

A STUDY OF MORAL AND RELIGIOUS EDUCATION
IN BRITISH MALAYA

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PREFACE.

In this study it has been the endeavor to get as many different viewpoints as possible. The material has been gathered from the following sources: The writings of Government Officials and missionaries who have lived and worked among Asiatic peoples, foreigners who have visited the lands to study particular phases of their life, tourists who have paid only passing visits, Asiatics, both Christian and Non-Christian, and from personal observations over a period of seventeen years spent in British Malaya.

The biographical and historical sections are composites woven out of material taken mainly from the following authorities: M. M. Ali, Mohammed, the Prophet; One of Them, The Malays in Malaya; Samuel Zwemer, The Moslem World; T.H.P. Sailer, The Moslem Faces the Future; Prabhu Dutt Shastri, The Essentials of Eastern Philosophy; Gertrude Emerson, Voiceless India; C. F. Potter, The Story of Religion; K. J. Saunders, Buddhism and the Buddhists in Southern Asia; James B. Pratt, The Pilgrimage of Buddha; J. N. Cushing, Christ and Buddha; The New Testament.

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INTRODUCTION

A. Reasons For The Study

1. The Place of Religion in Life. Through great stretches of history man's supreme concern has been with those spiritual values which will answer his deepest needs. He has wanted to know and understand the world in which he lives. He asks from whence he came and where he is bound. He wants an adequate solution for the question of evil and injustice in human relationships, and he wants to comprehend the nature of the great unseen spirit who, he believes, is the source of all life. The answer to these questions constitutes man's religion.

One need only pick up any current magazine of the day to find how large a place these questions occupy in the thinking of the people and how wide an area in the life of man these religious and moral ideas cover. Particularly is this true of the Oriental man. A traveler arriving on the shores of any Eastern country finds himself constantly confronted with temples erected in honor of various gods. Yellow or white-robed priests greet him at the door of the temple and show him every courtesy as they display its wonders. Shrines along the wayside, joss sticks burning on the doorposts of the homes and shops, charms and barriers, built before the doors to keep out evil spirits, greet him on every hand. Even the most careless and casual observer and hope in their followers.

server is forced to conclude that in these lands religion is a very real and vital thing in the lives of the people and there is born, almost unconsciously, the desire to understand what has led to all these strange and unusual customs and ceremonies.

2. Malayan Religions. It has been the privilege of the writer to spend a number of years in a part of Asia known as British Malaya where three of these great Oriental religions Islam, Buddhism, and Hinduism have large followings and where there were countless opportunities to see their effect in the behaviour of their followers. Seeing the curious, weird, and, many times, revolting customs which have grown up around these faiths, has led to the desire to study them from the standpoint of their inception, to discover what of truth is in their teaching, and to determine, if possible, where the failure has been which has allowed such practices as are daily seen to creep in.

3. Western Attitude toward these Faiths. One meets with all sorts of notions about Western contact with these faiths. There is the ethnologist, interested in origins and primitive customs, who looks upon any contact which changes these interesting customs as wholly bad. There is a second group of people, tourists usually, who look upon these religions as only curious expressions of backward races and as interesting incidents in tourist travel. A third group is interested only in the philosophies as found in the sacred writings and expounded by the seers. They resolutely close their eyes to the corruptions which have grown up around these philosophies, stifling and well-nigh killing all aspiration and hope in their followers. Another great group of very devout

and earnest people, looking upon these religions, believe them to be all evil, founded only on the superstition and credulity of ignorant peoples. They see only the crude and disgusting practices which obtain in the worship. They are unwilling to acknowledge that there can be any truth in the philosophy of a religion which has degenerated into the degrading customs of the present. Another group, a growing one, is convinced that the only thing that has kept these faiths alive through the centuries is the basic truth which each one contains, however dim it has become with the passage of time. But these same people who have studied and have lived with the masses who have seen how fear, superstition, and vice have grown up around these systems have been driven to the conclusion that some dynamic is lacking in these faiths. They seem to fall short in producing a fine type of life except in rare instances, and those types seem to have come forth in spite of rather than because of the faith which they have professed.

The missionary of today, though he is the target of much criticism and ridicule, goes resolutely on his way believing that the Christ has offered the best working philosophy of life, has put forth the best solution for the world's ills, has offered a fullness and richness of life above and beyond that offered by Oriental faiths. He believes that the Christian religion, born in the Orient but universal in application, has supplied what is lacking in Non-Christian concepts, for in the light of Christ's clear ethical pronouncements, he is seeing these corrupt practices disappear.

4. Prejudice Against the Missionary Enterprise. There is a tremendous amount of prejudice today in the Western world , against the missionary program of the church. One hears the age-old argument that there is enough to do at home without sending our money to the "heathen"; that we would better get the beam out of our eye before attempting to get the mote out of our brother's eye; that the Oriental religions are good enough for those people; that they are being upset and rendered restless and unhappy; that their religions are older and finer in their inception than the Christian religion, and should not be distrubed in their activities.

5. Western Industries in Malaya. Yet the very people who insist upon keeping the dynamic and enriching life as set forth in the teachings of Christ confined within the boundaries of Western countries are the most insistent upon spreading Western material products round the world. Standard Oil, tobacco, Singer Sewing Machine, typewriter, motor car companies, even Heinz's fifty-seven varieties, are exceedingly proud of the fact that their products circle the globe. Millions of dollars of American money are invested in these lands. We are willing that the outward life of the Orient shall be revolutionized by the introduction of our Western goods, but are either indifferent or actively opposed to introducing into their midst anything which might revolutionize their attitudes and ideals, and give them that which after all makes life worth the living.

6. The Purpose of the Study. It is the purpose of this paper to attempt somewhat of a study of the three of these great Eastern faiths, Islam, Hinduism, and Buddhism as seen daily at work in British Malaya. It will try to set forth some of the moral and religious ideas which are outgrowths of their beliefs. It will seek to discover the basic truth in the inception of the doctrines of these systems which today number three-fourths of the human race among their adherents. Finally, it will attempt to show the impact of the Christian religion and what it has to offer of a more adequate philosophy of life than these other faiths have been able to furnish.

I. THE INHABITANTS OF BRITISH MALAYA

A. Geography Of Malaya

1. Location. British Malaya is the name given to that part of the British Empire in Asia which has been established on the Malay Peninsula, a narrow strip of land stretching toward the equator between India and China. It measures only 435 miles in length and 200 miles at its greatest width. Its area is about 52000 square miles with a coast line of something over 1200 miles. These British possessions consist of The Straits Settlements, a Crown Colony, with a governor appointed by the king, and four Federated Malay States, each of which has its native king called a Sultan; but is administered by a British officer known as The British Resident. There are four other independent states which have British advisers.

2. Natural Beauty. This little known section of the earth's surface has been called by many who have lived there, "Nature's Wonderland". The scenery is beautiful beyond description. Richly wooded mountains rising four or five thousand feet above the level of the sea are the home of millions of chattering monkeys, hooting hornbills, prowling tigers, and huge snakes. On the plains, thousands of acres have been planted in rubber, and these huge estates with their smooth-trunked trees reflecting the soft gray or rich amber of the soil in which they are

planted are a feast for the artist's eye. In the towns the Moorish architecture with its minarets glistening in the sun forms a picture long to be remembered. Abundant rainfall keeps the country constantly green. Tin mines, with their great dredges and coolies busy day and night, give to the land an air of opulence and well-being. Here, lured by the wealth of the natural resources, are met people from the four corners of the earth. The history of their coming reads like romance.

B. The Races Inhabiting Malaya

1. The Early Inhabitants. The earliest inhabitants of this jungle-glad virgin country were primitive peoples who hunted with blow pipes and poisoned arrows, lived in trees, and fished for their livelihood. They are called Sakais and Semangs, and remnants of these tribes are still found inland on the peninsula away from the highways.

To the West is a huge island, Sumatra, where lived a superior race of people, the Malays, who knew the art of navigation. In a spirit of adventure they sailed beyond their usual haunts, came to the shores of this peninsula, and finding it a land to be desired, began settlements. As news of its fertility and wealth spread, these new settlers, with those from other near-by islands, came in increasing numbers. These settlements soon developed into small kingdoms and in each a chief was chosen who took the title of Ruler or Rajah. The original dwellers were killed, assimilated, or driven further inland. Malay became the language of popular usage.

As would be expected, a continuous state of warfare existed between these petty chiefs. Malay folk-tales are full of the stories of these conflicts. During the six centuries of the colonization of Malaya by the islanders of the neighborhood, kingdoms increased, rivalry grew, and "men walked, ate, and slept with the Kris",¹ a Malay dagger which was the common weapon of warfare.

2. The Coming of the European. That European nations should remain ignorant of this prize strip of territory was not to be expected. It is believed that about the year 1511 the Portugese conquered and settled Malacca. At any rate the Portugese and Spanish had long been here before the British first came to its shores. In 1578 Sir Francis Drake touched the coast, and in 1592 Captain Edward Lancaster landed his crew in Prince Edward Island, (now Penang), which lies off the north coast of the mainland, to get them cured of scurvy. He camped there all summer and in the autumn took a cargo of pepper and returned to England with glowing accounts of the riches of this island. Eight years later, in 1600, we read that the East India company obtained a charter for fifteen years to trade with the Malays, and this charter was confirmed and made perpetual by the British Government during the reign of James I.

¹By One Of Them, The Malays in Malaya, (Singapore: Malaya Publishing House, 1928), p. 10.

of affairs led to the acceptance of...
one after another of the states. These were formed...

C. The Territorial Divisions

In 1784 the Government of India actually took possession of the island by promising to pay \$10,000 per year to the Rajah of Kedah, a neighboring state. It was used as a convict station.

1. The Settling of Singapore. Sir Stamford Raffles, a man who is today remembered and kept alive by statues and institutions which bear his name, visited the island of Singapore, (Lion City), in the year 1819. He found only a small fishing village on this island off the south coast of the peninsula, but saw its possibilities and began the development which has raised it to the place of the sixth largest seaport, and has given it the name of the "Crossroads of the World". Later the English came into possession of Malacca, Province Wellesley, and the Dindings, and in 1866 these possessions were formed into a crown colony known as The Straits Settlements. This gave the British control of the Straits of Malacca. There was no attempt at British intervention in the independent states on the mainland. It consisted mainly of rivers, swamps, and dense jungle, and the British seemed not to want further responsibility.

2. The Federation. However, rival clans of the Chinese, who had for some years been coming in to mine the tin in their primitive fashion, were constantly quarreling. These quarrels, added to civil war between rival claimants for the thrones, kept the country in continuous upheaval. This state of affairs led to the acceptance of British protection by one after another of the states. These were formed into a

federation, each having an officer known as a "British Resident", whose advice was to be asked and acted upon in all questions other than those touching Malay religion and customs. The collection and control of all revenues and the general administration of the country was to be regulated under the advice of the Residents.² The other independent states asked for British Advisers, thus putting all the states under British protection.

D. Results Of British Occupation

1. Improvements. Immediately the British began to bring order out of the existing chaos. Courts of justice were established, rivers were cleared and made navigable, men were given proper titles to their lands, and road construction, beginning with six-foot bridle paths through the dense jungle, was put under way. These paths were gradually widened until now Malaya possesses more than 4000 miles of excellent motor roads. Villages were built near these newly opened roads, and every inducement was offered to get settlers to come to this new country. Free land was offered, hospitals were established and, with peace and security prevailing, the natural resources proved a tempting bait for other Asiatic people. Chinese, Indians, Singalese, and others came by the thousands, bringing with them their own peculiar customs, habits of life,

² R. J. H. Sidney, British Malaya Today, (London: Hutchinson and Co., 1928), p. 21.

and religious beliefs.

