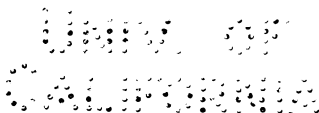


RELIGIONS OF MISSION FIELDS
" AS VIEWED
BY PROTESTANT MISSIONARIES

*Ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων
κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας
προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς
κατοικίας αὐτῶν, ζητεῖν τὸν θεὸν εἰ ἄρα γε
ψηλαφήσειαν αὐτὸν καὶ εὗροιεν, καὶ γε οὐ
μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.*

ACTS xvii. 26, 27.



STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS
1905

BRUNNEN
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1905

TO THE
STUDENT VOLUNTEER
MOVEMENT FOR FOREIGN MISSIONS

VI. TAOISM

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Missionary in Central China for Thirty-three Years

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VI

TAOISM

I. Taoism Generally Considered.—1. *Kindred Religious Systems.*—The Chinese speak of Confucianism, Buddhism, and Taoism as the three religions of the Middle Kingdom. Its more than four hundred millions are not, however, to be divided among the three systems. The Confucianists belong exclusively to the literary class, but they worship in Buddhist temples and use the Taoist ritual. The priests of Buddhism and Taoism are the only real Buddhists and Taoists, as the people do not consider that they themselves belong to either of these faiths, though they regularly burn incense at their shrines and contribute systematically to their support. The religions stand more in the relation of friendly denominations in Christian lands than of contending idolatrous systems. China is the only country in the world where three such religions could stand side by side without one expelling or superseding the other.

2. *Its Native Land.*—Taoism exists in Cathay alone. Here it had its birth; this people beheld its progressive growth, and throughout the eighteen provinces during successive centuries it gradually spread. In this respect it is unlike Buddhism, the "Oriental Banyan," which starting in India went northward to Tibet, southward to Ceylon, eastward

to Burma, Siam, and Annam, and from thence conquered China and Japan; so that the history of Eastern Asia is largely the history of Buddhism. It is the principal religion of one-half of Asia; Confucianism is the state religion of China and influences the scholars of Japan as well, while Taoism belongs to China only. The dual form of its Mandarin theology forbids its being acceptable to any other people.

3. *Religious Piracy*.—Most religions spring into existence created by the genius of some great leader, but Taoism was the growth of one thousand years; and in its gradual evolution, it bears a striking analogy to Rome. Future researches must reveal the rise and progress of this mighty system; how a band of scholars became adepts in metallurgy, and by degrees were developed into a priestly craft. Ancient China was obscured by countless wild beliefs, which like scattering clouds overshadowed the land; these Taoism gathered together, clasped them to her bosom, and thus became a congeries of superstitions. The priests pander in every way to the foolish beliefs of the people, and creeping into their houses “lead captive silly women.”

Taoism is more purely native than Buddhism and is an attempt to adapt the Indian religion to Chinese civilization, yet the sacred books show to what an extent Taoism is guilty of plagiarism. The Sutras in form, in matter, in style, in the incidents, in the narrative, in the invocations, in the prayers — leaving out the Sanscrit — are almost exact copies of Buddhist prayerbooks. This goes to prove the power of Buddhism, and also that Taoism did not exchange the phi-

losopher's gown for the priest's robe till after it counterfeited the Indian coin.

II. Taoism's Founder.—1. *Leading Facts.*—Lao-tzū, the founder of philosophic Taoism, was born 604 B. C., in the province of Ho-nan in Central China. The details of his life are quite meager. In this respect the first Taoist stands in striking contrast with Confucius and Buddha, about whom so much is known. The historical facts are few in number, and of the legends many are so evidently Buddhistic that it would be useless to mention them. The name Lao-tzū means literally "Old Boy," but his official title is "The Great Supreme Venerable Prince." He was appointed librarian by the Emperor, and diligently applied himself to the study of the ancient books, becoming acquainted with all the rites and histories of former times. He became famous as a teacher of philosophy, had a large number of students, retired from the haunts of man, and devoted himself to speculation.

