

religion only furnished fresh material for leisurely and harmless gossip. It had not yet acquired for itself the element of governmental authority.

"As time went on, however, Confucianist thought became unconsciously influenced by the religion of India. The Confucianists of Sung, and Chu Hai (d. 1,200 A.D.) in particular, unwittingly incorporated much of Buddhism into their new interpretation of Confucius and Mencisu, and they succeeded in remaking the political principles of the country squires of old. The harmless gossips of ancient farmers and their rustic philosophers sitting on their faggot piles and sunning their backs in the wintry sun, now became the authoritative codes of morals and of government.

"Buddhism was a religion which teaches man to forsake this world and prepare for life in the other world. But, when Chu Hai and his co-workers unconsciously adopted this religion of the other world and superimposed its ideas upon the moral and political codes for life in this real world--then the new codes became terrors and made Chinese society a tragedy. How lifeless has Chinese society become since the twelfth and thirteenth centuries!"

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During these centuries of Buddhist conquest, there arose the popular religion of Taoism which was a conglomeration of all the local, tribal and traditional beliefs and superstitions of Mediaeval China, but which became an organised religious movement more or less under the inspiration of the Buddhist invasion and was organised more or less after the pattern of the Buddhist