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Chancellor T. Jenniges, Eastern Washington University, undergraduate student, “The Significance of Oomoto: Why Imperialization of Japan led to an Alternative Religion”

Abstract: In 1852 Admiral Matthew Perry led an American fleet to Japan and persuaded the Japanese to modernize. Fearful of being colonized by the West, like the Chinese, the Japanese moved to westernize their own economy and society. As a result, they outlawed many historic customs. Japan began to westernize their customs and define religion. Three categories were established, religion, non-religion, and superstition. Any ideology or practice that no longer benefited their goals of westernization was deemed superstitious and removed from the narrative. However, these developments met opposition. One such opponent, Ueda Kisaburō, created an alternative religion called Oomoto in 1917. It was one of the fastest growing religions of the time and remains active – albeit smaller – in Japan today. Given the official opposition to Oomoto, why was it so popular, and what does this popularity tell us about Japanese society during the early twentieth century?

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The Significance of Oomoto; Why Imperialization of Japan led to an Alternative Religion.

Objective –

I will show how Japan's imperialization resulted in the establishment and popularization of the religion Oomoto.

Abstract –

Abstract- In 1852 Admiral Matthew Perry led an American fleet to Japan and persuaded the Japanese to modernize. Fearful of being colonized by the West, like the Chinese, the Japanese moved to westernize their own economy and society. As a result, they outlawed many historic customs. Japan began to westernize their customs and revise their religion. Three categories were established, religion, non-religion, and superstition. Any ideology or practice that no longer benefited their goals of westernization was deemed superstitious and removed from the narrative. However, these developments met opposition. One such opponent, Ueda Kisaburō, created an alternative religion called Oomoto in 1917. It was one of the fastest growing religions of the time and remains active – albeit smaller – in Japan today. Given the official opposition to Oomoto, why was it so popular, and what does this popularity tell us about Japanese society during the early twentieth century?

“The new Japanese religion of Oomoto conducts a monthly ritual of offering fruits of earth and sea to the gods, providing purification and affirmation of the religious community. To open the ritual, several women in pure white kimonos play a simple tune on their Yakumo Koto, a two stringed instrument based on a design used for the early emperors of Japan. The slow, repetitive music create a hypnotic and otherworldly atmosphere as a large group of men, dressed in the traditional Shinto priest garb, enter majestically from the rear of the shrine and arrange themselves in the front of the alter. The head priest reads a brief prayer asking Oomoto's God, Ushitora no Konjin for blessing and protection.”¹ “Live free from the harm of evil spirits”, to “Cause our families and our posterity to flourish” are announced. Finally, a concluding ritual prayer of gratitude and purification is given to the co-founder of Oomoto, Deguchi Onisaburo,

before the offering begins. The ritual offering is practiced today with roughly 180,000 members throughout the world.² The pinnacle of Oomoto was from 1900 until 1935, Deguchi popularized and rapidly grew the religion, organizing 1-3 million members in a short period of time. The rapid growth of the new religion began during Japan's establishment of a constitutional monarchy and focus of modernization. Japan's constitution asserted new definitions of religion used to oppress other religions and traditional customs. However, even with attempts of suppression by Japan's government Oomoto continued to grow in popularity until the end of WWII. Oomoto's establishment and popularity demonstrates the conflicting relationships between Japan's rapid modernization and the traditionalism being left behind.³



