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RELIGION AS A MEANS OF MAN'S DEVELOPMENT

by

Elsie Beatrice Stryker

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RELIGION AS A MEANS OF MAN'S DEVELOPMENT

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RELIGION AS A MEANS OF MAN'S DEVELOPMENT

PART I

## RELIGION AS A MEANS OF MAN'S DEVELOPMENT.

### I Introduction.

The impulse to worship is a universal characteristic of man. It is natural and instinctive - the loftiest and most spontaneous expression of the human soul. Ever since the dawn of recorded history, men have been bowing the head and bending the knee. This is one of the most universal postures of man's life.

The worshipful mood distinguishes human beings from animals. Although animals come near to worship in regard for their masters, they have never shown any evidences of religious belief, nor made any preparation for life after death. Man alone has achieved real worship and religion. He must worship somewhere, the question is Where? Sometimes misdirected allegiance of life goes out to less than God. When it is directed toward God it is the highest expression of life.<sup>1</sup>

All the religions of the earth have taught that man's life is a search for reality. He has been dissatisfied with human affections and the things of earth, and has believed that beyond what we see and feel there is a Being who is Truth, and the center of all spiritual reality. Searching for Him is the object of living, and finding Him is to win all.

"From the days when the primitive savage knelt before some supposedly sacred tree or some possibly holy stone and thrilled at the thought that somewhere within created matter lay and vibrated a force, a power beyond his knowing, into contact with which he must

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1. These ideas were expressed by Dr. Paul Scherer in a sermon in New York City recently. They are also given by Hume in "The World's Living Religions" - p. 1.

"somehow come, on thru the ancient religions and into the great faiths of Zoroastrianism and Brahmanism and Buddhism, and Mohammedanism and Judaism and Christianity, men everywhere have understood that God is all that really matters, and that religion is the pathway by which they humbly and hungrily draw near that they may live."<sup>1</sup>

#### A. What is Religion?

In any discussion a definition of terms is necessary. Religion has been defined in perhaps hundreds of ways. Because of the heights and depths and many sides of our subject, we may well say, with Pratt:

"Religion is so great a thing that the mere aim to describe some of its forms and expressions is an ideal high enough to justify any amount of patience and labor."<sup>2</sup>

A few of the definitions of outstanding writers are given here.

##### 1. Definitions of various writers.

William James: "Religion . . . shall mean for us the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."<sup>3</sup>

Immanuel Kant: "Religion is the recognition of all duties as divine commands."<sup>4</sup>

Allan Menzies: "Religion is the worship of higher powers from the sense of need."<sup>5</sup>

Johann Fichte: "Religion consists in the fact that in his own person and not in that of another, and with his own spiritual eye and not with that of another, man sees, has, and possesses God immediately."<sup>6</sup>

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1. Taken from an article in Atlantic Monthly of March, 1926, "Religion and Civilization", by Bernard Iddings Bell.

2. Religions Consciousness, p. 43

\*3, 4, 5 - Quoted by Hume: "The World's Living Religions", p. 5 & 6.

6. Quoted by Brightman: "Religious Values", p. 56.

Edgar S. Brightman: "Religion is the total attitude of man toward what he considers to be superhuman and worthy of worship, or devotion, or propitiation, or at least of reverence."<sup>1</sup>

James B. Pratt: "Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies."<sup>2</sup>

Herman Harrell Horne: "Religion is the recognition in life of the rights of the Ideal Person."<sup>3</sup>

From these definitions various aspects of religion are seen to receive special emphasis, - individual, moral, worship, social, while the object of religious belief is referred to as "the divine", "higher powers", "God", "Superhuman", "power or powers", "the Ideal Person".

Students of religion classify its definitions according to their aspects. Rudolph M. Binder groups them under the three aspects of consciousness, giving the Intellectualistic, Affectivistic, and Voluntaristic points of view.<sup>4</sup>

## 2. Definitions classified as to aspects of consciousness.

### I. The Intellectualistic Point of View.

Max Mueller's often-quoted definition states:

"Religion is a mental faculty of disposition, which, independent of - nay in spite of - sense and reason, enables man to apprehend the Infinite under different names and under varying disguises."<sup>5</sup>

C. J. Romanes says:

"The distinguishing feature of any theory which can properly be termed a religion is that it should refer to the ultimate source or sources of things;

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1. "Religious Values", p. 80
  2. "The Religious Consciousness", p. 2
  3. "The Philosophy of Education", p. 180
  4. "Religion as Man's Completion", p. 25
  5. Quoted by Binder: "Religion as Man's Completion", p. 25

that it should suppose this source to be an objective, intelligent, and personal nature. . . . Religion is a department of thought having for its object a self-conscious and intelligent Being."<sup>1</sup>

Others who uphold this view are Spencer and Goblet d'Alviella.<sup>2</sup>

## II. The Affectivistic Point of View.

Cornelius P. Tiele: "I am satisfied that a careful analysis of religious phenomena compels us to conclude that they are all traceable to the emotions - traceable to them, I say, but not originating in them. Their origin lies deeper."<sup>3</sup>

Schleiermacher: "The essence of religion is the feeling of absolute dependence."<sup>4</sup>

Georg Simmel believes that

"the religious life creates the world anew; it means the whole existence pitched in a certain key, but in such a way that its pure concept will neither clash with world-views based on other categories, nor contradict them."<sup>5</sup> Binder says, "By 'key' or the German Tonart, Simmel means what we have called an attitude of mind."<sup>6</sup>

## III. The Voluntaristic Point of View.

Paul Carus: "Every religion is, or should be, a conviction that regulates man's conduct, affords comfort in affliction, and consecrates all the purposes of life."<sup>7</sup>

Binder points out that the evidence thus shown of the many-sidedness of religion is an indication that it is vital to man, and that from various philosophical schools have come the best efforts of men to define it. His criticism of the views

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1 and 3. Ibid. p. 27

2. Leuba: Psychological Origin and the Nature of Religion, p. 1.

4. Hume: "The World's Living Religions", p. 5.

5. Quoted by Binder: "Religion as Man's Completion", p. 27.

6. Ibid. p. 27

7. Ibid. p. 28

above is that they include only the higher forms of religion, therefore he says, on the basis of covering both the lowest and highest forms:

"Religion means a search for completion through powers with whom man cannot deal by ordinary means. At its lowest it is merely an attempt to secure physical comforts and avoid destruction; at its highest it is a desire to come into full harmony with the ultimate cause of all things, intellectually, emotionally, volitionally."<sup>1</sup>

In this discussion we shall treat religion as touching the whole personality of man. Willing, feeling and thinking cannot be separated from religion; each is needed in its proportion and in its place, and not one to the exclusion of the others.

a. The place of Willing in religion.

Back of religion is an ultimate goal toward which man is striving. He is seeking to attune himself to the forces or Force of the world in order to secure happiness and unity, and to avoid the opposite. He finds satisfaction in associations with his fellow-men, but because of a lack of completion in this, he, in religion, goes beyond the temporal and local and seeks the eternal and universal unity - an all-comprehensive personality - God. In order to establish a unity between this divine and human, each must seek the other. This implies ethical relationships - the will of man striving to do the will of God.

Religion is not merely what one wills to do. It is more than just morality, one difference being, as Dr. Horne points out, the recognition in conduct of the rights of other persons, against

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1. Binder: "Religion as Man's Completion" - p. 36



the recognition in life of the rights of the Ideal Person.<sup>1</sup> The two have been closely related, in fact, may and have, commanded much the same thing. A further difference is that religion demands a belief not necessary in morality.

Religion is also more than "works". The Middle Ages witnessed a period in Church History when the Christian life consisted in all kinds of "works", and a system of rules, penances, and indulgences. It is interesting to note that at this time the morality of the people was very low. The Reformation came as a result of this whole situation.

The highest religion will involve seeking to do the will of God in man's personal life, and this is inextricably bound up in conduct toward others. The Bible is admittedly the greatest Book of religion in the world. The followers of its religion, Christianity, outnumber, according to Hume<sup>2</sup>, by at least three hundred millions, those of any other of the living religions. In these paragraphs concerning the nature of religion as it touches willing, feeling and thinking, a few quotations from the Bible will be given as illustrations.

The willingness to do God's will is the condition of spiritual insight, and life.

"If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak of myself."<sup>3</sup>

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1. The Philosophy of Education, p. 180.

2. Taken from Conspectus of Religions in "The World's Living Religions", opposite title page.

3. John 7:17.

"He that doeth the will of God abideth forever."<sup>1</sup>

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."<sup>2</sup>

There is a vital relationship implied in the above verses, quite different from an empty performance of works condemned by Hosea

"For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings,"<sup>3</sup>

and Jesus

"Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the others undone."<sup>4</sup>

These words of Jesus lead into the thought that active relations toward others are included in religion:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."<sup>5</sup>

"What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, God in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself."<sup>6</sup>

#### b. The place of Feeling in religion.

Pfleiderer says,

"Of course we must recognize that knowing and willing are here (in religion) not ends in themselves,

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1. I John 2:17<sup>b</sup>  
2. Matthew 7:21

3. Hosea 6:6  
4. Matthew 23:23  
5. James 1:27  
6. James 2:14-17

"as in science and in morality, but rather subordinate to feeling as the real center of religious consciousness."<sup>1</sup>

The real man exists in his subjective self. Feelings and emotions are purely subjective, therefore these are his own private and personal possessions. Knowledge he can share with others; will determines his actions toward others; but feelings are shared only as man chooses to impart them. Since the real man then, is found in this inner, subjective, emotional self, and since religion enters this part of his personality, it must follow that here we have at least an approach to the principal element of religion. This conclusion agrees with Dr. Horne's statement that

"Religion is primarily what the man is, what he feels, in the presence of the Supreme Person, and then, and then, what he thinks and does in consequence of such feeling."<sup>2</sup>

Christ certainly taught that the Christian religion emphasized emotions when He said that its first commandment is to love God (with one's whole heart, soul, and mind) and that the second was to love one's neighbor.

#### e. The place of Thinking in religion.

The extremists in defending the first phase of intellect in religion would say that its very origin was an effort to explain all things - thereby making religion an hypothesis.

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1. Leuba: Psychological Origin and Nature of Religion, p. 2-3.
  2. Horne: Philosophy of Education, p. 123.

Curiosity is listed by some psychologists as a part of the native equipment of man. He is continually seeking to understand causes. However, we can look back now at the eighteenth and nineteenth centuries, the so-called Age of Rationalism, when there was an overemphasis upon the intellectual aspect of religion, and see how dogma came to the front and a revolt against it was the natural result.

Knowledge does have its place. Feelings translated into systems of thought give us our sciences of religion, or theologies, without which religion would surely fail to meet a real need of man. However, religious life cannot be fully expressed in terms of intellect any more than art could be explained that way.

When we turn to the Bible for illustrations of the place of feeling and thinking in its religion, we find that the two are very closely connected in the same passages:

"Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."<sup>1</sup>

"With God is my salvation and my glory: The rock of my strength, and my refuge, is in God. Trust in Him at all times, ye people; Pour out your heart before Him: God is a refuge for us."<sup>2</sup>

"For Thou wilt light my lamp. Jehovah my God will lighten my darkness."<sup>3</sup>

"O, Thou that hearest prayer, unto Thee shall all flesh come. O God of our salvation, Thou that art the confidence of all the ends of the earth, and of them that are afar off upon the sea."<sup>4</sup>

1. Psalm 90:1-2  
2. Psalm 62:7-8

3. Psalm 18:28  
4. Psalm 65: 2 & 5

Jesus said,

"And this is life eternal, that they should know  
Thee the only true God, and Him whom Thou didst  
send, even Jesus Christ."<sup>1</sup>

That this is more than an intellectual knowing is certain when  
further in the same passage He says,

"That they may all be one; even as Thou, Father,  
are in me, and I in Thee, that they also may be  
in us."<sup>2</sup>

Here is unity, for which the writers on religion say all men are  
searching.

As a summary statement of the interdependence of feeling,  
thinking and willing, Rudolph Binder says:

"Religion requires, consequently, the exercise of  
every aspect of our consciousness, and benefits  
each one. Intellectual consent is not sufficient;  
mere conformity to the divine commands owing to  
fear and dread of God's power lack spontaneity;  
the wallowing in emotions, as often happens with  
mystics, is ultimately only a form of cheap self-  
seeking, since it costs us nothing. 'True religion  
and undefiled' means action - intellectual in seek-  
ing unity, volitional in conforming to God's will,  
emotional in enjoying what we do."<sup>3</sup>

Pratt brings out somewhat the same idea in discussing  
the Rationalism of the eighteenth century. He says that although  
we cannot be too rational, yet human nature is such that if any  
one part is excessively emphasized some other part tends to be  
dwarfed and neglected. The tools of intellect - concepts, hy-  
potheses, may prove harmful by causing confusion between them and  
the realities to which they should lead. He quotes from Jonathan  
Edwards:

1. John 17:3
2. John 17:21
3. Religion as Man's Completion, p. 95.

"He that has doctrinal knowledge and speculation only, without affection, never is engaged in the business of religion."<sup>1</sup>

d. The "numinous" in religion.

But even still there is a word more to be said. To try to put religion into the content of these three elements combined is not telling the whole truth. First there comes the psychological experience which is qualitatively religious, and this lies back of, and influences the kind of thinking, feeling, and willing which follow. Rudolph Otto discusses this in his book, "The Idea of the Holy". He has adapted a word - numinous, from the Latin "numen", the term for Divinity. The numinous may be explained as the psychological response of the human to the numen. He says that the human mind is confronted with a Something, whose character is only gradually learned, but which is from the first felt as a transcendent presence, "the beyond" even where it is also felt as "the within" man. In the preface the translator points out that Otto shows

"that the religious 'feeling' properly involves a unique kind of apprehension, sui generis, not to be reduced to ordinary intellectual or rational 'knowing' with its terminology of notions and concepts, and yet . . . itself a genuine 'knowing', the growing awareness of an object, deity. All the feelings and emotions that recur the same through all their diversities of manifestation in different religions are shown to be just the reflection in human feeling of this awareness, as it changes and grows richer and more unmistakable; a response, so to speak to the impact upon the human mind of 'the divine', as it reveals itself whether obscurely or clearly."<sup>2</sup>

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1. Religions Consciousness, p. 17.

2. Otto: The Idea of the Holy, p. XIV-XV

### B. What constitutes development?

The dictionary defines development as gradual evolution or completion, and gives as synonyms, education and progress.

Using Dr. Herman H. Horne's classification of progress made in historic time, we have Material Progress, Intellectual Progress, Aesthetic Progress, Moral Progress, and Religious Progress.<sup>1</sup>

In the realm of the physical world, development would mean advance in ability to cope with the dangers of life and to meet its emergencies successfully. Such, along with inventions as telegraph, wireless telegraphy, airship, radio - hundreds of others, constitute material progress.

In the world of education - or Intellectual Progress, there are the sciences of matter, inorganic and organic, and mind, subjective and objective.

Aesthetic progress is that in drawing, music, the crafts, song, building, carving, painting, decorating, literature.

Moral and religious progress are closely related, bringing out the unity of mankind and the unification of deity as far as objective belief goes. Subjectively, real religious progress means truly attaining spiritual completion.

The developed man is the one who has grown to his utmost capacity; who is symmetrically balanced in all his powers, moral, intellectual and physical. This implies direction of power into specific channels, the formation of habits involving executive

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1. Horne: Idealism in Education, p. 151-155.

skill, and definiteness of interest. The result will be health, vigor, power, knowledge, wisdom, goodness, love, service, and highest joy.

Goe's phrase "self-realization within a social medium" perhaps gives the essence of the truth in fewest words, for, of course, with the development of individual men will come the development of the whole, or what we call higher civilization.

### 6. What place has religion in man's development?

This - What place has religion in man's development? is the question of this paper. Has religion played a part in making man dominant over other creatures and over nature itself? Have religion and education gone together or at variance? Has any religion given truly complete spiritual satisfaction? Have the value and the opportunity of the individual, and consequently the whole social order, been raised by religion? The answer to these and similar questions shall be attempted in this discussion.

To anticipate a little of what we may expect, Selbie says,

"From the earliest times until now, it (religion) has been a most powerful factor in the progress both of the individual and of the race." Religious ideas have moulded the thought and conduct of men. The whole social life - pursuits, occupations, arts, crafts, rudiments of science and of morality have been closely bound up with religion. As Goethe says, 'Man are only creative in poetry and art as long as they are religious; without religion they are merely imitative, lacking in originality.' What is true of art and poetry is true of every department of human life and activity. In all of them religion has its contribution to make and its work to do."<sup>1</sup>

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1. Selbie: Psychology of Religion, p. 1.



We hear a great deal today about the conflict between science and religion. Surely science has been one of the greatest indications of development, and credit must be given where credit is due. President Butler of Columbia thinks that in the next ten years science will become the strong ally of religion - the strongest that it has ever known. Dr. Albert C. Wyckoff<sup>1</sup>, one of the most capable men in the field of the Psychology of Religion, has said that it is not the science, or the theory, or the data of science, that has made the trouble, but the scientists themselves. Atheistic scientists, he says, were first unbelievers, and then used science to prove these ideas. Furthermore, the sciences are coming back to belief in God. Some leading scientists are now making the claim that they believe in God and evolution, among whom are: Dr. Wm. Keen, Dr. Michael Pupin, Dr. Robert Millikan. Therefore we have nothing to fear. If Protestant Christianity is ready to accept and invest in its inheritance its intellectual and spiritual strength it will be more firmly established than it has been in any previous age.

The place which religion has had in man's development has depended upon the religion, since some have contributed more than others.

"A nation's religion determines the great features of its civilization."<sup>2</sup>

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1. Professor of Psychology of the Christian Faith at The Biblical Seminary in New York.
  2. Moffat: A Comparative History of Religions, p. 234.

These religions will be discussed in particular further in this paper. But let it now be said with Moffat:

"Follow the genealogy of civilization as Luke follows that of Jesus, and, like him, you will terminate the series in God."<sup>1</sup>

## II. Man's need of Religion.

### A. Its place in his nature.

Man needs religion because his very nature demands it. He is "incurably religious". It is his spiritual hunger, as natural as his physical hunger and as bound to be fed, in one form or another. We are with Longfellow and others

"Who believe, that in all ages  
Every human heart is human,  
That in even savage bosoms  
There are longings, yearnings, strivings,  
For the good they comprehend not,  
That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted up and strengthened."<sup>2</sup>

The recent thorough studies of comparative religions and of the psychology of religion have made it more than ever evident that religion is something natural to man, and is not imposed upon him by any extraneous authority, art, or device. It is in the very constitution of his nature that his reaction to the universe should find expression in forms we can only call religions.<sup>3</sup>

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1. Ibid. p. 23.

2. Introduction to "Hiawatha".

3. Selbie: The Psychology of Religion, p. 2.

"There are sound psychological reasons for Augustine's dictum: 'that man is made for God, and that his heart is restless until it finds Him.'"<sup>1</sup>

#### B. The committal of man's words.

The truth of what has just been said can well be shown by quoting the very words of men from different parts of the earth, and in different stages of history. These show two definite elements - man's sense of sin and his sense of his need for God.

The Psalmist, David, cried out:

"Have mercy upon me, O God, . . . for I know my transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight."<sup>2</sup>

And Paul:

"Wretched man that I am! Who shall deliver me out of the body of this death?"<sup>3</sup>

One of the distinguishing features of the Hindu religion is the necessity of sacrifice for sin. The most elaborate is the Asvamedha (horse-sacrifice) requiring one year for completion and in its mere beginning involving the slaying of six hundred and nine animals. In the Brahmanas, or prose literature on the subject of sacrifices, we read:

"Whoever performs the Asva-medha sacrifice, obtains all his desires, and attains all attainments.

"This is the atonement for everything, the remedy for everything. He who performs the Asva-medha, redeems all sin."<sup>4</sup>

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1. Ibid. p. 24
  2. Psalm 51: 1 & 4
  3. Romans 7:24
  4. Hume: World's Living Religions, p. 22 & 23.

Another Psalmist cried:

"As the hart panteth after the water brooks, so  
panteth my soul after Thee, O God. My soul  
thirsteth for God, for the living God."<sup>1</sup>

A certain King among the Aztecs of Mexico (one who died  
in 1472), is said to have cried out in a time of grief, "There  
must be some god to console me"; but not finding one he invented  
"the unknown God", to whom, as "cause of causes" he built a nine-  
story temple representing the ninth heaven of his unknown, to whom  
he "sacrificed" only incense and flowers.<sup>2</sup>

The Khonds, a small aboriginal race in India near the  
top of the Bay of Bengal, worship a goddess and say:

"By our cattle, our flocks, our pigs, and our grain,  
we procured a victim and offered a sacrifice. Do  
you now enrich us. Let our herds be so numerous  
that they cannot be housed. We are ignorant what  
it is good to ask for. You know what is good for  
us. Give it to us."<sup>3</sup>

Thomas à Kempis (1379-1471) prayed:

"Lord, . . . I had rather be poor for Thy sake, than  
rich without Thee. I rather choose to be a pilgrim  
on earth with Thee, than without Thee to possess  
heaven. Where Thou art, there is heaven: and where  
Thou art not, there is death and hell. . . . In  
Thee, therefore, O Lord God, I place my whole hope  
and refuge: on Thee I rest in my tribulation and  
anguish: for I find all to be weak and inconstant,  
whatsoever I behold save in Thee."<sup>4</sup>

Abraham Lincoln once said,

"I have been driven many times to my knees by the  
overwhelming conviction that I had nowhere else to  
go: my own wisdom and that of all around me seemed  
insufficient for the day."<sup>5</sup>

1. Psalm 42: 1 & 2<sup>a</sup>

2. From Hopkins: "History of Religions", p. 106

3. Carpenter: The Permanent Elements of Religion, p. 64

4. Thomas à Kempis: Imitation of Christ, Book III, ch. 59

5. Fosdick: Meaning of Prayer, p. 6.

General Kodoma, of the Japanese army during the Russian war, used to retire each morning for an hour of prayer. When asked the reason, he answered:

"When a man has done everything in his power, there remains nothing but the help of the gods."<sup>1</sup>

The part of Christian Church services today in which the people themselves take perhaps one of the most active parts, is in hymn singing. Hundreds of worshippers from their hearts sing:

"I need Thee ev'ry hour,  
Most gracious Lord;  
No tender voice like Thine  
Can peace afford.  
I need Thee, O I need Thee;  
Ev'ry hour I need Thee!  
O bless me now, my Saviour,  
I come to Thee!"

and

"Hast Thou not bid us love Thee, God and King?  
All, all Thine own, soul, heart, and strength and mind;  
I see Thy cross - there teach my heart to cling:  
O let me seek Thee, and O let me find."

### C. Evidence from primitive tribes.

Another evidence of man's need of religion is shown, in that every nation and every tribe, savage and crude as it may be, has a religion. Although some travellers have tried to report small tribes here and there without religion, yet it has been pointed out that the forms of worship have not been recognized because of the very lowness of the type, and that uncivilized tribes

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1. Ibid. p. 12.

do not readily confide in strangers in this matter so close to their hearts, and carefully guard it lest harm come in the revelation of the nature of their god. One must consider, furthermore, the difficulty of language. No one except the person with a thorough familiarity with the phraseology of a tribe would be in a position to claim he saw no evidence of religion.

On the second point, that of the secretiveness, we know that this quality is greatest where intelligence and civilization are low. There is, in religious secretiveness of such people, perhaps a fear that any imparted knowledge will be used against them. Or again, there is a pride of knowing something more than those who are felt to be their superiors.

An interesting story on this point is given by Carpenter, it having been related to him by a well known worker in the Colonies.

"An Englishman lived for twenty years among the natives of Australia. He became so friendly with one of the tribes that in token of their confidence and esteem they made him a chief. He had closely observed them during those twenty years with opportunities more favorable than any which an ordinary traveller could possess; yet during the whole time he had not been able to discover so much as a trace of any religious belief higher than fetishism. But at last he made the discovery that the tribe had been in the habit of meeting to worship a god to whom they gave the name, Father. The secret, entrusted only to the men, had been jealously guarded and kept from the knowledge of the white man even though he had been deemed worthy of chieftainship."<sup>1</sup>

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1. Carpenter: Permanent Elements of Religion, p. 12.

One might say that men are inclined to find and prove that for which they are looking. But this was not the case with M. De Inatrefages, who reports:

"Obliged, in my course of instruction, to review all human races, I have sought atheism in the lowest as well as in the highest. I have nowhere met with it, except in individuals or in more or less limited schools, such as those which existed in Europe in the last century, or which may still be seen at the present day."<sup>1</sup>

There may be exceptions to this rule of the religiousness of man, but these by no means disprove it. Man is also considered a sociable, musical, calculating, laughing creature. Yet we need not go far in our own acquaintances to find some who are unsociable, unmusical, unable to solve mathematics, or to laugh heartily.

"In the jungles of Africa and in the streets of New York, in the crude assembly of the Hottentots and in the Parliament at Westminster, in the meetings of the Fiji Islanders under a coconut tree and in the dome of St. Peter's in Rome, the peoples of the earth have always sought God if haply they might find Him."<sup>2</sup>

#### D. Reports from missionaries of today.

Missionaries of today who have had contacts with the savage people of Africa, and with the uneducated ones of China say that they have never been asked, "What do you mean by 'God'?" A story has been told of an ignorant African woman, who after having heard her first Christian sermon, remarked, "There! I always told you that there ought to be a God like that."

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1. Ibid. p. 337.

2. Binder: Religion as Man's Completion, p. 3.

In looking at the far corners of the earth through the eyes of these missionaries, we may see hundreds upon hundreds of Japanese - children, students, grown men and women - often well-dressed and cultured, proceed to the great temples, ring a small bell to attract the gods' attention, go through a short formula, and leave again. Or we see bands of pilgrims dressed in white, arrive at the temple and receive a stamp, by the priest, upon his white gown. Often there are great numbers of stamps already there, showing that these persons have traveled many, many miles - over mountains and toilsome roads, endured days and days of weary journeyings. From temple to temple, on and on they go.

In China a pilgrim will travel to a temple from his distant home. He carries with him a small square stool, on which burns a flame of incense. If he is exceedingly devout, he will take but one step, place his stool on the ground before him, bow down on his knees, and lower his head until it nearly touches the incense. Then he will arise, take one more step, and repeat this action. Mile after mile he traverses thus, until his destination, a temple, is reached. One less devout may take five steps before bowing, or at least not start to perform the rite until a few miles on his way.

