

In the preceding pages I have endeavoured to suggest a general idea of the social history of Japan, and a general idea of the nature of those forces which shaped and tempered the character of her people. Certainly this attempt leaves much to be desired: the time is yet far away at which a satisfactory work upon the subject can be prepared. But the fact that Japan can be understood only through the study of her religions and social

Paradise? — why should we feel obliged to confess the ethical glamour of a civilization as far away from us in thought as the Egypt of Ramses? Are we really fascinated by the results of a social discipline that refused to recognize the individual? — enamoured of a cult that exacted the suppression of personality?

No: the charm is made by the fact that this vision of the past represents to us much more than past or present, — that it fore-
- shadows the possibilities

of some higher future, in a
 world of perfect sympathy.
 After many a thousand years
 there may be developed a
 humanity able to achieve,
 with never a shadow of illusion,
 those ethical conditions prefigured
 by the ideals of Old Japan
 : instinctive unselfishness,
 a common desire to find
 the joy of life in making
 happiness for others, a
 universal sense of moral
 beauty. And whenever
 men shall have so far
 gained upon the present
 as to need no other code
 than the teaching of their

own hearts, then indeed the
ancient ideal of Shinto
will find its supreme realiza-
-tion.

4/3/41

Moreover, it should
be remembered that the
social state, whose results
thus attract us, really
produced much more than
a beautiful mirage.

Simple characters of great
charm, though necessarily
of great fixity, were de-
-veloped by it in multi-
-tude. Old Japan came
nearer to the achievement

of the highest moral ideal
 than our more highly-evolved
 societies can hope to do
 for many a hundred years.
 And but for those thousand
^{ten centuries}
 years of war which fol-
 -lowed upon the rise of
 the military power, the
 ethical end to which all
 social discipline tended
 might have been much
 more closely approached.
 Yet if the better side of
 this human nature had
 been further developed at
 the cost of harsher and
 sterner qualities, the con-

-sequence might have proved
unfortunate for the nation.
No people so ruled by al-
-truism as to lose its capa-
-cities for aggression and
cunning, could hold their
own, in the present state
of the world, against races
hardened by the discipline
of competition as well as
by the discipline of war.
The future Japan must
rely upon the best amiable
qualities of her character
for success in the universal
struggle; and she will
need to develop them
strongly.

Lambert

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* * *

How strongly she has been able to develop them in one direction, the present war with Russia bears startling witness. But it is certainly to the long discipline of the past that she owes the moral strength behind this unexpected display of aggressive power. No superficial observation could discern the silent energies masked by the resignation of the people to change, — the unconscious heroism in-forming this mass of forty

follows
power

million souls, — the compressed force ready to expand at Imperial bidding either for construction or destruction. From the leaders of a nation with such a military and political history, one might expect the manifestation of all those abilities of supreme importance in diplomacy and war. But such capacities could prove of little worth were it not for the character of the masses, — the quality of the material that moves & commands with the power of winds and tides. The veritable strength of Japan still lies in the moral nature of her

common people, — her farmers
 and fishers, artisans and
 labourers, — the patient quiet
 folk one sees toiling in the
 rice-fields, or occupied with
 the humbled of crafts and
 callings in city by-ways.
 All the unconscious heroism
 of the race is in these, and
 all its splendid courage, — a
 courage that does not mean
 indifference to life, but the
 desire to sacrifice life
 at the bidding of the
 Imperial Master who
 raises the rank of the
 dead. [From the thousands
 of young men now being
 summoned to the war, one
 hears no expression of hope

to return to their homes with
 glory; — the common wish
 uttered is only to win remem-
 -brance at the Shōkonsha
 — that "Spirit = Invoking
 Temple," where the souls
 of all who die for Emperor
 and fatherland are believed
 to gather. At no time
 was the ancient faith
 stronger than in this
 hour of struggle; and
 Russian power will have
 very much more to fear
 from that faith than from
 repeating rifles or white-
 -head torpedoes. * Shinjō,