2. Attitude of Malays Towards the British. That there has been the closest of harmony and a very evident friendliness of spirit between the Malays and the British is shown by the following statement by a Malay. "In all their dealings and transactions so far with the Malays the English have on every occasion refrained from assuming an aggressive attitude so that the Malays naturally have come to look upon them as esteemed friends and benefactors, not as dreaded and hated conquerors. It was with this idea that the Malay Sultans one after another sought in their various and varied troubles, and gladly accepted, the protection as well as the advice of the English in the administration of their states. Remove the White Man and his law from our country, and Malaya will soon become a perfect pandemonium again as it used to be in the old days."³

3. Development of the Resources. It is small wonder that people came. The sense of security, the seemingly unlimited wealth of the land, the chance to build a fortune were all alluring motives. Here is produced forty per cent of the world's supply of tin, mined by every known method from the most primitive to the most elaborate, with imported dredges working day and night. This land, too, furnishes about half

³By One Of Them, op. cit., p. 57.

of the world's supply of plantation rubber. These industries are the reason for the polyglot population residing in Malaya today. The census of 1921 shows approximately 1,650,000 Malays, 1,170,000 Chinese, 472,000 Indians, 13,000 Eurasians, 15,000 Europeans and 33,000 in smaller groups from other Asiatic lands.

E. The Races Represented

1. The Malay. The Malay belongs to the brown race. He is short of stature, with a dark olive complexion. He is well-built and well-proportioned, is an agriculturalist by nature, and prefers the peaceful occupation of cultivating the soil by growing rice or coconuts. A few plant rubber, a few work at weaving or basketry, some hold government offices, and a few are clerks or shop-keepers. But no Malay, up to the present, has been found engaged in tin mining. He doesn't like hard work.

They are a polite and courteous race, trustworthy, very hospitable, and seldom insolent. They are law-abiding and are generally characterized by the foreigner who knows them as "born gentlemen". They seldom gamble, drink intoxicating liquors, or smoke opium. The worst that can be said is that they are lazy and improvident, and careless business men. Their women do not keep the purdah system so rigidly as in India. Nevertheless they are not allowed to move freely among men, nor are they allowed to appear unveiled in public places to any great extent. On the whole the Malay has been back-part of the house",

content to bask in the ease and comfort of a peaceful government and has allowed the Chinese with their Spirit of thrift and enterprise to come in and develop the vast resources of this land.

2. The Chinese. If one were to visit only the cities, he would be forced to the conclusion that the Chinese form the bulk of the population, for they are seen everywhere. They pull rickshas or heavily laden carts of produce along the streets, or conduct coffee shops. Some may be seen carrying, on a bamboo pole over their shoulder, their traveling restaurants laden with raw food, dishes, and chop sticks. This they will put down beside the road and serve from it a dinner to any passer-by. Another appears as an itinerant barber, and it is the usual thing to see along the side of the busiest sections of the street a man getting his daily shave and hair-cut. The Chinese are the only people who seem to have the physical strength or the desire to work in the mines. The Chinese coolie knows no eight hour labor laws nor six-day week. Two holidays a year he keeps, at Chinese New Year. Other days from dawn until bed-time he may be seen at his tasks. Many conduct small farms and piggeries. It isn't unusual at all to find the pigs housed under the same roof with the family, and if it comes to a question of food for the children or for the pigs, the pigs get it for they are the livelihood for the family. The women work alongside the men in the fields or mines, but the term applied to them as, "The back-part of the house", shows in what light they are held.

The Chinese immigrants come largely from five clans and hence speak different tongues. Each clan comes in sufficiently large quantities to form settlements, so that there is a veritable babel and confusion of tongues.

3. The Straits-Born Chinese. In the early days many Chinese who came down married Malay women. They brought up their children as Chinese, and as their descendants were allowed to marry only their own kind, they have come to be known as Straits-born. They know little or nothing of the Chinese language, and speak a corrupted Malay, but they are thought by some to be the best educated and most intelligent of the Chinese community. Many of these Chinese, who have chosen Malaya as their home, have become wealthy through their thrift, have given their children an education, have contributed large sums of money to school buildings and various welfare projects, and have made very worthy citizens of their adopted country.

4. The Indians. Many of the Indians who are in Malaya have come from Southern India and are of the laboring class. Some, being for the most part outcasts, haven't much to lose. Being assured of at least enough to eat and a shelter, they are glad to seek a livelihood in this new land. They are found as workers on the rubber estates, laborers in the Department of Public Works, and in the municipalities. Others of the higher castes are the guards on the railways, clerks in offices, or directors of coolie labor on the estates.

Many become teachers and preachers.

Those coming from northern India, the Punjab and Bengal, where they are physically more vigorous, enter the military or semi-military forms of service. They are the soldiers in the regular army, the policemen, and traffic directors.

5. Other Races. Of the 15,000 Europeans, about eighty-five per cent are British. Business, banking, and planting are the common pursuits of this group. Eurasians, a mixture of European and Asiatic blood, ostracized by the white man, and unwilling to be classed as Asiatic, find life very bitter. The best positions are closed to them because of their color, and they must be content to find positions as clerks in government or commercial offices or as teachers in the schools.

There are small communities of Siamese, Burmese, Japanese and Singalese, Jews and Arabs, numbering from three to seven thousand. It is said that the largest property owners in Singapore are the Jews and Arabs.⁴

Thus we see Malaya emerging from a few scattered fishing villages on the coast of an almost impenetrable jungle land, into a flourishing community of states with thriving cities, railways, steamer connection, schools, and growing industries. Here are met peoples from the four quarters of the globe living in happy, contented communion with the Malays, presided over by the kindly administration of another alien power. All

⁴R. L. German, Handbook to British Malaya, (Singapore: Government Printing Offices, 1927), p. 36.

these are working together to make Malaya's contribution to the welfare of the world a vital and significant one.

Dr. J. S. ...
Minister, ...

II. ISLAM

A. Introduction

Dr. John Dewey in his "Quest for Certainty" says, "Man who lives in a world of hazards is compelled to seek security. He has sought to attain it in two ways. One of them began with an attempt to propitiate the powers which environ him and determine his destiny. It expressed itself in supplication, sacrifice, ceremonial rite, and magical cult. In time these crude methods were largely displaced".¹

On reading these words one is driven to challenge the last statement. When nearly three-fourths of the human race are still "seeking security by propitiating the powers which environ them through sacrifices, ceremonial rites, and magic cults", is one justified in saying that these crude methods have largely been displaced? We Westerners are inclined to look at life only in terms of what has happened in the progress of our own particular race, forgetting the teeming millions which occupy the rest of the globe on which we live. The Mohammedan religion, alone, numbers among its adherents more

¹ Dr. John Dewey, The Quest for Certainty, (New York: Minton, Balch and Co., 1929), p. 3.

than 250,000,000 people who are seeking security almost wholly through these same crude methods which Dr. Dewey says have been largely displaced.

B. The Spread of Islam

1. The Rise of Islam. The rise of Mohammedanism, or Islam as it is called by its followers, is little short of amazing. Springing from a land and people little known, it spread within a century over nearly half the earth. Its success was due, in large measure, to the character of the Arab people who for generations before Mohammed's coming had been restless, had outgrown much of their ancestral paganism, and were wanting something better. When Mohammed appeared preaching a simple, monotheistic doctrine, it fired his followers with such enthusiasm that they spread over the world carrying its teachings, made converts of the most diverse peoples, and it still holds sway over the minds of great sections of the earth's population.

2. Brief History of Mohammed. Mohammed was born in Mecca about 570 A.D. An ignorant camel-driver, he had, doubtless, in his caravan journeyings picked up many ideas from scattered Jews and Christians. When about forty years old, he had a series of experiences which he believed to be visions from God. In these visions he was ordered to attack the idolatry of his fellow-citizens and to proclaim one supreme God and a day of judgment. Persecution followed his preaching and because of his denunciations of prevailing

customs he was forced to flee. He went northward to the city of Medina where he was received gladly and this became the first Moslem city. This flight occurred in 622 A.D. from which date is reckoned the Mohammedan calendar. He soon became head of the community and ruler as well as prophet. At the time of his death in 632 A.D., not only Medina but Mecca and practically all of Arabia had accepted his doctrine.

Within a dozen years from Mohammed's death, Islam had conquered Syria, Palestine, and Egypt. Later, all Persia came under its sway. Then it swept into Constantinople, over to Spain, and as far as central France. These were later recovered by the Christian church. It later found its way into India and soon after the settlement of the Malays in the Malay peninsula, Arab and Indian Moslem missionaries arrived and began their work of winning these people to the Islamic faith. So thorough was their work that to be a Malay is synonymous with being a Moslem. Its worship is found in every home. Pictures of Mecca adorn the walls. Its doctrines are taught in Malay schools and in beautiful Mosques which are found in every city.

3. Moslem Theology. The Moslem creed is the simplest in the world, - "There is but one God and Mohammed is his prophet". It rings out at night on the call to prayer. It is sung as a cradle song and as a funeral dirge. It is taught to children as soon as they begin to lisp. In addition to the repetition of this creed there are four other principal ob-

servances which every Mohammedan, if at all possible, must practice. They are, the set prayers and form of worship five times daily, the giving of alms, the observance of the month's fast every year, and the pilgrimage to Mecca by those who can find the means.

Moslem theology has emphasized the unity of God, His omnipotence, His mercy, with particular emphasis on His justice. It is very rabid against anything which savors of idolatry. The Koran is its infallible scripture, uncreated and eternal. The belief is that God sent down from heaven one hundred four sacred books, all but four of which have been lost. The "Law" which came to Moses, the "Psalms", which David received, the Gospel of Jesus, and the infallible Koran are the four which have been preserved.

C. Home Life

1. Place of the Wife. The Moslem man is ruler in his home. Allowed by his sacred book to have four wives and as many concubines as he can support,² he is not slow to avail himself of the opportunity. Because of this the atmosphere of most Malay homes is electric with the strife of these warring women. The first wife is always considered the chief one and her children are the favored ones. However, this does not keep her from feeling pangs of jealousy and bitterness when she sees another younger and more beautiful wife brought

² George Sale, The Koran, (A Translation), p. 48.

in. These wives have no voice in the choice of their husbands. The arrangements are made by the parents and the bride and groom do not meet until the day the ceremony is performed.

Divorce is common and easy. When a man tires of any one of his wives he may, with a wave of the hand, say, "I divorce thee". He gets a statement signed by the priest that he has taken this step, and the deed is done. Small wonder that Malay home life has little in it to be commended, and that the Moslem man has constantly to defend this practice of polygamy and its ruinous effects upon family life. He must find some excuse for it; hence he explains it by saying that the holy prophet who is their perfect exemplar had many wives, five being helpless widows whom he married that he might take care of them, and three whom he took from enemy tribes that they might be instrumental in effecting conciliation.³ He justifies the following of this practice by Mohammed by asserting that he is only carrying out the example of the great patriarchs. The custom is also justified on a definitely religious basis. One Mohammedan writer has this to say, "There are many points in the Islamic code which Mohammed could not explain to women direct. He could do it through his wives. Quite a lot of his moral conceptions which

³ M. M. Ali, Mohammed, the Prophet, (Lahore, India: Amaduji, Anjuman Press, 1924), p. 240.

influence the family life have come down through his wives. It was part of a divine guidance to have so arranged to insure the preservation of the prophet's teaching. Call it a necessary evil or what you will, it is the only safe-guard against moral turpitude."⁴

2. Purdah. Moslem women never appear in public nor before men outside of the family circle unveiled. An Arabic editor writes, "Veiling is a matter of morality and politeness. One must hold fast to it and be strict with it. As women neglect this and become indifferent and they begin to associate with men, they lose their respect and ranking in the heart of the men. Corruption and wickedness would prevail. The mingling of the two sexes is exactly like fire and gunpowder."⁵

3. The New Thought. A progressive movement in Islam is seeking to bring about a reform and elevate the position of woman. Its leaders are saying that their countries can never be great until the women are properly taught. The women themselves are openly acknowledging that love, in any true sense, is a stranger in their homes, and that respect and companionship are outside of their experience. Their most cherished desire in many lands today is for emancipation intellectually,

⁴M. M. Ali, op. cit., p. 246.