2. *Confucius Meets the Philosopher.*—It is on record that China's sage, when thirty-five years of age, sought an interview with the octogenarian. Lao-tzū, said: "Those whom you talk about are dead, and their bones are moldered into dust; only their words are left. Moreover, when the superior man gets his time, he mounts aloft; but, when the time is against him, he moves as if his feet were entangled." The young teacher said to the venerable philosopher that he had sought for the Tao for twenty years. Lao-tzū replied: "If the Tao could be offered to men, there is no one who would not willingly offer it to his prince; if it could be presented, to men, everybody would like to present it to his parents; if it could be announced to

men, each man would gladly announce it to his brothers; if it could be handed down to men, who would not wish to transmit it to his children? Why, then, can you not obtain it? This is the reason. You are incapable of giving it an asylum in your heart." On his return, Confucius said to his disciples: "I know how birds can fly, fishes swim, and animals run. But there is the dragon; I cannot tell how he mounts on the wind through the clouds and rises to heaven. To-day I have seen Lao-tzū, and I can only compare him to the dragon." This is perhaps an appropriate symbol for the Chinese Diogenes.

3. *Lao-tzū's Old Age.*—The founder of Taoism gives a lonely picture of advancing years: "The world is joyful and merry as on a day of sacrifice. I alone prefer solitude and quiet and prefer not to pry into futurity. I am like an infant ere it has grown to be a child; listless I roam hither and thither, as though I had no home to go to. Confused and dim, while the vulgar are enlightened, I alone am in the dark, tossed to and fro like the sea, roaming without cessation."

4. *His Deification.*—Lao-tzū is now the third person in the Taoist triad, known as the "Three Pure Ones," who are majestically enshrined in the large temples. These deities are not regarded as exercising any special power or jurisdiction, but they simply sit on their lofty pedestals, serene and quiet, while the affairs of Heaven and Earth are directed by the Jade Emperor. They are, however, considered by an idolatrous people as among the chief gods of China, and before their shrine incense is constantly burning.

III. *Taoism's Foundations.*—1. *The Tao.*—It is

from this that Taoism is named. Tao is variously rendered as "Reason," "Wisdom," "The Way," "The Method," "Nature," "The Principle of Nature," or "The Cosmic Process." Perhaps the nearest conception is The Logos. The pagan philosopher, whose far-seeing mind was striving to clothe a vague conception in the habiliments of immortality, summed up his teaching in this comprehensive word.

2. *The Tao Tê Ching*.—This is the great work of Lao-tzū and consists of 5,000¹ characters, or nearly twice the length of the Sermon on the Mount, as given by Matthew. It is a very brief discussion. The style is meager and laconic; much of it is puzzling and obscure, and not a little is puerile and misanthropic. Written in the days of Israel's Major Prophets, without the light of revelation, it has the stamp of a master mind, and much of it will place its author in the ranks of great and good men.

The following *extracts descriptive of Tao* are given: "The Tao may be discussed, but it is not the ordinary Tao [of ethics]. Its name may be named, but it is not an ordinary name. Its nameless period was at the beginning of heaven and earth; when it received a name it was the progenetrix of all things." "It is the ancestress of the Universe." "Heaven is the Tao, and the Tao is enduring." "There was something formed from chaos, which came into being before heaven and earth. Silent and boundless, it stands alone and never changes. It pervades every place. It may be called the mother of the universe. I know not its name, but its designation is Tao." "The Great Tao is all-per-

¹ The number of characters varies in the different texts from 5,350 to 5,720.

vasive; it may be seen on the right hand and on the left. All things depend upon it and are produced." "The Tao of heaven never strives, yet it excels in victory." "The Tao of heaven resembles a drawn bow. It brings down the high and exalts the lowly." "The Tao of heaven confers benefits and injures not." Other extracts show that *Tao is mystical*. "These two conditions, the active and the quiescent, alike proceed from Tao; it is only in name that they differ. Both may be called profundities, and the depth of profundity is the gate of every mystery." "I know not whose offspring it is. Its form existed before God was." "Tao, considered as an entity, is obscure and vague. Vague and obscure! Yet within it there is form. Obscure and vague! Yet within it there is substance. Vacuous and unfathomable! Yet within it there is energy."

3. *Alchemy*.—The ancient Taoists sought to transmute the baser metals into gold and silver and to discover the elixir of immortality. Their writings abound in allusions to spiritual medicines, pearly food, and fountains of nectar. They took several hundred ounces of gold or silver, with red coloring matter, lead and mercury, put them in a crucible with steady fire, and on the forty-ninth day they amalgamated; then dipping it out with a ladle and rolling it around in a mortar, it becomes pills. One of these pills put into lead or mercury was said to transmute the whole into gold or silver. This is to give wealth.

There is also the "*internal elixir*" that the Taoist philosophers presented to those who desired length of days. Instead of the Western Paradise of the Buddhists, Taoism offered immortality to its followers.