Not in preceding page

* The following reply, made by Vice-Admiral Togo, Commander-in-Chief of the Japanese fleet, to an Imperial message of commendation received after the second attempt to block the entrance to Port Arthur, is characteristically Shinto :-

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"The warm message which Your Imperial Majesty condescended to grant us with regard to the second attempt to seal Port Arthur, has not only overwhelmed us with gratitude, but may also influence the patriotic manes of the departed heroes to hover long over the battle-fields and give unseen protection to the Imperial forces." [Translated in the JAPAN TIMES of March 31st, 1904 -

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- Such thoughts and hopes about the brave dead might have been uttered by a Greek admiral after the battle of Salamis. The faith and courage which helped the Greeks to repel the Persian invasion were of the same quality as that religious heroism which now helps the Japanese to challenge the power of Russia.

Practice copy - Read

65 am copy must be the

evolution, has been, I trust, suffi-
 -ciently indicated. She
 affords us the amazing spectacle
 of an Eastern society maintaining
 all the outward forms of
 Western civilization; using, with
 unquestionable efficiency, the
 applied science of the Occident;
 accomplishing, by prodigious
 effort, the work of centuries
 within the time of three de-
 -cades, — yet sociologically
 remaining at a stage cor-
 -responding to that which,
 in an ancient Europe, preceded
 the Christian era by hun-
 -dreds of years.

But no suggestion
 of origins and causes should

as a religion of patriotism, is
a force that should suffice,
if permitted fair-play, to
affect not only the destinies
of the whole Far East,
but the future of civilization.
No more irrational assertion
was ever made about the
Japanese than the statement
of their indifference to religion.
Religion is still, as it has
ever been, the very life of
the people, — the motive and
the directing power of their
every action: a religion of
doing and suffering, a re-
-ligion without cant and hy-
-poocrisy. And the qualities repre-

-cially developed by it are just those qualities which have startled Russia, and may yet cause her many a painful surprise. She has discovered alarming force where she imagined childish weakness; she has encountered heroism where she expected to find timidity and helplessness.*

* The case of the Japanese officers and men on the transport Kinshu Maru, sunk by the Russian warships on the 26th of last April, should have given the enemy matter for reflection. Although allowed an hour's time for consideration, the soldiers refused to surrender, and opened fire with their rifles on the battle ships. Then, before the Kinshu Maru was blown in two by a torpedo, a number of the Japanese officers and men performed harakiri... This striking display of the fierce old feudal spirit suggests how dearly a Russian success would be bought.

Letter

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* *

For countless reasons this terrible war (of which no man can yet see the end) is unspeakably to be regretted; and of these reasons not the least are industrial. War must temporarily check all tendencies toward the development of that healthy individualism without which no modern nation can become prosperous and wealthy. Enterprise is numbed, markets paralyzed, manufactures stopped. Yet, in the extraordinary case of this extraordinary people,

it is possible that the social effects of the contest will prove to some degree beneficial. Prior to hostilities, there had been a visible tendency to the premature dissolution of institutions founded upon centuries of experience, — a serious likelihood of moral disintegration. That great changes must hereafter be made, — that the future well-being of the country requires them, — would seem to admit of no argument. But it is necessary that such changes be effected by degrees, — not with such inopportune haste as to imperil the moral consolidation of the nation. A

war for independence, — a war that obliges the race to stake its all upon the issue, — must bring about a dignifying of the old social bonds, a strong quickening of the ancient sentiments of loyalty and duty, a reinforcement of conservatism. This will signify retrogression in some directions; but it will also mean invigoration in others. Before the Russian menace, the Soul of Yamato revives again. Out of the contest Japan will come, if successful, morally stronger than before; and a new sense of self-confidence, a new spirit of independence, might then reveal itself in the national attitude toward foreign policy and foreign pressure.

