother. She was, however, rescued by a faithful retainer, or, as another story goes, by one of her female adherents.

One day, when her father was out hunting, he lost his way, but happened to meet his daughter and took her back to her old home. But she again forsook her home and lived in a monastery, in preference to the position of Empress offered to her.

The story of the Princess Chūjō has been dramatised. Her picture adorns (?) the advertisements on the street posts.

8. Hyakusō (百草). A strong, bitter medicine for diarrhoea and stomach troubles. It is said that there once lived in China a virtuous Emperor who tried to find an excellent medicine for his subjects. He tasted one by one the various plants and at last found this one so profitable to all. From this comes its name, meaning "hundred-grasses."

9. Shinyaku (神藥), or Divine remedy. It has a sharp smell, is said to resemble "Painkiller," and is used in a similar way.

10. Gozōen (五藏圓). These are pills as a tonic for the *gozō*, or five viscera, *i.e.*, the heart, lungs, stomach, liver and kidney.

11. Uirō-gusuri (外郎藥), or Uirō. This is a nostrum originally brought from China and supposed to be a specific for expectoration. In Odawara there is a grand old building, which has an eight-ridged roof, is noted for its architectural style and is specially popular among old-style carpenters. In this building is sold Uirō; so that both the nostrum and the building are well known to the people. For some reason or other, the children of that house are despised by their fellows.

12. Usaikaku (烏犀角), or Rhinoceros horns. The horns of the rhinoceros are powdered and used as a specific in fever cases of all kinds.

13. Kiōgan (奇應丸). The name means "wonderful-effect-pills." They are of the size of a mustard-seed and are given to infants.

14. Kyūmeigan (救命丸), or "saving-life-pills." Similar to the above, but stronger and more effective. As this medicine is produced at a place called Uzu, that name is often prefixed, as you may see it to-day in the advertisements in the electric cars. There it is specially advertised to cure "worms" in children.

15. Seishintan (清心丹), or "Refreshing-heart-medicine." Its advertisement may speak for itself.\*

16. Seifuyu (清婦湯), or "Purifying-women-hot water." Used as a decoction.

17. Someisan (蘇命散), or "Reviving-life-medicine."

18. Ichirokusan (一六散), or "One-six-remedy," used in dental disorders. The expression "one-six" comes from dice used in back-gammon (*suguruku*); and it is said to suggest that the efficiency of this medicine can be known only by trial. This is widely advertised in front of drug-stores.

19. Hifumi (一二三), or "One-two-three." This is a plaster used for skin diseases. Its name includes a pun on the word *hifu*, meaning "skin"; may also indicate that it is useful for several ailments; and may emphasize the fact that it has no rival.

20. Zenjisui (全治水), or "Complete-cure-water," a lotion for skin diseases.

\* SEISHINTAN (PILLS.)

INDISPENSABLE BOTH AT HOME AND ABROAD.

(in Case, Bottle, Package, Nickel, Tin, etc.)

As an Invigorator and for curing Headache Giddiness, and for refreshing the Drooping Mind. Those occupied in busy professions are advised to provide themselves with Our Pills without fail.

Take a few of Our Pills after every meal, and Your Digestions will be improved, and your Stomach and Bowels be kept healthy, whereby you will always be a stranger to all sorts of ailments arising from the disorder of those parts.

Very Fragrant; keep the mouth from all Offensive Smell as well as from Fever; clear the throat of Phlegm; keep it moist and clear the Voice. Very necessary for a Vocalist and Society Ladies and Gentlemen.

Have Mysterious Powers of remedying Seasickness and every sort of illness to which you may be liable during the hot or cold season. Ward off the Attack of Dangerous Fever.

Good for Stomach-ache, Diarrœa, etc., arising from the use of bad or strange drinking water and for any other sort of illness you may often suffer from while on a journey. A Traveller, careful of his health, ought to carry Our Seishintan.

Sold at all the druggists throughout Japan, but purchasers are cautioned against Fraudulent Imitations, looking always for our Trade Mark "Mermaid."



21. Bannōkō (萬能膏), or "Omnipotent paste." It may also be pronounced Mannōkō. It is a paste, much in vogue among the vulgar classes.

