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men, and mental and spiritual independence on the part of the individual, that is what we can ourselves recognize to be prescribed to us by the moral law." "Religious tradition is indispensable for us. But it helps us only if it leads us on to listen to what God says to ourselves."

The demands, then, of the new inner world of thought upon moral and religious education may be said to mean: (1) deep and perpetual need of time and thought for the best in either life or theory; (2) the bringing into moral and religious training of the scientific spirit; (3) the persistent trend toward the social conscience, sensitive and enlightened; (4) the recognition of the permanence of religious ideals as a fact of human nature and human history; and (5) growing conviction of the necessary inwardness of the moral and spiritual.

RELIGIOUS EDUCATION IN THE ORIENT.

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As I studied this subject, I found myself forced to assume that the movement of religious education in progress in the Orient, is, primarily, at least a Christian movement. I mean, that it is the moral and spiritual aspect of a culture which had its point of departure in the impulse of western and dominantly of Christian men and institutions. When I first said this to myself, it made me uncomfortable. I know the Orient in some measure. What I know has taught me reverence for the character and faiths of the races of the East.

Let me explain as briefly as I may. There is some inculcation of the tenets of Buddhism and again of Confucianism in Japan. But this would be parallel to specific instruction in the dogmas and rites of Christianity as carried on for convinced Christians among us in America. There is instruction in the mysteries of the Hindoo faiths for Hindoos. There is a vast expenditure of intellectual energy all over China in the teaching of Confucian ethics.

But all this is specific education in the Confucian system, in Brahmanism, Buddhism, and the rest. It is scarcely education, at all, in the larger sense in which we use that word. It is not the effort to impart to men the whole complex of knowledge on the basis of reason and of induction from experience. It is not the effort to teach the facts of the sciences of nature and of society, the rational criticism of history and literature, the principles of medicine, of economics and government, of philoso-
phy, and of religion itself, such as we mean when we talk about education.

When we speak of Christian education as conducted in the University of Chicago, or in Harvard University, we do not mean merely instruction in the traditions of Christianity. We mean a real education, in which the historical fact and the personal experience known as religion, constitutes an integral element, and over which religion exerts a subtle, characteristic, and as we think, immeasurably valuable influence; producing a certain kind of educated man, namely, a man who is both educated and religious—the one as much as the other.

Now if you ask me whether there is any such endeavor in the nations of the Orient, the answer is that there is not. If we are going to speak here of education, I am forced to take my departure from a real education. It may be open to us to say that there are more faiths of men than one. But it is not open to us to say that there is more than one science of the heavens, or more than one set of the laws of nature, as these are given us in physics, or of the fundamental principles of the action of men in society, or more than one ordered set of observations upon life of the body, such as those upon which the practice of medicine among us rests. And if we are to speak of religion, we have to take our departure from that religion which, though it has been sometimes justly reproached for its slowness in this regard, yet has shown immeasurably greater power of adaptation to the advance of modern learning than has thus far, at least, any other religion which prevails among men. And that is the Christian religion.

BEGINNINGS.

That the beginnings of modern education among the nations of the Orient were Christian, as I have implied, does not admit of question. The Jesuit Fathers, in the first generation after Francis Xavier, for their knowledge of astronomy, of physics, of the arts and crafts, attained a position at the court of the Ming dynasty, which made them the honored teachers of the leaders of the natives, even among those who cared nothing for the Jesuits' faith. Sidney Smith could sneer at Carey as a consecrated cobbler. But when Carey died, as professor of Sanskrit in Fort William College, he was one of the most accomplished linguists whom the world till then had seen. You may search the annals of the British East India Company in its palmy days in vain for a trace of the slightest interest in education. It was the Missionaries who, often under the most trying circumstances, dotted all the land with little schools. It was not in vain that for two generations some of the best blood in New England went out.
under the American Board to every greater nation in the non-Christian world. And for those men's apprehension you could as little have separated the schoolhouse from the church in Japan as in Massachusetts. Cyrus Hamlin went to Constantinople and founded Robert College. Whence has the Young-Turk party of today derived its ideas? From the Missionary Colleges and those like them, which sprang up in their wake.