Japan's first steps towards modernization and eventually fascism began two decades before Deguchi's birth in the village named Yokohama. Bands triumphally played the Star-Spangled Banner – signing the Convention of the Kanagawa Treaty (1854). U.S Admiral Perry and his black warships finally forced the doors of Japan to open after 220 years.⁴ The open ports and acceptance of westerners resulted in fear among Japan's political figures. Witnessing the colonization of China by the West years prior, the warlords (Daimyo), felt a change was needed

in government to better control their country. As a result, just three years before Deguchi's birth, Japan entered a civil war (1868). Warlords in the domains of Satsuma and Choshu rallied together. Backed by Britain, these domains felt the Samurai and Shogunate government was outdated and no longer worked in the modern world. Daimyo instead wanted to restore power to the Emperor and to the imperial court - establishing a new government better fit to modernize Japan. With the use of western technology and military tactics, the Tokugawa shogunate government collapsed within a year. Emperor Meiji became the new leader of Japan in what is known as the Meiji Restoration.⁵ With the Emperors restored powers, he planned to transform Japan into an industrial world power – mimicking the west.⁶

Industrialization was not the only model copied from the west. Religion also was redefined after the government declared “religious freedom” in the new Meiji Constitution (1868).⁷ But although the Constitution allowed religious freedom, Meiji officials took an active role in managing the Shinto religion to establish their legitimacy being a newly founded government.⁸ The officials argued Shinto (Japan's native Religion) played a major role in the Emperor's divine origins – cleverly combining church and state. The historical significance gave Shinto special privilege in relation to the Japanese state.⁹ Shinto was changed into a patriotic moral tradition rather than a faith or way of life for the Japanese people. For example, Buddhism was removed from Shinto to better fit their narrative. Their temples became funded by the government and now centered on imperial rituals and observances of newly created nation symbols such as the national anthem¹⁰.



Signing of the Meiji Constitution- <https://cdn-0.enacademic.com/pictures/enwiki/75/Kenpohapu-chikanobu.jpg>

Due to these changes, Shinto became more than a religion, but instead a part of government and historical fact. By establishing Shinto as factual cultural practice, the religion became exempt from the laws protecting religious freedom.¹¹ With Shinto incorporated into state bureaucracy, officials essentially established three categories to distinguish their form of Shinto from religion, these being Religion, Non-Religion, and superstitions. Religion was regarded as faiths – such as Christianity or Buddhism. Non-Religion, A state-owned form of Shinto as historical fact, and superstition was anything outside the realm such as folk tradition and was ultimately outlawed.¹² Meiji’s first declarations of law considered ancient traditions as “Evil Customs of the past”.¹³ The charter oath was a direct attack on certain types of traditional Shinto rituals and customs. Later, the term “State Shinto” would be installed – determining the emperor as a religious figure. Eventually schools began teaching the new State Shinto ideology – the Emperors divine lineage as history rather than scripture.¹⁴ The establishment of State Shinto allowed for state suppression of other religions, deemed unpatriotic. Oomoto and Deguchi would

experience first-hand the suppression resulted from State Shinto given the relationship between the new alternative religion and traditional Shintoism.

Onisburo Deguchi was a young boy during the incorporation of Shinto into state bureaucracy. He attended formal school under Meiji's new state initiatives modeled after the American education system. Deguchi recalled mindlessly reciting classical Chinese text without comprehension. While the teacher was away, Deguchi drew mustaches on all the Buddha's statues in the classroom. He eventually was expelled from school for hitting a teacher with a bamboo stick covered in excrement. His rebellious personality demonstrated his attitude towards the new institutionalized religion at a young age.¹⁵

He had an unorthodox childhood in his small farm village. Instead of learning formal education established by the Meiji Government, Deguchi learned Japanese classics and traditional Shinto mythology. His Grandmother was deeply religious and well-respected for her status. She taught him the study of *Kotodama*.¹⁶ This was an ancient belief in words having power or influence - with the belief certain words can change the environment, body, mind, and soul if said correctly.¹⁷ Additionally, as a child Deguchi studied National Learning, *Kokugaku*¹⁸; a refocus of Japanese classics and away from Chinese or Western text. The ideology considered Japan as defiled by foreigner philosophies and religions such as Confucianism and determined ancient Shinto superior.¹⁹ Both concepts learned in Deguchi's youth would later heavily influence his establishment of Oomoto. The notion of Kotodama for example would be used for Deguchi to reinterpret Japanese classics, allowing him to interject his own meaning into text, however outlawed by the Ministry of Religious Education who considered the practice superstitious.²⁰ Additionally, his knowledge in Kokugaku, (National Learning) would be used in an approach to gain international reputation. Philosophies based off his knowledge of National

learning were used to connect countries together through world peace and global justice, above political boundaries particularly in China and Mongolia. In contrast Deguchi's government exploited the Chinese people in the name of their newly divine Emperor. Deguchi's approach to internationalism illustrated his opposition to Japan's nationalism.