What can be the motive which drives human beings to go through such laborious actions which involve real suffering often? It is the craving within for peace; or the seeking for relief of various sorts of troubles; or the longing to satisfy a deeply felt need. The sad part of such stories is that, as we look into



their faces as they turn from the temples, their rites completed, we see there the same dull, hopeless expression as before. The light of release and relief is not there.

### III. A Brief History of Religion.

#### A. Introduction.

We shall now consider, briefly, the history of religion. We shall see that religion itself has developed, and that as man has gone through stages of growth, so has his religion.

Our knowledge of primitive man, so called, is no doubt very imperfect, and contains a large speculative element. We do not have the right to argue about the Congo pygmies or Australian bushmen as though they represented the earliest childhood of the race. In dealing with savage peoples we must always allow for the possibility of degeneration.

All we can say from the evidence of anthropology is that, when we have gone back as far as we can, we find man reacting to his surroundings in the fashion which we would call religious.<sup>1</sup>

We know that the three seats of early civilization were around the Mediterranean Sea, India, and China. Most of the literature of these places goes back to a period when more or less culture and progress had already been achieved. The origin and growth from the beginning is given, in fact, for only

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1. Cf. Selbie: *Psychology of Religion*, p. 30.

one of these, and that, for just one nation in the Mediterranean section - the Hebrew nation. Ames in his "Psychology of Religious Experience" uses the Hebrew people solely in his chapter on the Development of Religion.

In attempting to trace the History of Religion as to emotional origin, although this has been treated somewhat in the earlier part of this paper, we might add here that Selbie says that religion is too complex to say that its origin is in any one human instinct or faculty. He quotes Galloway whose view is that the pathological in religion is the result of a one-sided development of one of the normal religious motives.<sup>1</sup>

Lewis Browne has organized his ideas of the history of religion, around fear<sup>2</sup>. He surely paints an exaggerated picture. If man had had such fears of the rocks falling upon him - in fact, all nature against him, he could not have survived. Fear is really only an occasional experience, not a permanent emotion, like love.

And so we shall not say that religion originated in the emotions of man, although his emotions were a part of his response to this religious situation.

There are certain terms used in almost every text book on the subject now being considered, which refer to primitive conditions, practices or beliefs. These will be taken up at this time and explained.

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1. Quoted by Selbie from Galloway: Principles of Religious Development, p. 70.
  2. Browne: This Believing World.

Totenism. Each clan is designated by the name of some object - usually an animal, or a plant. Whatever this animal is, kangaroo or eagle, its life becomes sacred to the clan and its flesh is eaten only at ceremonial feasts of the clan. By eating it, the savage absorbs something of the strength, courage, or cunning of the species. Also, he arrives at the source of power, and is united with it.

Mana. The value of the totem animal is that it has mana. Men eat it to obtain mana. Possessing mana is the secret of the success of hunters.

Taboo. The totem animal is taboo. It cannot be killed like other animals or subjected to ordinary uses. The man who violates this is taboo himself.

Magic, is best explained by giving illustrations. Women wear hair combs on which are inscribed symbolic marks for keeping away a feared disease. To injure an enemy, it is necessary to make an image of him and then prick or burn it. A part of the man himself, as some of his hair, or finger nail parings, may be treated likewise. To produce a shower, sprinkle water or sound a gourd rattle.

Spiritism. Spirits are freed from bodies at death, and lead lives of full spirits when released. If spirits control events, the first step must be to control the spirits.

Fetichism. A fetish is an inanimate object, known to be such, but supposed to be the abode, for the time being, at least, of some sort of superior potency that makes it of special value to the possessor. Fetichism is not so much a stage

in the general development of religion as a fungous or degenerate growth. It is magic in its lowest form, which involves also spiritism in its lowest form.<sup>1</sup>

These words are given here because of their common usage. Once reading them shows the primitive ideas involved. Their connection with religion is more or less remote.

### B. Psychological steps in the process of religion.

Psychologists today say that religion must have begun in a relationship to what man saw and felt in his rather immediate surroundings. He had much to learn, and as he increased in orientation and knowledge, just so his religion grew. Perhaps the steps were, as Dr. Horne says in "Idealism in Education",<sup>2</sup> Naturism, the worship of natural objects, as fire and water, as living; animism, the worship of spirits supposed to reside in such natural objects as Agni and Indra; polytheism, the worship of many mutually independent deities, separable from objects; henotheism, the worship of each of several gods for the time being as the sole god; (others define this term slightly different - making it rather a national matter. Hume, for instance, says that an illustration of it is the Hebrews' loyalty to Jehovah as their God, yet at the same time acknowledging to other peoples a right to worship their respective deities); monotheism, the worship of one God.

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1. These words are thus explained by Coe in "Psychology of Religion", p. 81 f.

2. p. 156

In this paper we shall leave unsaid the various theories, such as Max Müller's Ghost Theory, and such discussions as the priority of magic or religion. Those who have studied deeply these subjects, differ among themselves, showing that it must be more or less speculation.

It was mentioned before that the Hebrews alone give a narrative of the beginnings of their religious history, and also that Ames uses this history solely in his chapter on the Development of Religion.<sup>1</sup> Some of his ideas will be used in the next few paragraphs, although more in outline than in detail.

### C. The Hebrew Religion and the psychological steps.

How can we reconcile the Biblical history account with the processes assumed by psychologists? If these are the natural stages through which men's minds must go, then we may see that the Hebrews did follow them - only with - may we say - a content from above. The idea of God shines through, and puts a peculiar content into, each step.

#### 1. Naturism.

Beginning with naturism, or the worship of natural objects, Ames adds that this is the first and lowest stage from the standpoint of psychology of religion - the making sacred of those things which catch the attention and excite wonder. Rivers, springs, rocks, caves, stones, all were such to the Semites. Two

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1. Ames: Psychology of Religious Experience, ch. X

of the greatest examples were those of the sacred mountain about which the storm clouds hung, and the rock, from which water flowed. It would be going too far, if we follow the Bible account, to say that these objects as such were worshipped. But it is evident that God was worshipped, and made better understood, through a connection with such objects.

## 2. Animism.

The second stage accompanies more definite organization of life. The Hebrews were nomads and shepherds. Their attention was fixed on their flocks of sheep. In the course of events the Passover feast was instituted. All authorities agree that this is the most characteristic and best authenticated feature of the ancient religion. The sacrificing of the Paschal Lamb signified a relationship to their God, and held them to Him, and to each other in a truly wonderful way. Without the "God-content" might not this correspond to such lower forms as animism and totemism?

## 3. Polytheism.

After years of migration the Hebrews entered into the richer country west of the Jordan River. Now they developed the characteristics of fighting people. Agriculture was the new mode of life. There was therefore a tendency to make the cow sacred as when a jealous king made two calves of gold and said:

"It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."<sup>1</sup>

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1. I Kings 12:28.

Then the contact with Sidonians, Moabites, and Ammonites, brought the temptation to worship their goddesses and gods, Ashtoreth, Chemoah, and Milcom.<sup>1</sup> It took constant effort and warnings on the part of the priests, prophets, and kings (all of whom did not hold true themselves) to solidify the religious and national life of the people.

#### 4. Henotheism.

Perhaps henotheism is closely interwoven in this stage. As events proceeded, however, the prophets told the people that the foreign, invading nations - Egypt, Babylonia, Assyria, were instruments in the hand of God, used to punish them for not clinging to Him.

#### 5. Monotheism.

After the exile, the most severe punishment of the nation, there was never again a return to the worship of other gods. Idolatry was ended. Moreover, God was accepted as the God of all nations as well as of Israel, and the great mission of making Him known was laid upon them.

#### 6. Amos' sixth step.

Amos says that with the rise of Christianity came a further stage in the progress of religion. In the teachings of Jesus two conceptions found revival which had long been forming. These were the ideals of the divine Kingdom, and inward ethical character. True religion was rather in the state of the heart than the main-

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1. See I Kings 11:33.

tenance of ritual or formal worship without the spirit of worship behind and through it.

D. The Christian Religion today in relation to this progression.

One of the most significant features of social and religious development is that all through the ages - even to today - there is still truth in each step in its purest form, or a tendency toward degeneracy in the old dangerous places. We still see God in the storm -

"The voice of Jehovah is upon the waters:  
The God of Glory thundereth."<sup>1</sup>

"And in His temple everything saith, Glory."<sup>2</sup>

The Passover is supplanted by Christians in the use of the sacrament of the Lord's Supper, in which there is called to remembrance the sacrifice of the Lamb of God, for the sins of the world.

Are there not many evidences in every large city, of other gods than God? Among these the most evident are money, business, self-indulgence and pleasure.

In the following pages, Hume's conspectus of the Eleven Living Religions of the World is given. These are arranged in the chronological order of their origin, as he has concluded. This shall serve as the completion of the discussion upon the history of religion, since our object is to show what religion has contributed to development, and the major religions shall be taken up separately as the next topic, and in that light.

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1. Psalm 29:3  
2. Psalm 29:9<sup>o</sup>



A CONCEPTUS OF THE ELEVEN LIVING RELIGIONS OF THE WORLD\*  
Arranged in the chronological order of their origin

Name	Date or Birth of Founder	Founder	Deity	Present Location	Scriptures	Number in Millions of Adherents
Hinduism	1500 B.C.	None	Brahma or various	India	Vedas	217
Judaism	1200 B.C.	Moses	Jehovah	Scattered; half in Russia	Old Testament	11
Shinto	Nominally- 660 B.C.	None	Nature-gods	Japan	Ko-ji-ki and Nihon-gi	16
Zoroastrianism, Parsi Religion	660 B.C.	Zoroaster	Ahura Mazda	Persia & India	Avesta	1/10
Taoism	604 B.C.	Lao-tse	The Tao	China	Tao-Teh-King	45
Jainism	599 B.C.	Vardhamana, Mahavira	Originally none; now founder	India	Angas	1
Buddhism	560 B.C.	Gautama, Buddha	Originally none; now founder	The East	Tripitaka	137
Confucianism	551 B.C.	Confucius	Heaven, or founder	China	Classics	250
Christianity	4(or 1) B.C.	Jesus Christ	Father-God	World	Bible	557
Muhammedanism, Islam	570 A.D.	Muhammad	Allah	Moslem Countries	Koran (Kur'an)	230
Sikhism	1469 A.D.	Nanak	True Name	India	Granth	3

\*Name: The World's Living Religions - Opposite Title page.

F. Notes upon the conspectus.

A few words might be said about this conspectus.

The period about the sixth century before Christ was a time of unusual religious creativeness. Six of the world's living religions originated at that time.

Statistics are difficult to obtain and also to interpret. In China and Japan there is a mixture of three non-Christian religions - intermingled not only in the country at large, but also even in the same individual. Therefore the numbers given can be only approximate. It is difficult to enumerate Christians, for while South America is classified as a Christian country, yet there are many who are genuine pagans.

The conspectus gives the date of the founding of Judaism as 1200 B.C., or the time of Moses. This may be true as far as organized system of laws goes, but their history goes farther back than that and the Jews' pride has been in being called "the sons of Abraham" whose date is generally conceded to be about 2000 B.C.

Christianity, it is true, was founded by Jesus Christ. However, it was founded upon the Judaism of the Old Testament. Christ "came not to destroy, but to fulfil."

RELIGION AS A MEANS OF MAN'S DEVELOPMENT

PART II

PART II

## IV. Analysis of five greatest religions.

We now come to the place in our discussion where we shall examine religions separately in order to see what each has contributed to man's development. Five religions shall be used in illustration - Hinduism, Buddhism, Confucianism, Muhammadanism, and Christianity. These, it will be seen in the conspectus (p. 30), include approximately 1391 millions of the population of the world. (Hume published this conspectus in 1925.) The remaining religions include but 74-1/10 millions.

## A. Hinduism.

## 1. Hinduism as it affects the life of the group.

Hinduism, dating back to nearly 1500 B.C., numbers 217 million adherents in India. What has it given to its people, socially and individually?

## a. Caste.

The first, and most lasting feature of this religion, is its system of caste - most lasting because through its historical phases and successive scriptures it is the one constant practice. Belief is altogether free. Conformity is required. There are four main castes - Brahmins, the priestly and intellectual class; Kshatriyas, the rulers and warriors; Vaisyas, the common agriculturists and artisans; and the low-caste Sudras. These main castes are again subdivided until there are now over 2000 mutually exclusive subcastes in the Hindu system, 53 of which now number more than one million members.

People are born into this structure which is believed to be divinely arranged, and to be accepted unquestionably. It is possible for a man to sink into a lower caste, but never to climb the social scale into a higher one.

To be in the Brahman group is the highest life possible. That they have authority is a firm conviction of believers. They act as priests, prescribing such idol worship as they desire, and accepting fees and food for every imaginable ceremony - betrothal, marriage, burning of bodies, the undertaking of a journey, the building of a house, the beginning of an agricultural operation, the gathering of a harvest. Let it not be supposed, however, that the Brahmans adopted caste for their own glory or profit or pleasure. The stern duties laid down for Brahmans, and the reverence which they received for centuries from all classes, proves that the whole system was worked out from a high sense of obligation. Some souls were the elect - capable of beholding the Unseen Being. These elect must keep themselves pure, and must continually meditate upon Brahma. All this was not for their own sakes only - but because they were mediators between Brahma and the rest of the world.

The lowest castes are outcastes. In certain places they are denied by the Brahmans to enter Hindu temples, to use public water supplies and public roads, and to give their children any schooling except in a separate building.

In between the highest and lowest castes are the others, each with their countless rules and regulations.

A higher caste person may be contaminated by the proximity of outcastes. The number of feet within which one could not be approached was published in a copy of the Imperial Gazetteer of 1924. In part, it reported:

Masons, blacksmiths, carpenters . . .	24 ft.
Toddy growers . . . . .	36 ft.
Cultivators . . . . .	48 ft.
Beef-eating Pariahs . . . . .	64 ft.

b. Money-lending practices.

Money-lenders, and traders, and shopkeepers, belong to a class called Beniahs. They lend money to cultivators, and supply food to the people, and undoubtedly keep together the life of the country. But because he is cowardly, secretive, acquisitive, unmanly, and crafty, the Beniah is not greatly loved. Frequently a peasant will mortgage his land and stock for advances for seed or for expenses of a marriage or funerals on terms it is impossible for him to meet, and then the Beniah forecloses. The rates on loans are 37-1/2%. Since the Beniah is not a cultivator, it is best for him not to continue to hold this land, and so the English government has been compelled to place obstacles in the way of such foreclosures, and to institute banks for cultivators' benefit, with low interest.<sup>1</sup>

c. The home and family.

Home life in India is characterized by much good sense, benevolence, self-control, self-abnegation, and active charity.

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1. cf. Article in Edinburgh Review, v. 240 by Ranken: The Material Side of Hinduism.

Religious education is given in the home and in temples by mothers and grandmothers. The family system links each generation with the past and future, and binds the living members together.

## 2. Hinduism as it figures in the life of the individual.

### a. Karma and transmigration.

As to the possibilities for individual development, let us first turn to two essential features of the system - Karma and Transmigration. Karma is the inevitable consequence of one's deeds. One's acts fix or determine one's lot in each succeeding incarnation. A life of joy and ease is due to good Karma and self-denial in some previous existence; while a life of sorrow and hardship is due to bad Karma.

"Dr. Paul Edwards, speaking of Karma, says, 'Hinduism teaches that we are pursued in the next world by the offences committed in this life; that whatever reward is due us will be found awaiting our arrival in the next life. It teaches a man may lead a bad life successfully even without being visited with pangs or punishment in this life; that he may live a life of villainy undisturbed by remorse or any adverse conditions. For this reason a careful account is kept in the next life of all his deserts in this, and a final adjustment is had when he departs for, or arrives in, the celestial abode. Present Hinduism teaches that the highest reincarnation is to become a Brahman.'<sup>1</sup>

Transmigration is closely connected with the idea of Karma. It is rebirth, the status of which depends upon the person's conduct in a former state of existence. It follows that man's moral and spiritual life are the result of past life, and

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1. Warman: Hindu Philosophy in a Nutshell, p. 21.

therefore not under his control. It cannot be other than it is. If not religious, he may reason that he is not yet fit for a spiritual religion. It also suggests that he may have plenty of later opportunities for repentance, since he will have plenty more lives.

#### b. Vocation.

In the educated classes, rules of occupation are rather loose and easy. In the other classes they are very stringent. Members must follow their hereditary occupation, must refrain from marrying, and even eating with, members of other castes.

#### c. Personal inquiry into truth.

The Vedas are the sacred scriptures of Hinduism. The right to read them is confined solely to the upper class. While they claim to have the very words needful to save men's souls, they selfishly keep it to themselves. Instead of helping the lower castes, when they come for truth and light, the priests point them to idol-gods, where they grovel in superstitions, believing that the great wisdom of their priests has shown them true salvation in those images.

#### d. Morality.

To the Hindu, moral laws are rather sacred customs observed as tradition and not as principles of moral life. But these customs, though very sacred and essential to them, are not so for other people, who may have others, sacred and inviolable to them. There is no lofty moral law by which all customs and all men are judged. Their gods, too, are above morality. Customs are not



binding on them. It is the sacredness of custom, the reverence for what is handed down through the centuries, which has kept India from change or breaking into new advances. This is why child-marriage, compulsory widowhood, widow burning, widow drudgery, female infanticide, and other cruelties are still practiced. Thus we can see how it is possible that unlimited idolatry, human sacrifice, cruel torture, temple prostitution, obscene sculpture, have all come into Hindu worship.

Character and Hindu orthodoxy are not closely related. A man guilty of gross immoralities may be in good standing in his caste and family; while a man of noble character may be outcasted because of breaking a caste law.

### 3. Hinduism as it promotes the advancement of art.

The Indian passionately loves his native land - her streams, mountains, plains, and skies. He feels he is at one with all nature, and all of this is reflected in poetry, religion, sculpture, architecture and painting. These expressions are decidedly national. When foreigners came plundering and massacring, India stretched out her hands in welcome, tamed them down, and Indianized them. This is what she has done to all alien culture, so that the foreign element cannot be suspected.

The early schools of architecture probably originated because of the sacrifices prescribed by their religion. Temples have been produced which are gems of architecture, and adorned with sculpture which shows much ingenuity and patience.

Whether we look to art, or literature, or any other detail of life, in India, it is connected with the religious system, for there, religion is not a view or a phase of life, but life itself.

Indian art is very symbolic. In religious pictures, the priest, or the religious devotee is the prominent figure.

#### 4. Conclusion: Estimate of contributions and deficiencies.

Having surveyed Hinduism as it affects the life of the group, as it figures in the life of the individual, and as it promotes the advancement of art, let us ask these two questions:

1. What contributions does this religion make to man's development?

2. What does it lack?

#### Contributions

The solidarity of India as a nation, is due largely to her religion. Its system has kept her people, not only from inter-marriage of castes, but also of nationalities. It has made India distinct, and instilled into her sons and daughters a strong national consciousness and passionate loyalty.

Hinduism has entered into every interest of its followers' lives. It is the inspiration of, and the motive behind, everything - from the common details of life, to the most important matters.

Belief in a sure future life, with appropriate retribution for deeds done, has acted as a check upon the people.

One characteristic of the Hindus is fondness for philosophic speculation. Perhaps the most outstanding character in India

today is the great Hindu philosopher, Mahatma Gandhi. In their philosophy, they see all things and all events, as manifestations of one Power at the heart of the world. This Power is designated as a world Soul, into which every human spirit is to be merged. Knowledge of the Divine and union with it, are regarded as the goal of life.

E. Stanley Jones says that there has been kept alive in the soul of India a thirst for God and reality far deeper than that found in any other people. There has also been given a capacity for self-renunciation, a love of simplicity, and a sensitiveness to the spiritual.<sup>1</sup>

Hinduism has been a force in the lives of its followers because it has been a compulsory social institution, with detailed commandments and prohibitions.

The codes of law are considered very remarkable literature, and contain some very high moral precepts, such as respectful obedience to parents and teachers; repentance and confession, fulfilling troth; unresentful, patient endurance of evil.

Hinduism as a religious system, is the highest form which polytheism has ever taken.

#### Deficiencies

The caste system not only forbids raising of the human level, but also truly lowers it. There is no motive for improving

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1. Cf. Jones: Christ at the Round Table, p. 57

oneself, since one can never rise above the position into which he was born.

Adherence to age-old customs, with no improvements allowed, cannot but be a hindrance.

Degradation and immorality have come with Hinduism because of superstition, lust, and cruelty.

There is no permanent worth for the human individual.

### B. Buddhism.

The 137 millions of Buddhists are found in India, China, Japan, and the smaller, neighboring countries of the East. Founded about five hundred years before Christ by Gautama, in India, it came in that notable sixth century B.C. when six of the world's living religions originated.

#### 1. Buddhism as it affects the life of the group.

##### a. Abolition of caste.

One of the fundamental doctrines of this religion is that all men are equal, and there is no distinction of caste. Having begun in India, one might suppose it was protest against caste, but instead of that it is perhaps truer to say that it was above caste. Men from every station in life were welcomed into its fellowship.

##### b. Ethical code.

The ten Buddhist commandments are all prohibitions, the first five of which are binding upon common laymen, and the remaining five upon the monks. They are the prohibitions of (1) the de-

struction of life, (2) theft, (3) unchastity, (4) falsehood, (5) the use of intoxicating drinks, (and for monks) - (6) eating at forbidden hours, (7) frequenting worldly amusements or spectacles, such as dancing, singing and music, (8) using perfumes and ornaments, (9) sleeping on high or broad beds, and (10) receiving gifts of money.<sup>1</sup>

There are carefully worked out lists of vices, evils, crimes, prides, desires, virtues. A few will be given here. The cardinal vice is the vice of egotism, whose tap-root is ignorance, and from which all other vices grow. Egotism is shown primarily in three vices called the Three Poisons: Lust, Anger, and Folly. From these, again, others grow. The Five Crimes are: Patricide, Matricide, Killing a saint, Disturbing the peace of the monks, and Opposing the Buddha. The Ten Evils are: Killing, Stealing, Committing adultery, Lying, Exaggerating, Slandering, Being Doubled-Tongued, Coveting, Being Angry and Being Heretical. The Ten Virtues are exactly the opposite of the Ten Evils or Sins.

Thus we see that Buddhist ethics are more in the line of suppressing of vices than inculcating positive virtues, and yet, a good deal is built on the conception of virtue as the expression of a higher and nobler ego. There is the noble Eightfold Path, i.e., the virtues of Right Opinion, Right Decision, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Contemplation.

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1. cf. Hume: World's Living Religions, p. 68 & 69

## 2. Buddhism as it figures in the life of the individual.

Human life is given a low estimate in Buddhism. The highest state of happiness is to attain Nirvana, which means an extinction of ego, of craving for life and clinging to it. It is a rest - a passionless peace.

### a. Karma.

The supreme power operating in the world is the "law of the deed" - an inescapable, incurable, impersonal principle of justice and moral retribution.

"Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot where a man might be freed from an evil deed."<sup>1</sup>

Consequences of evil deeds are blamed upon the man himself, not upon heredity, fate, society, God or devil.

### b. Transmigration.

The Law of Karma operates by producing reincarnation in this same world according to one's deeds. Man is left to himself, with no divine aid or inspiration to help him avoid this undesirable state, and the outlook is hopeless and dark. There seems a strange contradiction in the commands to "Banish every ground of self", to "Cut out the love of self", and yet that it is only in self that there is salvation.

### c. Hopelessness.

The pessimism of Buddhism is seen in these quotations from its scriptures:

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1. Hume: World's Living Religions, p. 70.

"In this world every one who has been born returns unto death, and even an endless life must come to an end. The prosperous must some day be ruined, and those who meet must part again. Youth does not last long, and sickness overtakes those with rosy cheeks. Manifold sufferings encompass life and continue without ceasing. In the Three worlds all things are transient, and there is no pleasure in the things that are."<sup>1</sup>

"Like the ox whose every step brings him that much nearer to the slaughter is the life of man; for every day brings him that much nearer the grave."<sup>1</sup>

"Man's life in this world is like the flash of lightning."<sup>1</sup>

### 3. Buddhism as it promotes the advancement of art.

James Freeman Clarke, in discussing Buddhist architecture, says:

"Though described as atheism, it has built some of the grandest temples for the worship of God; though said to have no belief in a future life, its dagobas, or shrines of saints, are innumerable, and covered with exquisite carvings; though accused of denying the existence of the soul, its monasteries for the devotional life of anchorites, carved out of solid rock, are older than the coming of Christ."<sup>2</sup>

#### a. Architecture.

In Japan, the architectural beauty is due to Buddhism. That which is not touched by this influence, could make no claims for greatness.

#### b. Sculpture.

Likewise in the field of sculpture, before Buddhism came, this art was scarcely more than the crude clay figures of primitive

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1. Reischauer: Studies in Japanese Buddhism, p. 237.

2. Clarke: Ten Great Religions, p. 268.

peoples. The world's largest bronze statue is a product of eighth century Japanese Buddhism. Today there are thousands upon thousands of images and statues, the work of Buddhist artists.

#### c. Painting.

An extremely interesting thing about Japanese painting, is that instead of being inspired by the unsurpassed beauty of nature found there, it has come from the inspiration of Chinese and Indian masterpieces, again introduced by Buddhism. The oldest Japanese painting is from a Buddhist temple near Nara, (a seventh century production.) Nearly all of the schools today had birth in Buddhist atmosphere. The most famous of Japan's painters, Chō Densu and Josetsu, were Buddhist priests. Because of close adherence to classic models, instead of the acceptance of the natural beauty of the wonderful environment, it is doubtful whether Buddhism has led to the highest development of art.

#### d. Music.

It is difficult for Westerners to appreciate oriental music. Their scale has omitted two notes, leaving five because there are five recognized colors, five planets, five elements, five viscera. All music is written in the minor key, thus expressing the pessimistic philosophy of life, characteristically Buddhistic. Reischauer says:

"As one's understanding of this philosophy of life grows, one's ears also become more sympathetic with the music of it, and especially do one's ears respond to the one distinctively Buddhist instrument of Japan, namely, to the rich, mellow tones of the temple bell. In the words of Captain Brinkley, 'The suspended bell of



"Japan gives forth a voice of the most exquisite sweetness and harmony - a voice that enhances the lovely landscapes and seascapes, across which the sweet solemn notes come floating on Autumn evenings, and in the stillness of Summer's noonday hazes. The song of the bell can never be forgotten by those that have once heard it. Their notes seem to have been born amid the eternal restfulness of the Buddhist paradise, and to have gathered, on their way to human ears, echoes of the sadness that prepares the soul for Nirvana."<sup>1</sup> 2

#### 4. Conclusion: Estimate of contributions and deficiencies.

Again we raise our two important questions:

1. What contributions does this religion make to man's development?
2. What does it lack?

#### Contributions.

In contrast with Hinduism, we first credit Buddhism for its successful abolition of caste.