It was an American Missionary, Verbeck, who first moved the Japanese government to send youth of family and prospects to be educated in Europe and this country. It was a boy educated in a little Missionary school in Kyoto, Neesima, who was so fired by what he had learned that he ran away, when it was death to be caught leaving his country. He was educated at Amherst and Andover, and went back to found the college, the Doshisha, which exerts unmeasured influence upon the Christian education of Japan today.

Such were typical beginnings of the connection of education, philanthropy, charity, reform, with the Christian religion in the lands of which we speak.

And now? Well, now the condition in most of these lands is very different.

The progress of Japan within a single generation is one of the wonders of the ages. The progress of education is not the least remarkable aspect of this change. Indeed it may be said to be the basis of almost all the other changes. Of Japan's mastery of the sciences and arts which are necessary to the prosecution of a successful war, whether by land or sea, she has recently given proof. The constitution and codes of laws of Japan are the deposit of twenty-five hundred years of civil and political experience of all the nations of the West, adopted in intelligent fashion by this wonderful people. The founding of the Imperial University of Tokyo, and later of other universities and schools of every sort, at first under foreign guidance, but with the express intent that the work should pass into the hands of the natives so soon as Japanese were prepared for it; the building up of a system of compulsory schools, covering practically the whole land and reaching children of the tenderest years:—it is difficult to express one's admiration for these things.

The Japanese Protestant Christians number about fifty thousand communicants, or about one-tenth of one per cent of the population. The Roman Catholics are somewhat more numerous, though their figures are not commensurate with those of the Protestants. The Holy Orthodox Church, reports about twenty thousand. The distribution of these converts through all grades
of society, the presence among them of a relatively large proportion of persons of standing and influence, is a peculiarity of the situation in Japan. The churches are very largely self-supporting. The ministry are to some extent educated under Japanese teachers, under endowments which are mainly in Japanese control. The pro-Japanese sentiment in the churches is strong. So far have we advanced in the direction of the naturalization of Christianity in Japan. But all this wonderful movement has not passed off without great disturbance in Japan.

It was natural that the educational institutions founded by the State should be neutral as to the religious question. The fact that toleration for the Missions had been forced by the treaties of the Fifties made it only the more remarkable that neutrality was maintained when the government got a free hand. But, indeed, what could the government do but be neutral in such matters? The very years in which the University of Tokyo was being developed—the early Seventies—were years when in this country and in England it seemed likely that the religious were going to make a stand against the sciences, and the scientists were largely indifferent to or contemptuous of the religious. That the new education offered to Japan, and taken up by the Japanese with unbounded enthusiasm, should be thus outwardly neutral towards Christianity, but secretly hostile to it, was to be expected.

Perhaps hostile is not quite the right word. For the note of the new education was its secular character. The nation set before itself present, tangible, partly material ends, to which education was to be the great means. Japan was going to take her place among the nations of the world. The moral question had not loomed large upon them yet. The spiritual factors of civilization were not the ones which were in their consciousness. The moral foundation of the Western civilization was not that which was most in evidence. The new education, seemed to have had a disintegrating effect upon the religious foundations of society in England, France, Germany and America. But in the large, Christianity has shown, and so far as we know the only faith of men, which has as yet shown in pre-eminent degree the power of adjustment of itself to the new view of the universe, of God and man, of nature and society, which modern education has imposed. There has been no time to judge as yet with certainty whether the other faiths can do the like, whether they can assimilate the whole new view of the universe and remain or become the secret of moral power and spiritual beauty in the characters of men.

But so soon as I have put the problems in that way, I think you must agree that it is a problem. It is not easy for one of us to see how this modern world-view, when really appropriated
by men, can possibly fail to exert in the end an annihilating effect upon a nature religion like Shintoism. It is at the level of their moral contribution to moral lives of men, it is as furnishing ethical insight, spiritual power—and all these as called for in the life which culture and civilization have imposed—it is at this level that the great comparison of religions is to be fought out.

And concerning Buddhism—so learned a man and liberal a spirit as Estlin Carpenter has said:—"It has had its eras of reform, its protests against unspiritual worship, its efforts of rationalism and simplicity, its attempts to realize a philosophic mysticism. But it is stricken now with a colossal decrepitude. Buddhism and western culture cannot be maintained together. Its views of life cannot be combined with modern knowledge. The future of religion must be sought elsewhere." Certainly this is an interesting answer to the problem I have stated.