3/24/04

- There would be, of course, the danger of over-confidence. A people able to defeat Russian power on land and sea might be tempted to believe themselves equally able to cope with foreign capital upon their own territory; and every means would certainly be tried of persuading or bullying the government into some fatal compromise on the question of the right of foreigners to hold land. Efforts in this direction have been carried on persistently and systematically for years;

and these efforts seem to have received some support from a class of Japanese politicians, apparently, incapable of understanding what enormous tyranny a single privileged syndicate of foreign capital would be capable of exercising in such a country. It appears to me that any person comprehending, even in the vaguest way, the nature of money, power and the average conditions of life throughout Japan, must recognize the certainty that foreign capital, with right of land-tenure, would easily find means to control legislation, to control govern-

ment, and I bring about a state of affairs that would result in the practical domination of the empire by alien interests. I cannot resist the conviction that when Japan yields to foreign industry, the right to purchase land, she is lost beyond hope. The self-confidence that might tempt to such yielding, in view of immediate advantages, would be fatal. Japan has incomparably more to fear from English or American capital than from Russian battleships and bayonets. Behind her military capacity is the disciplined experience

of a thousand years; behind
her industrial and commercial
power, the experience of half-
-a-century. But she has
been fully warned; and
if she chooses hereafter to
invite her own ruin, it
will not have been for
lack of counsel, — since
she had the wisest man
in the world to advise
her. *

* See Appendix.

Pacifist

line

To the reader of these pages, at least, the strength and the weakness of the new social organization — its great capacities for offensive or defensive action in military directions, and its comparative feebleness in other directions, — should now be evident. All things considered, the marvel is that Japan should have been so well able to hold her own; and it was assuredly no common wisdom that guided her first unsteady efforts in new and perilous ways. Cer-

diminish the pleasure of contem-
 -plating this curious world,
 psychologically still so far
 away from us in the course
 of human evolution. The
 wonder and the beauty of
 what remains of the Old
Japan cannot be lessened by
 any knowledge of the condi-
 -tions that produced them.
 The old kindness and grace
 of manners need not cease
 & charm us because we
 know that such manners
 were cultivated, for a thousand
 years, under the edge of
 the sword. The common
 politeness which appeared, but
 a few years ago, & be almost

-Dainty her power & accomplish
what she has accomplished
was largely derived from her
old religious and social train-
-ing : she was able to keep
strong because, under the new
forms of rule and the new
conditions of social activity,
she could still maintain a
great deal of the ancient
discipline. But even thus
it was only by the firmest
and shrewdest policy that
she could avert disaster, -
could prevent the disruption
of her whole social structure
under the weight of alien

pressure. It was imperative that vast changes should be made, but equally imperative that they should not be of a character to endanger the foundations; and it was above all things necessary, while preparing for immediate necessities, to provide against future perils. Never before, perhaps, in the history of human civilization, did any rulers find themselves obliged to cope with problems so tremendous, so complicated, and so inexorable. And of these

problems the most inexorable remains
& be solved. It is furnished
by the fact that although
all the successes of Japan
have been so far due to
unselfish collective action,
sustained by the old Shintō
ideals of duty and obedience,
her industrial future must
depend upon egoistic in-
dividual action of a
totally opposite kind!

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What men will become
of the ancient morality? — the
ancient cult?

— In this moment the
conditions are abnormal. But
it seems certain that there
will be, under normal condi-
-tions, a further gradual
loosening of the old family-
-bonds; and this would
bring about a further moral
disintegration. By the testi-
-mony of the Japanese them-
-selves, such disintegration

was spreading rapidly among
 the upper and middle classes
 of the great cities, prior to
 the present war. Among
 the people of the agricul-
 -tural districts, and even in
 the country towns, the old
 ethical order of things has
 yet been little affected. But
 there are other influences
 than legislative change or
 social necessity which are
 working for disintegration.
 The Old ^{beliefs} ~~faiths~~ have been
 rudely shaken by the intro-
 -duction of larger knowledge
 : a new generation is being

taught, in twenty-seven thousand
 primary schools, the rudiments
 of science and the modern
 conception of the universe. The
 Buddhist cosmology, with its
 fantastic pictures of Mount
 Meru, has become a nursery-
 -tale; the old Chinese
 nature-philosophy finds believers
 only among the little educated,
 or the survivors of the feudal
 era; and the youngest
 schoolboy has learned that
 the constellations are neither
 gods nor Buddhas, but
 far-off groups of suns. No
 longer can popular fancy
 picture the Milky Way as
 the River of Heaven; the

legend of the Weaving-Maiden,
 and her waiting lover, and
 the Bridge of Birds, is
 now told only to children;
 and the young fisherman,
 though steering, like his
 fathers, by the light of
 stars, no longer discerns
 in the northern sky the
 form of Miōken Bosatsu.