⁵T. H. P. Sailer, The Moslem Faces the Future, (New York: Missionary Education Movement Press, 1926), p. 115.

morally, and spiritually. Yet, when some of these women, who were inspired by the new spirit of independence began to discard the veil, it was their religion that lifted its voice in protest and ordered that the wearing of the veil be resumed.

4. Worship in the Home. Mohammedan children are taught parts of the Koran as soon as they are old enough to commit it to memory. Regular hours of prayer are observed daily in every household always with the face toward Mecca; at dawn, at noon, two hours before sunset, at sunset, and two hours after sunset. These prayers are for the most part vain repetitions, for they must be said in Arabic whether in Turkey or Singapore. Consequently thousands of their people pray daily in an unknown tongue. No orthodox Malay ever allows his prayer to be interrupted. If a visitor should chance to arrive at this particular time, he may knock but knock in vain until the prayer is finished.

5. Ceremonial Rites Taught in the Home. There is a rigid system of purification ceremonies which all Moslem boys must be taught. This is a very important part of their home training. The proper way of washing, the use of a tooth brush, the different kinds of water to be used are subjects of serious study. The virtues to be practiced are patience, charity, mercy, beneficence and gratitude; the vices to be shunned, perjury, adultery, slander, covetousness, and false witnessing. The last-named, however, has some notable exceptions. Verily a lie is allowable in three cases, - to

women, to reconcile friends, and in war."⁶

The Moslem home has a long road ahead of it and it will take a tremendous amount of education and possibly open rebellion before companionship, comradeship, and equality become the foundation stones of a worthy home life.

D. Education

1. Beginnings of Education. The school is having a most important influence in the life of the Malay community. As early as 1823, Sir Stamford Raffles started a small school in Singapore. On behalf of the East India Company he endowed it with a grant of \$300 a month and a large area of valuable land. This institution was "to have literary and moral departments for the Chinese and Malays, and a scientific department for the common advantage of several colleges that might be established".⁷ This was a splendid beginning but the idea was evidently too far in advance of the times, for the people of Malaya did not seem to be ready for so sudden an introduction to higher education. The Malays were indifferent and seemed prejudiced against receiving instruction, and the Chinese pupils fell away so that soon these two departments were dropped.

⁶Education.

⁶Samuel Zwemer, The Moslem World, (New York: Eaton and Mains, 1908), p. 114.

⁷Annual Report of Education in the Straits Settlements - 1930, p. 1.

2. Boys' Schools. It was not until 1867 that the British Government again took up the question of vernacular schools. The project began by the establishment of schools for boys only, in which they were to be taught their own Malay language both in the Arabic and Roman character. It was found that Malay fathers generally were still reluctant to give their boys an education. They wanted their help at home and they were not any too anxious to have their sons getting what might be termed "secular education". However, using the schools as centers for the distribution of quinine as a remedy for the ever-present malaria, and the dispensing of other simple medicines, helped to overcome these obstacles. Gradually there grew up a well-organized system of vernacular schools, with a corps of teachers trained in a Central Training School for Teachers.

3. The Curriculum. Industrial education such as weaving, basketry, pottery, and gardening was introduced. The dignity of labor was emphasized to offset the idea so prevalent in the Orient that to work with the hands is degrading. Sanitation was a subject almost unknown except for the baths in connection with their religious rites. This was stressed and taught in a very practical way. Hence, the killing of 302,400 rats by the school children of one city was thought worthy of a place in the annual Educational Report of the Director of Education. In a part of every day's program of work in both the boys' and girls' schools, the students are required to commit to memory long passages of the Malay language.

4. Girls' Schools. Schools for girls formed for a long time a perplexing problem. The seclusion of women and girls was such a binding force in their religion that the intrusion of a new idea was a difficult process. They looked with suspicion upon anything that would break up this custom. They were certain that training in reading and writing would result only in love-letters and clandestine courtships. They were not willing that the girls should go on the streets alone. The mothers needed the girls to help in the work of the home. There was a general feeling that the girls could learn cookery and needlework at home, and that this was sufficient education for any girl in her limited circle of life.

By and by, the village teacher and the village headman allowed their little daughters to attend the boys' schools. This set the example which others followed and the result was a demand for separate girls' schools. From that time, the number of girls' schools has rapidly increased. Girls are still not allowed to go on the street unaccompanied, it being necessary for some one to take them to school and go for them at the close of the day. There is little or no provision for the training of teachers. Cookery, sewing, hygiene, and modelling are taught in addition to the academic subjects.

5. Religious Instruction in the Schools. Instruction in the Koran is a part of every day's program of school activity in both the boys' and girls' schools. It consists largely of committing to memory long sections with little regard paid to

the meaning of what is being learned.

6. Further Education. Boys and girls who show any aptitude for scholarship may, after finishing the fourth grade in the vernacular school, go to one of the English schools, a large number of which are maintained by the government.

It is impossible to estimate the influence of the schools in changing the ideals and attitudes of the younger generation, however poor the teaching. It is enlarging the horizon of the girls, giving them a little breath of freedom, and is undoubtedly an entering wedge into a pernicious system of home life.

E. Instruction In The Mosque

1. Formal Prayers at the Mosque. The Mosque is the central influence in Mohammedan life and from it radiate those forces which color all the institutional life. No woman ever enters its doors for that would be to defile it. Thither every Friday the pious Moslem wends his way. Before entering he must wash his feet and arms, and rinse his mouth out with holy water. Then he goes in and takes his place among the other worshippers, and the prayers which are led by the priest begin. Each man puts his thumbs behind his ears, then folds his hands across his stomach and bends his body in order to rest his hands on his knees. Kneeling, he presses his forehead to the floor several times, then he rises and goes through the same ritual again and again, all the while

chanting his prayers with the monotony and precision of long practice.

2. Moslem Teaching. Here in the Mosque they are taught the claims of Deity. Here is laid upon them the duty of giving alms. A certain portion of the income of those of means is prescribed as gifts to the poor. It is here they hear the sacred books expounded. Curious theories have come down in their traditions. According to their teaching angels are numerous. Created out of light they are endowed with life, speech, and other human traits. There are four arch-angels; Gabriel, revealing the truth; Michael, patron of the Jews; Israfil, who will sound the last trump; and Israil, the angel of death.

There are two recording angels assigned to each individual, one, on the right side who writes down the good deeds; the other, on the left who writes down the evil deeds. Therefore Mohammed advises his people not to spit on the right side nor in front but on the left where the recording angel of evil stands. Munkar and Nakir are two black angels with blue eyes who question men after burial and deal terrible blows to those whose replies prove them not Moslems. Hence, at a funeral, parting instructions are given to the deceased. Although the Mohammedans are not polytheists, they believe the world is full of supernatural spirits; Jin Fanah, the earth spirits; Gergasi, the great-tusked giants; Orang Bunyi, the invisible-voice folk; and innumerable ghosts, goblins, and demons.

3. The Fast. Perhaps, the most outstanding time in the Moslem calendar is the fasting month, Ramazan. During this month from sunrise to sunset they eat nothing nor are they allowed a single drop of water. They must not even swallow their saliva during those hours. Only young children and the sick are excused from this observance. The day is given to prayer as well as fasting. Twelve prayers must be said at two o'clock, eight at four o'clock, seven at six o'clock, nineteen at midnight, and twenty at various other hours, making sixty-six prayers a day. Immediately after sunset and again after midnight they prepare food and gorge themselves with the hopes of staying the pangs of hunger during the next day's ordeal. On the last day of the fast a gun is fired at sunset as a sign that Ramazan is ended. The next day is the "Hari Bsar", the great day. Every Moslem takes a holiday, dresses himself in his finest clothes, and spends the day calling on friends or receiving visitors. His European friends are always recipients of a gift of fearfully and wonderfully made cakes and moulds of sea-weed jelly. The day closes and the Moslem takes up again his round of daily tasks feeling that he has earned much merit by his month's abstinence.

4. The Pilgrimage to Mecca. A second important event in the Moslem calendar is the yearly pilgrimage to Mecca by those who can afford it. It is probably the secret ambition of every Moslem to make this journey. Great merit is earned thereby; hence every year from 60,000 to 90,000 pilgrims from

every Moslem land meet at this birthplace of their founder to kiss the "Black Stone".

5. The Black Stone. The legend goes that when Abraham banished Hagar and Ishmael they wandered until they came to the valley of Mecca. Here, as they were almost perishing from thirst, an angel revealed to them a spring. As they lay by the spring, a black stone fell from heaven at Ishmael's feet and he was promised that his children should become more powerful than those of Isaac. Around this spot a city grew up and a house called the "Kaaba" was built to protect this stone. In the seventh century a great flood damaged the building. In the reconstruction, there was a great deal of rivalry as to who should replace the black stone. It was finally decided that the first man who chanced to enter the court should do it. As they watched, there appeared a short, dignified man about forty years old, one of their own tribesmen. He listened to their problem. Quietly taking off his cloak, he placed the stone in the center, called the leaders to help him lift it, and placed the stone in the desired location. Henceforth, he was called Mohammed, "The Praised one".

This stone is the object of every pilgrim's veneration. He runs seven times around the "Kaaba", kisses the Black Stone, and offers prayer. From that time until the end of his life he bears a new title and must always be addressed as, "Haji", which is the sign that he has made the pilgrimage enjoined upon them by their prophet.

6. Paradise. The Day of Judgment occupies a large place in Moslem teaching. Graphic pictures of the hell where infidels shall be forever in torment abound in their sacred book. Equally graphic is the description of Paradise where the faithful "shall dwell among delights, shall be given pure wine to drink in cups without handles, shall have fruit in abundance, and flesh of all kinds which they shall desire. They shall espouse maidens with large black eyes, and shall dwell amid gardens and pleasures".⁸ Such a material and voluptuous idea of the future life gives rather a hopeless outlook for any faith.

F. Islam And Society

1. Islam's Weaknesses. A worth-while social structure cannot be produced with individualism as a foundation. This was one of Islam's greatest faults. Neither will the ideals of a community be any higher than those of its leaders. Mohammed's morals attitudes were scarcely such as to lead his followers to any great heights of right living. His favorite wife said, "The prophet loved three things, women, perfumes, and food."⁹ He made no excuse for his follies but his followers thought their prophet could do no wrong; hence held him in great reverence. As a consequence wherever this system has

⁸George Sale, The Koran, (A Translation), p. 284.

⁹C. I. Potter, The Story of Religion. (Garden City Publishing Co., 1929), p. 382.

held sway society stays at low levels. It is true that Mohammed raised a warning voice against the idolatry of the time but he seemed to have no further message as a cure for social ills. The faith which he established had so little vision that it became static six hundred years ago.

2. Reform Movements. However, in the past few years a new spirit has arisen. The whole Moslem world seems torn between the forces of liberal reform and a blind devotion to a losing cause. Enlightened Moslems see that a society based on veneration of the past, on bigotry, and prejudice cannot long endure. They are convinced, on the other hand, that Islam is not dead and that it is not incapable of further development. What the future holds for it belongs as yet in the realm of the great unknown.

III. BUDDHISM

A. The Spread Of Buddhism

1. Buddhism's Birthplace. Buddhism is another religion which has been accepted for centuries by millions of the human race. Born in India, it swept over this vast empire like a wave, but disappeared about the twelfth century gaining new footholds to the South and East. It spread over Burma, Siam, Ceylon, Japan, and China, and is today the prevailing religion in these countries.