Statesmen of Japan feel the need of their country. They realize the fundamental significance of the moral life. They realize the decadence of the ancient religions. They are anxious when they think how many old ties have loosened, and no new ones come to take their place. Even the fine social influence of old feudalism is declining with the rise of democracy. The tolerance of Christianity in these days has its root in a real expectation on the part of many that in the Christian spirit will be found the thing the nation needs. And here is the great opportunity of Christian leadership on the part of educators, foreigners, among them, the address to this same problem which we find so difficult here.

**China.**

Concerning China one may begin by saying that in many respects China stands today where Japan stood fifty years ago. The awakening has come. The realization is abroad that if China is to maintain her national integrity at all, she can do so only by pursuing a policy exactly the opposite of that policy of exclusion of things foreign which has been the policy of a thousand years. She must have all that foreigner has to teach, and put herself, in things relating to war and diplomacy, in those of administration and commerce, in general education and many other aspects of civilization, squarely upon the basis upon which the great powers of the world stand. In no other way can she endure the competition or escape virtual subjugation or dismemberment.

But perhaps the most significant aspect of the present situation in China is the almost complete discrediting, for the time, at all events, of the traditional education in which the Chinese
have been so confident and of which they have been so proud.

We do well to remind ourselves that perhaps there never was
a nation in which purely intellectual pre-eminence, according to
the accepted standards, was held in such universal esteem as in
China. That the knowledge was not generally of the sort which
was of specific use in administration was indeed true. But
that is not now my point. The tradition concerning learning,
the reverence for the intellectual life, is the one thing which I
here assert. And the effect of this upon Chinese life has been
exalting. The ambition for education has been wonderful. But
the attainments were generally of the sort that yielded little for
the practical life. To say that the civil service examinations of
a nation demanded knowledge of the morals of Confucius and
of the poetry of the golden age, of the opinions of the commen-
tators upon literature, and never touched on sciences or arts or
trades, never asked questions about principles of taxation, theory
of government, languages, geography, or history, is almost to
turn the thing into ridicule.

The leaders of China, and the people, in no small part have
discovered this state of things. They have turned against the
old system of education, as it were in a fury of resentment for
its practical ineffectiveness, despite all the toil and honor given it.

For the present, therefore, the Chinese have overturned the
old system as a thing disgraced. Edict after edict has gone forth
since 1898, inaugurating revolution in this sphere. Young China
cries for the sciences of nature and society, for the technique of
industries and crafts. Young China knows that the wealth of
China is nothing compared with what will be the wealth of China
when the youth of China who know how to get that wealth from
the fields, mines, factories and commerce have but had time to be
bred up. Young China calls for the knowledge of military and
naval matters, that it may no longer be a prey to invasion and
sign away its national soul in treaties under the muzzle of
European guns. It demands constitution, codes, laws which will
put an end to the curse of extra-territoriality. It demands
modern languages, particularly English, which is everywhere
now the language of banking and of trade.

It demands everything at once,—or nearly everything. For
it is not just now demanding religious education. One of the
things which gives us food for reflection in this abandonment
of the ancient education is just this, that, after all. Confucianism
was a moral system, though hardly a religion, as has often been
said. But it was a system of ethics. It dealt with conduct and
life. It taught character. And no one can live in China without
realizing that the people have character. They have integrity,
they have honor, they have gentleness, they have love of peace.
The most of what they know in these regards they owe to Confucianism. Deeper spirits among the Chinese themselves are now profoundly concerned at the lowering of the moral tone of China through the new ideas which now prevail from the breaking up of the old ties, without the forming, as yet, of new ones.

But for all purposes except those of religious and moral instruction, schools, colleges and universities, schools and colleges for women, public instruction even down to the ordinary grades and kindergartens, are springing up on every hand. Foreign learning is everywhere the vogue. There seems to be plenty of money. But there is a fatal paucity of teachers.

But here lies the great opportunity of our missionary schools. For a half century there has been more or less teaching done by the missions. There are missionary colleges, and a whole system of Christian preparatory institutions, and schools both for boys and girls up and down the land. There are theological seminaries and medical schools. There are two hundred thousand Protestants communicants in China and it is claimed that there are a half a million Roman Catholics. Missions schools would have had some pupils from the families of the Christian Church. But the number of children of non-Christian parents who attended these schools has always been very small. But now, as in a moment, the attitude of the Chinese is changed. Young men who can do things which the government and the corporations now demand are those who have graduated from the Christian schools. They are for the most part Christian youth, because, otherwise, they would not ten years ago have graduated from those schools. The Mission schools which ten years ago were small and struggling, today could be filled with the best youth of the land, had they ten times the accommodation which they have. It will not always be thus. But it is a great opportunity while it lasts.