The first five commandments are elements of strength, namely, prohibition of destruction of life, stealing, unchastity, falsehood, and drunkenness.

Dr. August Reischauer says that among the contributions which Buddhism made to Japan, the first and foremost was that it was "a vehicle of the higher civilization of the continent."<sup>3</sup> It brought Korean and Chinese cultures, and on through the years has been a means of keeping Japan in touch with the rest of the world. It influenced the intellectual life of Japan, leading the people

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1. Reischauer: Studies in Japanese Buddhism, p. 301 & 302.
  2. Cf. *ibid.* p. 299-302 for discussion of architecture, sculpture, painting and music.
  3. Cf. Reischauer: Studies in Japanese Buddhism, p. 296-297.

to think of the problems of life. The Japanese began to work out a history of their country for the first time. The spread of education in general was due to Buddhism. In short, for the major part of her culture, Japan owes a debt to this religion.

### Deficiencies

There is no Supreme Being in Buddhism. Along with this is the lack of belief in immortality with the living joy which it brings.

Extreme hopelessness and pessimism take from life the elements needed for progression and development.

Human life, the human body, woman and the family, the environing world - are all given a very low estimate, thus robbing life of its most priceless potentialities.

### C. Confucianism.

Confucianism is the most widely spread and thoroughly national religion of China. It goes back perhaps to 2356 B.C., that is, not by the name of Confucianism, but a national religion, which in about 500 B.C. was reformed, restored and preserved by Confucius and subsequently took his name.

Some authorities claim that this is not a religion at all, but rather a system of ethics. Worship of a Supreme Being is not a large part of it, for to Confucius, who indeed thought there was such a Being, the essential thing was ethical development. It was foolishness and speculation to think too much about God, or life after death, or the supernatural and miraculous.

Hume says,

"The secret of China's long vitality has been religious strength."<sup>1</sup>

And again:

"Confucianism has enabled China to demonstrate, on a larger scale than has been done before in human history, the abundant success of the principle of filial obedience under a religious sanction, as formulated by Moses."<sup>2</sup>

1. Confucianism as it affects the life of the group.

a. Filial piety.

First of all then of the social features comes filial piety, the cornerstone of the system of relationships taught by Confucius. It is interesting to note how the observance of filial piety pervades details of life. For the common people, it is shown by following the course of heaven (in the revolving seasons), that is, they must observe the heavenly signs for the purposes of agriculture; must distinguish the advantages afforded by different kinds of soils; must be economical in expenditures, for the purpose of nourishing their parents. It is the duty likewise of every class of people. Even princes and the Emperor must do nothing to incur the hate or the condemnation of any man, for the sake of parents and ancestors. After the death of fathers there is much mourning, and sacrificing to them, and worship of them along with other ancestors. The emphasis upon respect, and the value of the family, are decidedly strong points in the system of Confucius.

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1. Hume: The World's Living Religions, p. 108

2. Ibid. p. 109.

On the other hand, the cost of funerals, of sacrifices upon the anniversaries of deaths of ancestors, forms an economic problem for the poor of China.

b. Social propriety - ethics.

Social propriety is the fundamental practical principle in Confucianism. To quote the founder's own words, in answer to the question, "Is there one word which may serve as a rule of practice for all one's life?", he said:

"Is not reciprocity such a word? What you do not want done to yourself, do not do to others."<sup>1</sup>

The negative aspect of this "Silver Rule" weakens it, and indicates the difficulty of the whole system. Confucius worked out a scheme of relationships which would cover all of those in a human life. They are called the Five Relations, those of Father and Son, Ruler and Subject, Husband and Wife, Elder and Younger Brother, and Friend and Friend. In each of these couplets except the last, the first named is the superior and the last the inferior, subservient to the other. Thus life is divided in two groups - those who rule and those who obey.

Among the virtues which are especially exhorted are: propriety, sincerity, faithfulness, studiousness, justice, benevolence, reverence, moderation, calmness, truth-seeking. As valuable as these virtues are, their setting, as the entire ethical code of Confucianism, is in a

"dignified aristocracy, which prided itself on a long-established social order, and which despised

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1. Hume: World's Living Religions, p. 118.

outlandish barbarians. . . . The ethics of Confucianism were clearly formulated in an age self-contained and self-satisfied. They do not contain provisions for problems of industrialism, democracy, and internationalism."<sup>1</sup>

#### c. The State.

One of Confucius' primary interests was the state, in fact, it was his hobby. All of his theories were to be measured by their value in relation to the state. The ruler was the great example, upon whose shoulders was laid the responsibility of the welfare of the country. If he were evil, surely ruin would follow. If he were upright and wise, it meant a sure cure for the country's ills. The closeness of the state and religion is also shown in the fact that there is no separate priesthood, but the regular government officials have performed some distinctly priestly functions.

#### d. Place of women.

In general, women are given a very inferior place. Of herself, she is of little value. Her function is to become the mother of sons, which is the only basis upon which she is considered worthy of honor. The ideals of conduct set up are masculine. There is no picture of the "Superior woman" as there is of the "Superior man" in the Analects.

"Indeed", Hume says, "except for the list of proper designations for the wife of a prince, the only reference to the female sex in the Analects is decidedly derogatory."<sup>2</sup>

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1. Ibid. p. 119

2. Ibid. p. 118

## 2. Confucianism as it figures in the life of the individual.

### a. Care of the body.

Filial piety has its beginnings in an individual matter. One must respect his own body. Every hair, every bit of skin, is received from parents, and therefore to refrain from harming or wounding the body, one does homage to the giver. Thus, though the benefit is for others ultimately, the individual also reaps gains.

### b. Reward for morality.

For himself, no reward or disadvantage is held out whether man lives good or ill. There is no immortality of a better form than this world.

### c. Character development.

Along with all of the social principles, the culture and development of the individual self was of utmost importance. Confucius believed that human nature was inherently good. It was the function of his rules and regulations to direct the individual in the right channels so that he might not deteriorate. This meant discipline, scrupulous formalities, all performed by his own unaided powers. He could do with very little prayer. Sacrifices had only a subjective influence.

## 3. Confucianism as it promotes the advancement of art.

The art of the Chinese seems very peculiar to us. It is very symbolic. The dragon is found everywhere, - in carving, sculpture, painting, on gateways, posts, and temple ornaments, at wells, fountains, eaves, conduits, gardens, in paper, porcelain and

pictorial art. It is the symbol of power and of guardianship, the symbol of living, concrete force. Its use in art is explained by the large place it occupies in the thinking - mythology and superstitions - of the Chinese people.

The larger part of the mythology, poetry, and standing literature (apart from the ancient classics) dates from the Sung Dynasty (A.D. 960-1333). Industry and commerce were developed also at that period. But the deep-rooted characteristic of reverence for the past is ever binding upon the Chinese. The mass of superstition called Feng Shuey, which means "wind and water" constitutes a sort of popular science. For a long time it even hindered the introduction of railways and telegraphs.

#### 4. Conclusion: Estimate of contributions and deficiencies.

In conclusion of Confucianism we shall look into our two questions again:

1. What contributions does this religion make to man's development?
2. What does it lack?

#### Contributions.

The hope of China is in the cornerstone of the nation - filial piety. This is an asset, if interpreted correctly. In this connection, the emphasis on the value of the family should be mentioned.

Its high standard of ethics, and emphasis on morality lend their own contributions.

There is a confidence in the goodness of human nature.

Education is emphasized and valued. While good government holds such a high place in this system, it is recognized as less important than good instruction.

The division of all people into two groups - the superior and the inferior - has a value in that there is much emphasis placed upon the efficacy of the good example of superiors.

World-brotherhood is recognized in their writings, at least, for there are these words: "All within the four seas, brothers."<sup>1</sup>

#### Deficiencies

The negative trend runs all through Confucianism - do not think too much about a Supreme Being; the "Silver Rule"; the lack of any program to improve or uplift the lower units of society.

There is no dynamic - only commands, three hundred regarding ceremony, and three thousand regarding demeanor.

Someone has said that the test of any religion is the place it assigns to women. Here, Confucianism ranks low.

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1. See Hume: World's Living Religions, p. 125.



#### D. Mohammedanism.

Mohammedanism is second largest of the non-Christian religions, and next to Christianity it is the fastest growing in the whole family of religions. It is full of the zealous missionary incentive and in its thirteen centuries of existence it has grown to embrace about one-seventh of the population of the globe. Its followers are found as follows; in approximate numbers;

50 millions	in Africa
62	" " India
30	" " China
29	" " Malay Archipelago
1/4	" " Philippine Islands.

Besides these mentioned, there are the lands in Western Asia which are almost wholly Mohammedan.

#### 1. Mohammedanism as it affects the life of the group.

##### a. Fatalism.

Perhaps the greatest word in relation to progress in the Islamic world is Fatalism, for by it progress has been paralyzed. Their monotheistic belief sees God, Allah, as willing both good and evil, and with arbitrary, irresistible and inevitable will. An archangel and a murderer, a devil and a gnat, equally execute His will. Hope perishes under the weight of predestination. Injustice and social decay are accepted stoically. It is fatalism which makes Mohammedan nations decay.

##### b. War.

A religious war or jahad against infidels is a duty taught in the Koran. One of the dozen or more passages which command killing or fighting, is:

"Kill those who join other gods with God, wherever ye shall find them."<sup>1</sup>

Dr. Zwemer quotes Marcus Dods in saying:

"... Until Mohammed appealed to the sword, his faith made very little way."<sup>2</sup>

The method of the religious war, however, has now given way for the most part, to peaceful propaganda.

#### c. Morality.

Moral conditions in Moslem lands are generally low.

It has been pointed out by Dr. Zwemer that this is because of the character of the founder of the religion.

"A stream cannot rise higher than its source; a tower cannot be broader than its foundation."<sup>3</sup>

He was vindictive, in certain relations, although he was sometimes kind. He taught that lying was allowable in speaking to women, to reconcile friends, and in war. He prescribed war and violence. His behavior with his numerous wives caused trouble more than once.

On the other hand, he had certain admirable characteristics - faithfulness in praying five times each day, which is still one of the strict duties of all Moslems; devotion to his ideal; and efficiency as an organizer. Perhaps the greatest reform he brought about was the abolition of infanticide.

Mohammed believed that the commandments given to Moses were sent down from God. (In this religion twenty-two Old Testament characters, and three New Testament, among whom is Jesus, are named as prophets of Allah. Mohammed is the last and greatest of all.) When asked about these wonders which appeared by

1. Sura 9:5

2. Zwemer: The Moslem World, p. 80

3. Ibid. p. 112

the hand of Moses, the prophet said they were:

"Do not associate anything with God, do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practice magic, do not take interest, do not accuse an innocent woman of adultery, do not run away in battle, and especially for you, O, Jew, do not work on the Sabbath."<sup>1</sup>

#### d. Polygamy, Divorce, and Slavery.

A Moslem may have four wives and any number of slave concubines, may divorce at pleasure; may remarry divorced wives; and if he belongs to a Shiah sect, may contract marriages for pleasure, which are temporary. According to census reports in the Bengal states the increase in Mohammedan population is due, not to converts, but to polygamy and concubinage. As to slavery, the missionaries of this faith have been slave traders, for this trade is to them a divine institution. The same rules apply to the sale of animals and slaves.

Mr. Alfred Martin, in his book, "The World's Great Religions" defends the practice of polygamy in this religion by saying that the most that could be expected of Mohammed, in a land where extreme polygamy was practiced, was a reduction in the number of wives to four; that the abolition of divorce would have been impossible; and that a modification of slavery and the inculcation of kindness toward slaves were the most he could hope for.<sup>2</sup>

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1. Ibid. p. 115

2. Cf. Martin: The World's Great Religions, p. 185-186

## 2. Mohammedanism as it figures in the life of the individual.

### a. Education.

In purely Moslem schools the studies consist of learning to read the Koran, grammar, logic, arithmetic, algebra, rhetoric and versification, jurisprudence, scholastic theology, exegesis of the Koran, and the Moslem traditions. Among the people as a whole, there is a great deal of illiteracy. However, it must be remembered that Western Europe owes an intellectual debt to Moslem lands; that part of Europe's awakening from her Dark Ages was due to Arab learning. Two world-known scholars are the Arab philosopher, Averrhoes (1126-1198) and the physician Avicenna (980-1037). The latter translated Aristotle into Arabic and was the recognized authority in the interpretation of his works.

### b. Goal of life.

For believers there is a paradise of gardens, luxurious food and ease, and pleasures of wine and maidens. Unbelievers are to broil in a hell of fire, sheets of which shall encompass them.

### c. Personal religious practices.

Prayer must be in Arabic, therefore three-fourths of the Mohammedan world prays five times a day in an unknown tongue. The times for prayer are at dawn, just after high noon, two hours before sunset, at sunset, and again two hours after. Saying prayers after the sun is risen is forbidden. They believe that they must face Mecca while standing and kneeling to pray, no matter where they are, on land or sea. After passages from the Koran are recited as prayers, personal, private petitions are allowed, but not common.

Fasting is a most important observance. A month is given over to a special fast, probably borrowed from the Christian Lenten Season. The peculiar part of this fast is that it does not hold during the night, during which time there is much indulgence in pleasure, feasting and dinner parties. Abstinence includes not only food and drink, but bathing, smoking, taking snuff, smelling a flower, and the use of medicine. The law provides that infants, idiots and the sick and aged are exempted from observing this fast.

#### d. Fatalism.

Fatalism has been mentioned as a social feature. We must again mention that this philosophy has a decided bearing upon individual lives. It leads to hopelessness and irresponsibility.

"Ye did not slay them, but it was God who slew them.  
Nor didst thou shoot, when thou didst shoot, but  
God did shoot."<sup>1</sup>

#### 5. Mohammedanism as it promotes the advancement of art and science.

To the early representatives of Mohammedanism the world owes a debt for their contribution to arts and science.

"For it was they who transmitted the treasures of Greek literature from the Middle Ages to the Renaissance, they who originated the graceful art-forms of which the Taj-Mahal and the Alhambra are the most famous examples. It was they who contributed to the sciences of algebra and chemistry, astronomy and medicine; they who dotted the Saracen empire with universities and built at Bagdad and at

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1. Hume: World's Living Religions, p. 228

"Cairo the most renowned libraries in the world. When London was a city of hovels and the stench in its streets such that no one could breathe its air with impunity, Cordova was noted for the cleanliness and beauty of its streets and squares. . . . Today we decorate our walls and floors with fabrics that Mohammedans taught us to weave, we regale our senses with perfumes that they taught us to make, we teach our children the higher mathematics from textbooks of which they were the original creators."1

#### 4. Conclusion: Estimate of contributions and deficiencies.

Finally, of the non-Christian faiths, we ask:

1. What contributions does this religion make to man's development?
2. What does it lack?

##### Contributions

Elements of strength in Mohammedanism are: belief in one supreme God, versus idolatry; insistence upon a regular prayer life; and a world-wide outlook, shown in its missionary enterprise.

It has contributed considerably to the world's arts and sciences.

It insists upon an inescapable, just judgment day.

##### Deficiencies.

This system is handicapped in attaining progress by its belief in the arbitrariness of its deity and by its fatalism.

It lacks a social program for the salvation of the world.

The founder's weaknesses of moral character weaken the system. In spite of this, he is believed to be the last of Allah's prophets, the very "Seal of the prophets."

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1. Martin: The World's Great Religions.

## E. Christianity

Christianity is the most wide-spread religion in the world. Beginning with a mere handful of men in Palestine in the first century of the Christian era, it has grown until today every nation in the world has its followers. The Bible is now printed in 866 languages. It is "the world's best seller." The doctrines of Christianity are rooted in Judaism and centered in the Person of Jesus Christ, who came proclaimed<sup>1</sup>, and proclaiming, to be<sup>2</sup>, the Son of God. By way of introduction, let us quote E. Stanley Jones, in "Christ at the Round Table":

"If the Christian nations were to speak of what the Christian faith is doing for them, they could recount a great deal. Has it not brought them from half-naked savagery to civilization? Has it not produced institutions for human betterment unsurpassed in the world? Has not Lecky, the historian of European morals, said that 'the three short years of the life of Jesus has done more to soften and moralize mankind than all the disquisitions of philosophers'? Softening and moralization has taken place. Has this faith not put a corrective at the heart of the nations, which, in spite of partial acceptance of it, makes for better living and human progress? . . . Where have the great reforms come from? Under what auspices has the League of Nations been formed? Where has human life the largest possible chance for development?"<sup>3</sup>

### 1. Christianity as it affects the life of the group.

Following the general outline used in discussing the four other religions, let us examine Christianity from the standpoint of what it has done for the group. Its Founder showed

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1. John 1:34
  2. 2 John 5:13 and Mark 14:61-62.
  3. Jones: Christ at the Round Table, p. 207.

that it contained a social program, for He constantly referred to "the Kingdom of God." What was His ideal for that Kingdom? This He epitomized in the Two Great Commandments<sup>1</sup> - love - first for God, then for others. It was the ideal of giving, helping, serving. In the very nature of God, and of Christ, there is service. Jesus said:

"My Father worketh hitherto and I work."<sup>2</sup>

It is the view of most Christians that God gave of Himself when He sent His Son into the world. Jesus gave of Himself daily when He went about doing good, in healing, helping, serving, and finally dying for mankind. In a dispute about greatness He said:

"Whosoever would be first among you shall be your servant."<sup>3</sup>

And wherever He is truly followed, we find that spirit present.

The church has been the medium through which Christianity has accomplished its social enterprises. Imperfect though it is, and falling far short of the ideals of its Founder, it yet remains the greatest institution ever organized.

#### a. Government.

Since the birth of Christianity great changes have taken place in governments and international relationships. If we look back at the history of Europe between 325 and 1054 A.D. we find that during these years practically all the national governments on the entire continent came to profess Christianity as a common

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1. Cf. Matthew 22:36-40.

2. 2 John 5:17

3. Matthew 20:27



religion. The only other continent which yet today has accomplished this, is America, where it, too, has Christianity. During medieval times the church most certainly had many shortcomings. But still it was the most effective agency for promoting law, order, and education during the period.

We cannot say that Christianity prescribes any one form of government, but rather principles to operate within the form. These principles are being more and more recognized as essential. Some of the outstanding ones are: the rights of the individual, justice, peace, mercy, co-operation, fraternity, and the Golden Rule.

The principle of peace is commanding much attention today, as Christian and non-Christian nations are accepting, in increasing numbers, the Kellogg Peace Pact. The text of the two of its three articles bearing most on this paper, follow:

"Article I. The high contracting parties solemnly declare, in the name of their respective peoples, that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

"Article II. The high contracting parties agree that the settlement of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise between them, shall never be sought except by pacific means."

Though other causes have undoubtedly contributed to the acceptance of this Pact, some credit, at least, must go to Christianity. All systems and beliefs advocating peace will note the significance of the fact that world powers are seeing this ideal to be practical.

## b. Education.

Education and Christianity go hand in hand. We know that where Christianity has gone, it has taken education. One of the great branches of its missionary work is the establishment of schools, from kindergartens to colleges and universities. Included in the list are also industrial schools, theological seminaries and Bible training schools.

Walter S. Athearn pays a tribute to Protestantism in its relation to education in these words:

"In the Protestant Reformation the holy church gave way to the holy Book. Thru the holy Book, God spoke to the children of men. No pope or priest separated the individual from his God. If the holy Book was the power of God unto the salvation of men, two things were imperative: (1) The holy Book must be translated into all the languages spoken by men, and (2) every person must learn to read in his own language, so that he can hear the voice of God from the holy Book. Accordingly, Martin Luther translated the Bible into the language of his people, and fostered the establishing of schools in which all the people could learn to read. Martin Luther had his Philip Melancthon, the schoolmaster of the Reformation. Schools were established, text-books were written, and teachers were trained.

"But the mastery of the art of reading by the masses not only unlocked the words of eternal life in the holy Book, and liberated the souls of men; it also gave them the master-key with which to unlock all other books of history, art, science, government. The Protestant Reformation had made possible the building of democratic states upon the theory that each individual has the capacity for intelligent self-control. It is not strange, therefore, that the democratic states which arose out of the Protestant Reformation should place at the very heart of their governmental structure the free schools which Luther and Melancthon had created for the spiritual nurture of the people. The free schools for the masses are the gift of the Protestant church to the democratic state.

"Through the public schools, the state secures an efficient, socially minded, homogeneous citizenship. Through these schools the state disseminates common knowledge, and develops common skills, common attitudes and common ideals. The curriculum of the free schools, besides providing for individual needs, contains those common elements which become the basis of the likemindedness of the people and insure united and collective activity. It is thus that social solidarity is secured in a democracy."<sup>1</sup>

### c. Industry and labor.

George Albert Coe says:

"Without doubt what is humane and democratic in the modern state owes a large part of its inspiration to religion."<sup>2</sup>

There are many philanthropic organizations for caring for the unfortunate in various plights, where the motive has been religious. Christianity also recognizes that beyond pauperizing there is a deeper need of society - the improvement of conditions whereby self-respecting independence is fostered.

In factories today we find living wages granted to employees; limited working hours; age limits; prevention of child labor; safety devices on machinery; sanitary conditions; lunch rooms; rest rooms; provision of living quarters; profit-sharing plans; compensations; restrictions of employment of women. We do not claim that all of these things are the outgrowth of Christian teachings. To quote Coe again:

"Many a prophet of the rights of men has been an 'infidel'".<sup>3</sup>

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1. Atheism: Protestantism's Contribution to Character Building in a Democracy, p. 5-6.
  2. Coe: A Social Theory of Religious Education, p. 249.
  3. Ibid. p. 249.

Yet these things are in line with the spirit of Jesus and certainly a part of the cause for them has been His influence.

There is much selfishness in "Christian lands", especially in the business world. Yet, here and there are men who have dared to live the brotherhood they profess, and they have found that it is practicable.

At a meeting of the Federal Council of the Churches of Christ in America, in May, 1919, resolutions were adopted showing the social ideals of the church.<sup>1</sup> Among those resolutions are the following:

That the churches stand for:

1. Equal rights and justice for all men in all stations of life.
2. Abolition of child labor.
3. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
4. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
5. Suitable provision for the old age of the workers, and for those incapacitated by injury.
6. Release from employment one day in seven.
7. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
8. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

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1. Copies of "The Social Ideals of the Churches" may be secured from the Federal Council of Churches, 105 East 22d St., New York City.

#### d. The home.

Of all the institutions growing out of our complex civilization, there is none of more vital or of more far-reaching importance than the home. Sometimes today we almost fear that this is disappearing, as we see apartment houses rising ever night, and know of the increasing number of outside demands which draw the family members apart. An extreme case recently heard of is that of a newly married couple, both of whom are working. One's duties take him away during the night, the other, during the day. On every fifth evening, each is free to enjoy the other's company!

Even in those homes still existing, as we think of homes, religion is in most cases, we must admit, conspicuous by its absence. Nevertheless, the influence of Christianity in home relationships is unquestionably not to be ignored.

Jesus sanctified the home, primarily by His respect for womanhood and love for little children. One of the tests of any religion is the place it assigns to woman. Here we are taught that there is neither male nor female in God's sight. Rather than being put in the condition of servitude and degradation, she is given her rightful place; and motherhood is forever made sacred through His coming to earth as a little child.

It is in the home that the most important years of a person's life are spent. Here attitudes, habits, ideas, ideals - in short, characters, are formed. The degree of true benefit which comes from the home depends upon the degree in which it is truly Christian.

During the week in which this paper was being written, an illustration came from an elderly man, who did not know he was contributing material for a thesis! He told of his doubts of the truth of a statement made concerning a couple married twenty-five years, that there had never been a word of disagreement or unkindness between them. He said he had never known the sun to shine twenty-five years consecutively! His own testimony was that he had lived forty-two years with the same woman, and that they had had words and barriers. But - the anger had never lasted over into the next day. In the reason for this lay the crux of the whole matter. It was because every evening before going to bed, they had always prayed together. "You cannot kneel down and pray with a person, and arise with anger in your heart", were his words. To his mind, this very thing is one of the greatest powers and strongholds in the Christian faith, and the writer agrees.

The home, then, - a place made sacred by each member's relation to it, a center of love and unselfishness, a school where character is taught, and yes, a temple where worship is experienced by even the little ones - is the ideal of the Christian religion.

As a concluding tribute to the value of a Christian home, we may note that in a study made of the occupation of parents of men and women in Who's Who in America for 1922-23, it was revealed that 11.1 per cent were children of Protestant clergymen. In the approximate year of these persons' births (1870), Protestant clergymen contributed in proportion to their numbers about 2,400 times as many eminent persons as did unskilled laborers, 35 times as many as

did farmers, 4 times as many as business men, and over twice as many as the average of other professional men.<sup>1</sup> While this is not to say that these others homes had not been Christian, yet the distinguishing thing about the clergymen's homes must have been that they were.

## 2. Christianity as it figures in the life of the individual.

Christianity is concerned, first and foremost with individuals. The message is over and over again - "Whosoever". The Founder speaks of Himself as the Good Shepherd who is willing to risk His own life in order to save one wayward sheep<sup>2</sup>, and of the joy in heaven over one sinner that repenteth.<sup>3</sup>

### a. A philosophy of life.

Christianity provides the individual with a philosophy of life. The value of such a possession is recognized by specialists in mental hygiene. William H. Burnham says:

"... When we know more about the functioning of the endocrine glands we may learn that the philosophy of life . . . inhibits an injurious secretion of hormones from these glands just as surely as a drug."<sup>4</sup>

Aside from physical benefits, the Christian's philosophy gives him a sense of security, an answer and solution to life and its problems, and an undercurrent of joy. He believes that he has been placed in this world by a Creator who cares for him; who will provide for his daily needs; who permits the circumstances which enter

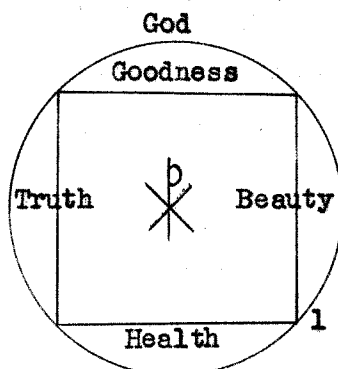
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1. Cf. Introduction to Who's Who in America, 1926-27, p. 30.
  2. See John 10:11
  3. See Luke 15:7
  4. Burnham: The Normal Mind, p. 414.

his life, for some all-wise purpose, and will give strength and power to bear the trials; who has provided eternal life; thus making this one meaningful; and finally, who reigns in the world of His creation, and therefore the good will ultimately triumph. In short, he believes himself to be a child of God.

b. Character.