22. Sumōkō (相撲膏), or "Wrestler's paste." Used by wrestlers after moxa (*mogusa*) has been applied to their bodies.

23. Manḡinkō (萬金膏), or "Ten-thousand dollar paste."

24. Issaigan (一切丸), or "Cure-all pills."—Not so well-known as others, though it claims so much!

25. Nihachisui (二八水), or "Twice-eight-water,"—a toilet water which is warranted to make girls "sweet sixteen."

The advertisements of this adorn the posts all over Tōkyō.

26. Tsuya-no-mizu (艶の水), or "Polish-water," to make the face shine.

27. Kirei-sui (キレー水), or "Beauty-water," also for a lady's toilet.

28. Rōyaru-sui (ロヤル水), or "Royal-water," like the three preceding ones.

29. Mōseieki (毛生液), or "Hair-growing-lotion," for baldness or thinness of hair.

30. Kokkwaigan (克快丸), or "Restorative-pills," for rheumatism, beri-beri and syphilis.

31. Makuri (海仁草) (満久利). A purgative made from sea-weed and commonly given to a baby for a few days after its birth.

32. Sanōgon (三黃丸). A medicine for syphilis.

33. Dokusōgan (毒掃丸), or Poison-expelling-pills, for syphilis.

34. Kennōgan (健腦丸), or Strengthening-brain pills, for nervous troubles.

35. Hēburin-gan (ヘブリン丸), or "Febrin" pills, for fever.

36. Meijisui (明治水), or Meiji-water, named from the present era,—for rheumatism.

37. Junkisan (順氣散), or Settling-body-powder, for women.

38. Chōisan (調胃散), or Settling-stomach-powder.
39. Shingetsugan (新月丸), or New-moon-pills, is the poetical name of a popular remedy for amenorrhœa.
40. Seiryōgan (清涼丸), or Refreshing-pills. This is quite similar to Seishintan, noticed above (No. 15); but is more modern, and is manufactured and sold "for the benefit of the poor and the sick"!

Further illustrations of old nostrums are found in "A Suburb of Yedo" (Purcell), as follows:—

The establishment, from which he [the doctor] starts upon his daily rounds, is quite a marvel of little drawers and shelves. Root-choppers and mortars litter the mats; whilst black-lacquered boards, with gilded inscriptions thereon, inform the public of the "Thousand years' life pills to be had here"—the "Mixture of a hundred ingredients"—and many other nostrums too numerous to mention. In addition to these affirmatories he has a rare stock of hand-bills in which he wraps his potions. Some of them are ornamented with harrowing pictures meant to catch the eye, and all are brave with capitals. What wheezing asthmatic could resist the seductions of the "Clove Pills, a recipe of this house"? "This honourable medicine," it is asserted, "is prepared in a secret manner, according to a recipe of divine origin, and there is no other medicine like it in the world." "This unique and extraordinary compound," it goes on to relate, "is a specific for the coughs of both grown people and children, no matter from what cause arising. When a cough lasts for a long time, it ruins the spleen, injures the stomach and destroys the five great organs\* and the six members†, more especially in the case of young children, for in such instances a bad habit of body arises, from which spring the 'hundred diseases.' A cure, however, is guaranteed in the most deplorable cases by using one packet of the specific, and in hopeless ones by two. The

\* The *gozō* mentioned above.

† The *rokugai*, viz., the head, body, right side, left side, hands and feet.

symptoms will be found to improve in the most astonishing manner. For epidemic coughs at change of season, for ordinary catarrh, for hacking cough, for the cough which defies diagnosis, for the constitutional cough, and, in fact, for all other kinds of coughs, this extraordinary combination will be found to have an astounding action. No matter how far gone the patient may be, it will be found to refresh his inwards, expand his chest, improve his appetite, and fatten him up in an amazingly short space of time. Of the many tens of thousands of persons who have tried its virtues, not one has found it to fail. Its excellence can be tested by a trial, even the most hopeless cases are benefited by its use, and if several packets are taken, a cure is guaranteed. Prepared and compounded only by Kahei of the Isei house."

#### Rhinoceros Pills !

"A certain cure for tightness of the chest, pain, gnashing of the teeth, depression of the spirits, and in fact every other disease under the sun. An unfailing cure guaranteed if regularly used. These pills are best taken by being dissolved in *saké*."