They could be numbered among the host of genii that peopled the beautiful mountains of the Celestial Empire.

IV. Taoism's Theology, Pantheon, and Worship.—1. *Dualism.*—The essential doctrine of the Cosmic order in China is dualistic. The philosophers do not speak of creation but of generation. There is not one living eternal Being who made all things, but two immaterial principles that produced all things. The common mode of expression is that Heaven and Earth are the great Father and Mother of the universe. Those who speak in mere philosophical terms ascribe to Li, abstract right, and Ch'i, the vital breath, the power to permeate nature and bring into being all that hath life.

2. *Yin and Yang.*—These are the male and female principles of nature. The world is Yang and Hades is Yin; Yang is positive and Yin is negative; Yang is hard and Yin is soft; Yang is light and Yin is darkness; Yang is motion and Yin is repose.

This is *similar to the Manichæan doctrine.* Manes taught that there are two principles from which all things proceed: the one is a pure and subtle matter, called Light; and the other a gross and corrupt substance called Darkness. These two beings have produced an immense multitude of creatures resembling themselves and distributed them through their respective provinces. The first parents of the human race consisted of bodies formed out of the corrupt matter of the kingdom of darkness, and of two souls, one of which is sensuous and lustful, the other rational and immortal. The Chinese and Persian thought are cast, as is readily seen, into the same moulds.

3. *The Apotheosis.*— Nothing more fully proves the materialistic views of the Chinese than their arrangement of the invisible world. The land of spirits is an exact counterpart of the Chinese Empire. China has eighteen provinces, so has Hades; each province has eight or nine prefectures or departments, so each province in Hades has eight or nine departments; every prefecture or department averages ten counties, and the same is true in Hades. In our provincial capitals, the governor, the provincial treasurer, the chief justice, the superintendent of silk, the prefect or departmental governor, and the district magistrates or county governors, each have temples, with their apotheoses in the other world. So the military mandarins have a similar gradation for the armies of Hades, whose captains are gods and whose battalions are devils.

The framers of this wonderful scheme for the spirits of the dead, having no higher standard, transferred to the authorities of that world the etiquette, tastes, and venality of their correlate officials in the Chinese government, thus making it necessary to use similar means to appease the one which are found necessary to move the other. All the gods of Cathay have their assistants, attendants, doorkeepers, runners, horses, horsemen, detectives, and executioners, corresponding in every particular to Chinese officials of the same rank. This host of state gods are cared for by the priests of Taoism.

4. *Appointing Gods.*— Distinguished statesmen, noted generals, faithful ministers, royal princes, and high mandarins, a great host of worthies, numbering ten thousand times ten thousand, are the recipients of posthumous honors. The hope of appointment to high

office in Hades acts as a stimulus to noble deeds on earth. The State gods are continually increasing; for as the graves of earth are filling, so are the palaces of the gods. Yet the number decreases, since many gods rise, flourish, and fade away, "neither have they any more a reward, for the memory of them is forgotten."

The power of appointment rests nominally with the Ancient Original, the highest of the "Three Pure Ones," but actually with the Emperor in connection with Pope Chang, the "Heavenly Teacher," who furnishes the credentials and assigns the temple; for whenever a change is made in the occupant of the city ya-mên, a similar change is made in the tutelary divinity in the governmental temple. What a claim for the Emperor of the Celestials! Not only is he the sovereign of four hundred millions but he is also king of the gods; yea, gods Chinese are constituted by him and derive their power from him. As far as the deification of gods is concerned, Taoism is the state religion of China.

5. *The Jade Emperor*.—A prominent fact in pagan systems is that a secondary divinity in the estimation of the people gradually usurps the first place, as is seen in the goddesses of mercy of Buddhism and Romanism. "The Three Pure Ones" have a higher rank, but to the Jade Emperor is entrusted the superintendence of the world. He is the correlative of heaven, the Jupiter of the Middle Kingdom. In the highest story of the great temples, he, the Lord of Heaven, has his shrine, while on the lower floor Juno, his beloved consort, the Queen of Earth, sits enthroned. To

dethrone the Chinese appointed ruler of the universe is to demolish image worship.

The *legends of the Jade Emperor* are copies of Buddhistic traditions and are unworthy of notice. As a matter of history, in the Sung Dynasty, about a thousand years ago, the Emperor conferred upon a magician of the Han Dynasty by the name of Chang Yi, the title of Shang Ti, the Jade Emperor;¹ and the people, finding the concept of one deity so much simpler than an abstract triumvirate, accepted him as their Optimus Maximus and thus adore him.