The individual who accepts Christianity and who continues his growth in it, develops character. Definiteness of purpose holds him true to his ideals. Even though he may fail over and over again in overcoming his weaknesses, yet he knows there is plenteous forgiveness, and he "presses on toward the goal." Faith and hope are powerful agents.

To quote again from the "Message" of Mental Hygiene, integration is the one requirement for normality. It is exactly this which Christianity provides. The whole man is involved. There is no side of him untouched, physical, intellectual, emotional, spiritual. This is best expressed by a symbol in Dr. H. H. Horne's book, "Jesus Our Standard." At the center is the Christon, the monogram adopted by Constantine, suggesting both the office of Christ, and His cross.



1. See figure in Horne! Jesus Our Standard, p. 43.



Of this symbol, Dr. Horne says:

"The circle, without beginning or ending typifies the Infinite Being. The circle is the limit of development of the square, and the center of a square inscribed within a circle coincides with the center of the circle. So the four-square life of man as it endlessly develops always approaches God as its limit, though never departing from Christ as its center."<sup>1</sup>

The great integrating influence of Christianity is one of the great proofs of its being the way of truth.

We think of a man of character as a man of power. The Christian feels there is given him a power not his own. Therein lies the secret of all that can be said. Union between God and man is actually accomplished, the Christian holds by His Spirit dwelling in the heart of man.

#### e. Goal of life.

Without a goal there is no meaning in a task or in life. Christians have been left with a task upon their hands - to follow their Leader in the place allotted to each. And in so following, faithfully, each may have the experience of having "walked with God". The goal in this life is thus to fulfill his purpose in the world - to be a co-worker with God.

The ultimate goal of the Christian life is immortality. Belief in this touches the joys and sorrows of life, and makes one brave to face death itself, undismayed. The resurrection of Jesus, and His promises of eternal life for His followers, crown the Gospel records and the writings of the early apostles.

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1. Ibid. p. 43-44.

### 3. Christianity as it promotes the advancement of art.

#### a. Painting.

Christianity did much for art. In the non-Christian world, art had deteriorated in some cases into idolatry, and the depicting of human gods in human lusts and passions, "corrupting all beholders". After Christianity was well established and persecution was becoming less prevalent, art began to show itself. Its great subject was the Son of Man. And the great service Christianity rendered was to glorify and exalt art. Some of the greatest masters have painted entirely religious subjects. There is scarcely an event in the life of Christ which has not been depicted in art. A visit to any great museum, as the Louvre in Paris or the Metropolitan in New York City, would be enough to convince anyone of the influence of Christianity upon the art of painting.

#### b. Architecture.

Just as the world's most famous paintings have been inspired by the Christian religion, so many of its most famous examples of architecture have been Christian cathedrals. Gilbert says:

"A medieval cathedral is the completest and grandest product of the successive ages of . . . art-thought. It soars into the sky with all the dominance of a hierarchy that reaches in ascending dignity from earth to heaven."<sup>1</sup>

A few of the famous cathedrals may be mentioned in passing: York, Canterbury, Durham, Lichfield, Westminster Abbey, Winchester, Wells, Salisbury, Ely, Peterborough, St. Paul's, Lincoln, Rheims, Amiens, Rouen, Tours, Trondhjem, Notre Dame, Seville, Burgos,

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1. Josiah Gilbert in "Art and Religion" in "Ecclesia Reynolds", v. 2, p. 207.

St. Stephen's, Cologne, Strassburg, St. Peter's, Milan, St. Mark's, and our modern, St. John the Divine.

#### c. Music.

Christianity redeemed the music of the classic and pagan world. Beginning with Luther, there came an era of religious hymnody. Through music religious doctrines "sang their way through nations" - and conversely, through religious devotion, some of the grandest music has been inspired. Haydn frequently noted on his manuscripts, "In nomine Domini" and "Laus Deo" - showing the deep religious feeling with which he wrote his noblest compositions. Beethoven and Mozart were also deeply religious.<sup>1</sup>

A quotation from Edwards seems a fitting last word on this topic:

"A Parisian journalist insinuated that the Requiem by Verdi was not to be taken seriously as indicating genuine faith in the Last Judgment. 'I do take it seriously', he answered, 'as I take all my religion. I cannot understand how it is possible for an artist or a poet to be without religion. The most beautiful masters have been inspired by Christianity. Neither Raphael nor Angelo, neither Palestrina nor Mozart, would have been what they were without strong religious convictions. If my Requiem has power and worth it is because it is the work of a believer.'"<sup>2</sup>

This testimony has been verified by the best histories of art.

#### 4. Conclusion: Estimate of contributions and deficiencies.

In taking up the non-Christian religions, each was concluded by answering two questions - one as to its positive contri-

1. Cf. Edwards: God and Music, p. 261-262.

2. Ibid. p. 263

butions, the other as to its deficiencies. Let us do the same here.

### Contributions.

We have already credited Christianity with many contributions. Rather than repeat these here let us note what Hume says are the three essential and distinctive features of Christianity:

- "(1) In God there is something eternal. That aspect of God which perpetually is the creator and loving ruler of human life may be best known as 'Father'.
- (2) In God there is something historic. That aspect of God which has come most fully into the compass of a human life, in the gracious character of Jesus Christ, may best be known as His 'Son'.
- (3) In God there is something progressive. That aspect of God which like a continual companion is leading human life forward may best be known as 'Holy Spirit'".<sup>1</sup>

The teachings of Jesus are still in the lead. We have not caught up with Him as yet.

### Deficiencies.

There are indeed many flaws in Christianity as it is practiced, and as it is not practiced, by those professing to be its followers. There is a great deal of falling away from the ideals of the Founder, not because they are impractical, but because of unwillingness to pay their price.

So-called "Christian lands" are criticized, and justly, for conditions found therein. In a reply to "Mother India", Iyer says, in his "Father India", that he finds in America: Fifty thousand girls in New York who are not living with their husbands,

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1. Hume: World's Living Religions, p. 277.

and who do not care to become mothers because of the attitude society would take toward them; great numbers of illegitimate children of unmarried mothers in their teens; hundreds of divorce cases; and indecent dancing, petting and necking of American youth.

Besides these we could add: open defiance of law in the nonobservance and the nonenforcement of the 18th Amendment to the Constitution; low morals (largely set by practically uncensored movies); the social evil; the total illiteracy of six per cent of our population; the mad, pleasure-bent, pace of life; the general practice of profiteering, and so on and on. But this is not Christianity.

#### V. General Estimate of Religion.

From the foregoing studies it can be seen that religion holds a powerful hand over man. There is perhaps no more universal influence. But it is according to which religion he follows, and the completeness with which he gives himself to it, whether there blossoms in his life, and that of his groups, the fruits of progress, betterment, brotherhood, joy, peace, hope.

Perhaps no higher compliment can be paid to anyone than that which comes from the mouth of his enemy or natural opponent. In the light of such a thought, let us hear the testimonies of the followers of two other religions as to the greatness of the one which this supports.

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A brahman student, in India, was asked this question:  
 "Which of Jesus' teachings seems to you the greatest, and is it  
 practicable today?" His answer was:

"The conversation between Jesus and His disciples after the Last Supper, containing as it does, the words of parting wherein He enjoins on them to love one another and to bear one another's burdens, may be truly considered as the most important of His teachings. The Doctrine of Love, the cornerstone of Christianity, implied in these words, does really mark a new epoch in the progress of man. Christians profess it today; they have been professing it till now; they have tried, some honestly, some otherwise; they have failed in nine cases out of ten, but that is no reflection on the ideal itself. It only shows the transcending nature of the ideal, our aspirations toward which should be proportioned to its unattainableness. It is a message of hope, for it foreshadows, however dimly, a possible state of the future world, when men shall have grown to their full spiritual stature, and shall have consequently had opportunity for realizing the ideal; when individuals, nations and races shall have dissolved in one common strain of love their several hatreds, disputes, and contentions."<sup>1</sup>

The following is part of an article in "Al-Faiha", a weekly Arabic newspaper printed in Damascus. It throws light on Arab opinion of Christianity, as exhibited in its mission at Kuwait, Arabia.

The writer is describing a visit to Kuwait, especially the two up-to-date hospitals. He says,

". . . the mission hospitals are today a boon to every sick person. It is not denied that the health conditions of Kuwait fifteen years ago (before the mission work began) were bad and the place unattractive. For the ailments were many and the people did not treat their diseases according to new and up-to-date methods, but were depending on old prescriptions which did more

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1. Submitted by Mr. Duke Potter, missionary to India, who asked this question.

"harm than good. Those in charge of the hospitals have striven energetically towards bringing the people to reject the old medical methods and to accept the new. Some of the old are still in use, but without any success.

"We were informed at the time of our visit to those hospitals as to the annual records of patients among both men and women, during one year. This alone points to success without a doubt. The total sick who came for relief in one year were 25,000. Of these there were 5,000 new cases and the rest old cases. And in the aforementioned year there took place in these hospitals 200 surgical operations. Besides these, large numbers were treated in the homes.

"These are the Americans in Kuwait. They landed in this place in answer to the request of its ruler and they established two hospitals in it. In these they relieve the pains of the sick and by the hands of their physicians prevent the tears of the afflicted. These are the ones who forsook their own country for a land strange to them in language, social standing and in religion, in order that they might serve man without all blemish or self-interest. These are the ones who represent the true American spirit in Kuwait."<sup>1</sup>

One other tribute, not from a non-Christian, but of significance, will be added. Sir Arnold Wilson, formerly High Commissioner of Iraq said, in part, before the Royal Geographical Society of London:

"There is no greater influence for good in the Persian Gulf than the Christian missions; no Europeans are so universally respected as are the missionaries, such as Zwemer, Van Ess, Harrison, and Mylrea, and those who deny foreign missions do less than justice to themselves and harm to our good Name."<sup>2</sup>

In the appendix to this paper will be found accounts written by missionaries within the last few months, in response to questions asked with this thesis in mind. Theirs are observations, first-hand, of the results of non-Christian religions.

1. Reprinted in pamphlet, "Neglected Arabia" #142, p. 7-8.
2. Pamphlet, "Neglected Arabia", #142, p. 8.

## VI. Conclusion: A Suggested Program for Improving Man by Means of his Religion.

So far as we have gone, so good. However, one cannot live long in the world of things as they are without realizing that man's development is not yet made perfect. Therefore, as a conclusion to this paper, shall we not suggest a plan or program for improving man by means of this powerful agency, the Christian religion?

For the individual, mention has already been made of the need which mental hygienists are pointing out to us - that of integration. In our program let us give the following suggestions which are in keeping with, if they are not directly, the teachings of the Founder of Christianity. In the living out of these suggestions the individual's interests, attitudes, motives, ideals, and ideas will be integrated. Our list, then will be: loyalty to one Leader; faith in one great Cause; the ruling out of worry; forbearance from anger; the conquering of lust; charity toward others, including refraining from unkind criticisms; unselfishness; thoughtfulness of others; generosity; contentment as opposed to jealousy; steadfastness in pursuing one purpose; ambition to grow in character; alertness to surrounding conditions; and a sense of proportionate values.

If we were to sum up all of these things in one principle, would that not be: Let every one make sure that his life has a center, - and that center the high and noble calling of the Christian religion.



We step naturally from the individual to the group. Certainly until we have every individual improved there remain group problems which must be cared for. In Dr. Herman H. Horne's book, "Christ in Man-Making", he says that two of the great forces molding men are heredity and environment. These, therefore, touch upon our program.

Heredity may be thought of as more than an individual matter. The facts of such community problems as disease and crime, due to heredity, are too well known to require recounting here. Dr. Horne, in his chapter on heredity, shows that Jesus indirectly recognized and supported eugenics; that His program needs eugenics, and that eugenics needs Him. There are many valuable suggestions by Dr. Horne, among which are health surveys, legislation, arousal of public opinion, health education, and segregation of those who are unfit for parenthood. All of this, as the author points out, is putting "the Spirit of Christ into the birth of man, as well as his rebirth."<sup>1</sup>

A program for eugenics would include the great outer world - business, politics, amusements, public institutions, and the countless elements of environment. The call of Christianity is to improve wrong conditions wherever they exist. For guidance in so doing, there must be: observance of the Golden Rule; absolute honesty especially in such matters as business enterprises and advertising; altruism rather than self-seeking; a great increase

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1. Cf. Horne: Christ in Man Making, p. 44.

in efforts made to improve the conditions of the unfortunate, such as immigrants and migrants; the upholding, impartially, of the laws upon our statute books; the censorship of moving pictures and theater plays; and opportunities given to all men to enable them to become what they are capable of becoming. This list as well as the preceding is only a beginning. The problems are many - but there must be, and is, a way out.

As we laid down a principle for improving the individual, let us do likewise for the community, and integrate it too, by saying: Let every community seek to make of itself truly a Kingdom of God.

No individual, no community, no nation, lives unto itself alone. We are all "bound up in the bundle of life" together. One cannot be right until his neighbor is right. And thus we realize the responsibility of Christians, which extends to the uttermost parts of the earth, and which was in the mind of Christ Himself when He gave the Great Commission.

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# VIII - Appendices.

## A. Accounts written by missionaries.

A few months ago letters were written to missionary friends working among the non-Christian religions taken up in this paper. The following questions were asked:

1. What has this religion (the one in the midst of which each respective missionary works) contributed to man's development?

2. Wherein does it fail? For example: What does a good Japanese Buddhist lack?

The answers follow. It must be called to mind that these reporters are those who live with these peoples; who talk with them on religious topics; and whose interest in life is mainly that of religion.

### Buddhism

Written by Miss Jeane Neardhoff, of Japan.

"The greatest lack is that in Buddhism there is no supreme, eternal, perfect being above other beings, who controls. And though Buddhism does mention sin, there can be no real forgiveness because there is no one to forgive sin. Evil deeds can be covered by good deeds and such good deeds do not need to be such as to repair wrong done - they are more like penances in the Roman Catholic Church - a bouquet of flowers at a shrine, prayers offered, a stone or pebble placed at a neglected tomb. Sin is transgression of moral precepts. Murder is not sin because of life taken, but because it breaks a moral precept.

Buddhism is religion of the intellect. Man has no soul, and hence there is no appeal to spiritual enlightenment. Enlightenment comes by meditation, but moral perfection is not stimulated by either meditation or precepts. This shows in practice of those who propagate the religion, and those who practice the religion.

Buddhism has lack of power to impart any sustained uplift and initiative. It has given no satisfactory answers to world problems that were rampant where it has gone. This is brought out in a way by the recent agitation in educational circles here about the need of religious or spiritual instruction in the government schools. There is not supposed to be such instruction in these schools, and perhaps the morals that have been taught are more Shintoist and Confucianist than Buddhist. At any rate, the attempt to have new religious education is a failure and the authorities are feeling about for something they can put into the schools that may help out the deficit that manifests itself in bolshevism, socialism, new thought, etc.

To me the fact that the "Golden Rule" so called in Buddhism is negative, spells the real lack. Filial piety, loyalty, obligation to speak kind words, to give aid when possible, etc. are not sufficient to save a man from self and sin. In other words, this man-made religion does not reach the spirit. In a man with aspirations for better things, it will help. But in the general run of men, who have no desire or aspiration to live higher, this set of morals, this religion, will not keep from sin and wrong.

Buddhism was brought to Japan first by Korea and then by China, but with their usual aptitude for adapting it to their needs, they have shortened the process of becoming perfect. Instead of endless aeons of changes, they change to the final state immediately upon death. And there are scores of sects. They are also showing their own feeling of the lack, by copying every kind of Christian work we may begin. They have Buddhist Sunday Schools, Young Men's Buddhist Associations (also Young Women's) and almost every other organization you can think of. All these things have done much to stimulate Buddhism in all the land."

#### Buddhism

By Miss Lucy Starling, of Korea.

"1. Buddhism teaches that every man is born into the world with an inheritance of good and evil deeds committed in a previous existence - that existence not really his own, yet with which he is inexorably connected, and from the results of which he cannot escape.

2. All the sorrow and suffering of this world are caused by desire; so that, only when desire ceases, will suffering cease. This is very different from Jesus' words: "I am come that ye might have life, and might have it more abundantly."

3. To attain this state, where all desire ceases, a life of meditation is necessary. This meditation is much more passive, negative, than what we would think of, by this term, and induces an indifference to all that is going on around us, even the sufferings of others, which we might alleviate.



4. It is uncertain whether with this ceasing of desire, the passing into Nirvana means extinction or a mere loss of identity, by absorption into a universal Essence, but at the least, it is a loss of personality.

5. Buddha taught that there was no help for man outside of himself, and within himself, only the ways I have just indicated. It was far from his thought that he should ever be worshipped as he is today. So that we may say Buddhism is fatalistic, pessimistic, indifferent, and atheistic."

### Confucianism

Written by Miss Tena Holkeboer, of China.

"In China we have three great religions - Taoism, Confucianism, and Buddhism. The great mass of the people take part in the worship of all three rather indiscriminately. As to a pure Buddhist or Taoist - these are wholly outside of my experience. I have talked with some Confucianists, however. As a whole they have an unusually high standard of morals, although it does not include the Christian attitude toward social evils such as polygamy, slavery, etc. The Confucianist has a highly developed sense of justice, personal honor, etc. But invariably in discussing with them these very standards which they uphold (they are always quick to respond to the ideals of Jesus) they end by a hopeless shaking of the head saying, 'Kia boe kan', which means literally, 'Walk but can never attain', or in other words, they are impracticable, impossible to carry out in daily living. Confucianism has given the Chinese people a high

sense of what is right, but they themselves acknowledge that these are not attainable - and that is where Confucianism fails. God is a transcendent Being so far removed from insignificant man that He can have nothing to do with man, much less help him in his helplessness. In fact, God has little or no place in the Confucianist's thought.

Socially Confucianism has done everything to preserve family ties, but outside of the family its social influence has been on the negative side."

#### Mohammedanism

Written by Mrs. Harold Storm, of Arabia.

"My first impression of the Arabs, and the one which continually grows, is that these people lack two qualities which are the very essence of true Christian character - holiness and humility. You never in all your life met such proud, self-satisfied and overbearing people. What provoked me exceedingly at first was their aversion to all manual labor, or practically all. They do some boat building and they dive for pearls and keep shops in the bazaars, but they seem to have their own ideas about what is debasing and what is not. It may be laziness. I understand it better after coming through an oozing, dripping summer in this land. As for purity of life, such a thing is unknown and unthought of. The wealthy sheiks have their four wives and as many concubines as they please. As you know, divorce is very simple for a man, so that he can get rid of any with

whom he is tired at any time. We know of one man who has had over a hundred wives, but never more than four (the number allowed in the Koran) at any time. Another sheikh has two permanent wives and the other two he changes every two years. Another man has four and he spends each night in a different house, that is, he goes the rounds systematically and regularly, thus avoiding a great deal of jealousy and hatred. Rich men have different establishments for each wife. You will readily understand the wisdom of that. The things which clean-minded folks don't talk about are the things which the Arabs do talk about. Where Mohammedanism reigns alone, there you will find stagnation, and filth and impurity, externally and internally. Here in Bahrein where the British have more say, there are a great many evidences of progress, - police department, bank, clean streets, modern meat market, and things which may not seem much to you, but are wonderful to us who have been in circumstances 1,000 years behind the times."

#### Mohammedanism

Written by Miss Mary Van Pelt, of Arabia.

Mohammedanism seems to breed so little love into its followers. God is not love in their teaching. God is not the Father in their teaching. Mohammed did not come to show the love of God. Islam is not spread by a message of Love, nor in a loving spirit, even in this day.

A Mohammedan does not have a pattern of purity and strength to follow. He is allowed to follow the example of his Prophet who licensed evil in many forms and even by example, made legitimate.

There seems to be no strength in their hour of temptation. He who fell into temptation condoned it - and made it the privilege of men. The Mohammedan lacks an ideal to pull him upward. So, in turn, he lacks the shame of failure, the sense of the love of God, which is hurt by his failure, and the sense of sin.

### Hinduism

Written by Rev. Walter T. Soudder.

What has Hinduism contributed towards man's development?

Hinduism contains many excellent and admirable teachings, otherwise it would not have dominated the Indian life for so many centuries. Today it has force and power. Among its many contributions, may be mentioned:

1. Its Philosophies. These systems are not only ancient, but highly intellectual and inspiring. Many of their teachings about God are stimulating.

2. In their Literature, Drama, and Poetry many excellent teachings may be found. Those from the west may and can find much of benefit in the study thereof. A most unfortunate side of these excellent productions is the including of much that is impure and debasing.

3. The child of India is passionately fond of music, a music which has been developed in that land. The Hindu declares that their music is of far higher scientific order than that of the west.

4. In art, architecture, astronomy, mathematics, and some of the sciences, Hinduism has made marked contributions.

5. In Hinduism the control of anger and wrong impulses is highly advocated. The Hindu of especially the high castes, are models of gentleness, courtesy, and politeness.

6. Hinduism places much stress upon the home. Chastity is demanded of the wife (not so much of the husband); obedience of the children; and loyalty of the members of the family. They demand that in adversity, the members support one another.

In what is Hinduism lacking?

1. In its teachings of Karma or Fate. They maintain that all actions of our lives have been determined by the gods who base their judgment upon the good or evil committed by the individual in a previous birth. This theory has the tendency to destroy all initiative, ambition and desire for betterment in life. What has been decreed cannot be altered. There can be no change.

2. As a religion Hinduism although inspired with high aspirations, has many undesirable sides. They have failed to develop a pure religion. Their gods and goddesses are described as indulging in the grossest sins and wrongs of humanity. This is carried to such an extent that many of the carvings on their temples are obscene. The dancing girls in their temples are sources of gross corruption of morals. The priests are often described as being men whose lives will not bear investigation.

3. Caste evidently has its beneficial sides otherwise it would not have gotten such a hold on the country. Today its weakness is greater than its strength. Caste divides the people into classes, destroys unity, is often the cause of strife and quarrels, has rele-

gated one-fifth of the population to the class called "The Outcasts". These people are looked down upon, despised, hated, unjustly treated and barred from progress. Hinduism fails to point any way whereby they may better their state and rise socially.

4. Under Hinduism and in the name of religion, many most unfortunate practices have been tolerated. For example:

- a. The casting of babies into the sacred rivers. This has been abolished by the British government.
- b. The Society of Thugs, professional murderers, and robbers, the worshippers of the goddess Kah, who received a portion of the ill gotten gains. These peoples were suppressed by the government.
- c. The Sutee. Under the sanctity of religious rites, widows were allowed, or compelled, to ascend the funeral pyre of their husbands, and be consumed. According to the Encyclopedia Britanica, in 1817 over 700 were burned in the province of Bengal.

5. For one reason or another Hinduism failed to develop a moral stability in their women. Partly for this reason child marriage was encouraged, yea, became a law. As a resultant, we may mention two outstanding defects:

- a. Early motherhood tending to an unhealthy race.
- b. Many widows. No widow was allowed re-marriage. If rumors can be relied upon, the lot of these widows is most undesirable. In the census of 1921, there were in India over 17 million widows under ten years of age.

## B. Illustrations of Religious Art and Architecture.

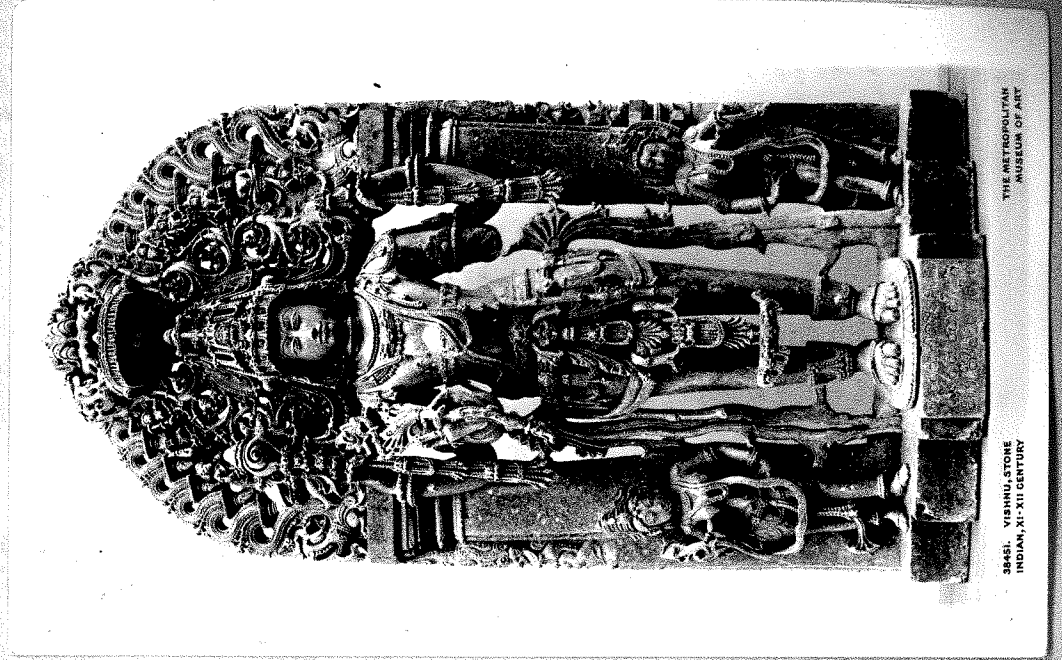
The following pages contain illustrations of religious art and architecture. This section is designed to show some of the various types of the religious arts, and their "geography." In every nation, among the masterpieces, on canvas, in sculpture, or in buildings, are found those of which religion has been the theme, purpose, or inspiration.

This selection contains more Christian examples than others. Many prints of non-Christian art are not available in the form which could be inserted here.