<http://www.aizenen.info/en/od/aod.html>

Then at age 28 Deguchi began drinking heavily after his father's death. One night drinking he was beaten by a group of thugs and left to die in a rice paddy. His friends found him and brought him to a nearby shrine to heal. He was then persuaded to travel to Mount Takakuma for spiritual healing.²¹ On the mountain, he met a Shinto priest named Nagasawa who taught him the ancient tradition of Chinkon Kishin²² A breathing and meditation exercise of inhaling and exhaling until entering an altered state of consciousness, believing to become closer to divine spirits.²³ Additionally, Nagasawa introduced him to "Spirit Studies",²⁴ the notion that beneficial or malevolent spirits can possess individuals to provide guidance or misfortunes.²⁵ The technique was used by Deguchi for a week on the mountain, having out of body experiences. He believed he had been guided by a spirit who revealed future and past events of the world. The experiences made him believe the world was undergoing a rapid change into something unprecedented. He

later wrote about these experiences towards the end of his life in his most notable work – Reikai Monogatari “Stories from the Spiritual World”.²⁶ Additionally, the incident led him to become a religious practitioner for the remainder of his life. His knowledge in Chinkon Kishin would also later popularize his religion of Oomoto²⁷ but also initiate the government’s first steps to suppressing the religion.



Deguchi met an old widow woman named Nao Deguchi (The names are the same because Onisburo Deguchi, born Kisaburo Ueda, adopted Nao Deguchi’s name when he married one of her daughters later), experienced unsolicited spirit possessions for two months. She wrote 200,000 pages of divine relations even though she was illiterate - known as Ofudesaki “Tips of the Writing Brush”.²⁸ The two bonded over their similar religious beliefs of Shinto and spirit possession. Previously, Nao had tried to incorporate her scriptures and predictions in a nearby Shinto temple but was rejected. She allowed Deguchi instead to interpret her works and within a year they had established their own religion of Oomoto. A new alternative religion to the Shinto State, which focused on the Chinkon Kishin exercise and spirit possession to forecast future or past events for knowledge.

Once Oomoto had been established, Japan's rapid industrialization became their concern. Nao's Fudesaki writings while under possession, believed a reconstruction of the world was going to happen. Deguchi interpreted her works but his knowledge of Kotodama as a child allowed him to explain and justify his own secret meanings.²⁹ Though they both agreed a "Reconstruction" of the world was going to happen. Nao's and Deguchi's definitions of reconstruction differed. Nao being much older than Deguchi rejected everything foreign or modern – believing the modernization would bring an end to the world. Whereas Deguchi believed the world was not ending but radical change was occurring that required people to reconstruct themselves or fall victim to modern society.³⁰ The two prophets and their followers argued amongst themselves for a few years. Deguchi's reinterpretations eventually resulted in followers erupting in violence between each other during a festival. Afterwards, Nao's followers imprisoned Deguchi for 6 months before he finally escaped.³¹ However, in 1905 Nao traveled to a small island predicting the end of the world was coming. After the failed prediction, many followers switched back to Deguchi's teachings and interpretations. Nao Deguchi withdrew from the Oomoto and died a few years later in 1918.³² During the disputes Oomoto continued to grow, their teaching of Chinkon Kishin and revealing their predictions of the world and its reconstruction interested citizens who saw their society being transformed.