Taoism in China is in much the same position with Shintism in Japan. It has nothing to do with education. As a nature religion it can have nothing to do with education. So soon as education has anything to do with it, it will vanish away. And though Buddhism is a great force in China, there is no reason why I should say anything different as to Buddhism in China from that I have already said of Buddhism in Japan. Mohammemedism is a great power in China. But it is no less an alien faith in China than is Christianity. And upon the particular point of its power of adjustment to modern culture, and of assimilation to that which seems to be the coming universal basis of civilization, it can hardly be said to hold a comparison with Christianity.

When all is said, it would appear that it is the Christian movement in China which must be looked to, as the great source of
that ethicising and spiritualizing of the education which for its own sake is so ardently sought. Again let me ask you to observe how far I am from saying that Christianity is in the Celestial Kingdom the only moralizing force. But I myself am profoundly moved as I perceive with new clearness how much Christianity stands in the forefront, how transcendent an opportunity is given it, how great a responsibility is laid upon it, and how great would be the disaster should it fail.

**Turkey.**

Within the last twelve months the eyes of the whole world have been turned to Turkey. There has been accomplished there, almost without the shedding of blood, a revolution of most radical character and far reaching consequence. Freedom of speech and of the press, and some religious toleration seem to have been secured. A constitution of the Empire has been given, a parliament has been elected and opened with ceremony by the monarch in person. A formidable revolution in the interest of its old regime has been withstood. The former monarch has been dethroned. A new constitutional monarch has been put in his place. The most remarkable aspect of this whole matter is that it has been achieved by the Turks themselves, by determined, and in many cases, no doubt, devout Mohammedans.

The whole episode must, therefore, I am convinced, be regarded, on its intellectual side, as the result of the education of a race which, fifty years ago, had as little of modern education as it had when it came from the Steppes in its whirlwind conquest in the middle of the thirteenth century. It must be regarded on its religious side, as the result of a religious revival in Mohammedanism, or, at least, as the intended preparation for such a revival and rehabilitation of Mohammedanism as we western men, in our prejudice, would hardly have thought possible.

It will be evident, from what I have said, that those are all abroad in the question who have been hastily asserting that the work of modernization was the result of a changing attitude in Turkey toward Christianity, to the permeation of the body of young Turks with Christian ideas, to the direct effect upon these men themselves of Christian education.

The effect of western education offered in Turkey by the Collegiate institutions which grew out of the Protestant Missions, the most distinguished of which is Robert College, has, no doubt, been great. But the effect has been the effect of education *qua* western, and not *qua* Christian. Then early missions never influenced any body but the constituency of the ancient Oriental Churches, vivifying them first to their pleasure, and later to their...
pain. The old colleges practically never touched the Mohammedan youth at all. It was the Crimean War which first, perhaps, opened the eyes of these latter to the need of anything. In the first years of his reign, Abdul Hamid founded many schools and colleges in various portions of his realm. But later the Sultan underwent a great revulsion. Poor as the schools were, they excited his suspicion. Inadequate as was the instruction in them, they called down his distrust. Teacher or pupil who showed any likelihood of thinking much was sure to be removed, if not even exiled or executed for his hardihood. Though the Sultan has kept twenty thousand spies, enough revolutionaries have escaped execution to defeat him at the last. All faiths and all the institutions of learning will profit by the victory which has been won. But there is much less of the distinctly secular attitude in education than we have seen in either China or Japan. Even the tolerance demanded by the constitution does not mean the elimination of religious influence or the neutrality of educational policy. The Mohammedans are endeavoring to sustain and further modern education, and at the same time to remain earnest and true Moslems, just as we mean to be real scholars, and Christian men no whit the less. They believe that the Moslem faith can undergo this marvelous transformation, which in conception has underlain our whole discussion of this theme. Lord Cromer, who has given his life to Egypt, and knows African and Arabian Mohammedanism well, has stated definitely his belief that the thing cannot be done. Between the religion of the Prophet and the modern and western world with all its influences, there is for him a great gulf fixed. The hope of saving that part of the Orient which adopts western civilization from becoming utterly irreligious is, according to Lord Cromer, at all events, not in the Moslem faith. Not all men, who have spent their lives among the Turks, would quite agree with that. But that is the great question. Can Islam do its part in this great work? Can it moralize, spiritualize, hallow and glorify the life of men under the new, strange conditions which under the Crescent are certain to prevail? If so, it would be fanaticism in us to deny to it its portion of the work. We know that Christianity can do this. If not, then Islam must itself be modified by such influences of Christianity as it can make its own, just as the Orient is being modified by the elements of that view of the universe which the Occident has been the first to proclaim.