BUDDHA.  
164-48.  
INDIAN, GRECO-BUDDHIST,  
1-11 CENTURY A.D.  
THE METROPOLITAN  
MUSEUM OF ART



38461. VISHNU, STONE  
INDIAN, 11-12 CENTURY  
THE METROPOLITAN  
MUSEUM OF ART





12369  
SOGO BRETHREN, JAPANESE, XIV-XV CENTURY.

THE METROPOLITAN MUSEUM OF ART



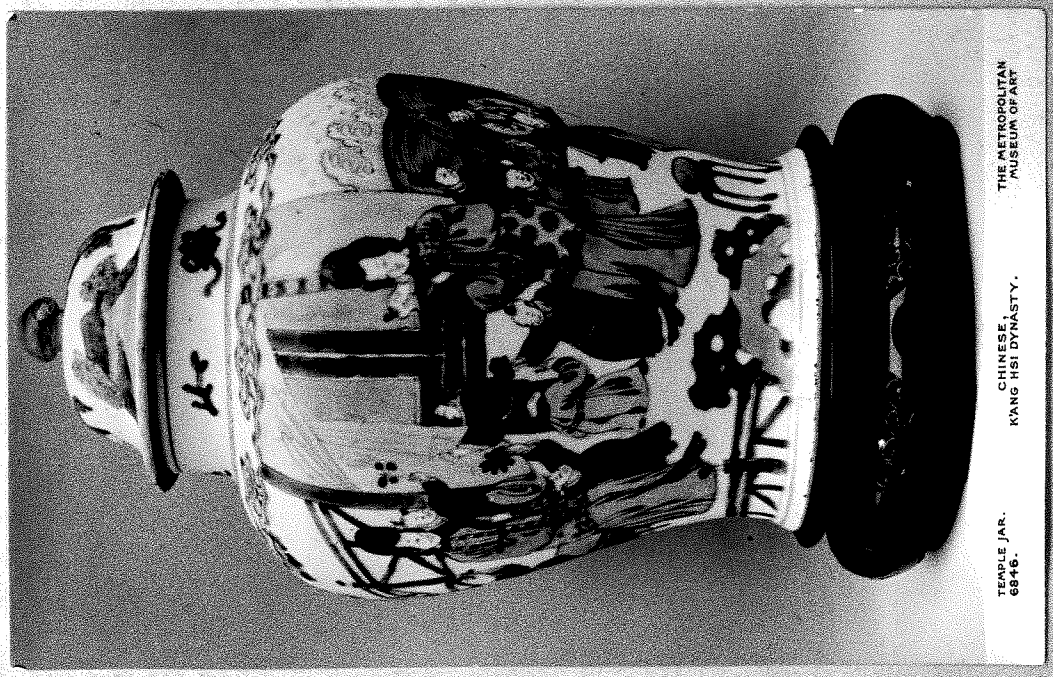
14062  
A DIVINITY, JAPANESE, XII-XIII CENTURY.  
THE METROPOLITAN MUSEUM OF ART



KUANYIN  
S1337

CHINESE  
WEI PERIOD  
450-500

THE METROPOLITAN  
MUSEUM OF ART

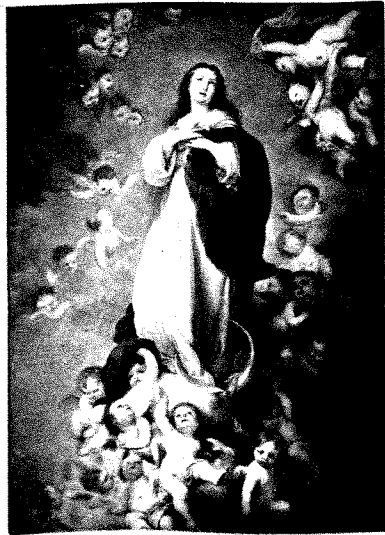


TEMPLE JAR.  
6846.

CHINESE,  
KANG HSI DYNASTY.

THE METROPOLITAN  
MUSEUM OF ART

# Pictures of the Nativity of Christ.



Immaculate Conception  
Murillo



The Annunciation  
Bouguereau



Christmas Chimes  
Blashfield



Arrival at Bethlehem  
Merson



Announcement to the Shepherds  
Plockhorst

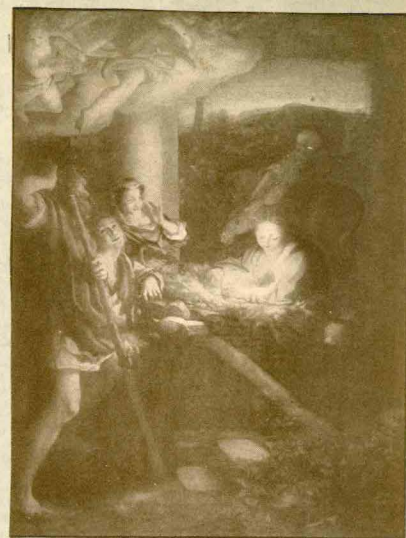


Worship of the Magi  
Burne-Jones

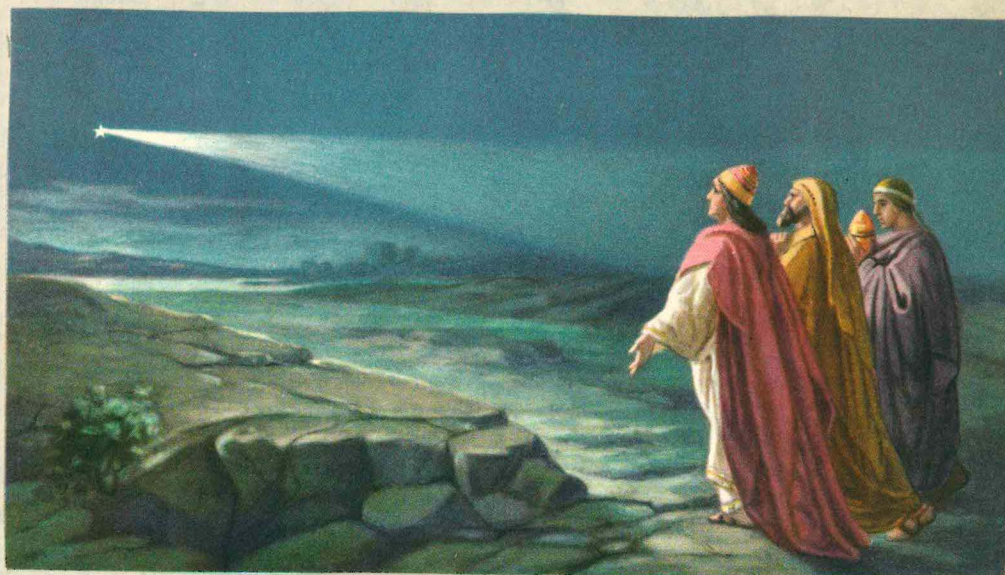




Arrival of the Shepherds  
Lerolle



Holy Night  
Correggio



Magi on the way to Bethlehem  
Portaels



Repose in Egypt  
Van Dyck

Note: Each of these 10 Nativity pictures is by a different artist.



# Madonnas and Christ



Sistine Madonna  
Raphael



Madonna and Child  
Gabriel Max



Madonna of the Chair  
Raphael



Madonna and Child  
Murillo



Madonna Granduca  
Raphael

# Outstanding Events and Miracles in life of Christ



Christ and the Doctors  
Hofmann



Christ Blessing Little Children  
Plockhorst



Christ and the Fishermen  
Zimmerman.



Christ Driving out Money Changers  
Hofmann



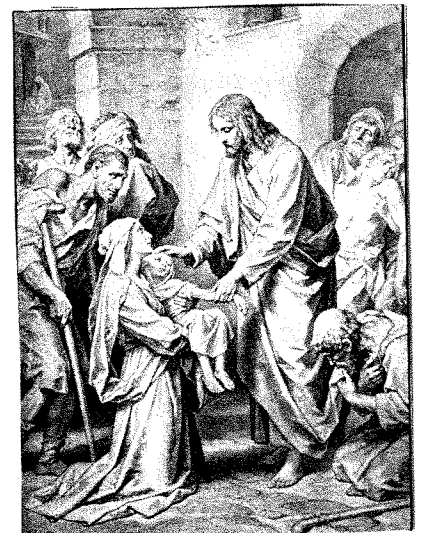
Christ and the Sinner  
Hofmann



Jesus and Woman of Samaria  
Hofmann



Christ Feeding the Multitude  
Murillo



Christ Healing the Sick  
Hofmann

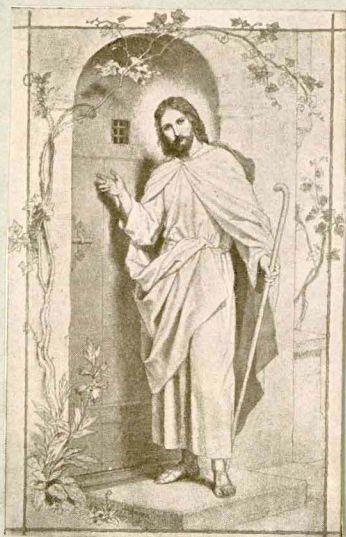




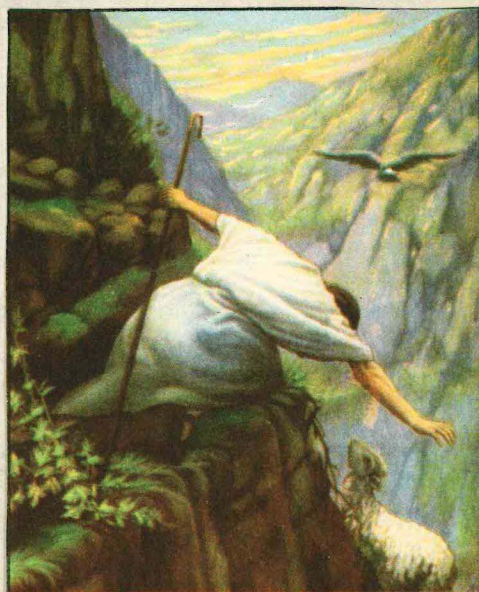
The Good Shepherd  
Plockhorst



Light of the World  
Holman Hunt



Christ Knocking  
at the Door  
Hofmann



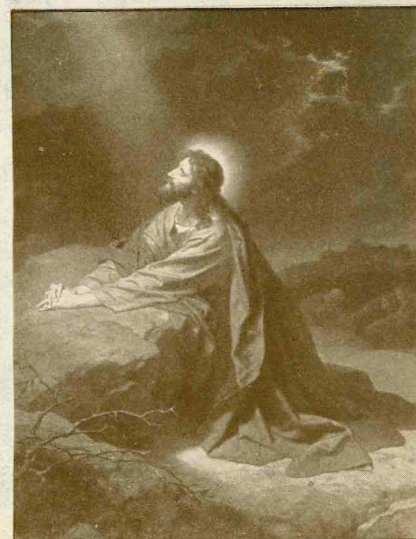
The Lost Sheep  
Soord



The Consoling Christ  
Plockhorst.



Christ's Entry into Jerusalem  
Plockhorst



Christ in Gethsemane  
Hofmann





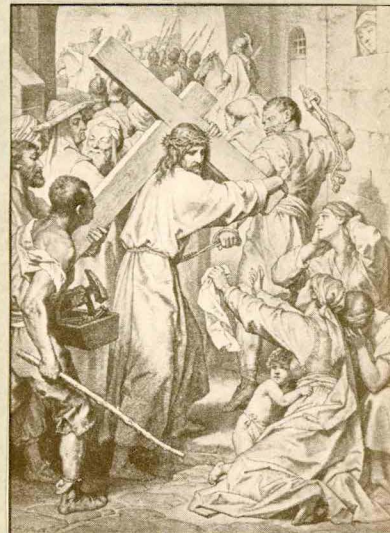
The Last Supper Da Vinci



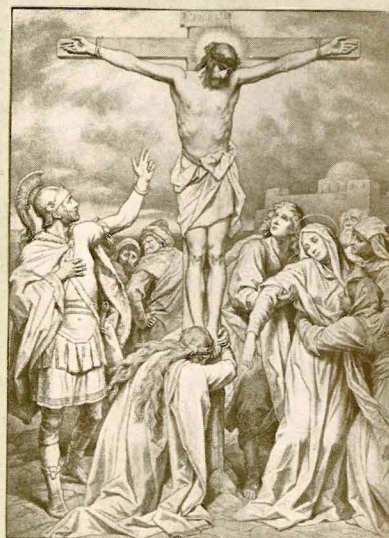
Kiss of Judas  
Geiger



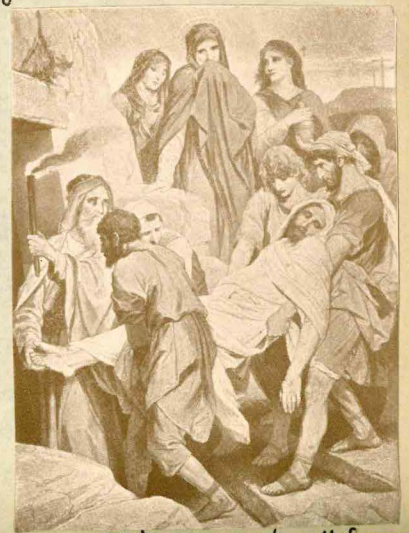
Christ before Pilate  
Munkacsy



Christ Bearing the Cross  
Hofmann



The Crucifixion  
Hofmann

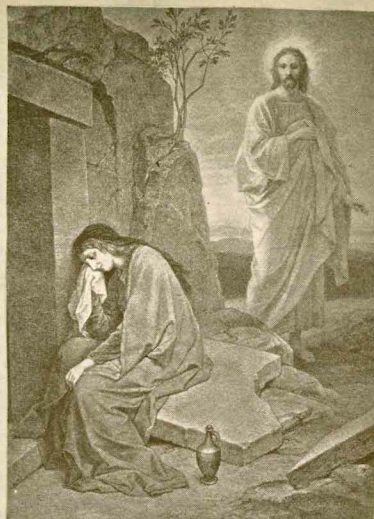


Entombment Hofmann





Holy Women at Tomb  
Bouguereau



Easter Morning  
Hofmann



Holy Women at Tomb  
Ender



Holy Women at the Tomb

Burne-Jones



First Easter Dawn  
Thomson

Supper at Emmaus  
Rembrandt



The Ascension  
Hofmann



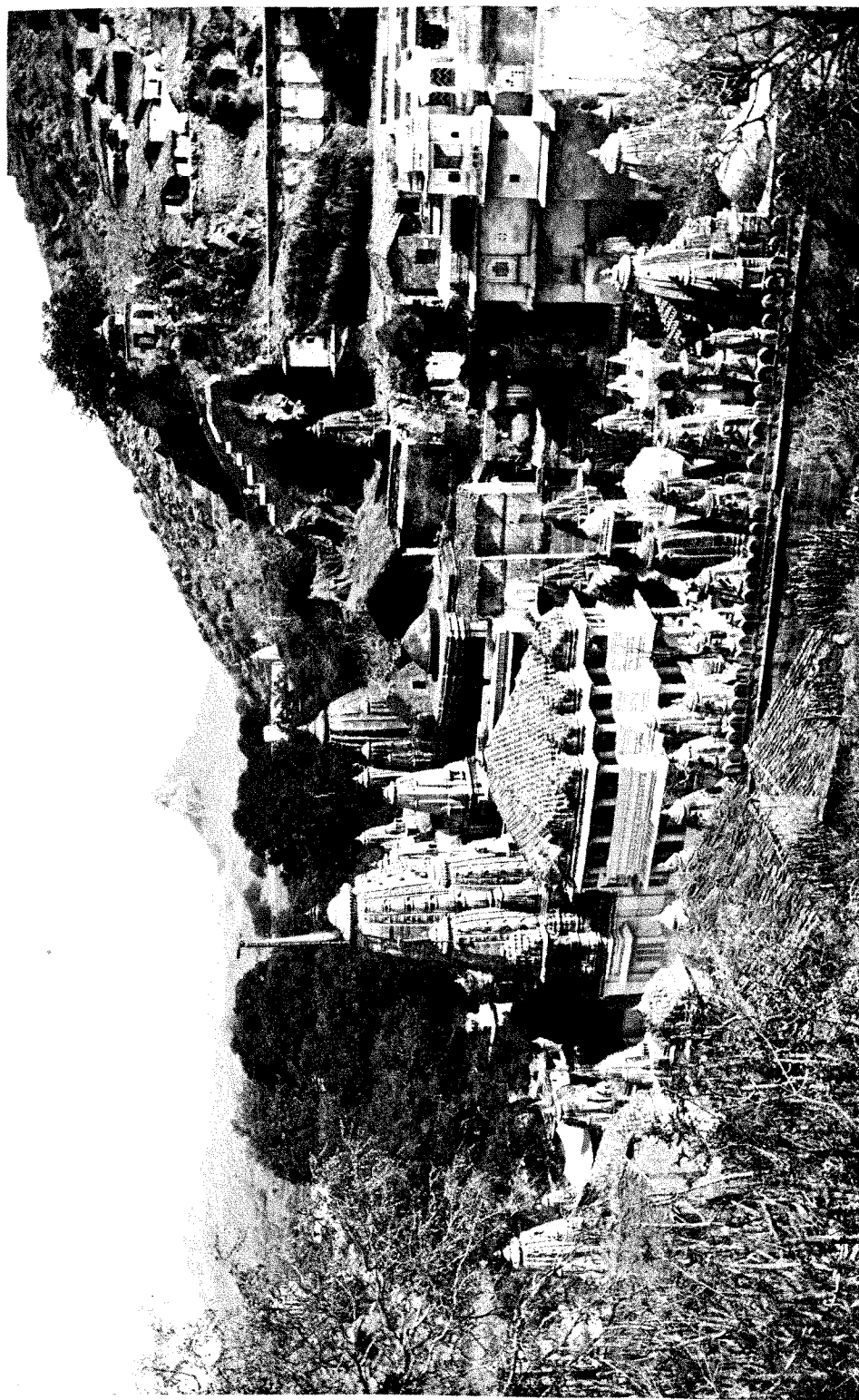


A PORTION OF THE TEMPLE TO BRAHMA AT CHITOR

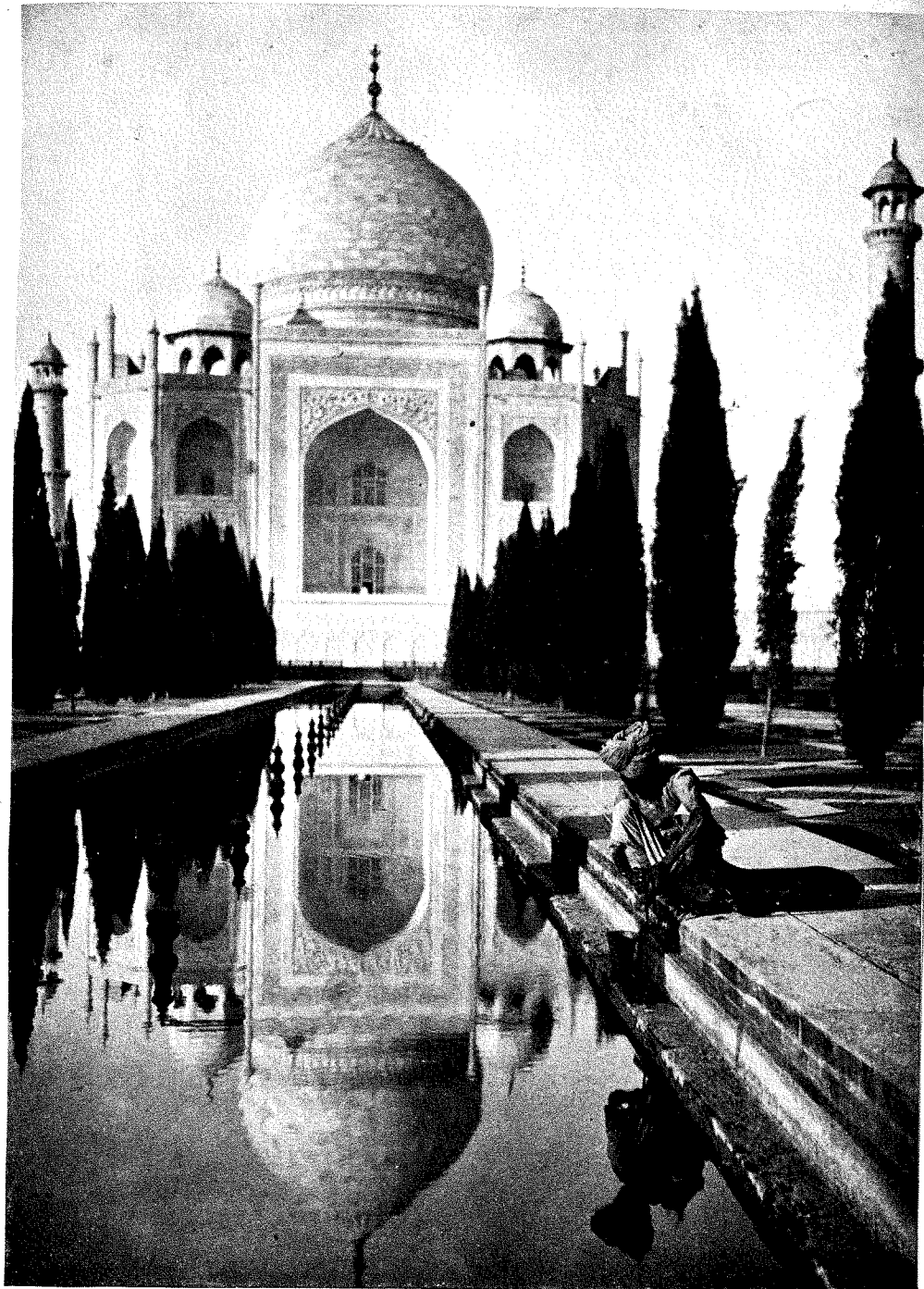
This magnificent pile is recognized as one of the most beautiful specimens of pure Hindu carving in India.



A JAIN TEMPLE AT CHITOR DOOMED TO DESTRUCTION BY A TREE



THE TEMPLE OF EKLINCI, WHICH, ACCORDING TO A HINDU SAYING, "LIES LIKE A TONGUE BETWEEN THIRTY-TWO TEETH": RAJPUTANA



Photograph by Maynard Owen Williams

THE MIRRORED BEAUTIES OF THE TAJ MAHAL



THE PERRY PICTURES. 1943.

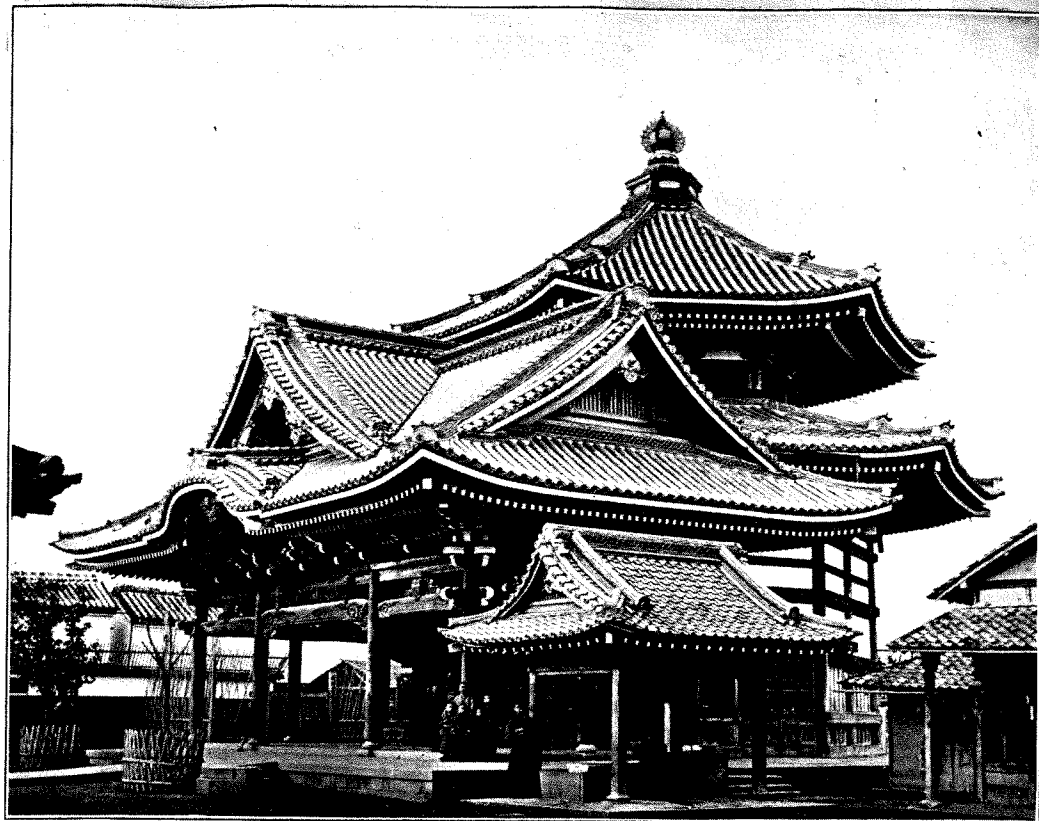
THE ALTAR OF HEAVEN, PEKING, CHINA.



THE PERRY PICTURES. 1920. B.  
BOSTON EDITION.