#### Pick-me-up Pills !

With a picture of a decrepit old man tottering in at one door of the establishment and leaving by another rejuvenescent. "Try the gold-coated life-helping pills!" etc.

#### Wonderful System !

"This is the establishment for the cure of all kinds of diseases. The family to which I belong has been distinguished for seven generations for its successful treatment of every known disease. Of the many hundreds of patients who have been under our treatment, not one has failed to be cured. Toothache cured on the spot."

#### Black Ball Pills !

"Useful for curing twenty-one different descriptions of diseases."

## The Furidashi !

“ A popular remedy for coughs and colds. It expels the devil and promotes the circulation. Some designing persons having in various places exhibited signs professing to deal in this medicine, I would humbly beg to observe that what is prepared and sold in those places is inert, as will be quickly discovered by any one foolish enough to try it.”

## The Musk Pills !

“ An infallible remedy for everything, from a red face to a bed-sore. A pick-me-up after a drinking-bout (in which case they are to be taken in salt-water). Every traveller should be provided with a store of these magic pills as a specific against sea-sickness, *kago* sickness, and bites of venomous reptiles.”

These, and many other infallible nostrums too numerous to mention, may all be procured for a trifling charge from the doctor of “ Our Suburb.”

Folk-medicines are numerous in Japan, as the following bits of folk-lore will illustrate :—

If you have a mole under your eyes, drop three red beans into a well, and it will disappear.

If you see a person with trachomae, spit three times when that person is not looking at you, or you will catch the disease.

The spread of measles may be stopped by writing the name of Chinzei Hachirō (a noted warrior to whom tradition has ascribed supernatural powers in warding off disease) and pasting it on the doors of houses that have been affected.

A sure antidote for small-pox is to keep by one a photo of the pock-marked face of Hon. Kakugorō Inouye, M. P. The idea in this case seems to be that, as Mr. Inouye is such a noted orator, the very sight of his face would overawe the Small Pox God (Hōsō-no-Kami).\*

In the case of *kakke*, or *beri-beri*, there is a stone, called

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\* Concerning this deity, see Hearn's "Glimpses of Unfamiliar Japan," page 147, on which page are references to other disease deities.

the *Kaname-ishi*, or Pivot-stone which is remarkably efficacious. It is shaped like the pin that fastens a fan together; hence its name. Moreover, the location of such a stone is indicated by a pile of salt, which also possesses remarkable powers. This salt is rubbed into the soles of the feet by such as wear clogs, and is dropped into their shoes by the soldiers from the barracks, who are largely afflicted by the complaint it is said to cure, and who even fill their pocket-books with it for future use.\*

It is the custom, when a cold is feared, to paste a piece of paper over the entrance to the house, the paper bearing ideographs that Katō Kiyomasa or some other old Japanese hero is at present lodging there. This so frightens the demon, or the Wind-God, that he flees at once. There is a certain kind of cold known as O-some-kaze, from a famous O Some San, who had a lover named Hisamatsu. Whenever the cold made its appearance, the notice, "Hisamatsu not at this house," was pasted on the doorway.

In Oki is a famous cedar-tree remarkable for its girth of forty-five feet and its age of more than 800 years. It is alleged that whoever eats with chopsticks made of the wood of that tree will never have the toothache, and will live to become exceedingly old. There is also a superstition about the *yanagi*, or willow tree, that sufferers from toothache sometimes stick needles into the tree in the belief that the pain caused to the tree-spirit will force it to exercise its power to cure. In Oki is also Agonashi Jizō, to whom people who have tooth-ache pray, because he is jaw-less (*ago-nashi*). It is explained that Jizō in one of his former lives had such a tooth-ache that he tore off his lower jaw and threw it away. Therefore, the people of Oki made a statue of him without a jaw. His real name, however, is Agonaoshi (Jaw-healer). When people are cured, they go to any running stream and

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\* "A Suburb of Yezo" (Purcell).

drop into the water twelve pears (*nashi*), one for each month.\*

In Old Japan there was a famous *dōsha* powder, manufactured and sold only by the priests of the Shingon sect and said to have such wonderful virtues as not only to cure various diseases, but also "to relax the rigid limbs of a corpse." Dr. Griffis†, however, found out by experiment and analysis that it was a "pious fraud." He swallowed a tea-spoonful without experiencing any effects. He subjected the *dōsha* powder to careful microscopic examination, to find only quartz sand, with flakes of other minerals. He also fused a quantity of the certified "drug" with some carbonate of soda, dissolved the resultant mess in distilled water, and upon adding a few drops of hydrochloric acid, found nothing but a precipitate of gelatinous silica. He also used up a packet of the holy sand upon the corpse of an old dog, but, of course, in vain.