INDIA.

No one can travel in India, and visit especially the great centres of population in the Empire, hear the discourses in the assemblies of the people, read the Anglo-Indian papers, and be-
come aware of the use, which is made of the freedom of speech and, within limits, even political action, which the British government permits, without being conscious how serious is the civil and social unrest which almost everywhere prevails. As by common consent this strained state of things is ascribed, in part, at least, to the western education which has now for two generations, in such volume, been given both by missions and government to the strangely mingled native populations of the land. If you take education in its largest sense, this accusation is, no doubt, in great measure true. In what land on the whole earth has not the spread of modern education been unsettling? How should there not be men in India who denounce the effect which the white man's education has had upon the brown man? These say that his bitter discontent is due to the fact that his condition is so much better than it used to be. They firmly believe that all concessions which the government has made tend to but evil: They could wish back the good old days when the Company did what it pleased in India, almost as much so as if it were operating on the planet Mars.

Those were the days when the Hindoo was left undisturbed in his ancient civilization and his non-Christian faith, as many would desire that he should still be left. The advocates of that experiment forget that it had been tried. To say that the Missionaries opened India is absurd. India was opened and conquered and consolidated by the marvel of British trade and military genius before the influence of western education and religion in the land was thought of. Education and missions are only trying to meet the situation which war and commerce created.

That there have been great mistakes in British educational policy for India, does not admit of doubt. That the education has been so largely conducted in the English language, and is still so conducted, is now thought by many to be the greatest of these mistakes. This policy has had its effect of making education still a thing to some extent exotic, of preventing its true nationalization. The policy was entered upon with the most sanguine expectation that it would bind the leading spirits to the English rule. Duff thought thus with his whole heart. That it has had the contrary issue seems now reasonably sure.

But we must not forget how great would have been the difficulties of a general educational policy for India in any other tongue than English. India is no nation. It is just a name for a portion of a map. It is not a name for a race, or a language, or a government, or a religion, or any other kind of unity that a nation ever had. It is all really very well to say of education, religion, government,—naturalize them, nationalize them. But to which nationality, of the score which are herded together, but
which have never been able to endure one another until the English forced them so to do. When one has said this one begins to realize how difficult the problems of education, and of the saving fusion of religion with education, for these people are.

It is possible also that a great mistake has been made in the kind of education which has prevailingly been offered. It has been too much of the conventional, scholastic quality. It is the elevation of the status of labor, the change in the instinctive view of labor which is perhaps the greatest need of India. For the secret of the miseries of India is by no means so much political as the agitators think. It is economic, too, in a large part. It is due to the frightful uniformity of occupation of the vast masses of the population, and to the lack of initiative in any occupation. It is due to the rudimentary state of the trades; to the fact that these are almost no manufactures on any great scale; that trade and commerce are so largely in the hands of foreigners; that there is no capital. State education is turning more and more into industrial channels. Mission education follows as its limited resources will permit. But here too the caste system raises the greatest obstacle to the prosecution of these projects on a larger scale.