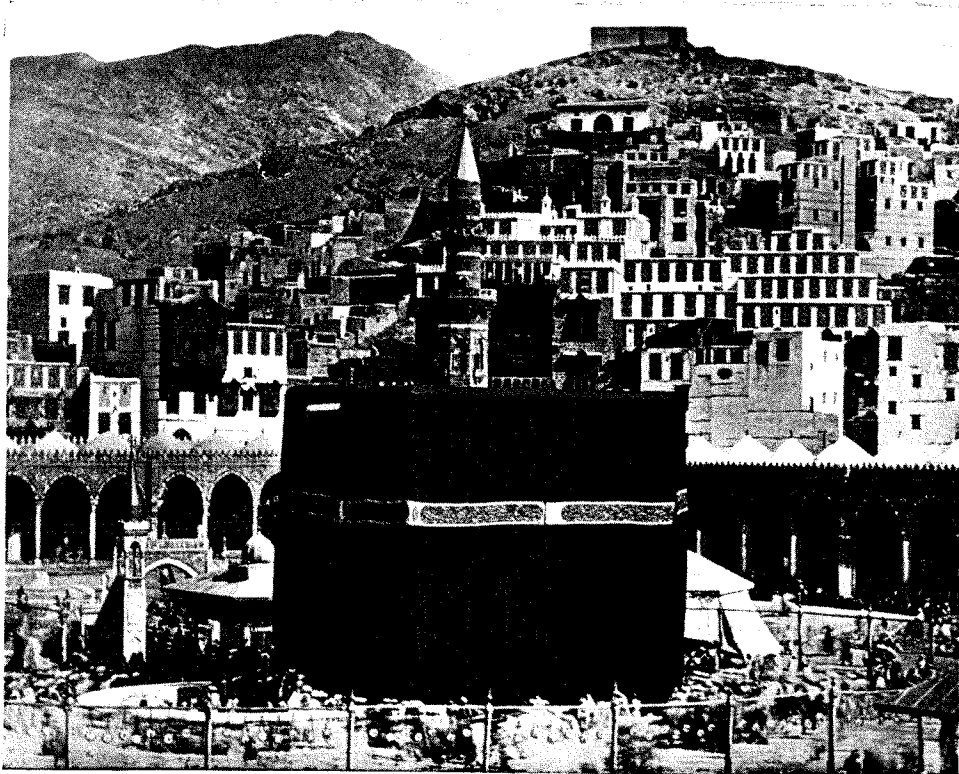
A BUDDHIST TEMPLE IN SIAM.





THE PERRY PICTURES. 1901.  
BOSTON EDITION.

HEXAGONAL TEMPLE, "ROKUKAKUDO," KIOTO, JAPAN.



THE PERRY PICTURES. 1986.  
BOSTON EDITION.

SACRED MOSQUE OR KAABA AT MECCA, ARABIA.



THE PERRY PICTURES. 1975.  
BOSTON EDITION.

CATHEDRAL OF ST. BASIL THE BEATIFIED,  
MOSCOW, RUSSIA.

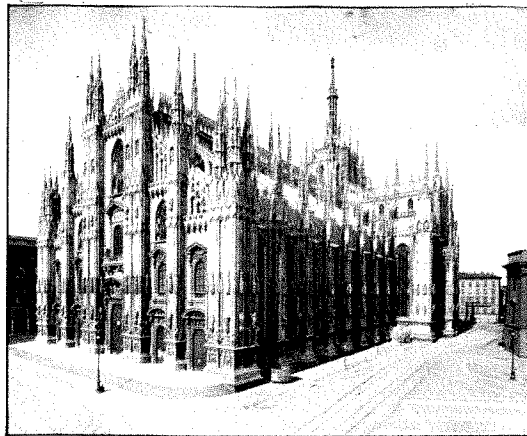


THE PERRY PICTURES. SMALL SIZE. 1450.  
DETAIL FROM TEMPLE OF KARNAK, EGYPT.

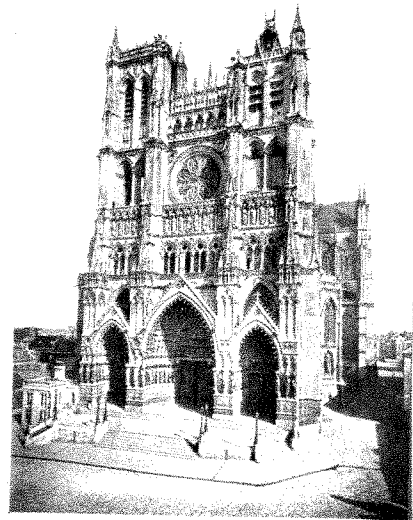


THE PERRY PICTURES. SMALL SIZE. 1016.

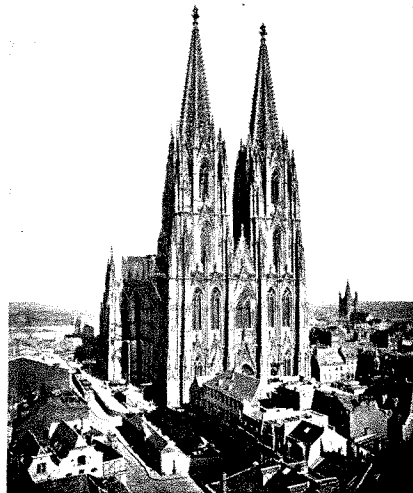
PARTHENON, ATHENS.



THE PERRY PICTURES. SMALL SIZE. 1685.  
CATHEDRAL, MILAN, ITALY.



THE PERRY PICTURES. SMALL SIZE. 1576.  
AMIENS CATHEDRAL, FRANCE.

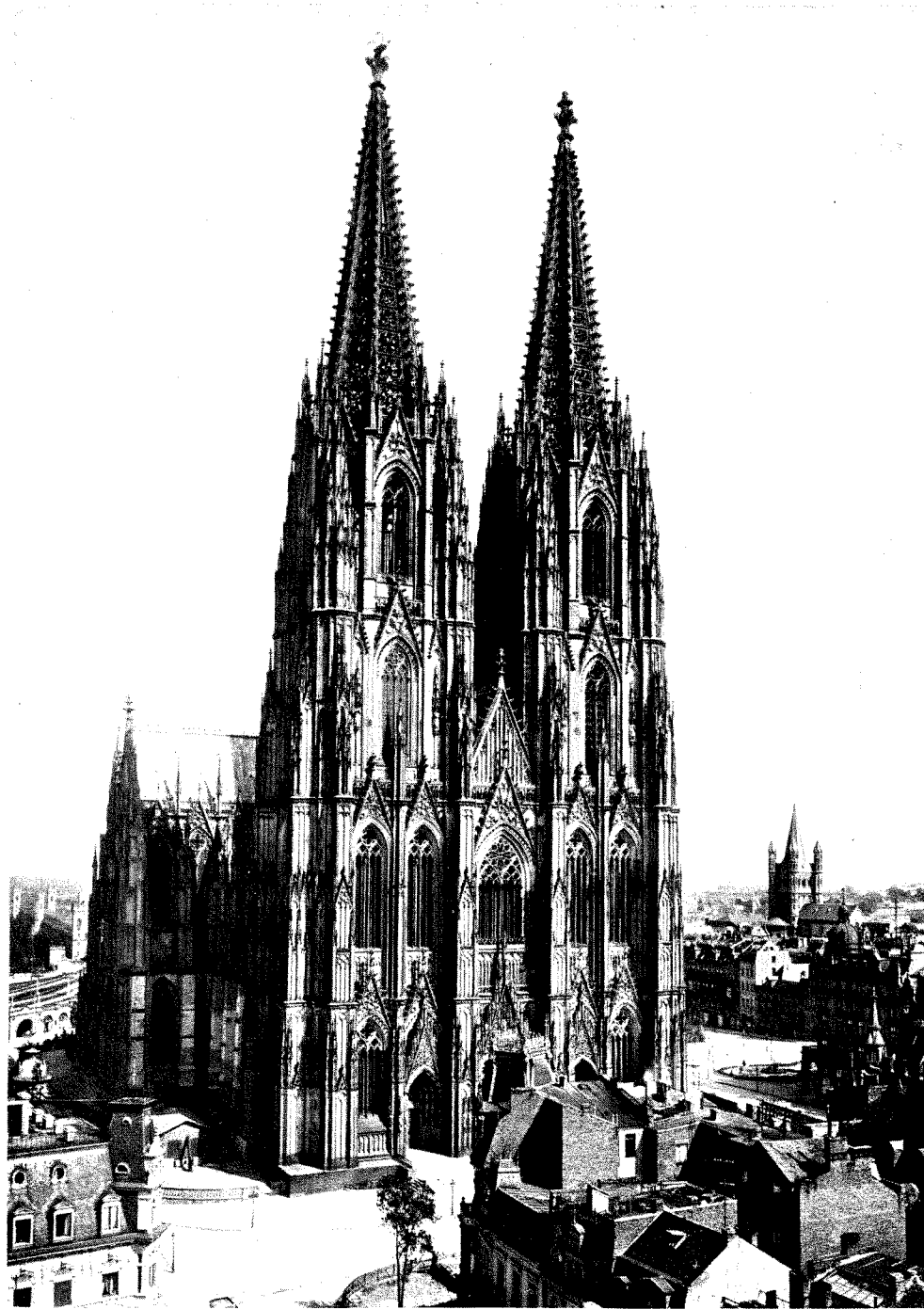


THE PERRY PICTURES. SMALL SIZE. 1601.  
COLOGNE CATHEDRAL.



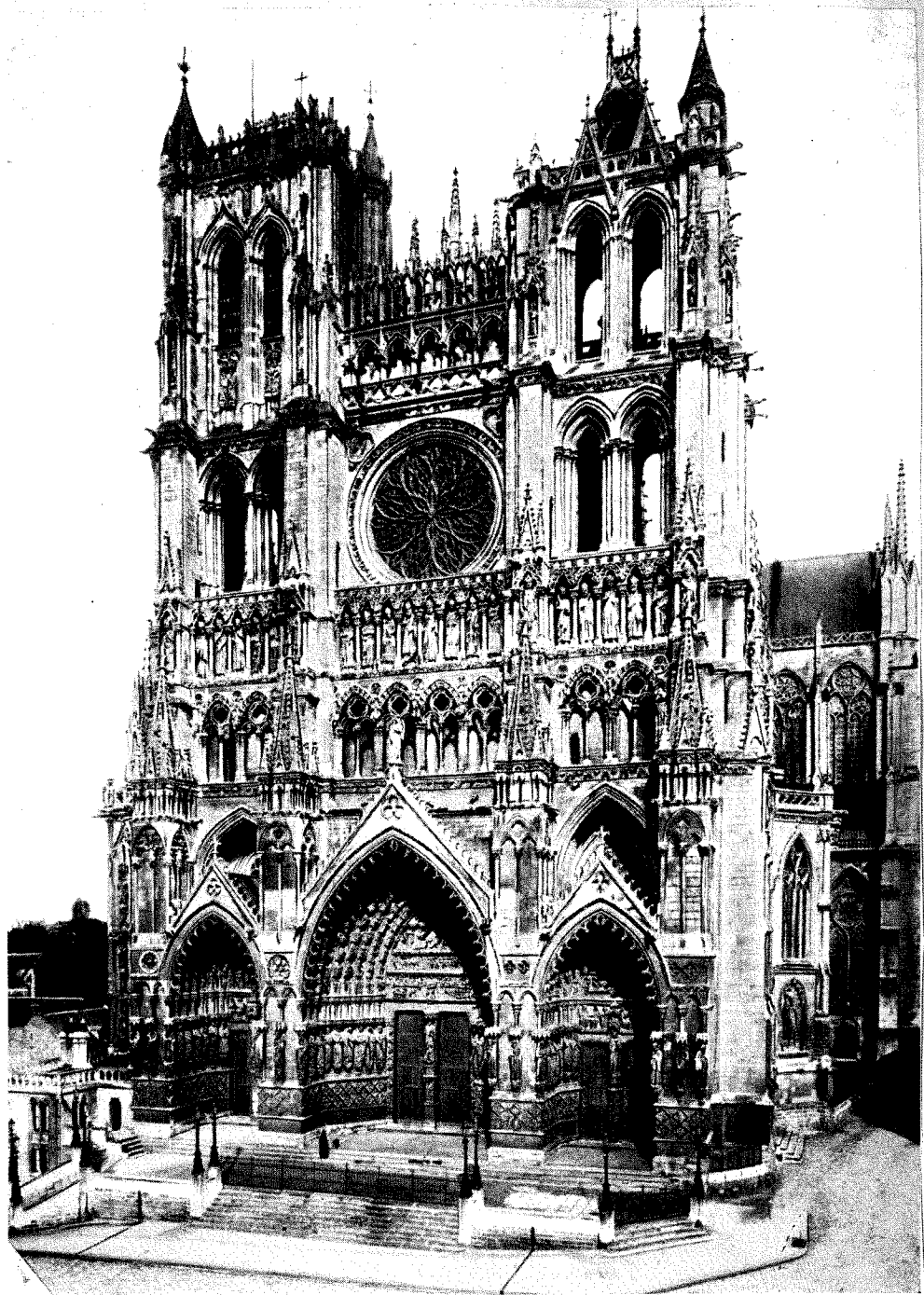
THE PERRY PICTURES. SMALL SIZE. 1482.  
ST. PAUL'S CATHEDRAL, LONDON.





COLOGNE CATHEDRAL

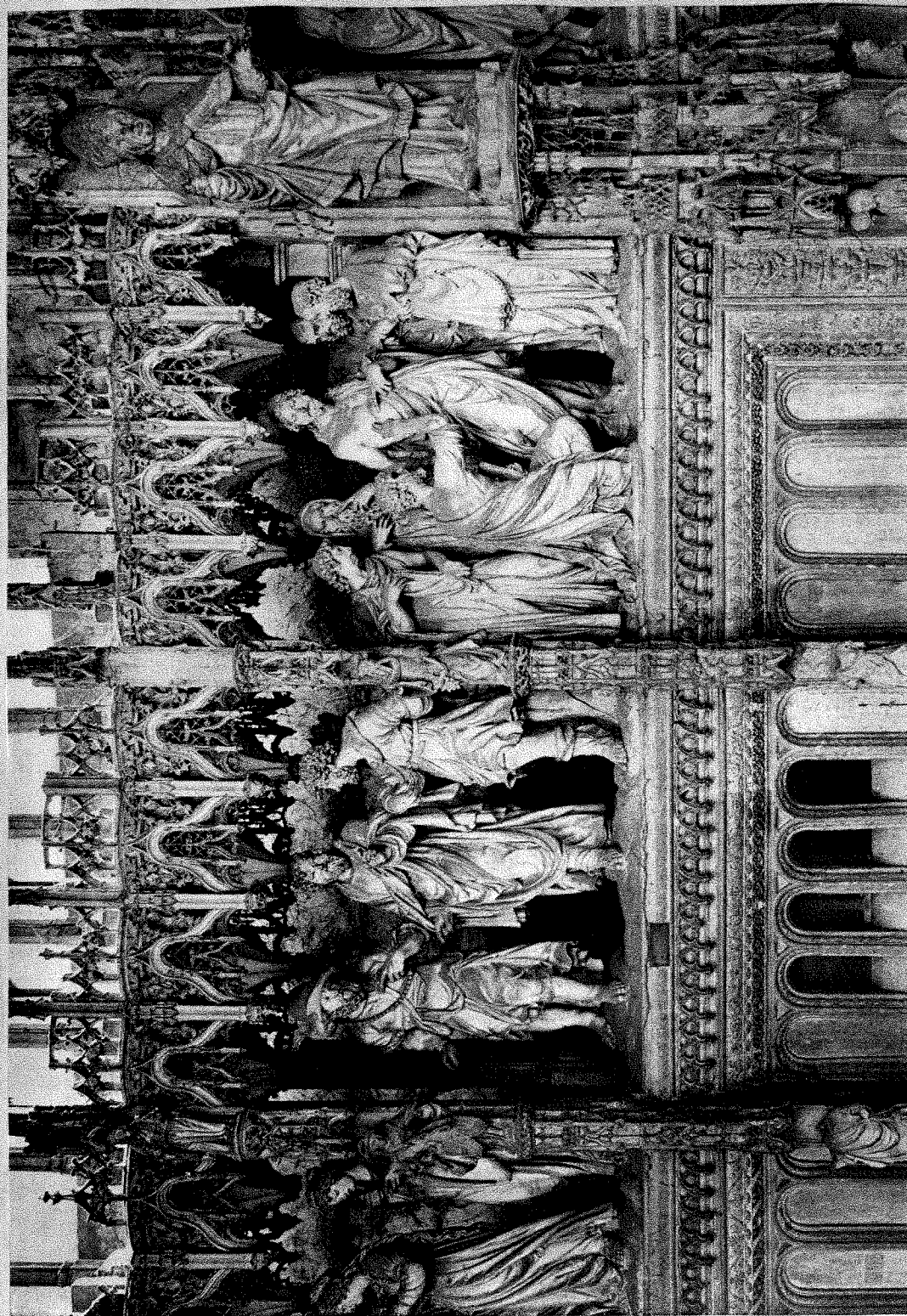
Founded in 1248, this shrine was not completed until 1880. Its immensity, beauty of proportion, and wealth of decoration are celebrated. "Rows of massive flying buttresses, piers, pinnacles, spires, needles, crockets, towers, mullioned windows, portals, niches filled with figures, carvings, and grotesque gargoyles" produce an astonishing effect. Its twin spires soar to a height of 512 feet.



AMIENS CATHEDRAL

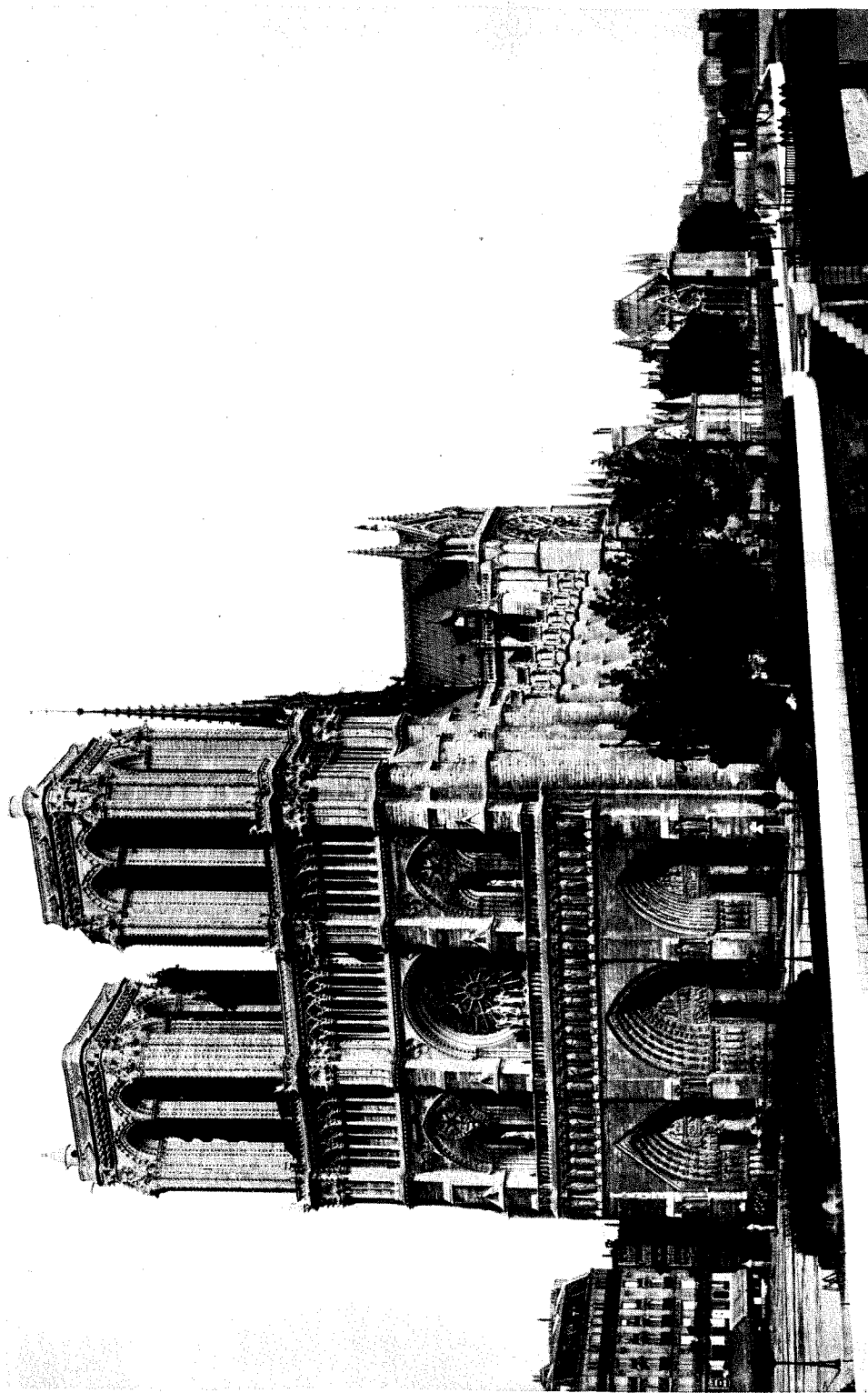
Though regarded as too short for its height, this cathedral is one of the noblest of the Old World and has been called "The Parthenon of Gothic Architecture." The statues of twenty-two kings of France stud the gallery in the façade. The deeply portals are dedicated to the Saviour, the Virgin, and to St. Firmin, the first bishop of Amiens.





THE EXQUISITE SCULPTURES IN THE CHARTRES CATHEDRAL HAVE BEEN CALLED POINT-LACE IN STONE

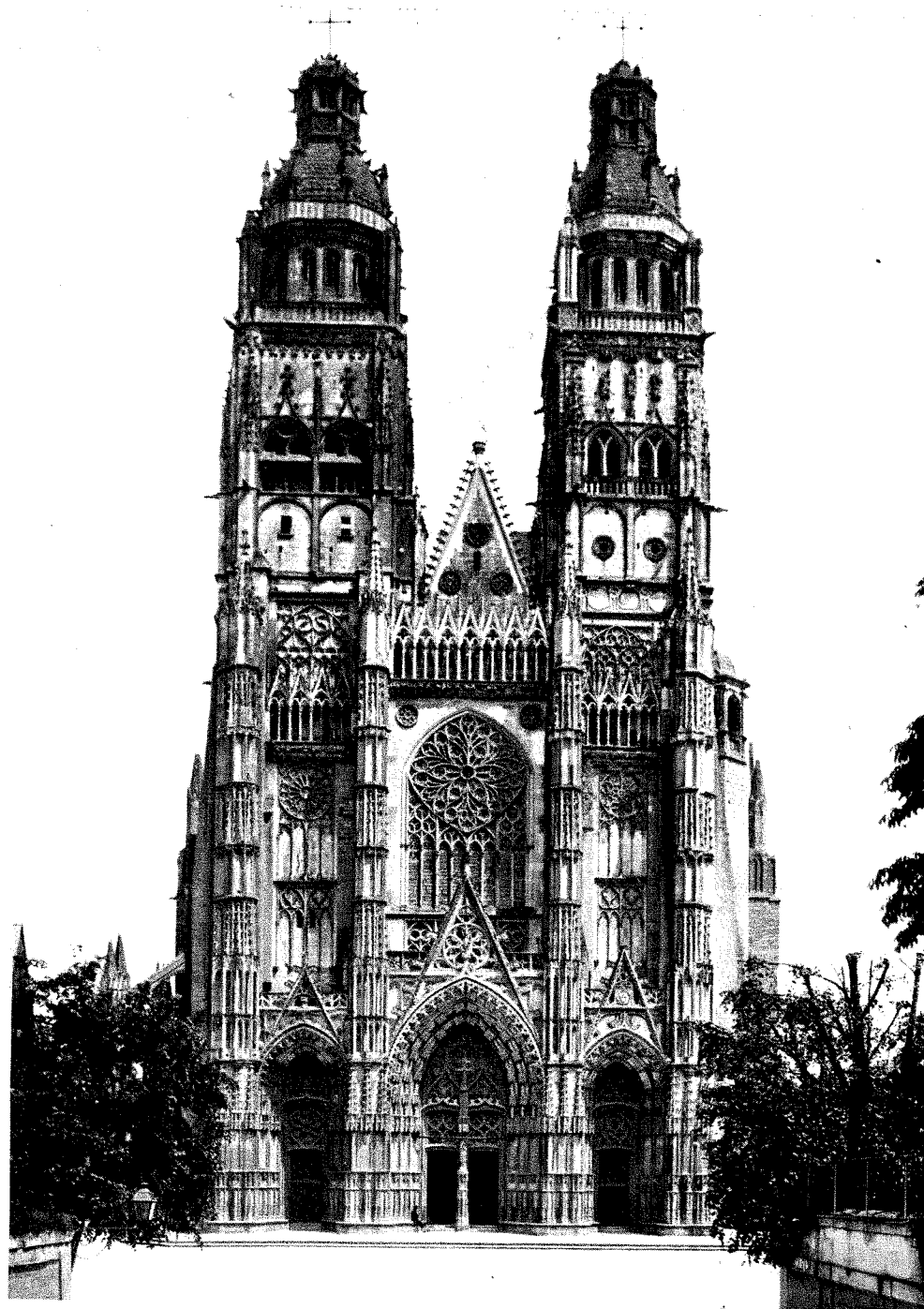
In its present form the Chartres Cathedral, which is one of the grandest Gothic edifices in France, was consecrated in 1260. The choir screen, with its 41 sculptured groups representing scenes in the lives of the Madonna and of Christ, was begun in 1514 and completed two centuries later.