An abundance of further illustrations of this kind may be found in Brinkley's "Japan,"‡ as follows:—

The word "puppy" written on the forehead averts nightmares; blood taken from a cock's comb cures an indigestion resulting from a surfeit of rice dumplings; and an eruption on the head is driven away by twice reciting the sentence, "In the long days of spring weeds may be removed, but those in the garden must be cut down at once." A baby's crying is stopped by tying on its back a red cotton bag containing dog's hair; by putting under its bed straw taken from a pig-sty; by rubbing the powder of an herb on the soles of the feet or the palms of the hands, or by writing certain ideographs on paper and placing it under the pillow. The bone of a mole's head thrust into a child's pillow charms it to sleep, and loss of sight from smallpox is prevented by throwing seven peas into a well, saying seven prayers over them, and then drawing all the water from the well.

\* Hearn's "Glimpses of Unfamiliar Japan," pp. 594, 598, 599, 604, 605.

† "The Mikado's Empire," p. 200.

‡ Vol. V. pp. 237-240, 242.

There are numerous devices for facilitating childbirth,—the woman swallows a piece of paper on which the name of the province of Ise is written; or a petal of lotus having the ideograph for “man” inscribed on it; or a peach-stone divided into two parts, one with the ideograph “able” written on it, the other with the ideograph “emerge.” If the halves of a soja bean are swallowed, the character *i* having been traced on one and the character *se* on the other, then, should a male child be born, it will hold the bean in his left hand, whereas a female child will have it in her right. These are but a few of the many superstitions connected with childbirth and childhood, but in general the details do not lend themselves to narration.

Quaint methods of dealing with ordinary maladies are also practised. Bleeding at the nose is supposed to be checked by placing on the head a piece of paper folded into eight and dipped in freshly drawn well-water. A hiccough is driven away by applying under the knee a sheet of *hanshi*, folded to the left in the case of a man and to the right in the case of a woman. It is essential, however, that this aid should be rendered without the knowledge of the sufferer. Paralysis may be cured by putting on the tip of the nose dust gathered from a floor-mat and saying, “Take a trip to the capital”; a pain in the head, by placing on the pate a saucer containing a burning moxa; and toothache, by fumigating the tooth with the smoke of calcined [*Nanten Nandina domestica*]. If a fish bone sticks in the throat, the phrase “A descendant of Sayemon Kenjuro of Izumo” is written on the inside of a *sake* cup, and water from the cup is drunk by the sufferer. In case of dysentery the sick person, facing westward, swallows seven peas with some well-water drawn at dawn on the 1st of July, and intermittent fever is driven away by swallowing a paper on which is written the phrase, “The leaf falls and the ship sails.” Such fantastic nostrums are innumerable. Sometimes a malady is treated by tying together a snake-gourd and a section of bamboo, the latter bearing this inscription: “My disease is

hereby transferred to you. My name and age are—," and throwing the whole into a river ; sometimes the shell of a crawfish is roasted and the odour inhaled ; sometimes the skin is smeared with ink on which certain ideographs are traced ; sometimes the whole body is rubbed with garlic. One of the most curious is the charm for removing a wen. The swelling is rubbed with a soja bean on the 7th of July ; the bean is then planted in the hollow of the second tile on the southern face of the roof ; and when the bean begins to sprout, boiling water is poured over it so that it withers away, the wen disappearing simultaneously.