~~Murray~~ Yet it were easy to
 misinterpret the weakening of a
 certain class of old beliefs, or
 the visible tendency to social
 change. Under any circum-
 -stances a religion decays slowly;
 and the most conservative forms
 of religion are the last to yield

I disintegration. It were a grave
mistake to suppose that the
ancestral cult has yet been ap-
preciably affected by exterior
influences of any kind, or
I imagine that it continues to
exist merely by force of hal-
-lowed custom, and not because
the majority still believe. No
religion — and least of all
the religion of the dead —
could thus suddenly lose its
hold upon the affections of
the race that evolved it.
Even in other directions the
new scepticism is superficial
: it has not spread down-
-wards into the core of things.
There is indeed a growing class

of young men with whom scepticism of a certain sort is the fashion, and scorn of the past an affectation; but even among these no word of disrespect concerning the religion of the home is ever heard. Protests against

the old obligations of filial piety, complaints of the growing weight of the family yoke, are sometimes uttered; but the domestic cult is never spoken of lightly.

As for the communal and other public forms of Shintō, the vigour of the old religion is sufficiently indicated by the continually increasing

number of Temples. In 1897 there were 191,962 Shinto Temples; in 1901 there were 195,256.

It seems probable that such changes as must occur in the near future will be social rather than religious; and there is little reason to believe that these changes — however they may tend to weaken filial piety in sundry directions — will seriously affect the ancestor-cult itself. The weight of the family-bond, aggravated by the increasing difficulty and cost of life, may be more and more lightened for the individual; but no legislation can abolish the sentiment of duty to the dead.

universal, and the rarity of
 quarrels, should not prove
 less agreeable because we have
 learned that, for generations
 and generations, all quarrels
 among the people were pun-
 -ished with extraordinary
 rigour; and that the custom
 of the vendetta, which rendered
 necessary such repression,
 also made everybody cautious
 of word and deed. The
 popular smile should not
 seem less winning because
 we have been told of a
 period, in the past of the
 subject-classes, when not
 a smile in the teeth of
 pain might cost life itself.

When that sentiment utterly fails, the heart of a nation will have ceased to beat. Belief in the old gods, as gods, may slowly pass; but Shinto may live on as the Religion of the Fatherland, a religion of heroes and patriots; and the likelihood of such future modification is indicated by the memorial character of many new temples.

live

Lott

line

— It has been much asserted of late years (chiefly because of the profound impression made by Mr. Percival Lowell's "Soul of the Far East") that Japan is desperately in need of a Gospel of Individualism; and many pious persons assume that the conversion of the country to Christianity would suffice to produce the Individualism. This assumption has nothing to rest on except the old superstition that national customs and habits and modes of feeling, slowly shaped in the course

of thousands of years, can be suddenly transformed by a mere act of faith. Those further dissolutions of the old order which would render possible, under normal conditions, a higher social energy, can be safely brought about through industrialism only, — through the working of necessities that enforce competitive enterprise and commercial expansion. A long peace will be required for such healthy transformation; and it is not impossible that an independent and progressive Japan would then consider the question of religious change

Note to preceding page.