Photograph by Crété

NOTRE DAME, BESIDE THE SEINE—A TREASURY OF HISTORICAL ASSOCIATIONS

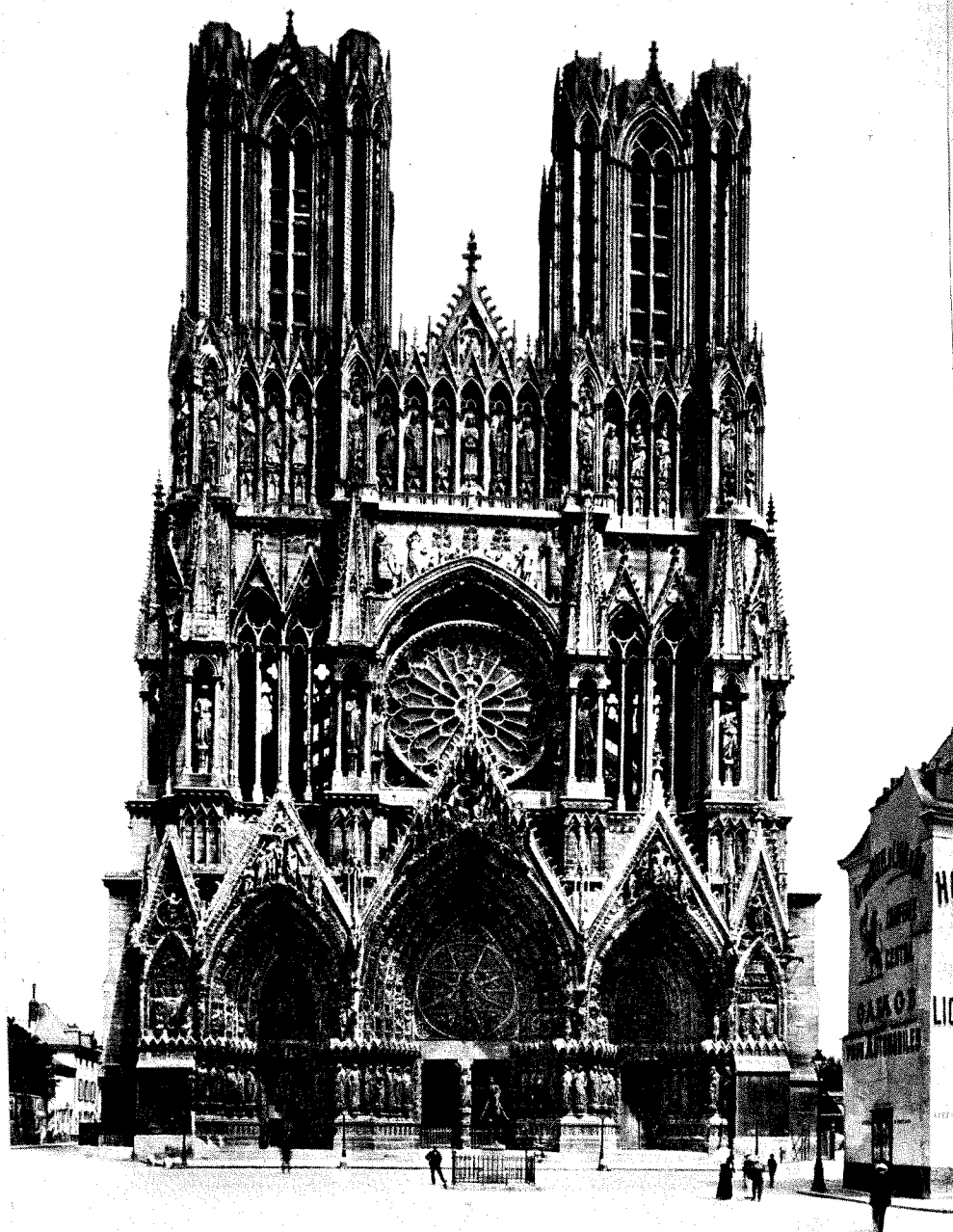
Over the doors are exquisite examples of early Gothic sculpture representing the "Last Judgment," the "Triumph of the Virgin," and events in the life of Saint Anne. The towers are encircled with gargoyles and grotesque monsters that have gazed down at the city for centuries



TOURS CATHEDRAL

The façade, constructed from 1426 to 1547, is a notable example of the waning Gothic style called Flamboyant. Henry IV said it was a jewel for which only the casket was wanting. It is noted for the beauty of its richly colored glass windows. The two towers, 226 and 230 feet in height, are in the Renaissance style of the sixteenth century.

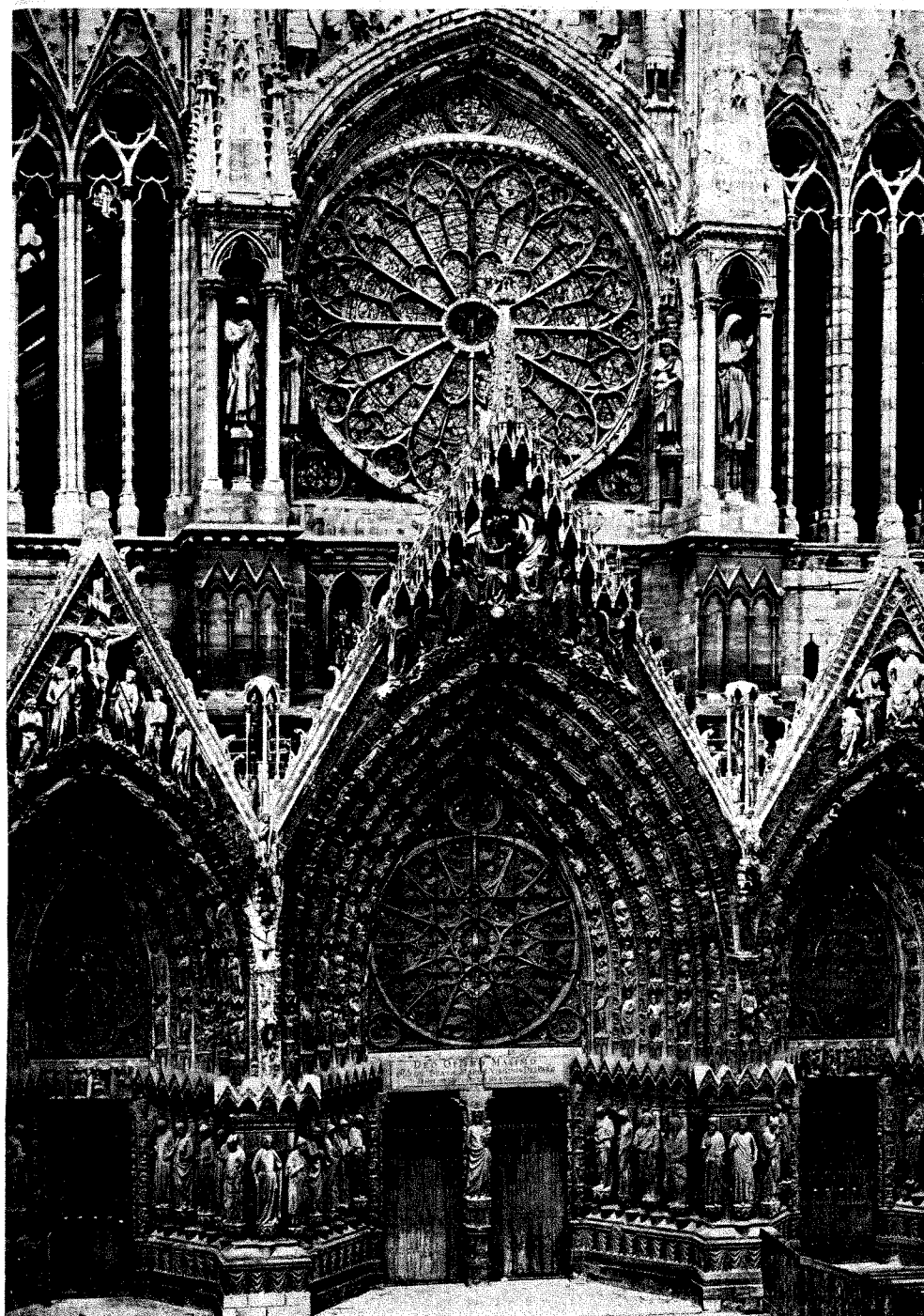




Photograph by Crété

**RHEIMS CATHEDRAL, BEST BELOVED SHRINE IN FRANCE, BEFORE ITS BAPTISM OF FIRE**

Happily, German guns did not destroy all the beauty of this wonderful cathedral. The Rose Window is gone, however, and many of the 550 statues which adorned the portals. Many kings of France were crowned here. A statue of Jeanne d'Arc stands before the entrance, recalling the historic incident of the part played by the Maid of Orleans in the coronation of Charles VII in this cathedral. A copy of the statue now stands in Meridian Hill Park, Washington.



Photograph by Creté

#### DETAILS OF THE WEST FAÇADE OF RHEIMS CATHEDRAL

The west façade of this church, "perhaps the most beautiful structure produced in the Middle Ages," is the supreme example of elaborate decoration in the early Gothic style. The sides and overhead vaulting of the three recessed portals and the gables above them are beautifully adorned with sculptures and carvings.



THE CHAPEL AND TOMB OF HENRY VII, WESTMINSTER ABBEY

This shrine, one of the latest and finest examples of Perpendicular Gothic, is considered an architectural gem. The ceiling is vaulted with the most delicate and lacelike fan tracery. Mary Queen of Scots and Queen Elizabeth are among the monarchs buried in this chapel.





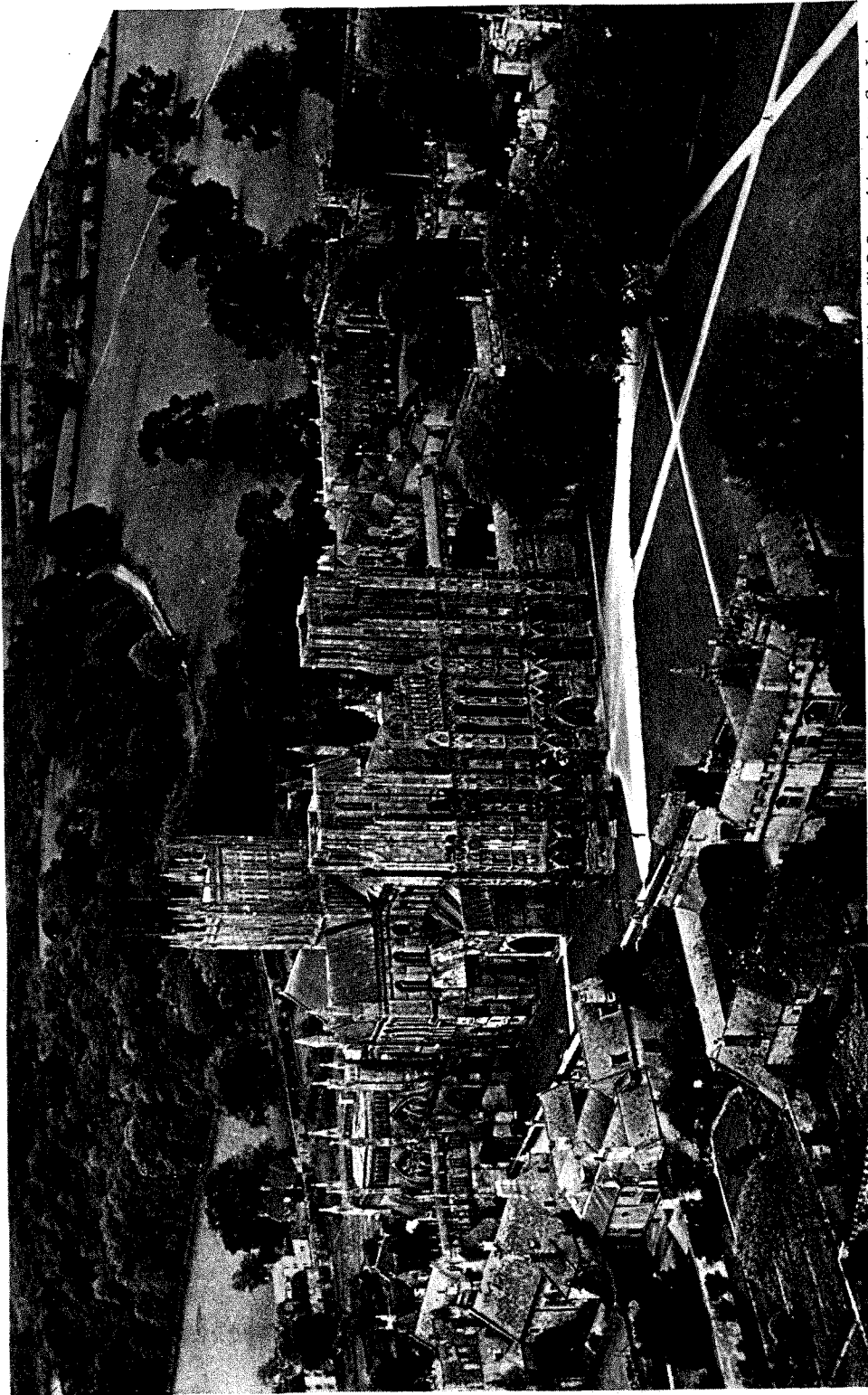
THE CHOIR, WESTMINSTER ABBEY

The interior of Westminster is noted for its perfect Gothic proportions, which show a marked French influence. The nave and choir, 102 feet in height, are the tallest in England. Just outside the picture is the Poets' Corner, in which the international fame of Longfellow is commemorated by a bust.



THE INTERIOR OF WINCHESTER CATHEDRAL

The beauty of its proportions, the great length of the nave, and the fine groining lend impressiveness to this interior. The choir is supposed to have been dedicated to Saint Swithun. His connection with the weather is ascribed to the legend that the removal of his body to the shrine prepared for it was delayed forty days by rain.



Photograph "Topical" © Central Aerophoto Co., Ltd.

WELLS CATHEDRAL—"AN ABODE OF ANCIENT PEACE"

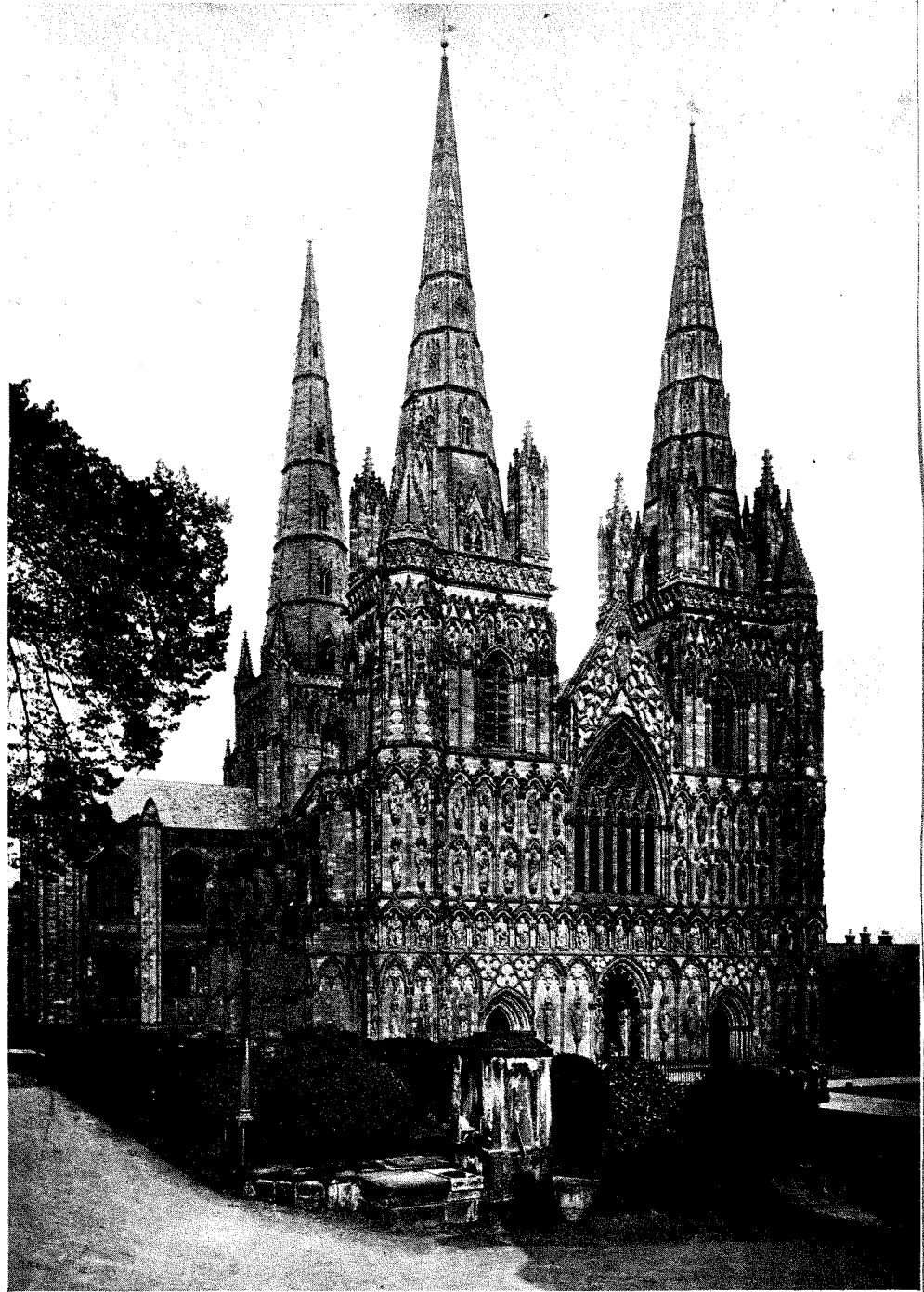
One distinguished authority, declaring that this group of ecclesiastical buildings has no rival among cathedrals in all the world, says: "To most of these objects, taken singly, it would be easy to find rivals which would equal or surpass them. The church itself cannot, from mere lack of bulk, hold its ground against the soaring apse of Amiens (page 83), or against the windows ranging, tier above tier, in the mighty eastern gable of Ely (page 77). The cloister cannot measure itself with Gloucester or Salisbury (page 76); the chapter-house lacks the soaring roofs of York (page 62) and Lincoln (page 80); the palace itself finds its rival in the ruined pile of St. David's. The peculiar charm and glory of Wells lies in the union and harmonious grouping of all."





THE ELY CATHEDRAL

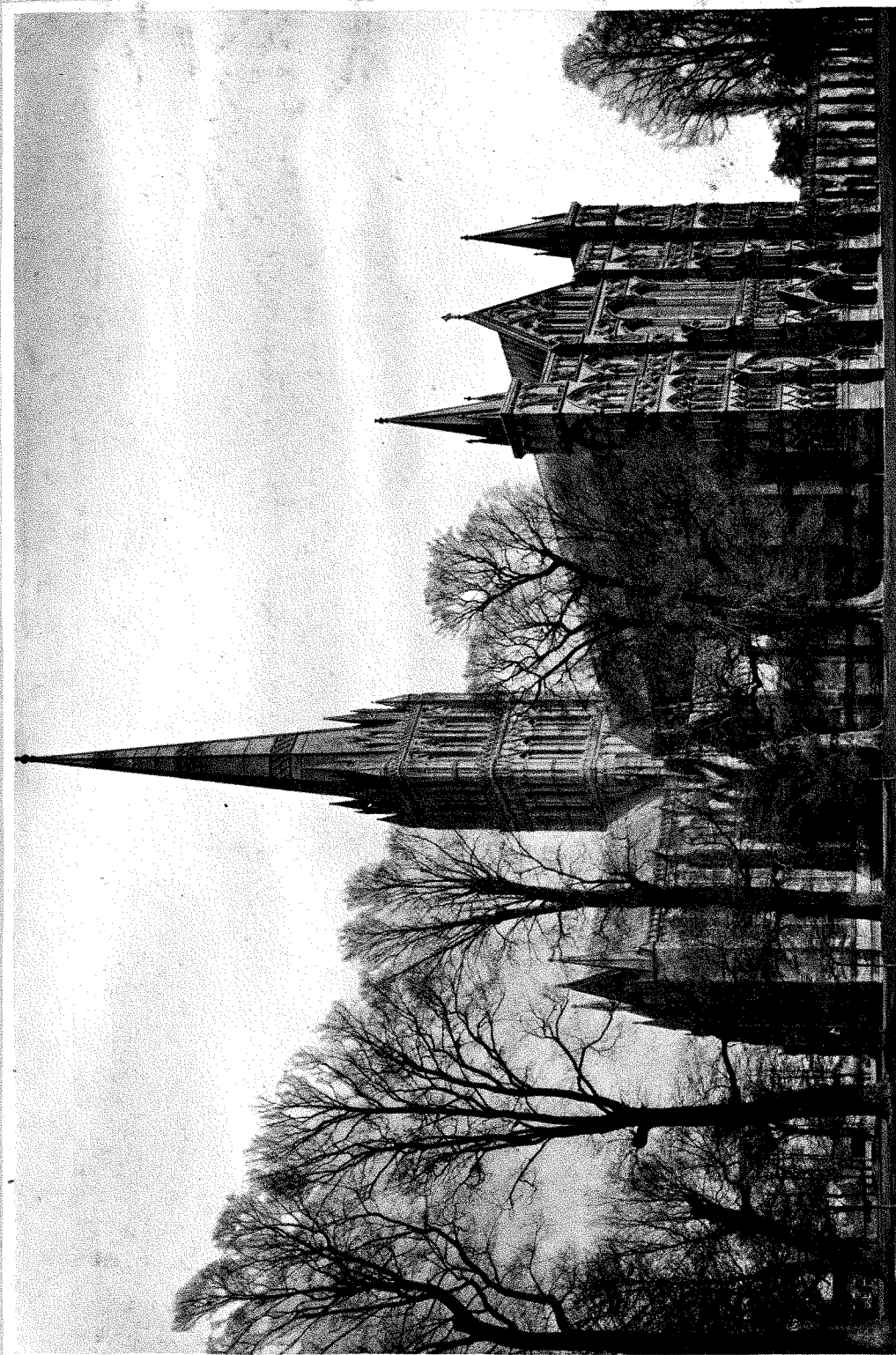
This is one of the most individual of all church buildings in England. Its unusual features are the massive castellated Western Tower and the central Octagon.



LICHFIELD CATHEDRAL, ENGLAND'S "QUEEN OF MINSTERS"

This small but beautiful edifice holds its title by virtue of its exquisite proportions, graceful outlines, and rich ornamentation. The three symmetrical spires are called "The Ladies of the Vale." The building is of red sandstone and the main portion dates from the 13th-14th century. Both in England and on the continent, cathedral-building reached its artistic pinnacle during the Middle Ages, and justified Goethe's famous aphorism, "Architecture is frozen music."





SALISBURY CATHEDRAL

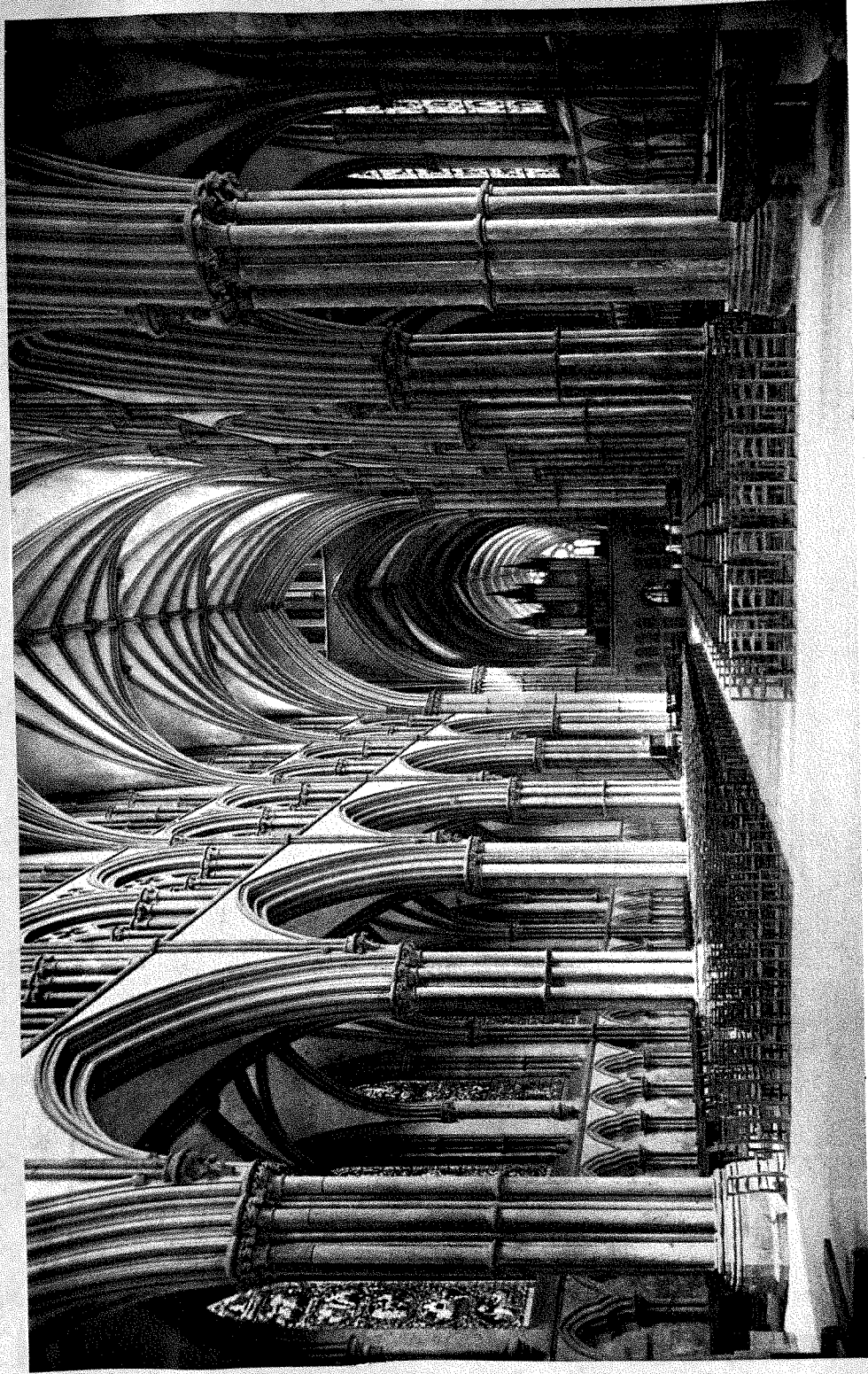
Externally, Salisbury is considered by many the most beautiful of all English cathedrals and one of the least interesting within (see page 75). It presents a fine example of pure Early English workmanship and is noted for uniformity and harmony of construction—"one of the most poetic designs of the Middle Ages." The spire (404 feet) is the tallest in England.



CANTERBURY CATHEDRAL

This edifice is by far the most important of all church structures in England. The interest which attaches to it is due, not to its architecture, but to its vastness of scale, wealth of monuments, rare store of thirteenth century glass, and treasured memories of grave historical scenes enacted within its walls. The first church on this site was begun in 597.