6. *The City Gods*.—The Jade Emperor is too far away from the millions on the plains of Eastern Asia; hence the common people frequent the city temples, which are found in the 1,553 walled cities in the Empire. Also the one hundred great market towns each claim a local god, and not a few of the million villages have their rural deities; so these gods are a "multitude which no man can number."

The *mandarins of the world of night* are Chinese; consequently the gentry are not only aspirants for temporal power, but they also seek for divine honors; and the generous sovereigns of the eighteen provinces, who continue to preside over their departed subjects, generally try to gratify their ambition. The city governor acts as judge, magistrate, tax-collector, and coroner; hence the duties of the city gods are likewise multifarious.

7. *The Star Gods*.—"Look now toward heaven and tell the stars, if thou be able to number them,"

¹ "Jade Emperor" is not the equivalent of Shang Ti—which means "Supreme Ruler or Emperor,"—but of two Chinese characters translated as above, or as "Pearly Emperor."

and reflect that each star has its god; the reader will then have a bird's-eye view of Taoism.

The *goddess of the pole-star*, or "Bushel Mother," is the star of hope to the followers of Lao-tzū. Many of the gentry in homes of affluence have private chapels where she is regularly adored. She opens the books of life and death, and all who wish to prolong their days worship at her shrine. The picture of *The Three Stars*, Happiness, Office, and Age, is worshipped more than any other, and it hangs in 100,000 homes.

Other objects of worship are *The Cycle Gods*. There are sixty years in a cycle, and over each of these presides a special star deity. The devotee lights candles and incense on his birthday before the god that reigns over the year of his birth; so if he lives three score years he completes the cycle circle of prayer. Around the wall, in life size, stand these sixty grotesque images, and the skill of the image-makers was put to the test to devise such a large number of different-looking idols, white, black, yellow, and red; ferocious gods with vindictive eyeballs popping out and gentle faces as expressive as a lump of putty. From their occipital hiding-places, cocks and rabbits spring forth, Minerva-like, and snakes come coiling from the brain of the gods. They "changed the glory of the uncorruptible god into an image made like to corruptible man, and to birds and four-footed beasts and creeping things."

Sacrifices are offered to *the twenty-eight constellations* by the Emperor at the marble altar of Heaven and by the mandarins throughout the provinces of China.

The *star deities are adored* by parents in behalf of

their children; they control courtship and marriage, bring prosperity or adversity in business, send pestilence and war, regulate rainfall and drought, and command angels and demons. Every event in life is determined by the "star ruler," who from the shining firmament manages the destinies of men and nations. Astrology spreads its dread pall over night-cursed China. From the worship of the gods of the host of heaven the Taoist obtains a fine revenue.

8. *Evil Gods.*—In the parable of the Unjust Judge it is said, "There was in a city a judge, which feared not God, neither regarded man." According to Taoism, in the heavens there are unjust gods not a few. If there are bad officials in China, why should there not be bad divinities in the skies? is the argument used. The principal charge against this class so earnestly worshipped is kidnapping, principally of pretty young women, who sicken and die, and whose spirits are united in marriage to the gods in Hades, Dreadful are the tenets of Taoism.

9. *Special Services for the Living.*—It is frequently termed, "The Great Peace Service." A number of country villages will send up deputies to join the priests in solemn worship during several days in order to secure tranquillity and abundant harvests, the expenses being defrayed by subscription. Again it may be a sacrifice to the god of thunder to protect the waving fields of grain. Most frequently it is to the god of fire, the constable of the ward presiding over the worship. After a conflagration, those who have escaped the devouring element join in a "protecting peace service." Families often have a special private

service conducted by seven or nine priests and presided over by a couple of abbots.

10. *The Immortals*.— It is pleasant to leave disgusting scenes of idol worship and turn to the fairy land of Oriental religion. It is in dealing with the Immortals that the Chinese religious faith comes in touch with the beauties of Grecian mythology, where every spring and headland, grove and mossy dell, were by poets made the abode of nymphs and genii. The tales of these semi-celestial, semi-terrestrial beings found in Chinese books satisfy the national craving for "divine fiction." It also enables the writer to be graphic, as he is not hampered by natural laws. In an instant he can divest his characters of mortality and let them, invisible and immaterial, soar through space, so that in the descriptions there is a decided air of the marvelous. Let the characters of some noted Occidental novelist be canonized, and let men adore and pray to them, and we have what Taoist romance has given to a people longing for something more intangible than flesh and blood. This state of terrestrial immortality the writers of this religion substitute for the Buddhist Paradise, and to the attainment of endless life on the earth they invite their devotees.