* No inferences can be safely drawn from the apparent attitude of the Government toward religious bodies in Japan. Of late years the seeming policy has been to encourage the least tolerant forms of Western religion; but this might be accounted for by influence exercised through various legations. In curious contrast to this ~~policy~~ ^{attitude} is the non-tolerance of Freemasonry. Strictly speaking, Freemasonry is not allowed in Japan — although, since the abolition of extraterritoriality, the foreign lodges at the open ports have been permitted (or rather, suffered) to exist upon certain conditions. A Japanese in Europe or America is free to become a Mason; but he cannot become a Mason in Japan.

from the standpoint of political expediency. Observation and study abroad must have served to convince many Japanese statesmen of one truth forcibly expressed by Michelet, — that "money has a religion, — that "capital is Protestant", — that the power and wealth and intellectual energy of the world belong to the races who cast off the yoke of Rome, and freed themselves from the creed of the middle ages.* A Japanese statesman is said to have lately declared that his countrymen were "rapidly drifting towards Christianity". Newspaper reports of eminent utterances are not often unworthy;

; but the report in this case is probably accurate, and the declaration suggests undeniable possibilities. Since the declaration of the Anglo-Japanese alliance, there has been a remarkable softening in the attitude of safe conservatism which the government formerly maintained toward Western religion... But as for the question whether the whole Japanese nation will adopt an alien creed under official encouragement, I think that the sociological answer is evident. A true understanding of the fundamental structure of society should make equally obvious the

impudence of attempting hastily trans-
-formations, and the impossibility
of effecting them. For the
present, at least, the religious
question in Japan is a question
of social integrity; and
any efforts to precipitate
the natural course of change
can result only in provoking
reaction and disorder. I
believe that the time is far
away at which Japan can
venture to abandon the policy
of caution that has served
her so well. I believe that
that the day on which she
adopts a foreign creed, her
immemorial dynasty is
doomed; and I cannot
escape the conviction that

when she yields to foreign
capital the right to hold
so much as one ~~square~~^{rood} ~~mile~~_x
of her soil, she signs
away her birthright beyond
hope of recovery.

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Wood



With a few general remarks upon the religion of the Far East, in its relation to Occidental aggressions, this attempt at interpretation may fitly conclude.

— All the societies of the Far East are founded, like that of Japan, upon ancestor-worship. This ancient religion, in various forms, represents their moral experience; and it offers everywhere to the introduction of Christianity, as now indolently preached, obstacles of the most serious kind. Obstacles upon it must seem, to those whose lives are directed by it, the greatest of outrages and the most unpardonable of

crimes. A religion for which every member of a community believes it his duty to die at call, is a religion for which he will fight. His patience with attacks upon it will depend upon the degree of his intelligence and the nature of his training. All the races of the Far East have not the intelligence of the Japanese, nor have they been equally well trained, under ages of military discipline, to adapt their conduct to circumstances. For the Chinese peasant, in especial, attacks upon his religion are intolerable. His cult remains the most precious of his possessions, and his supreme guide in all matters of social right and wrong. The East has been tolerant of all creeds which do not assault the foundations of its societies; and if Western missions had been wise enough to leave those foundations alone, — to deal with the ancestor-cult as Buddhism.

And the Japanese woman, as cultivated by the old home-training, is not less sweet a being because she represents the moral ideal of a vanishing world, and because we can faintly surmise the cost, — the incalculable cost in pain, — of producing her.

No: what remains of this older civilization is full of charm, — charm unspeakable, — and I witness its gradual destruction must be a grief for whosoever has felt that charm. However intolerable may seem, I the mind of the artist or poet, those countless restrictions which once ruled all this fairy-world,

did, and I show the same spirit of tolerance in other directions,— the introduction of Christianity upon a very extensive scale should have proved a matter of no difficulty. That the result would have been a Christianity differing considerably from Western Christianity is obvious,— the structure of Far-Eastern Society not admitting of sudden transformations;— but the essentials of doctrine might have been widely propagated, without exciting social antagonism, much less race-hatred. Today it is probably impossible to undo what the sterile labour of intolerance has already

done. The hatred of Western religion in China and adjacent countries is undoubtedly due to the needless and implacable attacks which have been made upon the ancestor-cult. To demand of a Chinese or an Annamese that he cast away or destroy his ancestral tablets is not less irrational and inhuman than it would be to demand of an Englishman or a Frenchman that he destroy his mother's tombstone in proof of his devotion to Christianity. Nay, it is much more inhuman, — for the European attacks to the

funeral monument no such idea of sacredness as that which attaches, in Eastern belief, to the simple tablet inscribed with the name of the dead parent.