And what can we say of the moral and religious aspects of this education? The British government in India is of a necessity neutral toward the religions of the subject peoples. Certain inhumanities, like suttee, could not be tolerated; certain vilenesses in religious practices, if too public, could be restrained. But with these slight exceptions the practice of religion must be free. So many of those who have gone out to educational positions in India have not been in sympathy with the churches at home, or with the propaganda for Christianity abroad. They came up in the time when Christianity of their own land was still making a poor figure in the effort at adjustment to the education of the coming age. But take it by and large, the man who assumes that the missionaries, as a class, and because they are missionaries, represent less of the fusion of vital religion with real education, has generalized from too slight knowledge of the facts. The attitude of the British government in India towards Missions for the last seventy years, the testimony of the greatest servants British India has had, is the proof of that. The co-operation of the Hindoos, Jains, Parsees, and Mohammedans with the Christian missionaries in schools, colleges, orphanages, rescues, hospitals, dispensaries, the placing of children of some at least of these in Christian schools, at risk, if you please, of their becoming Christians, but with the certainty that they will have the moral training which those schools afford, these facts tell the tale.
Christianity has never made any great number of converts in India from any but the lowest castes. To become outwardly a Christian would have meant for any person of standing the breaking of every tie in human existence. That the respect for the Christian view has spread much more widely than the numbers or the social status of its acknowledged adherents would seem to signify, is beyond doubt. That old Hindooism, with its fearful superstitions, is not possible to be maintained with the modern world-view—that would seem on the surface of things quite plain.

In the upper classes of India there are many men who repudiate all faith,—with most contumely possibly the faith which was ancestral with themselves. The education which they have has given them a view of the universe to which any religion they have heard of bears no real relation.

There is a convention of morality. There is even a sentiment of humanity. But the most generous estimate of the Hindoo cannot mislead one into saying that the soil for the sentiment of humanity is yet very deep. The heartlessness with which the Hindoo can see suffering, testifies, possibly, to the frightful amount of it which he has seen. But it also makes one say that if to love mercy is, for him too, one of the things which God requires, he has, at least as a type, a long way to go toward the meeting of that requirement. The truth is that if caste is fatal even to the sentiment of nationality, so that one never feels sure even of patriotism,—how much more is caste fatal to the sentiment of humanity, to the feeling of man for man.

These modern Indian youth, with their English education, are turning more and more to demand much of this life. There is much frank materialism among them, or, perhaps I should say, as close an approach to materialism as an Oriental ever makes. There is much clamor about this life and world, which sounds stranger in Benares somehow than it does in New York. But for this reason Buddhism, with its outlook upon the illimitable human woe, with its sense of the futility of man’s striving seems not likely to be the religion which, in India, will achieve the ethicising, the spiritualizing of the modern view of life. Furthermore Buddhism is extremely weak in India, its own country, far weaker than China or Japan. In anything like purity it can hardly be said to exist in India. It may be ideally conceived of as the resort of wounded souls and of those disappointed with the new world’s fearful stress. But the moralizing force of the men who intend to live the life of their own age,—that Buddhism has never been and it would appear Buddhism never can become.
Christianity, more than any other religion yet known among men, has that militant and active aspect under which it chooses, from age to age, now these, now those, reforms which must be accomplished, ameliorations which must be brought about, civil, social, or economic changes which must be made for mankind's good. At the same time it has a mystical aspect as well. At the same time it can confer the peace of God that passeth understanding on the hearts of men while they must still live in a world which is in large part, as yet, unreformed. No other religion presents that combination in comparable degree. Therefore, I believe that Christianity, beyond any other religion, has in it to be the leavening force of religion as this will prevail, and of life as, under this new birth of the world in our days, it will be lived. But, I repeat, that does not mean for me that Christianity, as we know it, will take the place of the religions of India which we see. I do not believe that any more than I believe that India will be without religion. An India without religion is inconceivable. Some Indian religions will disappear, because they possess, so far as we can see, no possibility of combination with the modern world-view at all. But exactly because Christianity possesses this quality in such pre-eminent degree, it seems certain that it must be the main factor in the great transformation, and that by Christianity, as well as by the world-spirit in education, these other religions which survive must themselves be transformed.

RELIGIOUS EDUCATION AND RACIAL ADJUSTMENT.

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Two things are taking place today in the South,—the making of a race and the adjustment of two peoples unlike in color, capacity, and character. Each of these is a difficult task, even if undertaken separately. Where both have to be worked out together, the perplexities are far greater. For instance, in the Philippines we are attempting simply to uplift a backward people in isolation, and the work has taxed the resources of the ablest statesmen. England, in dealing with inferior peoples on remote islands of the sea, finds it a distinct advantage that these folk are separated from other races with different traditions and ideals. Isolation simplifies the experiment in rearing a race, since each people can be dealt with according to its peculiar capacity and condition. All energies can be concentrated in the simple purpose to train undeveloped men, and the process can go forward without friction.