In time of an epidemic, straw puppets are thrown into a river with ringing of bells and beating of drums, or an amulet showing the emaciated face of the saint Ganzan Daishi is fastened above the entrance. A very common practice is to protect children from whooping-cough by tracing impressions of their hands on paper which is posted over the lintel, and in the same position may often be seen rude sketches of the Guardian Deities (the Deva Kings), or of a wolf, satellite of the " God of the Three Peaks " (*Mitsu-mine*), these being a charm against infectious diseases in general. Similar security is obtained by carrying copper in the pocket, or by holding in the hand a red cotton bag containing the bone of a horse, or by throwing into a well on the 1st of January twenty red beans or seven pieces of *Sesamum Orientalis*, and then drinking some of the water. The shell of a crab nailed over the entrances serves the purpose assigned to a horse-shoe in the Occident, and when fever is abroad folks write over their doors " Hisamatsu not at home," because the common appellation for contagious fever is *osome-kaze*, and Osome and Hisamatsu were lovers whose names have been handed down in story.

The nose of a tiger suspended from the middle of a " ventilating panel " (*ramma*) ensures the birth of a male child, and barrenness may be cured by swallowing thrice on a certain day of the sexagenary calendar powdered blossoms of the *gingko*



and the peach dried in the shade on another fixed day of the same calendar.

The following story is not inappropriate in this connection:—

#### A SOLDIER AND SUPERSTITION.

In the suburbs of Tokyo, near the town of Oji in Kitashima County, there is a small shrine of the fox god, called Yotsuki Inari, famous in the world because of its renewal of spiritual power. Last year [1906] about the middle of February, on account of the erection of a building for the manufacture of rifles and cannons at the Oji arsenal, this Inari, being in the way, was removed to the shrine of the Oji Inari. But in consequence divine punishment was administered to the beloved son of Lieutenant Sankichi Sawano, the head of this factory, and he suddenly took sick and died. Then the wife of the lieutenant also became sick, and, although medicine was given, there was no effect. Not only did her sickness gradually become more severe, but one night the spirit of Inari stood near the pillow of the sick woman in a dream and said: "You have not only harshly removed the shrine in which I was accustomed to live for many years to another place, but you have established the manufacture of implements for depriving living beings of life and defiled a holy place with vulgar men. Since the sin in thus setting at naught the divine glory was not a light one, in order to reveal to you that there is a god who reproves the thoughtless, in the first place, I killed your child and am now about to kill you and your husband. But even now you will understand that you ought to fear divine punishment; so if you will take on a heart of service to god and worship me, I will care for you immediately. Never doubt in the least."

The woman was frightened when she opened her eyes, and, although it was only a dream, the palpitations of her heart

did not cease. At last, because of the feeling that she had actually seen this god, she told her apprehensions to her husband, the lieutenant. As is the manner of a soldier, he laughed, but nevertheless the woman was nervous. Her sickness became more severe day by day. In addition to this, the hands of the laborers who had taken part in the removal of Inari suddenly cracked and became sore. They, too, were greatly troubled because it seemed the divine punishment of Inari. Moreover the speech in which the wife of the lieutenant had received the divine oracle gradually leaked out among the laborers of the arsenal and the trouble was greatly increased. Then the lieutenant was no longer able to put it aside. On the seventh of last month a small shrine was placed under a maple tree on the left side of the north gate of the arsenal and the Inari was removed to its original place. On the ninth of last month with great ceremony a commemoration festival was held, a day of rest granted to all the laborers at the arsenal. Superstition concerning Inari is something with which even a soldier cannot interfere recklessly.

*Japan Harbinger.*

Translated from the *Yorozu Choho.*

Japanese remedies figure in proverbs, as may be seen by a few illustrations, as follows :

“ There is no medicine for a fool.”

“ Medicine costs nine-fold.”

“ After ginseng, death by hanging.” Because ginseng is so expensive, the man who uses such a costly medicine, will be driven to suicide to escape bankruptcy.

“ Good medicine is bitter to the mouth.”

“ Dragon's blood is a sure cure for syphilis.”

And the fact that a doctor does not always practise what he preaches, or take what he prescribes, and may not keep

himself well, is illustrated, in a concise manner, by the proverb *Isha no fuyōjō* ("The doctor's carelessness").

But we must now bring these notes to a close before we succumb to the temptation to enter upon such enticing topics as exorcism, fox-possession, badger-possession, etc.

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