From old times these attacks upon the domestic faith of a docile and peaceful ^{communities} ~~people~~ have provoked massacres; and, if persisted in, they will continue to provoke massacres until the people have strength left to strike. How foreign religious aggression is answered by native religious aggression; and how Christian military power avenges the foreign

victims with tenfold slaughter and strong robbery, need not here be recorded. It has not been in these years only that ancestor-worshipping peoples have been slaughtered, impoverished, or subjugated in revenge for the uprisings that missionary intolerance provokes. But while Western trade and commerce directly gain by these revenges, Western public opinion will suffer no discussion of the right of provocation or the justice of retaliation. The less tolerant religious bodies call it a wickedness even to raise the question of moral right; and against the impartial observer, who dares to lift his voice in protest,

fanaticism turns as ferociously as if he were proved an enemy of the human race.

From the sociological point of view the whole missionary system, irrespective of sect and creed, represents the skirmishing-force of Western civilization in its general attack upon all civilizations of the ancient type, — the first line in the forward movement of the strongest and most highly evolved societies upon the weaker and less evolved. The conscious work of these fighters is that of preachers and teachers; their unconscious work is that of sappers and destroyers. The

subjugation of weak races has been
 added by their work to a degree
 little imagined; and by no
 other conceivable means could it
 have been accomplished so
 quickly and so surely. For
 destruction they labour un-
 -knowingly, like a force of
 nature. Yet Christianity does
 not appreciably expand. They
 perish; and they really lay
 down their lives, with more than
 the courage of soldiers, not,
 as they hope, to assist the
 spread of that doctrine which
 the East must still of necessity
 refuse, but to help individual
 enterprise and Occidental ag-
 -grandizement. The real
 and avowed object of missions
 is defeated by persistent
 indifference to sociological

Indus ; and the martyrdoms
and sacrifices are utilized by
Christian ^{nations} societies for ends
essentially opposed to the spirit
of Christianity.

#314

Parikh

Needless to say that
the aggressions of race upon
race are fully in accord with
the universal law of struggle
,— that perpetual struggle
in which only the more capa-
-ble survive. Inferior races
must become subservient to
higher races, or disappear
before them ; and ancient
types of civilization, too
rigid for progress, must
yield to the pressure of more
efficient and more complex
civilizations. The law is pitiless.

and plain : its operations may be mercifully modified, but never prevented, by humane consideration.

Yet for no generous thinker can the ethical questions involved be thus easily settled. We are not justified in holding that the inevitable is morally ordained, — much less that, because the higher races happen to be on the winning side in the world-struggle, might can ever constitute right. Human progress has been achieved by denying the law of the stronger, — by battling against those impulses to crush the weak, to prey upon the helpless, which rule in the world of the brute, and are no less in

accord with the natural order
show are the courses of the
stars. All virtues and
restraints making civilization
possible have been developed
in the teeth of natural law.
Those races which lead are
the races who first learned
that the highest power is
acquired by the exercise of
forbearance, and that
liberty is best maintained
by the protection of the weak,
and by the strong repression
of injustice. Unless we
be ready to deny the whole
of the moral experience
thus gained, — unless we
are willing to assert that the
religion in which it has been ex-
pressed is only the creed of a

particular civilization, and not
a religion of humanity, — it
were difficult to imagine any
ethical justification for the
aggressions made upon alien
peoples in the name of Chris-
-tianity and enlightenment.
Certainly the results in China
of such aggression have not
been Christianity nor enlight-
-enment, but revolts, massa-
-cres, detestable cruelties, —
the destruction of cities, the
devastation of provinces,
the loss of tens of thousands
of lives, the expropriation of
hundreds of millions of
money. If all this
be right, then might is
might indeed; and our

and shaped the soul of it, he
 cannot but admire and love
 their best results: the simplicity
 of old custom, — the amiability
 of manners, — the daintiness
 of habits, — the delicate tact
 displayed in pleasure-giving, —
 the strange power of presenting
 outwardly, under any circum-
 -stances, only the best and
 brightest aspects of character.
 What emotional poetry, for
 even the least believing, in
 the ancient home-religion, —
 in the lampet nightly kindled
 before the names of the dead,
 the tiny offerings of food and
 drink, the welcome-fires lighted
 to guide the visiting ghosts, the
 little ships prepared to bear them

follows
 doubtless
 poetry

professed religion of humanity and justice is proved to be as exclusive as any primitive cult, and intended to regulate conduct only, as between members of the same society.