2. Buddha's Youth. Buddha, an Indian prince, was born about 560 A.D. The idol of his father's heart, he was a very much pampered and sheltered youth. In the sacred books we read that when he grew up his father built him three palaces where he lived at different times during the year. There were three lotus pools for his pleasure, one with red blossoms, one with white, and one with blue. His tunic and robes were of the most gorgeous colors, brought from the sacred city of Benares. A servant held over his head day and night a white parasol, so that he might not be touched by cold, heat, dust, weeds, or dew. Hundreds of beautiful dancing girls were taken to the palaces for his entertainment.

It is said that his father had kept from him all knowledge of sorrow and trouble. He did not know that outside of the walls

of his palaces were poverty, misery, and death. Even when he went outside the walls, his father sent servants ahead to remove from the streets all except those who were happy and contented. At nineteen years of age he was married and when, ten years later, his son was born his cup of joy was full.

3. His Introduction to Sorrow. One afternoon soon after the little son was born he was sitting under a bower in his garden when a duck fell at his feet. Picking it up he found an arrow sticking in its breast. Just then his cousin came up and claimed the bird saying he had shot it, but Buddha refused to give it up insisting that it belonged to the one who had saved it rather than the one who had killed it. A little later he went outside the walls, but his father's plans had miscarried and the prince saw four things which he had never seen before: an old man, a corpse, a man who was very ill, and a religious mendicant begging. He was so deeply moved by these sights that the whole problem of the existence of suffering seemed to settle on his soul. So great was their influence and his subsequent unrest that he decided to leave his home to find if possible the answer to his questionings. He mounted his horse and fled from the palace leaving his wife and baby son. He cut off his hair with his sword, took off his royal robes, and putting them on his horse, sent them back to the palace. Donning a long yellow robe, which has ever since been the dress of the Buddhist monk, he went on with his journey on foot.

4. His Attempts to Find Truth. For six years he wandered among the people with his begging bowl, fasting frequently, torturing his body, thinking in this way to find the answer to his problems. He tried to obtain knowledge and insight by holding his breath, by going into trances, by crushing his teeth, and by holding his tongue against his palate. He attempted starving himself but found no greater benefit. Five disciples accompanied him but after six years of such rigorous self-denial they grew tired, deserted him, and went back home.

5. His Enlightenment. About this time Buddha decided that all this torture was futile and that he would choose a middle course. He sat down under a Bo-tree determined that he would sit there meditating upon the great secret of life until he knew the truth. For four weeks he sat. Then enlightenment came. He became convinced that all suffering was caused by desire and an inward thirst for life. Therefore, peace could come only if all craving should cease. This thought came to him with blinding force and a great flood of peace filled his soul. He had attained the great enlightenment which sustained him for the rest of his life. He sat under the Bo-tree for another seven weeks, meditating on this wonderful secret, then started forth again to teach this new doctrine which had come like a burst of sunlight into his consciousness.

6. Buddhism's Central Truths. Going first to Benares, he won again the five monks who had been his first companions. He taught, preached, and won many followers. His most famous sermon called, "The Sutta of Turning the Wheel of Doctrine," sums up the central truths of his philosophy. They are: all living is painful; suffering is due to craving or desire; relief from suffering comes when desire ceases; the way to cessation of suffering is by the eight-fold path of, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.¹ There is no mention of God, or of supernatural beings, nor of any prayer or ceremony. From his Brahman teaching, he kept the belief in the transmigration of souls. He taught that ignorance of the real character of existence entailed a succession of lives in one form or another until all life's lessons should be learned; that any evil in this present existence was but the result of evil in some previous existence.

7. Nirvana. According to his doctrine, there are four stages through which an individual must pass before attaining Nirvana. This is a state of absolute bliss where all desire ceases and where there is not the slightest trace of sin. The first of these stages is a keen desire to enter the path.

¹C. I. Potter, The Story of Religion, (New York: Garden City Publishing Co., 1929), p. 169.

This brings about the mental change which is necessary for the pursuit of the goal. In the second stage he endeavors to overcome the desires of the lower self. If he stops here and rises no farther he must return to the world once more, but if he goes on into the third stage where he so trains his will that he is able to conquer all sensuality and all hatred he need never be reborn into the world. The last stage, the utter annihilation of all desire is the one which gives entrance into "Nirvana". Not every one may reach this state. This bliss is attained only by those monks or saints who have given their lives to meditation and service in the temples.

8. The Ten Sins. While passing through these four stages there are first five sins which must be overcome. These are: delusion of the body, doubt, faith in rituals, sensuality, and hatred. When these have been conquered, another fight begins and another five evils must be put under foot: love of earthly life, love of life hereafter, pride, self-righteousness, and ignorance. When all these have been vanquished man will have attained.

9. The Five Prohibitions. Five fundamental prohibitions are stressed in Buddha's doctrine: not to take life, steal, commit adultery, lie, nor drink intoxicating liquors. He enjoined upon all his followers the care of those under their protection, the bestowing of alms, the display of gratitude, and reverence for the aged.

10. Buddha's Death. For forty-five years he moved among men preaching and teaching his doctrines. On his death-bed, surrounded by princes and nobles, he prophesied that the least of those present should at last prevail and attain Nirvana. He breathed his last shortly afterwards. The princes wrapped his body in folds of the finest cloth and for six days it lay in state. A magnificent funeral pyre was erected in the coronation hall of the princes and on the seventh day the body was burnt, leaving only some sacred relics, which are now preserved in wonderful temples built to contain them. As the steamer plies up the Irrawady River toward Rangoon, one of the sights which first greets the eye of the passenger is a golden dome glistening in the sun. This tops the temple which enshrines three of the hairs from the beard of the revered prince. In Ceylon one of the beauty spots which tourists usually seek is Kandy, where is found the Temple of the Sacred Tooth which houses four of Buddha's teeth.

11. The Sacred Writings. So far as is known there is no evidence that Buddha ever wrote down any of his precepts as did Mohammed. He seems to have confined himself to the oral statement of his doctrines. Canonical scriptures have since been written though their origin lies in a cloudy haze. However, there are now three collections of sacred writings which contain without doubt the fundamental doctrines which he taught and a fairly accurate account of the man himself.

12. Changes in the Teaching. Judged by his life Buddha was a man of high thought, lofty aspirations, deep morality, and noble purpose. Intensely honest in his pursuit of truth, he was absolutely fearless and resolute in the presentation of his beliefs. One is struck by his sacrificial life and the nobility of his teachings. But the Buddhism of today as it is practiced by the priests and worked out in the lives of its followers leaves a wonder in the mind as to what has happened in its progress through the years so to have changed it. From a system devoid of God, supernatural beings, prayer, or ceremonies, it has come to be cluttered with images, crowded with beliefs in innumerable evil spirits, and teeming with countless prayers and rituals. This can be accounted for only because it is a religion which is elastic and adaptable. Going into China, its monks were quick to see that its doctrine exalting the celibate life was striking at the very roots of Chinese society which were the family life and filial piety proclaimed by their great teacher, Confucius.

Since these monks were bound by no rigid rules or dogmas, they adapted their teachings to the new conditions which they found. They began stressing filial piety, instituted prayers and rites for the dead, set up altars in the homes, created idols which might be seen and touched, and offered a way of salvation by moral effort which appealed to the practical mind of the Chinese. As a result of this adaptation, Buddhism became before the fourth century the chief religion of the

Chinese, and wherever they have traveled, there has Buddhism gone.

13. Buddhism in Malaya. So it has been in Malaya. The Chinese came. They set up altars in their homes and built temples in every town and city with worshippers going daily to offer their prayers and gifts. Yellow-robed monks traverse the streets with their begging bowls, spend their day chanting prayers in the temple, or officiating at funerals.

B. Home Life

1. Buddha's Idea of Womanhood. As would be expected Buddhism has little to say of family life. It is because a man clings to earthly things such as love for family that he has to go on being reborn. Buddha had a low ideal of womanhood. When asked how women should be treated, he replied, "Not seeing them". Asked further what should be done if they were seen, "Not speaking to them", was the answer. "But if they speak?", he was asked again and his answer was, "Mindfulness must be exercised".² He stated that the two sexes were a snare to one another but that the women were the worst. In many of their sacred books women are described as devils and in many homes she is looked upon in the same light. A daughter born into a home is just another mouth to feed, while the mother is in disgrace.

²C. I. Potter, op. cit., p. 177.

2. Status of the Wife. Polygamy is almost universally practiced. The first wife is considered the real wife, any others being looked upon as lesser wives or concubines. No matter how many wives are taken, the first one has no recourse for there is no such thing as divorce in the Chinese category. Marriages are arranged, the contracting parties having nothing to do but submit. It is a rare thing to find a young man or woman who has the courage to stand out against the pernicious custom. The bride goes into the home of the husband, where she gives dutiful obedience to the mother-in-law and begins a round of weary and often unhappy existence.

Life for the women in the upper classes is dull and monotonous, hence they spend much of their time gambling. Seated around a table, each with a little mound of rice before her, they will gamble for hours on end as to the number of grains of rice in each pile. Long into the night can be heard the shuffling of the Mah Jongg cubes as they play this most universal of their gambling games. Little children are interested in these games even before they are old enough to go to school.

The women of the lower classes find little to make life worth while. Their home is a small wooden hut with a mud floor and only a few bits of rude furniture. The pigs and bullocks live under the same roof, while chickens, ducks, goats, and dogs have free access to the house. From morning until night they are hard at work either in the house or in the field, and life is filled with drudgery.

3. Religious Training in the Home. But go into whatever kind of home you may, whether the beautiful, well-furnished home of the wealthy or the little hovel of the coolie, you find always in the best room of the house, the Buddhist altar with the picture of the god hanging over it. On either side of it are placed the ancestral tablets. Candles, incense, and joss sticks burn before it, and food is set out for the god to eat. Prayers are said daily by the women and children of the household, the men considering it the business of their wives and mothers to keep this custom alive.

4. Funeral Services in the Home. The Buddhists love display, and take great delight in form and ceremony. Nowhere is this more evident than in their funeral services. The body of the corpse is encased in a huge wooden coffin and sealed. It is usually kept seven days before burial and on each of these days services are held in the home with two monks in attendance. They beat gongs and chant prayers. The women and girls, with unkempt hair, dressed in sackcloth, wail out in loud piercing voices the prayers for the dead and bemoan their loss in heart-rending cries. Every seventh day until the forty-ninth similar services are held. Often a stage is set up in the yard and players every night dramatize the passing of the soul through the different hells.

Believing that the departed will need the material comforts in the next world which he has had in this, the family, if at all able, spends great sums of money in buying paper replicas of

these things. Houses of colored paper beautifully decorated and furnished to the smallest detail are set up in the yard or on the street. Trunks of paper clothing, paper motor cars, paper money, in fact everything which they think might add to his happiness may be found in this collection. After the burial of the body, these are all collected in the street and burnt in a great blazing bonfire in order that they may pass into the spirit world.

It is believed that on the forty-ninth day the soul passes from the grave into Paradise, having escaped all the hells through which he has passed since his death. On this day is held the most important of the ceremonies. The furniture is removed from the main room of the house and a space of four feet in the middle of the floor is enclosed by a wall of sand about six inches high. In the center of this space is a miniature Chinese grave. Near the center of each side of the wall is a gate made of red tiles. Ranged at intervals around the top are egg shells with faces painted on them which represent the spirits guarding the wall. If the deceased is a woman, Buddhist nuns, dressed in dull gray and green robes, walk round and round this wall followed by a man who plays a flute to the accompaniment of the wierd chanting of the nuns.

After endless rounds of this marching, the family finally assembles, and as they kneel around the wall, wailing, the head nun breaks the gates, one by one, with a long staff which she is carrying. A path is quickly drawn from the grave to the last gate broken, and through this the soul escapes. The eldest son

then joins the procession of nuns, carrying a banner with long white streamers, which the mother is supposed to grasp. Thus she may be helped into paradise by the beloved eldest son. Sad indeed is the lot of the mother who has no son to perform this last rite for her. Various other services are held at intervals until the hundredth day when the family may resume its ordinary life.