With the Buddhists the star of happiness westward moves; the Taoists call on men to go to the *P'êng Lai Islands* in the Eastern Sea opposite the coast of China. These are inhabited by genii, whose lustrous forms are nourished upon the gems which lie scattered upon their shores, or with the fountain of life which flows perennially for their enjoyment.

The *K'un Lun Mountains*, happily situated in the

western portion of the dependencies of China and comparatively inaccessible to travellers, is far-famed as the abode of the Immortals. The towering peaks and lofty summits of these sacred mountains are crowned with temples, and the beautiful valleys are the dwelling places of those who once were men but who now possess supernatural powers. These demi-gods and minor goddesses are adored by the herded masses on the rice-field plains.

II. *The Mediator*.—Quite near the great temple of the Jade Emperor is a small temple where the Mediator is enshrined. The pilgrim first repairs to the Mediator's shrine, and, by making an offering in the currency of China, obtains a permit to appear before His Heavenly Majesty. Among the thousand obnoxious features of Taoism, the appointment of an intermediary between the inhabitants of earth and the highest god in the Pantheon as a symbol of The Way, proves that there is a gleam of truth amidst stupendous errors.

V. **Taoism's Demonology**.—This section brings us to the center of Taoism as a religious system.

I. *The Taoist Pope*.—The first Taoist Pope was Chang Tao-ling, who flourished in the first century of the Christian era. Retiring for seclusion to the mountain fastnesses of Western China, he persevered in the study of alchemy and in cultivating the virtues of purity and mental abstraction. His search for the elixir of life was successful, thanks to the instruction conveyed in a mystic treatise supernaturally received from the hands of Lao-tzū himself. The later years of the mystic's earthly experience were spent on the Dragon-Tiger Mountain, and it was here, at the

age of 123, after compounding and swallowing the grand elixir, he ascended to the heavens to enjoy the bliss of immortality.

The name of Chang, *The Heavenly Teacher*, is on every lip in China. He is on earth the Vicegerent of the Jade Emperor in Heaven, and the Commander-in-Chief of the hosts of Taoism. Whatever doubts there may be of Peter's apostolic successors, the present Pope, Chang LXI, boasts of an unbroken line of three-score and one generations. He, "the ideal man," as he is termed, wields an immense spiritual power through the land. The family obtained possession of the Dragon-Tiger Mountain in the Chiang-hsi province about A.D. 1000, and the scenery around Pope Chang's rural palace is most enchanting. He confers buttons, indicative of rank, like an emperor. Priests come to him from various cities and temples to receive promotion, whom he invests with titles and presents with seals of office. He controls the invisible hosts of demons and is often summoned by the emperors and men of vast wealth to rid their houses of these troublesome intruders. To expel demons, he wields the double-edged sword, which is said to have come down, a priceless heirloom, from his ancestors of the Han Dynasty.

On the first of the month *Pope Chang holds a levee* of the gods. From the heights of Heaven, from the depths of Hades, from across the wide ocean and the distant palaces of the stars, come an invisible host of deified beings, gods and goddesses, to present their compliments to the great magician.

During 1904 on a *Peter's Pence* visit to Shanghai, Su-chou, and Hang-chou, Pope Chang received every

mark of courtesy and esteem from the families of wealth and rank. Taking a prominent seat in the temple, charms, three inches square, to be carried on the person, which in the belief of the crowd were drawn by his sacred hand, sold rapidly for \$6.00, and large ones went at a corresponding rate. It is popularly estimated that he returned with tens of thousands of dollars.

2. *Demons and Dread of Them.*—China is the land of demons, and devil worship has taken firm possession of this ancient people. They believe that evil spirits flit hither and thither; consequently, before the outer doors there are protection walls to shield the living from the intrusion of the dead. The house walls are built high, and the windows open in the courts only, in order to prevent the ingress of spirits. There are no straight passages as a rule; for, as spirits travel in right lines, in order to intercept their progress the passages are zigzag or curved. There is a succession of screen-doors which meet you at every turn; the object being to make the residence demon-proof. The Chinese have been taught to consider themselves as constantly surrounded by spiritual beings, invisible indeed and inaccessible to touch or handling, but none the less real, none the less influential. They look upon all spirits, demons, devils as the souls of dead men; and when they view the dense population of these vast plains and consider that each Chinese has three souls, it is no wonder that they think, "Seeing we are compassed about with so great a cloud" of demons. This is the authorized version of Taoism.