In 1908 Deguchi eventually returned to Ayabe wanting to reestablish the religion. Deguchi began mass publishing his teachings on Chinkon Kishin and on public matters happening in Japan to gain popularity. His focus was to reappropriate the community in traditional Shinto ritual and advocate his own political beliefs. In 1908 he established the Dai Nihon Shussaikai (Association for the Purification of Japan) or DNS. The organization purpose was to research and publish Shinto rituals. The first monthly publication provided detailed

instructions on how to conduct traditional Shinto rituals.³³ To spread these publications along with his own works Deguchi organized squads of horseback-riding missionaries known as the Chokuriegun (Army of the Direct Spirit)³⁴. However, the spreading of Shinto ritual and religious groups such as Oomoto engaging in political discord was prohibited in Japan during this time.

Additionally, Deguchi wrote the Divine Signpost in 1904. A four-part book written in a series of statements ranging from Shinto Mythology to political statements. Statements included topics about the poor, war, and the destruction of the environment³⁵ – all side effects of modernization and industrialization happening during this time. For example, Deguchi had many statements disputing the ongoing war between Russia and Japan.³⁶ The Signpost are the first steps in popularizing Oomoto as followers sympathized with Deguchi's statements. Considered sacred text, the book's creation illustrates Oomoto as a construct to the political changes happening in Japan given the statements and their discussion of current events.

Deguchi continued to publish more work, buying the Temple of Ayabe and Kameoka to spread his teachings. His work in Chinkon Kishin attracted thousands of followers.³⁷ Mass rituals of the practice began taking place in Ayabe. However, alternative Shinto practices were viewed as superstitions by the Japanese officials and the government started to take notice. Additionally, Deguchi's work openly spoke out against war, declaring it was meaningless and a device used to make money for the elite and was taken notice by Japanese officials as well.³⁸ The criticism threatened Japanese officials who were making attempts to colonize and control parts of China during WWI – mimicking Western colonization.

Japanese officially arrested Deguchi in 1921 for violation of their News Paper Law, declared spreading superstition and disrespecting the Emperor. Deguchi served 126 days in jail and was only granted amnesty when the Emperor died. Additionally, the temple of Ayabe was

also destroyed to stop Deguchi from spreading his teachings.³⁹ The Emperor's death resulted in a new Emperor and a more aggressive approach to imperialism and eventually fascism in Japan.



<http://www.aizenen.info/en/rm/otl.html>

The arrest changed Deguchi and the religion of Oomoto forever. After his release he stopped his teaching of Chinkon Kishin for fear of being arrested again, causing many followers to leave. However, new religions were established from the pre-1921 Oomoto Chinkon Kishin teachings. Attesting to the rejection of Shinto state, and an interest in spiritualism. Religions based on ancient Shintoism rituals began to flourish for a short period. Religions such as Okada Mokichi's Jorei and Asono Wasaburo's Seishin Toitsu.

Another change also occurred in Deguchi's approach to his religion. Considered Deguchi's humanistic phase – he wrote his most popular work called Reikai Monogatari – a 81 volume book that recounted a wide spectrum of spiritual events such as the creation of the universe.⁴⁰ The book also discusses the equality of individuals regardless of race, sex, or social status – opposite to Japan's assertion of social Darwinism used to justify their authority in China during WWI and WWII. Overall, Deguchi changed his approach away from spiritual healing and ritual and towards political and humanistic issues.