5. Slave Girls. Chinese home life is in a large measure patriarchal, three or four generations usually living under one roof. The barter of children, particularly girls, is a very common practice. Almost every home of even moderate means has its little slave girls bought from some poorer family. Occasionally a little girl is bought who is intended for the future wife of one of the sons. This custom insures that she will grow up into a satisfactory daughter-in-law and will save trouble in later years.

Such home life hasn't much to recommend it. Neither is it difficult to imagine what the moral atmosphere is in the average home where polygamy, slavery, gambling, opium-smoking, and superstitions of all kinds are the common experiences of daily life.

C. Education

1. The Schools. The Chinese in Malaya have one redeeming virtue. They are enthusiastic about education, their boys and girls forming about 60 per cent of the enrollment in the English schools of the country. In addition to this the Chinese themselves conduct almost four hundred vernacular schools where

students may learn to read and write their own tongue. In many of these schools the instruction consists only in reciting the Chinese classics and counting on the abacus. Individual work runs riot, for each child shouts out his lesson at the top of his voice while the teacher sits at his desk lost in contemplation.

2. Religious Instruction in the Schools. There is no definite religious instruction given, but in all schools the teaching of reverence prevails. On entering, the children bow three times before a picture of Confucius, this ceremony being followed with a short ritual conducted by the teacher. Throughout the school day emphasis is laid on the basic principles of Chinese life; reverence for ancestors and those in authority, cleanliness, politeness, industry, and generosity.

D. Religion As Taught In The Temples

1. The Gods. Buddhism finds its greatest avenue of influence through its temples which are found in every town and city. In the various rooms of these temples are found huge images of Buddha. He is seated with interlocked feet on lotus blossoms, always fat and looking contented. Twenty-four lesser gods and goddesses, hideous and grotesque in the extreme, are seated on strong projections built on the sides of the walls. Among these lesser deities are Yen Lo, the ruler of hell, Kwan Ti, the god of war, and Yo Wang, the god of medicine. The favorite, however, is Kwan Yin, the goddess of mercy. She

watches over those in danger, listens to the prayers of all who suffer or are frightened, gives children to the childless, and is probably the recipient of more prayers than any other idol.

2. Buddhist Monks. Numbers of monks live in these temples. They are recruited largely from the peasant homes or the coolie class and are generally of low intelligence. They seem to know very little of the theory of their religion or of the teachings of their great founder. When the novice is invested with the yellow robe he enumerates the thirty-two impurities of the body and has his head shaved. At his second ordination, he reads the two hundred fifty rules of the order and takes his oath to observe them. A few hours later he shows his devotion by having holes burnt in his scalp, three, nine, or twelve, according to his power of endurance. After his entrance into the order, it then becomes possible through faithful performance of his duties to reach Nirvana.

3. Temple Worship. There is no systematic religious education for the worshippers who come to the temples, worship being a purely individual affair. It is carried on largely by the women and children. Before entering the temple, these worshippers visit a pond in which are kept huge turtles. For a few cents they buy from an attendant monk a bit of green vegetables which they feed to the turtles. Thus they gain forgiveness for their sins, for these turtles are there to bear away the sins of women. As they enter the temple, for another

few cents, they buy large leaves of gilt paper which they put into an incense burner in the hopes of buying further forgiveness.

They next visit the altar where they may get help as to a propitious time for starting some enterprise. Two pieces of wood lie there, rounded on one side, flattened on the other. The worshipper holds these to her forehead, utters her prayer, then drops them at the idol's feet. There are three possible ways they may fall. If they fall one way, the venture will be successful; if another, it will fail; the third position means that the outcome is doubtful. After visiting various other shrines, bestowing their gifts, and offering their prayers, these worshippers leave, perhaps with a sense of peace and joy, but it is doubtful, for to the onlooker such worship seems absolutely futile and hopeless.

Other temples are given over to the worship of snakes, which are supposed to be embodiments of gods. Monks are in constant attendance feeding and caring for these reptiles. Curious tourists always find these places centers of interest and even of amusement, but to the boys and girls who are taken there to worship they are often places of tragedy and woe.

E. Buddhism And Society

1. Indifference to Social Ills. When we ask of Buddhism what it has to offer for the ills of society it is strangely silent. It is true that in former centuries it stressed education, peace, kindly feeling, and brotherhood among men. But

it has lost its former ardor and now seems to have no forward look. It has nothing to say against the abuses of family life and the low estimate of womanhood. Its voice is seldom raised against illiteracy, disease, opium, low standards of morality, polygamy, slavery, and gambling, in which huge fortunes are lost in a single evening.

2. Buddhism's Lack of Influence. In spite of the beauty and truth of its early ethical teachings, it fosters fear and superstition and plays upon the credulity of the people to sustain its idol worship. Its history is eloquent testimony that it has never led out in social reform, nor has it had any particular influence in social progress. Its sacred books tell us that Buddha, himself, prophesied that his teaching would wax, wane, and disappear at the end of five thousand years. This may be the reason of the indifference to the social ills which seems to be characteristic of Buddhist philosophy.

One writer who has made a careful study of this faith says, "Accepting Buddha's prophecy as true, and feeling that after the lapse of half the summit of prosperity has been already passed and the wane begun, men are not moved to contend against the inevitable destiny of decay that has entered upon it. This is not a random statement but is the expressed feeling of Buddhist monks whom I have met."³

³Joseph N. Cushing, Christ and Buddha, (New York: Baptist Publishing House, 1907), p. 156.

IV. HINDUISM

A. Hindu Philosophy

1. Ghandi's Influence. There is, perhaps, no country in the world today that is so challenging the thought of men of all nations as is India. And certainly there is no one man around whom attention centers more than that of its greatest leader, Mahatma Ghandi. Small of stature, emaciated, but with a compelling magnetism he holds millions of India's population in the hollow of his hand. His policy of non-resistance has baffled Great Britain's most astute leaders. He has the courage to stand for his convictions, regardless of consequences to himself. He dares to believe that out of all the warring elements and diversity of life and religion in his native land unity may come through his leadership.

He has a colossal task. Mohammedans and Hindus are in a perpetual state of war, the militarists are constantly opposing his program of nonresistance, a rigid caste system makes real unity impossible. Yet he works away at his task believing that ultimately his ideals for India shall be realized.

2. Ancient Civilization and Religions. India more than any other country in the East can claim the most glorious civilization going back to the age of the Vedas whose history dates

from 3000 B.C. Her people love to picture this ancient and splendid civilization, and look with regret upon her present degeneration. This land has been the birth place of many religions, hence in its population are found Parsees, Jains, Sikhs, Animists, Buddhists, Mohammedans with a considerable number of Jews and Christians.

More than 200,000,000 of India's vast population are followers of the Hindu faith, and this faith colors largely every other in the land. Hinduism in its complexity almost baffles the mind of the ordinary man. Its statements concerning its philosophy are so vague and mystical that they are difficult to comprehend. Their idol-worship with gods numbering more than the entire population of the country is well-nigh unbelievable.

3. The Vedas. The beginnings of this religion are lost in the mazes of antiquity. It does not depend on any historic personality as do the other great religions, but establishes its validity upon the authority of its sacred books, the Vedas. It is not definitely known when they were composed, but authorities agree that they were in the process of construction from 3000 to 500 B.C. The oldest of these is the Rig-Veda and is the greatest authority for their faith. There are several other Vedas which contain liturgies, prayers, and ceremonies.

4. Other Sacred Writings. In addition to the Vedas there are the Upanishads and Sutras which are philosophical productions, and two long epic poems, the Ramayana and Mahabarata, which have

a large place in Hindu thought. The authors of these sacred writings are not looked upon as prophets to whom a revelation of God was given from without. It was thought that by the power of perception alone they were able to realize spiritual laws which may be experienced in human life. These were handed down orally by the priests for centuries and were not written down until the fifteenth century after Christ.

5. The Aryan Invaders. In the early Vedic period the Aryans established themselves in North India. They seem to have had a lofty system of beliefs. They spread southward introducing their civilization which was called Hindu. Originally they were not idol-worshippers, but in their religious teachings emphasized the thought of ultimate unity with the great unseen Brahm. One of their modern writers states it in this fashion, "Behind the changing mental states there is an abiding and eternal reality, the light within, the reality that transcends body and mind, which transcends all relations."⁴

6. Hindu Sects. Six different schools of Hindu philosophy have arisen, each based on a different interpretation of these same sacred texts. Hence Hinduism does not represent any distinct system of doctrine, definite form of worship, or code of morals. Hindu mystics declare that God and all His creations are inseparable and indivisible and define Him as absolute existence, knowledge, and bliss.

⁴Prabhu Dutt Shastri, The Essentials of Eastern Philosophy, (New York: Macmillan Company, 1928), p. 51.

It is claimed that their present philosophers are men who hunger after spiritual insight, who nurture within themselves a spirit of withdrawal and detachment, and who through meditation try to enter the heart of reality. "Their aim is to realize self as pure bliss."⁵

However, out of their mystic statements and a study of their sacred books, scholars have been able to gather a few things upon which there seems to be a degree of unity among the various schools. They are: the unity of God with all life, the purity of God, millions of incarnations of God in idols, a belief in Maya, (illusion), transmigration of souls, and fate.

7. Idols. Hinduism explains its system of idols by saying that an earthly king-emperor is not expected to manage all his countries personally. He appoints viceroys, governors, and commissioners to carry on his work. In like manner God delegates the various departments of the universe to his assistants, some 400,000,000 gods.⁶

8. The Sacred Triad. There are three of these deities which are uppermost in the minds of the masses, Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Destroyer. Brahma, the creator of the world and of that which dwells within us is held in a strong and abiding reverence. He, the One,

⁵Prabhu Dutt Shastri, op. cit., p. 51.

⁶This statement was made to the writer by an Indian who was lecturing in America.

desired to become the many by being reborn; hence this universe is the manifestation of his will. Thus has the theory of reincarnation become a vital part of Hindu philosophy.

Vishnu, the Preserver, is very prominent because of his numerous incarnations, there being nine principal ones. Two of the most popular incarnations are Ram and Krishna. Ram is the explanation of everything. His name is on the lips of every Hindu at some hour of every day. He is the giver of good fortune, the manager of fate, and the one who settles the village troubles.

Krishna is a war-like prince whose life-story is most debasing, portraying him as an incarnation of lust. The people admit the incidents to be true, but believing that a god can do no wrong their faith remains unshaken.

Shiva, the third of this triad, is universally honored because of the fear in which he is held. He, too, has many incarnations, Bhaivara being the most popular. He wears about his neck a garland of serpents and a string of skulls. He always has an honored place in temple worship.

9. The Goddesses. Each god has one or more wives who are objects of veneration. Some of them are, Parvati, Kali, Durga, and Devi, all signifying the concept of motherhood. Kali, Shiva's favorite wife, is the most popular figure. She is represented as a black woman with four arms. In one she holds a weapon; in another, a giant whom she has slain. With the other two she encourages her followers. She also wears a neck-

lace of skulls and a girdle made of dead men's hands. A very repulsive deity, yet little children daily fashion her image and say their prayers before it.

10. Ganesha. The favorite household god whose picture hangs on the wall of millions of Hindu homes is Ganesha, the God of Wisdom. His rotund little body has an elephant's head with the trunk coiled about his neck. His four hands clasp a conch shell, a mace, a discus, and a water lily. Any child in the family can tell how he got his elephant's head.

Parvati, one of Shiva's wives, one day created a boy out of a lump of mud and imbued him with life. She set him to guard her house while her husband was away gathering flowers. When he returned, this strange little boy would not allow him to enter the house. He became very angry and with one blow of his sword cut off the child's head. Then to appease Parvati's wrath, he sent servants in every direction telling them to bring the head of the first living thing they met. The first one to return brought the head of an elephant. Shiva immediately set it on the shoulders of the boy and so restored him to life. For his faithful obedience to Parvati and his protection of her, Hindu mothers worship Ganesha and repeat the story to their sons hoping, thereby, to obtain for them some of the qualities of this queer little god. His favor is always sought in removing any obstacles or solving any problems, and no one would think of beginning any new enterprise without first asking his blessing upon the venture.

