...g the ...
...any, but of a...
let money m... ...nd then share what you have
with those who ...steps, the Lazaruses. If you can
do anything toward their economic rehabilitation, do it, but if you
can't, at least you can have the satisfaction of treating them like
human beings and always recognizing that they are victims of a system
and of circumstances. Perhaps they have had less choise than some others.

It is somewhat like the beggar problem out here. Whenever I get a
change with a beggar, especially the children, I always try to engage
them in conversation. I ask the kid where he is going, what his name is,
how old he is, etc. Anything I can think of. And the effect is in-
teresting. It is really the quickest way to get them to stop their
whining. Some of them, one can't get to listen. If they listen, they
seem to understand my Chinese well enough. Children always do don't you
know. What always worried me was the bitterness which they might feel
in their hearts towards the more fortunate. Most of them are quite
apathetic I admit but one wonders if they are always. Maybe that is
a sentimental solution. What do you think?

It seems to me that my "religion" is not a matter of emotion, but
rather of the lack of it. A condition of health is one in which one is
unconscious of one's body. A perfectly healthy child for example
would never give a thought to his physical well-being. He would take
for granted his sufficient energy and abundant appetite and zest for
life. It ("Religion") would mean being so "out" of one'self that one
could be helpful, bear another's burdens, sympathize and understand.
A thing which I suppose it would be possible to attain only in degree.
If one could do it even sometimes, one ought not to feel it is worthless.
Sometimes one is able to help simply because one hasn't attained.
To have someone urge one from the dizzy heights of attainment is

...the be...
...g me well ...

Your last letter raises a pol... ...expounded to you before, one of my pet theories. ...wrote in a very encouraging vein. I learned the Chinese word for encourage yesterday and it was to "beat the drumm" i.. e. the call to battle. I felt you were beating the drum a bit over my having lost my religion. I can't day that I agree with you in your arguments. I admit my other letter sounded as if I did.

But I wonder if there is not really something more than a difference in intensity between the faith which impells Kagawa to live in the slums, and mine which makes me admire him for doing. I wonder if his doesn't have an impelling force which mine lacks. There is some self-sacrifice which is a pure and holy thing. There is somewhich is very offensive. For instance, coming to China whatever my motive may have been, and it was a very mixed one, was in a way a very natural expe ression of what I am. It isn't for some people and they never get any deep satisfaction out of life out here. It is just a useless act of self-sacrifice which defeats its own purpose. I think that is the pitfall of doing one's duty. "If I give my body to be burned," you know, it profitieth me nothing.

You say that the difference between Kagao and most people is that he acted on his ideals and we don't. I rise to ask, why did he? It seems to me that when you can answer that, you know what real religion is.

Formyself, (for my testimony) I wonder if it isn't the losing of one's life for another or in another. There are a lot of psychology books which urge this very thing. Take that book of Adler's which we read last summer. What he called a sense of social responsibility