

dirt and filth, her degraded women, her blighted families—behold all this, and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is verily omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or little over. On the other hand, a Christian, having God to look unto as the author and finisher of his faith, is a man all the way up, however small he may be in himself. In other words, a Confucianist begins in man and ends in man. A Christian begins in man but ends in God. If through human imperfections a Christian fails to reach God-likeness, the possibility remains nevertheless the same.

4. Confucianism is selfish, or, rather, encourages selfishness. It never says "Go and teach," but "Come and learn." In trying to make men to keep the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses and never given to generous adventures.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius, the reigning princes were, most of