

iety, light-hearted, care-free happiness, mastery of nature, material civilization, highly developed art, literature, and music, or even refined culture, are partial and inadequate, if not positively false, criteria.

Personality, as a nature, is an inherent psychic heritage shared by all human beings. It is transmitted only from parents to offspring, and its transmission depends only on that relation. Personality, as a varying psychic characteristic, is a matter of social inheritance, and is profoundly dependent, therefore, on the nature of the social order and the social evolution.

Religion, as incorporated in life, is the most important single factor determining the personality and character of its adherents, either hindering or promoting their progress.

Japanese social and psychic evolution have in no respects violated the universal laws of evolution. Japanese personal and other psychic characteristics are the product not of essential, but of social inheritance and social evolution. Japan has recently entered into a new social inheritance from which she is joyfully accepting new conceptions and principles of communal and individual life. These she is working into her social organism.

Already these are producing profound, and we may believe permanent, transformations in her social order and correspondingly profound and permanent transformations of her character and destiny.

THE END

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