THE NAVE OF LINCOLN CATHEDRAL

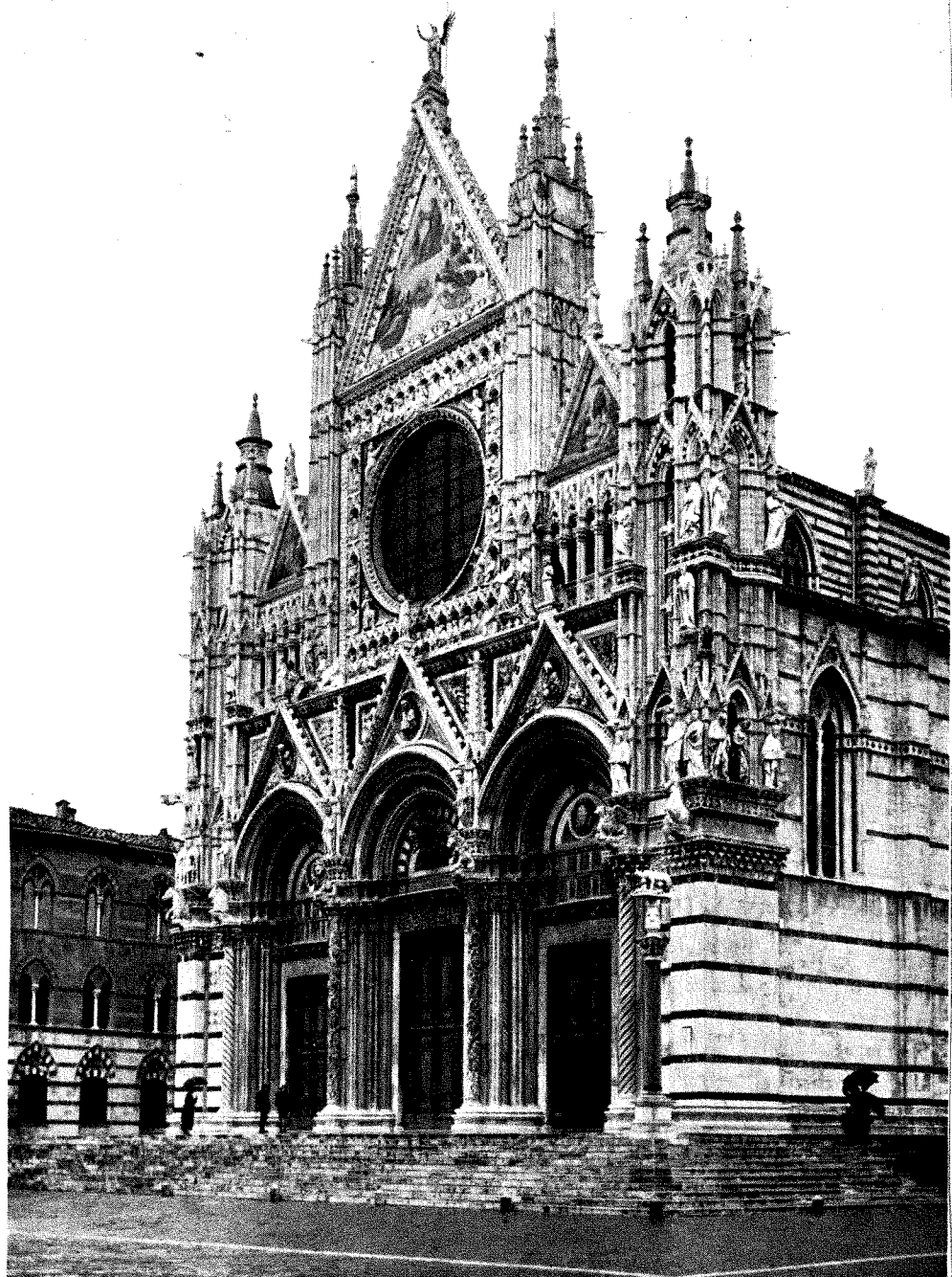
The interior of Lincoln's shrine is harmonious and imposing, although some critics declare that the vaulting is too low for the width of the nave. The choir is a very early example of the Gothic style. The presbytery, or Angels' choir, has been pronounced "one of the loveliest of human works." The first church on this site, erected in 1072-92, was split in two, from top to bottom, by an earthquake in 1185. The present structure, with its three lofty towers, crowning a hill, dates from the time of Bishop Hugh of Avalon who came to England in 1186.





THE COMPLETED APSE OF THE WASHINGTON CATHEDRAL, ON MOUNT ST. ALBAN

Situated on a beautifully wooded crest, this shrine fulfills plans conceived by George Washington for a church in the Capital City to be devoted to national purposes. Its erection was begun in 1915. Several famous cathedrals in England contributed some of their ancient stones and marbles to be made into carvings and statues for its adornment. The main body of the cathedral, measuring 500 feet from the western front to the apse at the easterly end, will be equal in length to any of the English cathedrals except York



© Donald McLeish

#### THE FAÇADE OF THE CATHEDRAL, AT SIENA

Built between 1229 and 1380, Siena's shrine is of red, black, and white marble, richly decorated with statues of prophets and angels. Its façade is considered the finest in Italy. If the plans of 1340 had materialized, the existing building would have been only a transept of one of the largest cathedrals in the world. The remains of the huge nave of this proposed structure are still to be seen.



THE INTERIOR OF THE CATHEDRAL AT TOLEDO

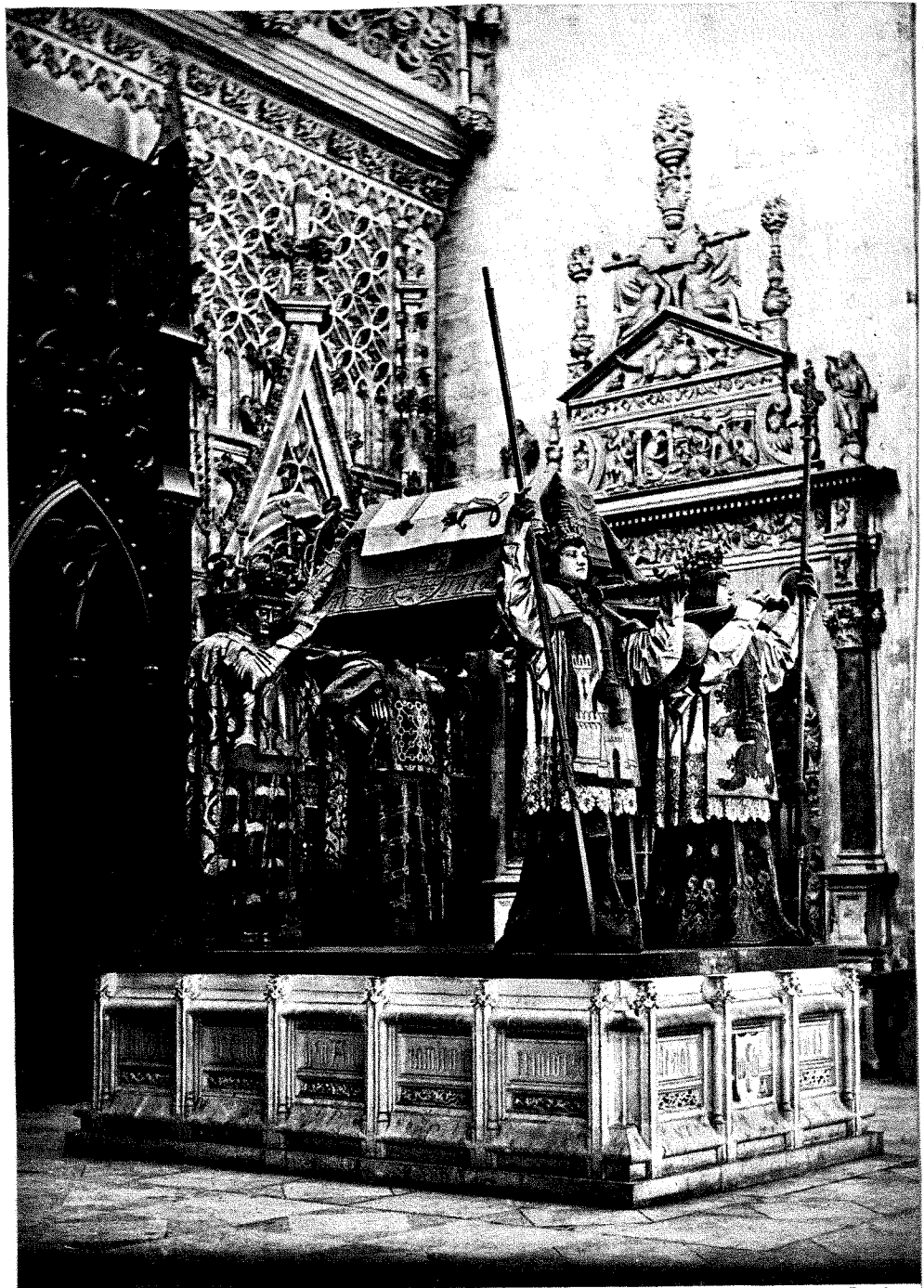
This view of the nave shows the trascoro, or rear of the choir, a typically Spanish adaptation of the Gothic ideal. The glories of Toledo lie within, not without; the carvings are unsurpassed for beauty and magnificence.





THE VERJA, OR SCREEN, TOLEDO CATHEDRAL

Behind this exquisitely hammered screen is the High Altar, a small church in itself. A bewildering aggregation of small columns, niches, statues, foliage, and arabesques, painted and gilded with matchless splendor, extends to the vaulted roof and all around the sanctuary.

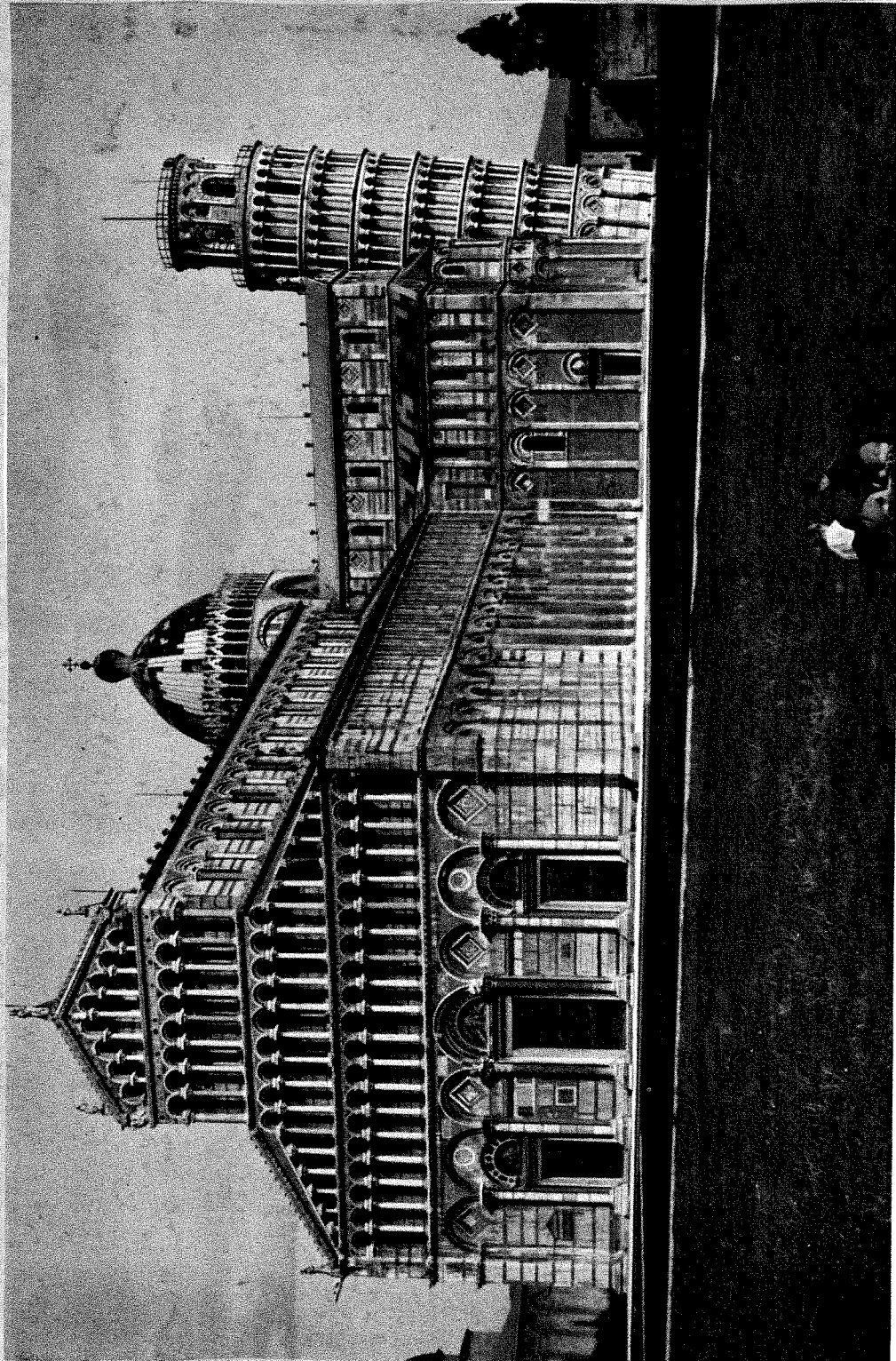


© Publishers' Photo Service

#### THE REPUTED CASKET OF COLUMBUS IN THE SEVILLE CATHEDRAL

Most historians maintain that the body of Columbus rests in Santo Domingo, where it was brought after his death in Spain. The bones removed by the Spaniards to Seville when the island was surrendered to the French are, in all probability, those of Diego Columbus, son of the great admiral.



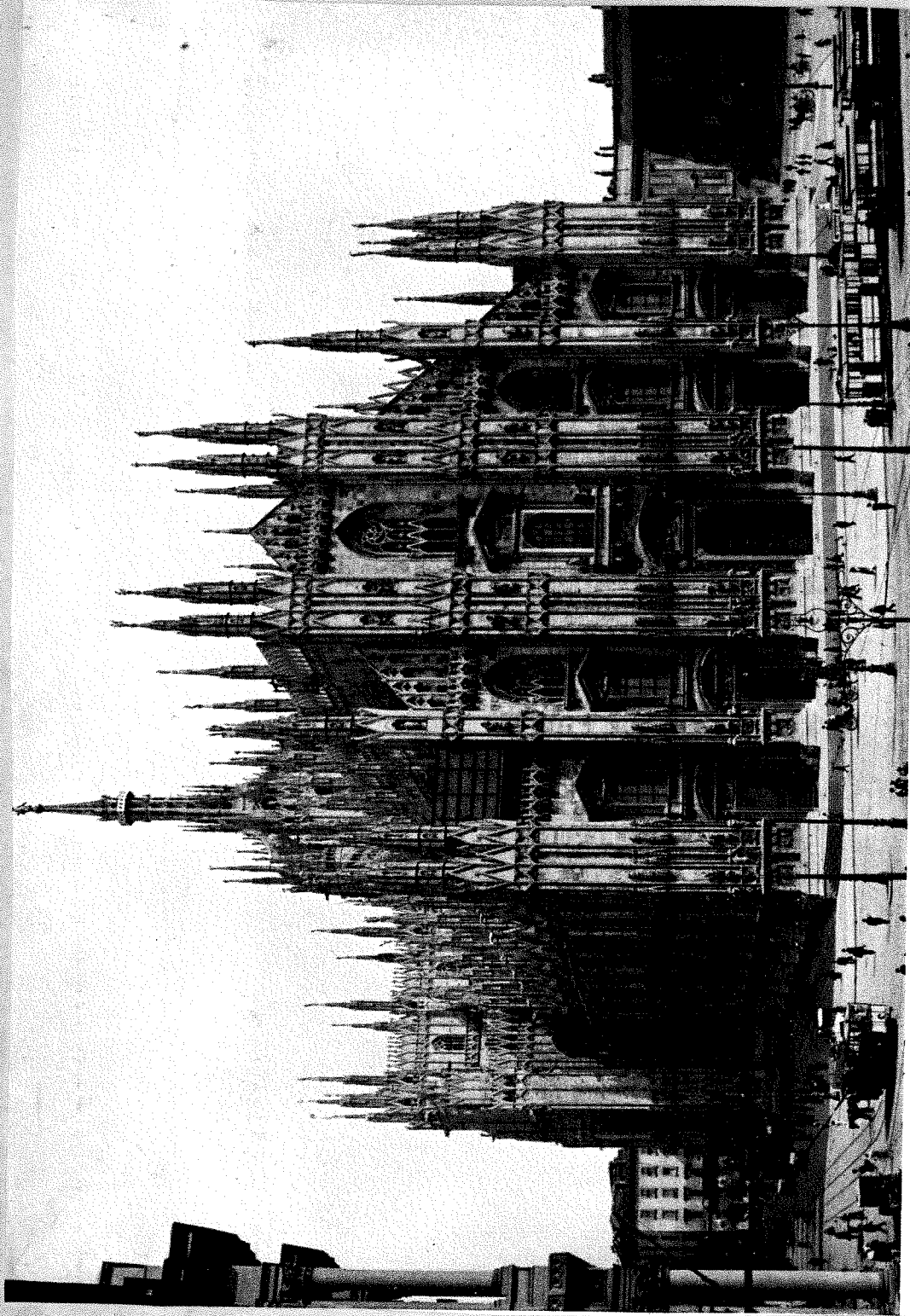


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#### THE CATHEDRAL AT PISA

This cathedral was built to commemorate the naval victory of the Pisans near Palermo in 1063. It is of white marble, ornamented with black and colored bands. The magnificent façade has been imperfectly imitated in other Italian cities (see text, page 111). Beyond is the Leaning Tower, the scene of Galileo's experiments.



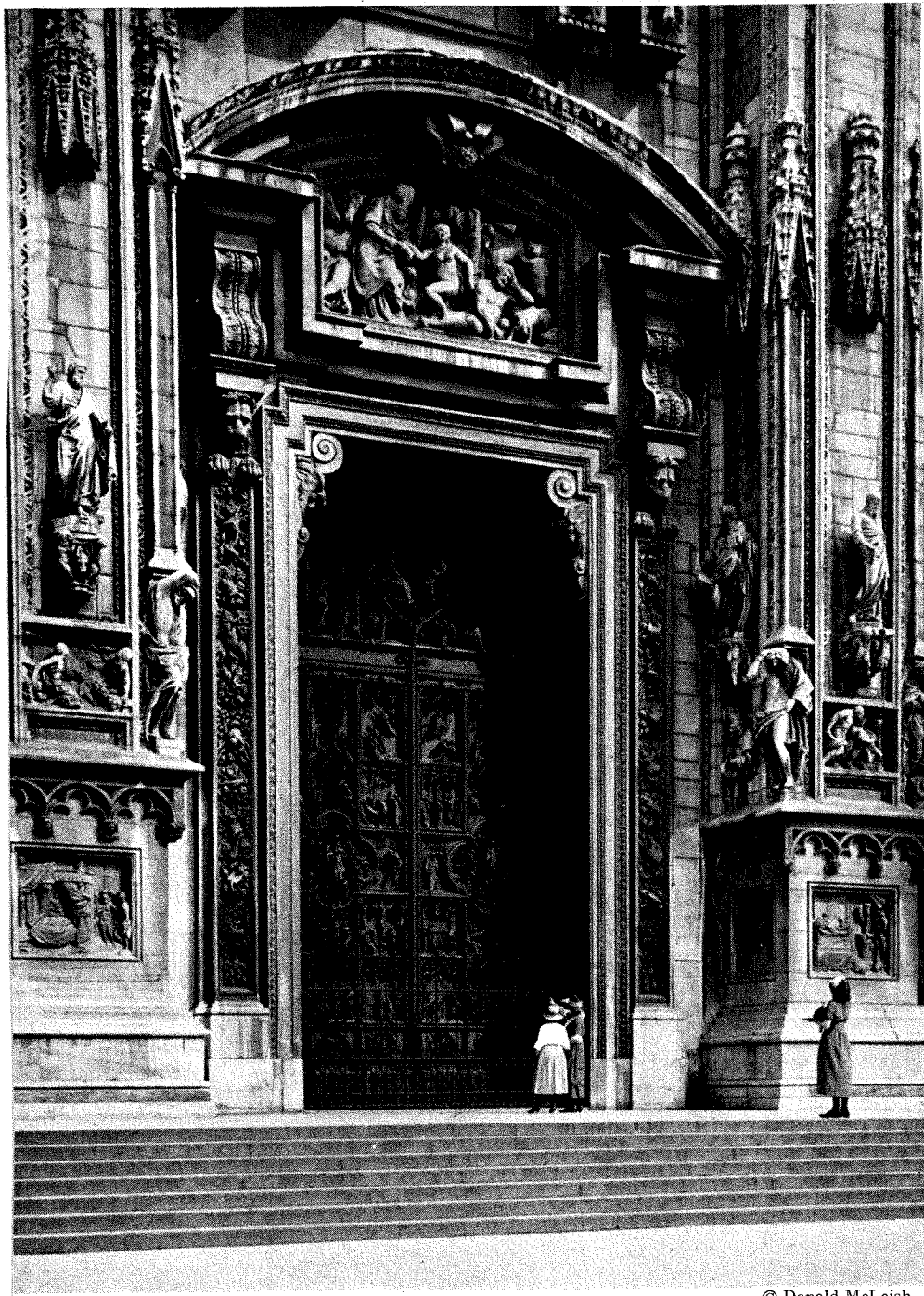


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#### THE MILAN CATHEDRAL

With the exception of St. Peter's at Rome and the cathedral at Seville, this is the largest church in Europe. It is built entirely of white marble. The hundreds of spires and statues adorning the roof make the edifice appear like a huge carving. Begun in 1386, this structure has been proclaimed by many "the eighth wonder of the world."





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THE GREAT DOOR OF THE MILAN CATHEDRAL, WITH ITS WONDERFUL CARVINGS  
The sculptured panel over the entrance represents the creation of Eve. Other scriptural events are depicted in stone on the side panels.



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**MARBLE SPIRES RISING FROM THE ROOF OF THE MILAN CATHEDRAL**

These pinnacles are decorated with more than 2,000 statues, most of which are hundreds of feet above the streets. All are of marble and of the most delicate workmanship



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ST. PETER'S, IN ROME, THE LARGEST CHURCH IN THE WORLD (SEE PAGE III)

Founded by the Emperor Constantine, the majestic edifice owes much of its splendor to Michael Angelo and to Raphael, who were engaged in its construction and decoration. The façade is surmounted by a balustrade with statues of Christ and the Apostles. The piazza in front is inclosed with huge colonnades, each of which contains four series of Doric columns.

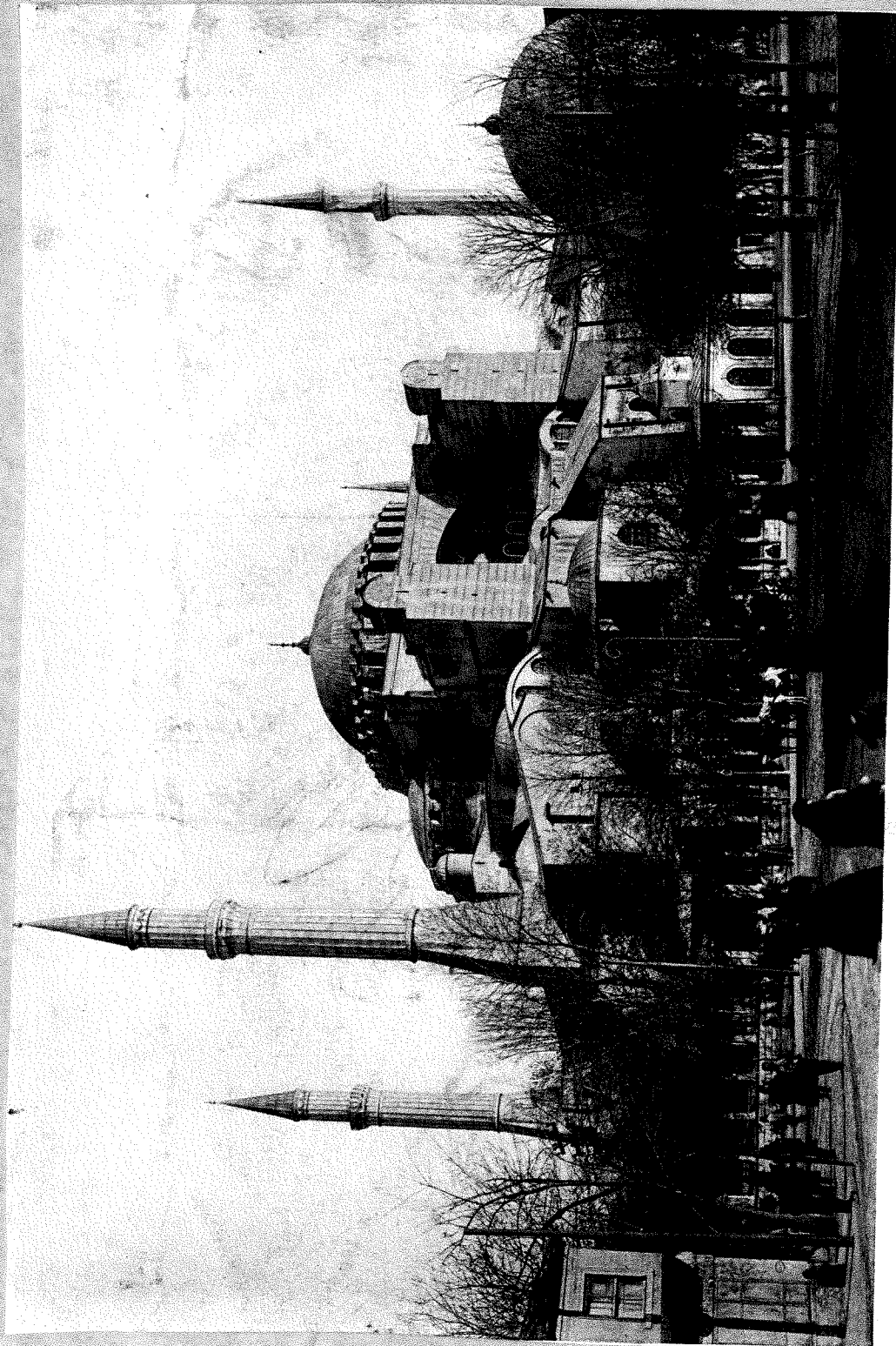


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#### ST. ISAAC'S CATHEDRAL, PETROGRAD

The first shrine of All the Russias was begun in 1819. Inside and out, the gigantic proportions, the profusion of marbles, the brilliance of the gilding, the elaborate mural paintings, and the gleam of the polished pavement, produce a dazzling impression of beauty and magnificence. After Pompey's pillar and the column of Alexander in Petrograd, the 48 columns of the four porticos of St. Isaac's, 56 feet high and 6½ feet in diameter, are said to be the largest single stones which the hand of man has cut, rounded, and polished.





SANCTA SOPHIA, SACRED TO CHRISTIAN AND MOSLEM ALIKE

The total estimated cost of ground, material, labor, ornaments, and church utensils of this historic religious edifice, founded in 532 by Justinian the Great and completed in less than 6 years, was \$64,000,000. Contributions came from all over the world, and its collection of priceless marbles, gold and silver vessels, and precious stones is unsurpassed. Legend says an angel revealed to the Emperor Justinian the plan for the mammoth dome.