By 1931, ten years after the first arrest. Oomoto had regained its former strength. Deguchi began personally traveling throughout Japan setting up branches of Oomoto. By 1934 Oomoto had 1,990 branches and upwards up 3 million followers, 30 percent of which were university graduates.⁴¹ These branches created political organization such as Showa Seinenkia – organizing support for rural farmers. Also, these organizations were all popularized in Oomoto’s newspaper (Universal Love and Brotherhood Newspaper). Millions of papers circulated in Japan and managed to mobilize mass protest over political issues. For example, Deguchi managed a protest for the London Naval Treaty in 1930 and 1934 – an agreement between western allies on the number of warships a country could construct. In 1934 Deguchi established protest against the “organ theory,”⁴² the notion that the Emperor of Japan had absolute sovereignty over the nation, breaking Japan’s constitutional set up by the Meiji Restoration years prior.⁴³ These, along with several other protests were published for millions to read by Deguchi and as a result was declared a political threat by Japanese officials.⁴⁴

In 1935 Deguchi was arrested for a second time, the consequences much more severe. All the Oomoto temples were destroyed across Japan. 61 leaders, 3000 members, and Deguchi and his wife were in violation of the Peace and Preservation Law – A regulation designed to suppress political dissent. He and his followers were imprisoned until Japan’s surrendered in WWII, nearly 10 years.

The end of the war also ended Japan’s Empire and their fascist government. When Deguchi was released he stated “I was under arrest since before the China Incident until the end of the Second World War. Beginning with our headquarters in Ayabe, over 4000 of Oomoto’s local chapters across the country were demolished. However, since our followers have continued to believe in the Oomoto doctrine, already -- without any reconstruction -- our organization is

rebuilt.” Deguchi also refused any reparations offered by the Japanese government,⁴⁵ demonstrating his opposition toward them after his release. The religion after the war continued to focus on preserving Japanese art and rituals along with promoting humanitarian, and environmental reforms. Deguchi died three years after his release from prison but the religion continued. The religion changed its name to Omoto in 1952 and in the year 2000 had over 170,000 members.⁴⁶

The popularization and eventual suppression of Oomoto illustrated a pushback towards Japan’s modernization. Despite the attempts of government suppression beginning in the Meiji Restoration, Oomoto remained a successful religion. The success is due to the incorporation of State Shinto and its lack of spiritualism. State Shinto and its replacement of traditional Shintoism and its rituals and customs with western imitations of nationalism resulted in an absence of otherworldliness. Shinto practices such as Chinkon Kishin thus popularized the religion of Oomoto. Summarized by Nancy Stalker and her work *Prophet Motive*, Deguchi “recognized many unfilled demands in the spiritual marketplace from the late Meiji through the early Showa periods- including the popular worship of gods omitted from the official pantheon, the popular demand for spiritualist practices, and the desire for enhanced communication with the universe laid outside Japan- and he capitalized on such demands”⁴⁷ . In other words, Japan’s pursuit for modernization and profit produced a prophet– a counter religion established in response to the development of modern Japan.