But to the evolutionist, at least, the matter appears in a very different light. The plain teaching of sociology is that the higher races cannot with impunity cast aside their moral experience in dealing with feeble races, and that Western civilization will have to pay, sooner or later, the full penalty of its deeds of oppression. Nations that, while refusing to endure religious intolerance at home, steadily maintain religious intolerance abroad,

must eventually lose those rights of intellectual freedom which cost so many centuries of atrocious struggle & war. Perhaps the period of the penalty is not very far away. With the return of all Europe to militant conditions, there has set in a vast ecclesiastical revival of which the menace to human liberty is unmistakable; the spirit of the Middle Ages threatens to prevail again; and anti-Semitism has actually become a factor in the politics of three Continental powers...

~~Murray~~

1/2 line

— It has been well said that no man can estimate the force of a religious conviction until he has tried to

oppose it. Probably no man can imagine the wicked side of convention upon the subject of missions until the masked batteries of its malevolence have been drained against him. Yet the question of mission-policy cannot be answered either by secret slander or by public abuse of the person raising it. Today it has become a question that concerns the peace of the world, the future of commerce, and the common interests of civilization. The integrity of China depends upon it; and the present war is not foreign to it. Perhaps this book, in spite of many shortcomings, will not fail

I convince some thoughtful persons
that the constitution of Far-
-Eastern society presents insuper-
-able obstacles to the propaganda
of Western religion, as hitherto
conducted; that these obstacles
now demand, more than at any
previous epoch, the most care-
-ful and humane considera-
-tion; and that the further
needless maintenance of an
uncompromising attitude towards
them can result in nothing
but evil. Whatever the
religion of ancestors may have
been thousands of years ago,
today throughout the Far
East it is the religion of
family affection and duty;

and by inhumanly ignoring this fact, Western zealots can scarcely fail to provoke a few more "Boxer" uprisings. The real power & force upon the world a peril from China (now that the chance seems lost for Russia) should not be suffered to rest with those who demand religious tolerance for the purpose of preaching intolerance. Never will the East turn Christian while dogmatism requires the convert to deny his ancient obligation to the family, the community, and the government, — and further insists that he prove his zeal for an alien creed by destroying the tablets of his ancestors, and outraging the memory of those who gave him life.

back to their rest! And this immemorial doctrine of filial piety, — exacting all that is noble, not less than all that is terrible, in duty, in gratitude, in self-denial, — what strange appeal does it make to our lingering religious instincts; and how close to the divine appear to us the finer natures forged by it! What queer weird attraction in those parish-temple festivals, with their happy mingling of merriment and devotion in the presence of the gods! What a universe of romance in that Buddhist art which has left its impress upon almost every

product of industry, from the toy
of a child to the headdress of a
prince; — which has peopled
the solidudes with statues, and
chiselled the wayside rocks
with texts of sūtras! Who
can forget the soft enchant-
-ment of this Buddhist at-
-mosphere? — the deep music
of the great bells? — the
green peace of gardens haunted
by fearless things: doves
that flutter down at call,
fishes rising to be fed? ...
Despite our incapacity to
enter into the soul-life
of this ancient East, —
despite the certainty that one

follow
descrip-
tion

might as well hope to remount
 the River of Time and share
 the vanished existence of some
 old Greek city, as to share
 the thoughts and the emotions
 of Old Japan, — we find
 ourselves bewitched forever
 by the vision, like those
 wanderers of folk-tale who
 rashly visited Elf-land.

Mind

We know that there
 is illusion, — not as to the
 reality of the visible, but
 as to its meanings, — very
 much illusion. Yet why
 should this illusion attract
 us, like some glimpse of