B. Hindu Home Life

1. Religious Rites. In the Hindu home there is a ritual for every hour of the day, each caste having its own ritual. Every orthodox home has its pot containing a sacred plant before which the woman and girls say their prayers and offer the food to be consecrated before the family eats it. Often a temporary symbol is made of clay before which there is the repetition of mystic words, the offering of gifts of leaves, flowers, or milk, the chanting of hymns, and a period of meditation, after which the symbol is destroyed.

The children are taught the ancient legends and commit them to memory. Wandering holy men are frequently invited to visit well-to-do families to recite these legends to the family and neighbors who congregate to hear them. By the time the children are fourteen years old, they are pretty well grounded in their religious lore.

2. Initiation Ceremony for Sons. A very important time in every boy's life is his initiation into manhood and the life occupation of his father. The first rite of this ceremony is bathing in the sacred river. He is then taken to the family shrine where there is an altar fire burning. Each occupation has its individual ceremony. If he should chance to belong to the carpenter caste, the father and then the priest ask the boy if he wishes to follow the vocation of the family. The boy answers by a vow saying, "I swear by the fire, by the elements, by my parents, by the deities, by the living god, I will be a

carpenter in order to create beauty and utility for man." The father brings tools and he and the son together take an oath holding the tools. The son is then taken to the yard, shown a plow, and sets to work to make one.⁷ Thus his choice of life work is made and his status in the social scale forever fixed.

3. Status of Woman. Women and girls in many higher class Hindu homes, under the influence of Mohammedanism, must strictly follow Purdah which means that no modest woman will allow her face to be seen in public. It has taken an unusual amount of courage in the few women who have dared to break away from this custom. The following quotation from a woman ruler, the Begam of Bhopal, shows the attitude towards this custom of many of India's enlightened women. "Purdah was provided for woman's protection. It is incumbent on the weaker sex that it should not slip beyond the limits of its own sphere of activity in order that the discharge of its primary and natural duties in life may not be interfered with, that it may be kept guarded against evil influences fraught with misery to domestic life."⁸

The East moves slowly and while there is at present much agitation against the purdah system it will be many years before the Indian home is free from it.

⁷ Dhan Gopal Mukerji, Caste and Outcast, (New York: Dutton and Company, 1923), p. 63.

⁸ Grace Thompson Seton, Yes, Lady Saheb, (New York: Harper and Brothers, 1925), p. 223.

4. Child Marriage. It is easily granted that the most pernicious evil of the Hindu home has been child marriage where little girls of four or five years old have been betrothed to men often many years their senior. When ten or twelve years old, they have gone to the husband's home and have taken up the duties of wifehood and motherhood while they are still children in thought and experience.

Many a little girl has been left a widow early in life. When this occurs her head is shaved, the widow's mark is put on her forehead, and she becomes outcast and the slave of her husband's family. She has been taught to believe that upon marriage her soul passes into her husband's keeping and that when he dies, some evil in her life has been responsible for his death. Hence she must atone for this sin for the rest of her life.

Legally, she is allowed to marry again but public opinion is so much against it that comparatively few are brave enough to do it. Another very hopeful thing is that through agitation by progressive Indians working with the British Government the legal marriage age for girls has been raised to fourteen years.

5. Low-caste Women. The life of lower-caste women is very hard. While they do not live behind the purdah wall they are looked upon as little better than animals. They work on the roads or on the estates at the hardest kind of manual labor. After their day's work is done, they cook the family meals and look after the house. They, too, are taught that they have no existence apart from their husbands. They are not allowed to

eat with them. They never walk beside them, but trudge along behind, often with a burden upon their heads which the husband would think it a disgrace to carry. Life is not happy but they accept their lot at the hand of fate, hoping in the next incarnation to be born a man.

C. Education

1. Hindu Schools in Malaya. Interest in education is still at a very low stage among orthodox Hindus, particularly for girls. The boys of higher caste are usually found in the government schools where English is taught. But most of the girls in the English girls' schools are from the Christian families. However, for the lower classes, vernacular schools are maintained, there having been 333 registered with the British Government in 1930.⁹ Most of these were conducted on estates where the parents were laborers, and were co-educational in character. Many of the children work in the mornings and attend school in the afternoon. For this reason they are often too tired to get much benefit from their instruction.

2. The Curriculum. The school curriculum extends over six years, but it is seldom that any child attends that long. The course of study includes reading, writing, and arithmetic, with a little needlework for the girls. The instruction is often of a very poor quality because of the lack of properly trained teachers. There is little or no attempt at moral or religious instruction, that being left to the home and temple.

⁹Annual Report of the Educational Department of the Federated Malay States for 1930, p. 18.

The greatest contribution these schools are making is the impetus they are giving to the idea of the equality of the sexes through co-education. When girls and boys take the same subjects, the girls often doing better work than the boys, the old idea of the inferiority of woman is bound to receive some effectual blows, and eventually will die out.

D. Religious Beliefs And Practices

1. Transmigration. A dominant belief of the Hindu religion is that the soul passes through various incarnations in its upward reach for ultimate reality. It teaches that salvation is to be won by all living things through learning from the experiences in each existence.

There are 8,400,000 species of bodies into which an individual may enter in his various incarnations. He may return to the world as an animal and again as a man, his particular incarnation being determined by the lessons he has learned and the merits he has earned in his previous existence.¹⁰

This theory may be coupled with that of predestination, or fate, in which they believe that the course of events in their lives from which there is no escape is sketched on their foreheads at birth. These two firmly fixed ideas have practically killed all ambition, and stultified any desire to help in shaping their own destiny.

¹⁰ Prabhu Dutt Shastri, The Essentials of Eastern Philosophy, (New York: Macmillan Company, 1928), p. 37.

2. Temple Influence. The temples and shrines are the chief centers around which Hindu thought revolves. Every village has its place of worship with priests constantly in attendance. These priests wield great authority over the masses though they are not specially revered for their spirituality. They are usually the money-lenders charging huge rates of interest. As a large percentage of the people are generally in their debt, their power is almost boundless. The real spiritual advisers are teachers, called, "gurus". The relation between these gurus and their disciples is looked upon as a most sacred and enduring relationship.

3. Animal Worship. Their worship of animal life, particularly the monkey and the cow, is another vital part of their religion. There are temples made sacred to the worship of the monkey, and to injure one of these animals is a criminal offense. They have become veritable pests, rambling at will over the premises, even stealing the food from the table without molestation.

To the Hindu, no sin can equal that of killing a cow. Even Ghandi acceding to this says, "The cow to me means the entire sub-human world. Man through the cow is enjoined to realize his identity with all that lives. Why the cow was selected is obvious to me. The cow in India was the best companion. She was the giver of plenty, not only milk, but she made agriculture possible. This gentle animal is a poem

of pity. Protection of the cow means the protection of the whole dumb creation of God. Cow protection is the gift of Hinduism to the world."¹¹

4. Festivals. The festivals in connection with their temple worship are cruel and revolting. The onlooker is repelled while at the same time he is filled with a sense of pity at the perversion of that which is highest and holiest in life.

Every year in February there is observed in every town in Malaya a festival known as Taipusim. It is a holiday for all Hindus, and crowds come from neighboring estates and villages to the nearest celebration. This is the time when the goddess, Kali, is taken from the temple where she resides to that of her husband, some six or eight miles distant. On the evening before this anniversary, this little black goddess is placed in a shrine on a gaily decorated bullock cart. This cart is drawn by two white bullocks gaudily caparisoned, with horns painted red, orange, or green and hung with tinkling bells. In attendance upon the goddess is a Brahman priest, his fat body bare to the waist, his head shaved, huge diamond ear-rings in his ears, and a diamond necklace about his neck.

5. The Procession. This cart passes along the main streets of the town followed by hundreds of Hindus carrying flaming torches. At intervals the cavalcade stops, and coolies may be seen coming out of the crowd of onlookers which line the streets

¹¹Will Durant, The Case for India, (New York: Simon and Schuster, 1930), p. 93.

to pay their homage to the goddess. They hand up to the priest half of a cocoanut. He holds it up before the goddess, gives it again to the coolie, who puts a few of his hard-earned pennies into the priest's hands, and goes away into the crowd feeling he has received some favor from this goddess which will add to his happiness. It takes the greater part of the night for this journey to be completed.

6. Devotees. On the next day, pious Hindus who have received some special answer to their prayers, or who wish to obtain some new favor of the gods make the long pilgrimage out to Shiva's temple, torturing their bodies in inconceivable ways. Spikes are forced through their cheeks and tongues, pins and iron hooks are inserted into their flesh, wooden sandals full of iron spikes are bound to their feet as they walk to the temple to pay their vows.

A letter recently received tells the same grewsome story of things that have gone on for years. "We say three of these devotees getting ready to start in the procession. They ran round Kali's temple three times, entered and fell on their faces before an idol to pray. They then bought a few cents worth of ashes of cow dung which they smeared on their faces and chests. They went outside and after being pinched and rubbed had pins stuck in their chests. They perspired and fainted but were revived by a strong incense. One had a heavy burden over his head held by long, sharpened spikes through his chest and shoulders.

Another got ready to put the spikes through his cheeks while his friends sang and danced about him. He tried to force them through himself, but fainted twice and had to have help. At last, dancing in a demented fashion with glazed eyes he started to the temple where they would be removed.¹² All this in the name of religion!

7. A Tourist's Impressions. A tourist, visiting Madura, after a horrible description of a temple where lewdness and obscenity ran rife writes, "Here as in no other spot I have ever seen one is brought face to face with the true significance of heathenism and idolatry. Here you may look on Hinduism in the raw, lewd and unashamed. Here are the poisoned fruits of perverted piety, of religion run amuck. One encounters here the India of the old writers and the Sunday school books, is appalled by the seeming hopelessness of the task undertaken by the British Government, the impossibility of making any impression upon so debased a people, of coping with such abysmal ignorance and deeply rooted superstition. I felt lost and helpless among unclean things. What a pity, I thought, as I looked again at the prancing Shiva and his goggle-eyed consort, at Ganesha of the elephant's head, at the lewd carvings and the blood-stained sacrificial stones, that the American women who in their quest for new sensations, toy with Hinduism could not have stood beside me.

However wholesome a faith Hinduism may have been in the beginning, however pure and lofty the conduct, thought, and

¹²Quoted from a letter received in April, 1932.

aspirations of a certain fraction of its followers, the undeniable fact remains that it constitutes a moral cesspool in whose noxious depths every form of depravity and vice flourishes amid the slime. Hinduism is the only religion in the world which actually wallows and glories in the unnatural, the degrading, and the obscene."¹³

Over against this description we place Indian seers like Tagore and Ghandi, who do not believe in idol-worship, deplore the degradation that accompanies it, yet seem powerless to help. They are seeking to uplift the masses through industrial and agricultural reforms, but the root of the trouble lies deeper. Mere outward reforms will not be sufficient to affect a cure.

E. Hinduism And Society

1. Caste. Contrary to Mohammedanism and Buddhism, both of which have held aloof from social problems, Hinduism has produced and fostered a social system which touches every phase of Hindu life. This is commonly called the caste system and is the most binding force among Hindus at the present time.

There are four principal castes: the priests, reputed to have sprung from the brain of Brahma, the warriors, from his shoulders, the farmers and business men, from his loins, and the laborers, from his feet. Each of these castes has numberless ramifications, the last census reporting twenty-three hundred.

¹³A. E. Powell, The Last Home of Mystery, (New York: The Century Company, 1929), p. 50.

It is not possible for a man to rise to a caste higher than the one into which he was born. But in their marriage regulations a man may marry "down". A Brahman may have four wives, one from his own caste and three from the next lower. A soldier may have one from his own and two from the next lower. A farmer or business man may have one from his own and one from the next lower, but the lowest caste men are limited to their own circle. Children of these mixed marriages do not enjoy the same privileges as those whose parents are of equal rank, and this causes much unhappiness.

2. Outcastes. Below these four principal castes is a group numbering 60,000,000 known as outcastes or Untouchables. They are the scavengers, the executioners in the jails, the tenders of the ghats where the dead are burned, the washermen, sweepers, and leather workers. Their shadow falling on food makes it unfit to be eaten. They are not allowed to learn the Hindu scriptures nor to hear them read. They may not draw water from the public wells nor do anything that might bring them into equal situations with caste people.

The Brahman explains his attitude to these unfortunate people by saying that it is their just punishment for sins committed in a previous existence.¹⁴ Mahatma Ghandi expresses his disapproval of this treatment by adopting a little out-

¹⁴ Prabhu Dutt Shastri, The Essentials of Eastern Philosophy, (New York: Macmillan Company, 1928), p. 192.

caste girl and bringing her up as his own daughter. He was also broad-minded enough to visit in the home of Dr. Ansari, a Mohammedan, when attending a conference in a distant city.

3. Merits and Demerits. Some merits have been claimed for this system in that it has furnished stability for the social fabric, has promoted division of labor, and has militated against competition. On the other hand, it has fostered divisions and class spirit, has strangled ambition and aspiration, and prohibited progress.

4. Influence Working Against Caste. The spirit of the modern industrial age has in the past few years been making decided in-roads into this system. Railways, schools, hospitals, and government positions have all been great factors working towards its disintegration. Every caste man who has gone to Malaya has broken his caste rules by so doing, and the spirit of this new freedom is much more marked there than it is in the mother-land.

With Indian progressives speaking against it, with some of their national societies refusing to recognize it, with the spread of education and the growing desire to travel, the caste system is doomed. But it is still so firmly entrenched throughout the whole of their society that its passing will be the work of generations yet unborn.

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V. CHRISTIANITY

A. Its Spread And Progress

1. Christian Attitudes. It is scarcely possible for one who has been brought up in a Christian atmosphere to get outside of it, stand away from it, and study it as one studies the Oriental religions. It is also difficult to realize that it is just as hard for one of these Non-Christians to get outside of his religion and see it as it looks to others. Furthermore, it is difficult to understand the attitude of the Asiatic mind toward the Christian religion. To him it seems an alien and foreign philosophy, one which is the particular property of the white man; hence has no special meaning for him. This ought not be so, seeing that Christianity had its birth in the East, that its sacred writings are full of Eastern imagery, that its meaning is enriched the more one understands Eastern customs and types of thought.

2. Its Founder. Jesus, a young Galilean, suddenly steps out from his home and his carpenter shop, claims to be the son of God, and with a few humble followers launches the greatest spiritual movement the world has ever known. His life-story compassed in a few pages has formed the basis for the greatest volume of literature in history. This book has been translated

into practically every known tongue. More volumes of it are sold, and it is more widely read than any other book in the world.

3. Its Progress. Coming from an obscure country in Asia, Christianity spread to Europe and eventually on to the farthest reaches of the Western hemisphere. In spite of the various theological doctrines which have grown up around it and obscured its leader, in spite of the atrocities which have been committed in its name, in spite of the bickerings and contentions of the organized church over unessential technicalities, in spite of the wide gulf between the profession and practice in the lives of its followers, its founder, Christ, is more than ever before in history the center of the world's thought and a strong challenge to the attention of the leaders of all nations in an unusual way.

In every land there is a group - a small one when compared to the millions embracing other faiths - who have dared to break away from their old moorings and strike out into this new and strange venture to see if it can do for them and their land what it has done for others. They have seen advancing slowly and silently this religion which they had thought decadent and unable to stand in the presence of Hinduism and Buddhism, and which Mohammedans claim has been superseded by their prophet's teachings.

It has preached a new doctrine, emphasizing both the divine and the human, the personal and the social, the mystical and the practical. It has satisfied their longing and aspirations

after certainty in a way never known in their former beliefs.

4. Its Place in Malaya. Thus has it been in Malaya. While the British Government has made it a policy never officially to interfere in the religions of the various races, it has been sympathetic towards the efforts which are being made to establish Christian principles in the lives and conduct of the various races living there. It has also done much to offset ignorance and superstition, to alleviate suffering and disease, to raise the standard of home and community life. Its schools, hospitals, child-welfare centers, institutes for medical research, and free clinics for the cure of opium-smoking, leprosy, and various other diseases are accepted by the inhabitants as the natural expression and contribution of the religion of the people who govern them.

5. Christian Missions. The Government has not only welcomed but encouraged the Christian Church of Europe and America to send its representatives to establish schools and churches, to preach a gospel which is social as well as individual, and thus to widen the horizon and enrich the lives of the various groups.

B. The Christian Home.

1. The Status of Woman. Scattered over the peninsula are many homes which it is a delight to enter. There, no ornate altar with a hideous, grinning god or an elephant's head greet the eye. The mother is not found in the back part of the house

but meets the visitor at the door, helps the husband in entertaining, takes part in the conversation, eats at the same table, and is in every sense a sharer in the comforts and delights of the home.

Husband and wife drive together in open motor cars, appear together in public places, and sit together. This custom, started first by Christians, has penetrated into Non-Christian homes to such an extent that it is becoming the common thing to see the more progressive people, particularly the Buddhists, breaking away from their old habits and appearing together in public. As yet only a few Hindus and Mohammedans have dared to do such an unusual thing.

2. Worship in the Home. Many mothers and fathers are only first-generation Christians; hence they are not able to give very definite religious instruction to their children. In such families missionaries, ministers, and Bible-women visit these homes and teach the women and children. On the other hand many Christians are the products of the schools and have married and established Christian homes. These, having had Christian teaching from the time they entered school, are able to teach their children, and there is nothing more inspiring than the period of worship in such homes. Many Non-Christian homes gladly welcome the Bible-women and preachers. As a result many idols are burnt and a new and richer home life established.

In comparison with the Christian home of the West, Malaya's Christian homes leave much to be desired. But set

over against the Moslem, Buddhist, or Hindu home it is easy to see what has already been wrought, and there are still wider reaches on ahead.

C. Education

1. Government Schools. Because of the multiplicity of tongues spoken, the British Government has established schools in which English is the medium of instruction, with separate schools for boys and girls. It maintains Normal Classes in each state where teachers are trained, and has established Federal Trade Schools at three centers. Raffles College in Singapore has Arts, Science, and Education departments. King Edward VII College of Medicine has graduated a number of well-trained doctors.

2. Aided Schools. In addition to its own schools, the Government supervises and subsidizes English schools which are under the direction of recognized Mission Boards. These schools follow the same courses of study as Government schools, are supervised and inspected by Government officials, and are expected to maintain the same standard of scholarship while still keeping their relationship to their own particular Mission Board. Their teachers are trained in the Government Training Classes and are paid the same salaries as teachers in Government schools.

a. Subsidies. The Aided Schools submit annual budgets which the Government Federal Council must approve. Monthly statements of revenue and expenditure are sent in to the Education Office and the difference is met by the Government. It also makes generous contributions towards a Provident Fund for the teachers, and will provide ground and furnish half the cost of erecting Mission schools. In 1930, the sum of money paid to these Aided Schools was \$2,113,229.00 (Straits Currency), approximately \$1,183,000.00 (American Currency).¹

3. Enrollment. All children attending these schools, whether Government or Aided, pay a monthly fee ranging from two to four dollars. In spite of this fee, the schools are all crowded. Continuation schools are carried on after the regular classes are dismissed, and each school has a long waiting-list of pupils for whom there is no room.

The report for 1930 showed 99 English schools with an average enrollment of 43,898 pupils.² Of these 60 per cent were Chinese, 17 per cent were Eurasians, 15 per cent were Indians, two per cent were Malays, and the other six per cent were distributed among the other nationalities.

¹Annual Report of the Education Department for 1930,
p. 45.

²Ibid. p. 52.

4. The Curriculum. The course normally spreads over eleven years, the primary and elementary covering the first six years and the secondary covering five years. The subjects taught are the usual academic ones with stress placed on the additional subjects of physical education and art. Girls' schools spend at least three hours a week on needlework and in a few schools cookery has been introduced.

The curriculum of the last two years of the secondary work is affiliated with Cambridge University in England. The syllabus is laid out by the University, and the examination questions, which are of matriculation standard, are set by its professors. These examinations are held once a year, in December, and the papers are sent back to England to be marked. These questions are the same as those taken by English and colonial children, except that of a foreign language. Students in Malaya may substitute for this an extra English paper or one of the vernacular languages of the country.

The results of the examination of Malaya students compare very favorably with those of other colonies. The Educational Report for the year 1930 shows that 2871 students sat for the examination, the percentage of passes from the various schools ranging from 37 per cent to 100 per cent.³

³ Annual Report of the Education Department for the Year 1930, p. 59.

This is very creditable when it is remembered that only a very small number of these students come from homes where English is the native tongue.

5. Health Education. Hygiene and sanitation are taught in all grades in as practical a way as possible. In addition, four full-time Medical Officers, a Dental Surgeon, and Health Inspectors are employed for medical inspection of the schools. The school children have a yearly health examination. Parents are urged to have defects treated, free treatment being given where parents are too poor to pay for it.

Most schools are provided with playing fields where organized games and sports are a regular part of the extra-curricular activity. A full time Supervisor of Physical Education is employed who trains the teachers; hence physical education finds a place in every day's program.

6. Scout Organizations. All the larger schools have Boy and Girl Scout organizations which are of immeasurable value in inculcating high ideals and worthy ambitions.

7. Moral and Religious Instruction. There is no religious instruction in any of the Government schools except in the Cambridge classes where scripture may be chosen as one of the subjects of examination. Assemblies are held where moral instruction is given, and emphasis is laid on the cardinal virtues and on the observance of right conduct. All Aided Schools, however, have regular courses of religious instruction, and are allowed the greatest freedom in its presentation, there being only two restrictions imposed by Government. Such

classes must be conducted either the first half-hour of the day or the last. No child can be compelled to attend these classes.

Mohammedans, as a rule, do not care to attend these classes, but Hindu and Buddhists make no objection and are found in them in large numbers. In the Assemblies which are held, they take particular delight in singing hymns. Students have liked it so well that the Buddhist priests have taken over Christian hymns bodily and have inserted Buddha's name in the place of Christ's.

Many of the schools conduct Sunday classes which meet in the school buildings and are attended by boys and girls whose parents will not allow them to go to the churches.

§. Influence of the Schools. It is impossible to estimate the value of these schools in the lives of the pupils. Coming from homes where fear and superstition reign, where it seems useless to strive against fate, wearing charms to keep off evil spirits, girls dressing in boys' clothes because the mothers are ashamed to own them as daughters, boys wearing ear-rings in the hopes of deluding evil spirits into believing them to be girls - these, and more, are the ideas which fill their minds when they first enter school.

Gradually these old fears are sloughed off, the charms and amulets begin to disappear, their idol-worship loses its charm, and life begins to take on new meaning. Many of the strongest Christian leaders are the products of the schools. Today they are in places of power and influence in the country.

These schools are a great experiment in World Brotherhood. Children of all races meet here, grow up together, work together, and play together in beautiful fellowship.

D. The Church

1. Places of Worship. As is natural with any group of people who have similar ideas, these Christians who have come out from their old faiths want places of worship. Consequently here and there through the land may be found Christian churches where the people may congregate. Sunday schools are held and preaching services conducted, not only in the churches, but in the jails, on the streets, and in the leper asylums. Scripture portions are sold at street meetings for a few cents and are carefully preserved and read.

2. Types of Churchlife. Two types of churches are growing up. One is made up of those who know only the vernacular and carry on the services in their own tongue. The other is composed of those who have been through the English schools, and who know how to read and write English better than their own vernacular. There is a place for each type and the influence radiating from these centers is far-reaching.

E. Christian Influence in Society.

1. The Missionaries. Missionaries have been called international meddlers, have been accused of going to these backward races in order to satisfy a superiority complex; it has been said that capitalism and greed have followed in their

wake, and that they have done more harm than good. There may be a measure of truth in these accusations, for Western civilization has much cause for shame in its exploitation of weaker peoples. Often its representatives, both missionary and business, have not been well chosen. But when the worst has been said, it still remains true that Christ and the religion which bears His name are not to blame for these mistakes. They need no defense.

2. Results. In Malaya, where all religions have had an unparalleled opportunity to show the stuff of which they are made, it is the Christian religion which has stood back of every attempt to satisfy the pitifully crying needs of the people. It is breaking down caste and illiteracy. It is speaking in no uncertain terms against traffic in children, prostitution, polygamy, and the ravages wrought by opium. Through its influence girls are refusing to become second wives and are leaving the husbands who bring in another wife.

Wherever it has gone, there have been founded schools, hospitals, and houses of worship. Womanhood has been elevated, home life beautified, moral standards raised, children given a chance to develop, the shackles of fear broken, and lives completely transformed.

3. Comparison With Other Faiths. Christ, placed alongside Buddha, Mohammed, or the Hindu gods, stands out as unique, not only in the things He taught and the sermons He preached, but in the person that He was. The claims He made for Himself were so stupendous that the world has not yet plumbed their

depths and the East, particularly, is seeking to know the secret of His power. Compared with these other faiths even at their best, Christianity with its purity, its lofty ideals, its hope, its promise of a full and abundant life, and its constructive program gives new courage and hope to these fear-burdened peoples.

A man who has spent years working with the educated classes in various countries, particularly India and Malaya, writes "Religion in the East is suffering from a vast failure of nerve, of world-weariness, of personality-weariness, and of life-weariness. All is Maya (illusion). Life has become tasteless and insipid. Escape it. It is this that has been the cause of the lack of progress in the East. If the East is now alive and is yearning for a fuller and freer life, it is because the salt of Christian ideas has touched the situation and has given hope and taste again to life."⁴

⁴E. S. Jones, The Christ of the Mount, (London: Hodder and Stoughton, 1931), p. 76.

VI. CONCLUSION

A. How Eastern Faiths Gained Their Footholds

1. Hinduism. When the Aryans swept down over northern India spreading the Hindu religion as they went, the people whom they conquered accepted their religion along with their rule. They received its teachings and incorporated it into their mode of life. It became so vital a part of their thinking that no other religion has as yet been able to loosen its grasp to any great extent.

2. Buddhism. When Buddhism made its way into China the same thing happened. Its monks were wise enough to adapt it to Chinese conceptions. Hence, China took Buddhism, wove it into her life fabric, and became the greatest stronghold of the Buddhist religion.

3. Islam. When Islam set out to conquer the world for Mohammed it turned its doctrines loose and millions embraced them. These nations changed it to suit their own particular customs, fitted it to their needs, and made it an indigenous religion.

4. Christianity. Christianity which had its origin not far from the birthplace of these other faiths went westward

and met the same reception. So firm a hold has it taken on the mind of Western nations that they are spoken of in common parlance as Christian Nations.

But when Christianity goes back now to its native soil it is looked upon as a foreign religion, alien to that type of civilization. Moreover, they often view it with suspicion, fearing a gloved hand of iron. It is confused with Western civilization, frequently being interpreted to mean the adoption of the Western tongue, dress, and names. Even those who become Christians think of themselves as having become members of a foreign organization.

B. Christianity's New Task

1. Its Poor Methods. The Christian Church has lagged far behind the Eastern faiths in its wisdom. It has been afraid to trust itself in the hands of the new converts. Hence, we find Western types of church organization transferred bodily to these Eastern congregations with the result that the Christian communities think they must conform to Western ideas in all things. Particularly is this true of Christian weddings and funerals. In wedding ceremonies veils, orange blossoms, and wedding hymns have a conspicuous place. The marriage service is read in English or translated verbatim into the vernacular. At their funeral services the mourners wear black instead of the sackcloth which is the customary sign of mourning among the Orientals.

2. The Questions Christianity Must Face. The task before the Church is how to re-orient Christianity so as to make its adherents feel that it is native to their life. Is there any way in which the truths of these old religions can be used as a starting point for Christian teaching? Is it possible to clear away the debris which has covered up these truths so as to make them function again in their lives? What parts of their institutional life can be used around which to build a Christian society?

These questions are not idle ones. Upon the answer to them depends the future progress of the East. The world is so knit together that it is no longer possible to say that what happens in other nations is no concern of ours. Eventually we stand or fall together, and the type of life which is developed determines whether we stand or fall.

3. Dissatisfaction With Old Faiths. All over the Orient people are questioning the efficacy of their religions in meeting their needs. They are openly expressing themselves as dissatisfied with their forms of worship. A Hindu says, "We pray to idols but to the ultimate God never. Idols are the impersonations of our desires which are both released and satisfied through prayer. A prayer to an idol is like confessing to a deaf and dumb person. We dare not insult the real God by asking Him for things."¹

¹Dhan Gopal Mukerji, Caste and Outcast, (New York: C. P. Dutton and Company, 1923), p. 93.

An Asiatic Magistrate said, "You cannot blame students too much for cheating, for what standard of right and wrong have we? It is all a matter of what is legal and what is not. Morals are only relative."²

These statements are typical of like beliefs in thousands of other young minds. They are separating Christ from organized Christianity and are boldly saying that He is the solution to their problems. They are saying, "Concerning the uplift of women, the raising of the low castes, reverence for personality we must study the Christian position."³ They see that their own faiths have proved inadequate, yet are reluctant to give them up. How can that fidelity which they have given to the false and the base be transferred to higher types of spiritual values? This is the question Eastern Christians are asking. The answer is not easy. It will take wise and sane leadership with a sympathetic approach on the part of both the East and the West.

4. Oriental Truths Which Christianity May Use. What have their old faiths to offer upon which this new indigenous church may rest so that it may become a living issue in their common life? Filial piety, a beautiful conception of reverence for family ties, has degenerated into Ancestor-worship. How can that ideal be rescued, restored to its rightful place, and fitted into Christian experience?

² E. S. Jones, op. cit., p. 138.

³ Mary S. Pratt, Christ Comes to the Village, (Battleboro: Vermont Printing Company, 1931), p. 166.

Buddha's conception that evil is the result of desire has an element of spiritual beauty. But when that degenerates into the belief that all desire should be annihilated, spiritual growth ceases. His idea of dwelling upon one's inner experiences has spiritual value. But he failed to point out that those experiences are valuable only in so far as they fit one for better service in the realm of human relationships. His emphasis on the negative virtues, not to lie, steal, drink intoxicating liquors, commit adultery, was good. But because they were purely negative they failed to function. The giving of alms and the display of gratitude were lofty ideas in themselves. But they were motivated by the winning of personal merit in Paradise, so lost their dynamic influence.

5. The Christian Attitude Toward Buddhist Virtues. What should be the Christian attitude toward these virtues? Shall they be counted all wrong because they belong to a non-Christian faith? By no means. Christ came not to destroy but to fulfill. He can take these attitudes which have been essentially "concentric" and make them "eccentric". His teachings on family ties and the place of little children in the scheme of life form a beautiful setting for the incorporation of filial piety. His insistence that the joys of the Kingdom, if made the first issue of life, may be permanent experiences in daily living is an unanswerable argument against Buddha's theory of life. "Destroy desire", says Buddha. "Have a higher desire", says Jesus, "Hunger and thirst after righteousness if you want satisfaction".

6. The Christian Attitude Toward Islam. Islam's emphasis on the sovereignty and unity of God is good. Its rejection of idol-worship is praise-worthy. But somewhere there was a woeful lack and Islam became practically static six hundred years ago. Has Jesus any message for Islam that would make its truths live again? He placed alongside of God's sovereignty, God's interest in man. His "In-as-much" made feeding and clothing a human being or giving a cup of cold water so real a service that it was as if the service were being rendered to God. This ideal at work in Islam would mean a moral redemption. It would mean a method of life, not simply some rule to be obeyed.

7. The Christian Attitude Toward Hindu Philosophy. Hindu philosophy laid emphasis upon man's power to come into personal communion with God and have oneness with Him. But through over-emphasis of this ideal it lost sight of human personality and became absorbed in the impersonal. When life is dreamed away in useless meditation such meditation becomes a curse. Jesus would say to Hinduism that mounts of vision where one may dream and meditate are good. But He would go farther and tell them that mountain-top experiences should not end in dreams; that at the foot of the mountain there were the devils to be cast out and the lepers to be cleansed.

The Hindu doctrine of Karma teaches that at the heart of God's scheme for life is justice. But Karma, sinking into belief in a system of re-incarnations where all suffering is but the just punishment for sins committed, is a foe to progress. Build around the idea of Karma the teachings of the Beatitudes and you have the message that could save Karma from degeneracy.

The attitude of Christian leaders is changing. No longer do they look upon Buddhists, Moslems, and Hindus as only lost souls to be plucked as brands from the burning. They go with the message that they have found a beautiful and workable philosophy of life which they wish to share.

C. An Indigenous Church

1. Movements to Develop It. Movements are on foot to develop a church which will incorporate the most worthy characteristics of the various races living in Malaya. This indigenous church will be allowed to interpret Christ in terms of its own racial heritage. Christian leaders believe that by this means there will be developed a Christian community which will function not as a foreign organization but as a vital part of its own communal life. They are convinced that the Christian message holds the solution to their problems and are anxious to put it to the test.

D. Summary

From this study it would seem possible to draw these conclusions:

1. Islam, Buddhism, and Hinduism have had their chance in Malaya. They have been tried and found wanting because of these defects:

a. They have lacked a satisfying conception of the person and character of God. Their attitude has but one dimension - it looks "in", only.

Jesus links the idea of the indwelling Spirit of God with the outgoing of an unselfish service for humanity.

b. They have been found wanting in any lofty ideal for home life, fostering evils which can only mean the ultimate destruction of the home.

Jesus sets the home on a high level, showing the worth of womanhood and childhood.

He makes purity of life basic in home-building, and thus insures its place as a center of wholesome influence.

c. These religions have been found wanting in their failure to provide for the intellectual development of their youth. The illiteracy of their followers is appalling.

Over against this is Christianity, one of the leading forces in the spread of education. Wherever it has gone, schools have gone. In Malaya it is furnishing tools which it expects the youth to use in helping to shape a new generation.

d. They have failed in their impact on society, fostering vice, poverty, dirt, and debt. Jesus puts His stamp on all life as sacred. He teaches the concern of God for the whole human family. He holds up as an ideal for society the possibility of one great brotherhood, mutually helpful and understanding.

E. A Glimpse Into The Future

While this study does not attempt to account completely for the changes which are taking place in Malaya, a glance into the future, in the light of past and present conditions, will not be out of harmony with its findings.

Malay is peopled with pioneer spirits who have gone there because they want the finest things that life affords. They

see the inadequacy of their old religions. They want a faith that satisfies. They believe in the possibility of a Christ-centered society.

But, as yet, Malaya is like the "Saul" of Browning's picture. With infinite possibilities, though impotent and fear-ridden, it is looking toward the Christ who will,

"Interpose at the difficult moment, snatch
the mistake,
The failure, the ruin he seems now, and bid
him awake
From the dream, the probation, the prelude,
to find himself set
Clear and safe in new light and new life -
a new harmony yet
To be run."¹

¹Robert Browning, "Saul", The Works of Browning, (New York: Macmillan Company, 1921), p. 244.

VII. APPENDIX

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