End Notes

- ¹ Nancy Stalker, *Prophet Motive, Deguchi Onisaburo, Oomoto, And the Rise of New Religions in Imperial Japan*, (Hawaii University Press, 2003) 1.
- ² Nancy Stalker, *Prophet Motive*, 2-3.
- ³ Nancy Stalker, *Prophet Motive*, 3 177.
- ⁴ Andrew Gordon, *Modern History of Japan*, (Oxford University Press 2007) 50.
- ⁵ Gordon, *Modern history of Japan*. 59.
- ⁶ “Central Themes and Key Points, The Meiji Restoration, (1868-1912)” *Asia for Educators Columbia University*, no.1 (2021) http://afe.easia.columbia.edu/main_pop/kpct/kp_meiji.htm, accessed January 23, 2021.
- ⁷ Meiji Constitution 1868. Article 28., Columbia University Publication, 5. http://afe.easia.columbia.edu/ps/japan/meiji_constitution.pdf
- ⁸ Gordon, *Modern History of Japan*. 108.
- ⁹ Shimazono Susumu, “State Shinto in the Lives of the People: The Establishment of the Emperor Worship, Modern Nationalism, and Shrine Shinto in late Meiji”, *Japanese Journal of Religious Studies* Vol. 36 no.1 (2009) 101-102, accessed February 17, 2021. <https://www.jstor.org/stable/30233855?seq=1>
- ¹⁰ Robert Wuthnow, “Shinto” *Encyclopedia of Politics and Religion*, 828. <http://sk.sagepub.com.ezproxy.library.ewu.edu/cqpress/encyclopedia-of-politics-and-religion/s299.xml>
- ¹¹ Susumu, “State Shinto in the Lives of People”, 118 -119.
- ¹² *Religion for Breakfast*, Dr. Andrew M Henery. “When Shinto Become a Religion” December 23, 2020. 3:30 <https://www.youtube.com/watch?v=TgblhdvviBU&t=34s>
- ¹³ “When Shinto Became a Religion” Dr. Andrew M Henery. 5:50
- ¹⁴ Robert Wuthnow “Shinto” *Encyclopedia of Politics and Religion*, 826.
- ¹⁵ Stalker, *Prophet Motive*, 27.
- ¹⁶ “Deguchi Onisaburo” *Encyclopedia of Shinto* Last edited (2006). Accessed January 23, 2020. <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=424>
- ¹⁷ “Kotodama” *Wikipedia*. <https://en.wikipedia.org/wiki/Kotodama>
- ¹⁸ “Deguchi Onisaburo” *Encyclopedia of Shinto*, Last edited (2006).
- ¹⁹ “Kokugaku” *Encyclopedia.com* Last updated Feb 20, 2021. Accessed January 15, 2020. <https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/kokugaku>
- ²⁰ Stalker, *Prophet Motive*, 26 83.
- ²¹ “FAQ Oomoto” *Official Website, Who was Ueda*, <http://www.oomoto.or.jp/English/enFaq/indexfaq.html>
- ²² Birgit Staemmler, *Chinkon Kishin: Mediated Spirit Possession in Japanese New Religions*, (Verlag Munster 2009) 208.
- ²³ Birgit Staemmler, *Chinkon Kishin* 20-22
- ²⁴ “Omoto” *Encyclopedia of Shinto*, (2003) Accessed February 2, 2021. <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=385>
- ²⁵ Birgit Staemmler, *Chinkon Kishin* 20-25
- ²⁶ Reikai Monogatari “Stories from the Spiritual World” Vol 1. <http://onisaburo.net/rm/sml1.html>
- ²⁷ Birgit Staemmler, *Chinkon Kishin*, 325.
- ²⁸ Birgit Staemmler, *Chinkon Kishin*, 326.
- ²⁹ Stalker, *Prophet Motive*, 87.
- ³⁰ Stalker, *Prophet Motive*, 88.
- ³¹ Stalker, *Prophet Motive*, 41-42.
- ³² Birgit Staemmler, *Chinkon Kishin* 202-210.
- ³³ Stalker, *Prophet Motive*, 48.
- ³⁴ Stalker, *Prophet Motive* 51.
- ³⁵ Deguchi, *Divine Signpost* Chapter 1-3.
- ³⁶ Deguchi, *Divine Signpost* Chapter 3. Line 212.
- ³⁷ Birgit Staemmler, *Chinkon Kishin*, 325.

³⁸ Richard, Young. *A Study in the Self-Universalization of Omoto*. Japanese Journal of Religion Studies 1988. 272. <https://nirc.nanzan-u.ac.jp/nfile/2388>

³⁹ “The First and Second Oomoto Incidents”, *Oomoto Official Website*, <http://www.oomoto.or.jp/English/enHist/jiken-en.html>

⁴⁰ Birgit Staemmler, *Chinkon Kishin*, 202-210.

⁴¹ Stalker, *Prophet Motive*, 177.

⁴² Birgit Staemmler, *Chinkon Kishin* 210-211.

⁴³ “The Organ Theory” *Japanese Wikipedia*, accessed January 29, 2021. <https://www.japanese-wiki-corpus.org/emperor/the%20Emperor%20Organ%20Theory.html>

⁴⁴ Birgit Staemmler. *Chinkon Kishin*, 212.

⁴⁵ “The First and Second Oomoto Incidents” *Oomoto Official Website*, <http://www.oomoto.or.jp/English/enHist/jiken-en.html>

⁴⁶ Birgit Staemmler. *Chinkon Kishin*, 212.

⁴⁶ Stalker, *Prophet Motive*, 193.

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Deguchi Onisburo, *Divine Signpost*. 1904, translated by Charles Rowe, <http://www.oomoto.jp/enSignpost/>

Written in 1904 by the co-founder of Oomoto, Onisburo Deguchi at age 33. One earliest writing of Deguchi, the text discusses basic Oomoto teachings, their goals and mission of reconstruction of the world. And cultural opinions on political matters of the time such as the Russo-Japan War.

Deguchi Onisburo, *Reikai Monogatari*. Feb 1st 1922. <http://onisaburo.net/rm/index.html> /Japanese, full version. <http://www.aizenen.info/en/rm/dl.html>

Written a year after his 2nd imprisonment for over 7 years. Deguchi began working on his final work the Reikai Monogatari (Tales from the Spirit World). The text is made up of 81 volumes. Most of the volumes consist of his travels to Mongolia however, a few consist of his teachings such as his beliefs on the creation of the universe. Only 1-12 of the volumes are available in English.

Charter Oath of Meiji Restoration, 1868.

http://afe.easia.columbia.edu/ps/japan/charter_oath_1868.pdf

The Charter Oath was issued just before the Meiji government overthrew the Tokugawa shogunate, establishing a new government. The aim of the oath was the first approach to establishing nationwide laws across Japan with the goal of industrialization.

Meiji Constitution of The Empire of Japan, 1889. <https://ryukyu-okinawa.net/downloads/japan-constitution-1889.pdf>

The Constitution set up a monarchy in Japan. Established Taxes for citizens, created a House of Representatives, and Imperial Court (Creating a two-part political system in Japan). Additionally, established legitimacy for the Meiji government to rule over Japan.

Secondary Sources:

Nancy Stalker, *Prophet Motive, Deguchi Onisaburo, Oomoto, And the Rise of New Religions in Imperial Japan*, (University of Hawaii Press, 2003).

One of my most important sources. Her work allowed me to get great insight into Oomoto and Deguchi. Additionally, her book draws the same conclusion as my paper does. That Imperialism in Japan, an unprecedented time, led to the established of Oomoto an unprecedented religion.

Andrew Gordon, *Modern History of Japan* (Oxford University Press 2007)

My EWU Japanese textbook that provides a good background of the history going in Japan during the establishment of Oomoto.

Shimazono Susumu, *State Shinto in the Lives of the People: The Establishment of the Emperor Worship, Modern Nationalism, and Shrine Shinto in late Meiji* (2009) <https://www-jstor->

Book online, provides resources to the changes happening to the Shinto religion during the Meiji Era. Used for explaining State Shinto.

Birgit Staemmler, *Chinkon Kishin: Mediated Spirit Possession in Japan New Religions*.

https://books.google.com/books?id=hrfQY55DihUC&pg=PA132&source=gbs_toc_r&cad=4#v=snippet&q=Deguchi&f=false

Book on Spirit Possession regarding Nao Duguchi. Onisburo Deguchi and their establishment of Oomoto. I get a lot of resources from this book regarding their backgrounds and their meeting.

“When Shinto Become a Religion” Dr. Andrew M Henery, Channel “Religion For Breakfast”

<https://www.youtube.com/watch?v=TgbIhdvviBU&t=34s>

Dr. Andrew Henery has a Youtube Channel I watch. Appearing around the time we were looking for topics for our research paper, this video came up and inspired me to write about Oomoto. The video provides detail into the changes of Shinto over the Meiji Restoration. How Shinto turned into State Shinto or Sect Shinto.