The system seems to dog their steps and let loose billions of malevolent, malignant, and ruthless spirits

to trouble them, so that to the fanciful mind of a Chinese, a numberless host of invisible beings are about him, concealed at every corner, or wandering through the air; and their sounds, weird and eerie, are heard in the darkness of the night as the wind howls about the roofs. *The dread of spirits* is the nightmare of the Chinaman's life. Here is a ministration of demons, not of angels.

3. *Exorcists*.—Just at this point come in the priests and abbots of Taoism with their claim to exorcise demons; and they wield a powerful influence both among the gentry and the common people, who have implicit confidence in their unseen power.

4. *Witches*.—In some sections of the land the influence of witches is so demoralizing that the mandarins have had to issue proclamations against them. They are to be seen calling up spirits from Hades, which descend on the smoke of an incense stick and take possession of the witch's body. Her words are supposed to be those of the departed; and there she sits, tossing her head backward from side to side and rolling her eyes wildly as she rants a jargon, partly inarticulate. Almost every village in China has one or more spirit mediums, each having his or her familiar spirit. The people sit "in the region and shadow of death."

5. *Superstitions*.—Taoism is the ancestor of superstition. It is a system fraught with danger to the nation for the reason that it generates, nourishes, and develops superstition. It makes the Chinese mind as tinder for the spark, just as an August sun prepares a prairie for the wild-fire. In 1877 there occurred the paper-men mania, when parties mysteriously lost

their queue as they walked along the street. The peasants forsook their houses and slept in the fields, or under the trees. Gongs were imported, as the local stock was exhausted, and processions with lanterns and torches passed from village to village. This excitement extended from the Yang-tzŭ to the Hang-chou Bay and continued for a month amidst the wildest scenes.

6. *Services for the Dead.*—In these, Buddhists and Taoists form a lucrative partnership. In the great West one funeral is considered sufficient for a single person, but in China it is the “seven-sevens,” or a funeral each seventh day to the forty-ninth day. Besides these are several extra services, and in wealthy families the priests chant every day for seven weeks; or, in all, forty-nine funerals are held, so to speak.

The *four post-mortem ceremonies* are lighting the lamps, bathing the soul, crossing the bridge, and scattering the cash, in which the priests of Taoism take a prominent part. At the close of the services the Taoists exhibit their skill in tossing up bronze cymbals and in keeping a number in the air at one time, which is a pleasant diversion in the midst of sad scenes.

7. *The Devil's Procession.*—Mara, the god of sin, lust, and death, has a green complexion, long tusks, and a frightful face. On the thirtieth of the seventh moon, with two smaller devils, one white and the other black, who as the *ya-mên* runners of Hades receive the souls of the dying, Mara leads the great procession with horses, retainers, musicians, and gongs. He comes, not as the “prince of this world” or as “an angel of light,” but clad in the habiliments of the

prison of the lost. He is worshipped and honored by a great people; and as he triumphantly marches through the streets the rejoicing multitudes that go before and that follow after praise the son of darkness, and in this climax of devil-worship, when Mara is assigned the highest place in the pantheon of Tartarus, an adoring nation bows before him as their high ruler, their accursed guardian, and their faithless guide.

On this same night, it is supposed that all the spirits in prison, all the *devils in hell are turned loose*; countless myriads coming as swarms of locusts from the unseen abyss, black, hungry, and naked, whose motto is, "Your money or your life." In front of every door piles of paper-tinsel are burned, and it is estimated that at one temple in Hang-chou during two weeks £300 daily are expended in paper sycee.

8. *A Degrading System.*—The above is merely an outline of Taoism. It can almost be said that there is nothing good in it. Leaving aside its idolatry, the adoration of the creature more than the great Creator, it is a mixture of spirit-worship, superstition, charms, witchcraft, and demonology. It is degrading to the intellect and debasing to the soul. A very large proportion of its priesthood are miserable opium-smokers. There is little hope for China, politically, morally, or religiously, until Taoism is swept from the face of the land. It is evil and only evil. The duty of the missionary is simply to say, "Sirs, why do ye these things? We . . . preach unto you that ye should turn from those vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein."