The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler, Mary Carus.

VOL. XIX. (NO. 10.) OCTOBER, 1905. NO. 593

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ACHALA (WILL-POWER).

BY SEISO HASHIMOTO.

Frontispiece to The Open Court.

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PRO DOMO.

HOW FAR HAVE WE STRAYED FROM CHRISTIANITY?

BY THE EDITOR.

SOME time ago there appeared in *The Expository Times* of London, some notices of my work in philosophy and comparative religion, intended as an impartial statement of facts, but containing a few misrepresentations which in the opinion of their author may be slight, but to my own view are important enough to call for a reply.

As a rule, too, I have refrained from discussing in my articles book reviews, because it would lead too far to correct the mistakes of every reviewer or writer. The present case, however, is peculiar in so far as I have a personal feeling of sympathy with the position of orthodox Christian authors, and I feel more anxious to be rightly understood by them than by liberals, agnostics, or those who are indifferent. Especially these last—the lukewarm, who according to the Revelation of St. John are distasteful to the good Lord himself—are in my opinion a negligible quantity and their likes and dislikes or misrepresentations are of little concern.

As a rule, too, I have refrained from discussing in my articles questions which touch upon my own mental or spiritual development, but when I have to cross swords with those who represent my former self, I cannot help unburdening my soul and discussing conditions which are of a personal nature. I do so not without reluctance, but I feel that a ventilation of my own experience will throw some light upon the conclusions which I have reached by strictly logical arguments. In considering the personal equation which naturally plays an important part in scientific calculations, both my friends and antagonists are at liberty to utilize these data with regard to statements of my philosophy.

My reviewer relies mainly on Dr. Minton's opinion* and following the latter, treats me with sufficient courtesy. Quoting from him he says:

"Dr. Paul Carus 'is a man of no merely amateur accomplishments in the arena of dialectical thought and discussion. He has convictions of his own, and he is not wanting in courage and ability to enforce them. He disclaims originality, or, more accurately, he affirms his endeavor to avoid it. In this, whatever his own modesty may lead him to declare, it will hardly be unjust to charge him with some measure of failure. It may be more surprising to the savants of the opening century, that a new and somewhat original philosophy should come out of the utilitarian and mammon-worshiping city of Chicago than it was to them of the old time that any good thing should come of Nazareth; but in both instances the thing which surprises is the thing which comes to pass.'"

The idea that I should be "a man of no merely amateur accomplishments" is interesting in consideration of the fact that I have passed through the mill of a technical philosophical education in the severest sense of the word, having taken in Germany all examinations and degrees necessary to justify my claim of being a professional philosopher. I have never laid stress upon the advantages I have had, for they constitute no argument for preference unless I make good use of them; and further that my philosophy comes from "the mammon-worshiping city of Chicago" is not so accidental as might seem at first sight.

I considered very carefully at the critical moment of my life, whether I should not settle at the German university and work my way up in the regular course of a German university professor; but after much hesitation, I finally came to the conclusion that Germany in its present condition is not favorable for the development of genuine philosophy. And I was right. Philosophical work that has come from German universities for the last thirty years is either purely critical, or purely technical, or purely historical, or consists of elaborations of some specialty, but nowhere has there been presented a philosophy in the true sense of the word. There are prominent professors of philosophy, scholars of great accomplishment and ability, but not one of them presents a comprehensive philosophical world-conception. A philosophy in the full sense of the word is positively discountenanced in official circles in Germany, for every philosophy that is taken seriously is possessed of a religious character. It has either to take issue against the existent religion or must identify itself with it; there is no middle course. When I felt that

* See the *Princeton Theological Review*, Jan., 1904; and *The Monist* Vol XIV, p. 452.

there was a reactionary breeze passing over Germany and that my aspirations were not in tune with the dominant spirit, I decided to seek a more congenial country, and in America I found a field for work in this "mammon-worshiping city of Chicago."

It may appear strange that I have found here the necessary support and encouragement, and some of my German friends have expressed astonishment at the fact. But I would say that the American spirit which also manifests itself in the city of Chicago is much more ideal than ordinarily people are inclined to believe. Even here in America we are in the habit of criticising American life and characterizing it as the restless pursuit after the almighty dollar—a statement which shall not be denied at all. The Germans, on the other hand, are in the habit of describing their country as the land of idealism, and that fact, too, is true in its way, especially when thinking of the age which produced Kant, Goethe, Schiller, and Beethoven. But if we understand ideal not in the sense of constantly harping on ideals but as the endeavor to realize them, to make sacrifices for their realization, to surrender the almighty dollar in our possession for ideal purposes, I would say that at present America is the land in which idealism is undeniably a living force.

For an explanation I will make this statement: Suppose there were in any great city of the United States an urgent public demand, be it for the establishment of a hospital, a university, or some work of public usefulness which could not be paid from the public treasury, and suppose that I were a man who commands the public confidence both as to executive ability and honesty of purpose, I am sure there is no city in this country where I could not collect in one or two days several millions of dollars paid without any consideration of return, simply for the purpose of serving the public good. Any one familiar with conditions in this country will testify that this statement is not exaggerated and it applies also and especially to the "mammon-worshiping city of Chicago."

My critic notices that I disclaim originality. This is correct, as any readers of the Preface to my *Fundamental Problems* will know, and he is also correct when he says that I affirm my endeavor to avoid it. But he is mistaken when he interprets both the endeavor and the claim as "modesty," for modesty has nothing whatever to do with it. On the contrary, I believe it is easy enough to produce half a dozen original philosophies within a week—every day a new one,—but it is difficult and takes a calm and critical mind to work out *the* philosophy that ought to be, the philosophy of science, or, if you prefer the expression, philosophy as a science.

Up to the appearance of Kant's *Critique of Pure Reason,* philosophy had been in its swaddling clothes, and the result is that the history of philosophy is filled with innumerable systems of original philosophies. Much ingenuity and originality can be discovered in the various systems of astrology and alchemy, but originality ceases as soon as astronomy and chemistry begin. There may be an originality in the personal character of the scientist who discovers scientific truths, but the truths themselves can hardly be called original. The condition of success in the line of science consists exactly in an absolute surrender of the endeavor to be original, and in a perfect submission to the truth. But the result will be that instead of presenting ingenious and alluring theories, the man who surrenders his private ambitions and his hankering after originality, if he be but careful in drawing his conclusions with consistency, will advance on the path upon which mankind will have to travel; and so I may be pardoned for being sufficiently immodest to think that my critic who stands now in the place from which I started in my younger years, or rather that particular kind of theology that he represents, will gradually be forced to follow my lead, and the time will come when our theologians will consider my position as not only tenable, but sound, nay even orthodox.

The position of *The Expository Times* which is that of Protestant Christianity, has been my own, and in spite of the changes which my views have undergone, I still feel the bond of union which connects me by invisible threads to its tenets, antiquated though they may now appear to me. It embodies the religion of my father and my father's fathers, and my own development is nothing but a logical result of circumstances, which now when I look back on my life appear to be necessary and inevitable according to psychological laws.

Religion has always been to us,—at any rate since the time of the Reformation,—a trust in the tenets of our faith as *being the truth,* and Luther held the conviction that the truths of Christianity were divine, while human reason is merely human and liable to error. In the meantime our views of reason and its application, science, have changed. We know that men are fallible but that reason itself is infallible. We know that scientists may go astray, but that science itself, if it be but faithful to its vocation and principles, is a reliable guide to truth. That view has been gaining ground not only in the natural sciences, but also in our study of the history of religion, the canonical scriptures of Christianity, and also in our inquiry into the philosophical foundations of religious ideals. It was under the influence of the light of science that my belief in orthodox Christianity

was transformed into a broader and more definite conviction, and several successive changes took place in spite of myself, and I was forced to accept conclusions, whch from my former standpoint I would have abhorred. I will not here enter into details of my religious development, but I will only say that I know positively that no one who would take the trouble to let the light of science have an influence upon his convictions, can escape traveling the same path; and this must necessarily be the fate of every honest man unless he blinds himself, and commits the unpardonable sin against the Holy Ghost in dulling his reason and stultifying his intellect. For these reasons, I dearly wish not to be misunderstood in the circles of orthodox believers, and it is on this account that I will give an explanation to my kind reviewer in *The Expository Times.*

The writer takes me to be one of those liberals who are atheists as there have been many atheists before. He thinks that the negations of my religious position are based upon the old negative arguments of the one-sided rationalists of the eighteenth century. He imagines that I would look for God with the telescope, the microscope and every instrument that science has invented." He even quotes me with the intention of characterizing my conception of Monism, saying:

> "Dr. Carus is Hegelian enough to recognize two substances. But he rises above Hegelianism as he rises above Spinozism. He affirms that neither spirit nor matter has existence. Both are forms of abstract thought. Both are lost in that higher unity which only has being, that Cosmos or Existence which in the most absolute sense is all and in all. There are no differences of kind in this All-Existence. There is no divine and human. All is nature....There is no matter and there is no spirit; there is cosmos alone, the great All-One."

It is perhaps the first time that I have been accused of Hegelianism. Although I have a great respect for Hegel, I am most emphatically opposed to the method of *a priori* construction with which he builds up the universe like an air castle and expects facts to agree with it.

While it is true that spirit and matter exist only in connection with that higher unity which we call the Cosmos, or the All, or reality, I would not say, as states my reviewer that I do, that both matter and spirit are lost in that higher unity. The word "matter" signifies certain features of our experience and these features remain matter, and the word "spirit" signifies certain other features of reality and these too remain spirit. Spirit and matter are not identical. They are as different as good and evil, as pleasure and pain, or hatred and love, or whatever contrast we may refer to. The

higher unity in which all things are involved, does not reduce everything to one common level. The very nature of our abstract terms indicates their difference and proves the importance of making discriminations.

Then, too, I am not in the habit of speaking of the great All-One, although, of course, I would have no objection to using emotional words concerning the unity of all things; and, certainly, I would not deny the existence of either matter or spirit. I deny that there is matter-in-itself and spirit-in-itself. I deny generally Kant's theory of things-in-themselves, but I do not say that things for that reason are nonentities. On the contrary, I insist on their reality. That matter is not a thing-in-itself, means that you cannot produce anything that is matter and nothing but matter.

Matter is a name which denotes a certain and assuredly also an actual feature of existence. Matter is mass, which consists of volume and weight, and both are undeniably efficient factors in the domain of experience. The same is true of spirit. By spirit we understand certain definite phenomena in the life of man which are popularly subsumed under the general name of will, intellect, and sentiment. No one who understands the situation can deny the actuality of spirit. It is as real as the actuality of matter. It would be no error, however, to say that both matter and spirit are bound up with many other qualities of existence, and that the terms matter and spirit are mere abstractions.

The mistake of that branch of mediæval philosophy which goes under the name of nominalism, consists exactly in the denial of the reality of abstractions. William of Occam and his followers said that names are mere words, or rather as we would prefer to say, their contents, ideas, had no significance beyond their mere sound. Words designate realities, and thus these thinkers, Thomas Aquinas and his disciples, call themselves realists (a name which of course should not be confounded with modern realism).

We would carry the principle of this realism to its consistent conclusion when we say that all abstractions, if they are true and not mere fiction, describe features of reality which are actual. Abstractions are not empty, as is claimed in many quarters unaccustomed to scientific modes of thinking. They are full of meaning to those who know their significance; and thus if the scientist says that spirit, the soul, volition, sensation, sentiment, justice, yea even God himself, are abstractions, the uneducated pastor may stand aghast at this bare faced method of preaching nihilism and atheism. Nevertheless, we are conscious of the fact that all our ideas, all our scien-

tific terms, all our moral concepts are abstractions pure and simple, but being abstractions they are not nonentities, but they are the spiritual quintessence of the most significant features of reality. In these abstractions, cold and dry though they may appear to the man who is not trained in reducing his experience to the clearness of scientific formulas, is reflected the glory of God Almighty.

Modern rationalism and especially the negative philosophy which has waged war on religion both Protestant and Catholic, has risen from the nominalist school; and so it is perhaps natural that any critic who appears to the old orthodox party as an infidel, is deemed a nominalist, and is as a matter of course supposed to deny the existence of the reality of ideas.

To my kind critic (for I appreciate fully his fairness and good intentions) my objection may appear quibbling, but in my opinion it is of great and important consequence. I would make exactly the reverse statement, and say: "There is matter and there is also spirit. Both have an actual existence in the Cosmos—in the great All-One." He characterizes my attitude towards Christianity, in part correctly, as follows:

"Dr. Paul Carus plainly declares he is no Christian. He accepts the ethics of Christ. The Cosmos cannot give him better ethics or more workable. But the ethics of Christ, he says, are not the ethics of Christianity. Christ did not. Christianity does, disregard the order of the universe and the findings of science. Now 'the surrender of science is the way to perdition.' And, however reluctantly, Dr. Carus is obliged to break with Christianity out and out. for there is no supernatural and there is no God. 'By God,' he says, 'we understand the order of the world that makes harmony, evolution, aspiration, and morality possible.' It is not that he denies the personality of God. God is a person and more. He is all that a person is, and he is more than a person can ever be. He is the All-in-all. He is spirit and matter combined, and not merely combined, but lost in a higher reality. He is Cosmos. We may call the All-One God if we like. But to speak of the Cosmos as God is to use the language of poetry. We may compare it to a father and with Christ call it 'Our Father,' but we only mean what we mean when we speak of Mother Nature. And as there is no God, there is of course no worship. 'We do not call the "All" God in order to bow down into the dust and adore it. We regard adoration as a pagan custom, which, it is a pity, survived into Christianity.'"

As to my declaration that I am "no Christian," I have simply to say that it depends entirely on the Christians whether or not they would still recognize me as such. The truth is I have started from Christianity, I have shed the slough of that which is untenable or transient, I have incorporated into and assimilated to my views all that appealed to me as true and good in other quarters. I have grown in comprehension by becoming acquainted with the doctrine

of the Buddha, the teachings of the ancient Greek philosophers, the meditations of the old Chinese thinker Lao-Tze and kindred spirits. At first it was a shock to me, so long as I still thought that unless Christ and his truth are unique Christianity is worthless, and I passed through transitional phases in which the old orthodox narrowness was an impediment to my growth.

This attitude is still a remnant of the old materialistic view that ideas (and with them the truth) must be concrete, as if they were individual things, not omnipresent and universal factors—a lingering error of mediæval nominalism that would deny the reality of any thing purely mental and so would doom everything universal and omnipresent as non-existent. It is a proposition of materialism that the material alone—the concrete, the individual—is real and anything that is of a general nature—ideas, ideals, abstractions—are nonentities. If that were so, then Christ alone can utter the ideas of Christ, and it would seem like an infringement of his domain if the same truth be found in other places, and if it be uttered by other people. But the spirit of Christ is not limited to the personality of Jesus. I have come to the conclusion that Christianity exists not only in Christianity, but its essence appears also in other religions, Buddhism, Taoism, the old Zarathushtrian Mazdaism, Hindu philosophy, and I am convinced that it appears also on other planets wherever rational beings originate, and aspiring creatures actualize in their history the highest ideals of life.

The question, What is Christianity? has been answered again and again, and yet the problem has never been solved. Every generation has offered a new solution and the truth is, that we can as little settle it historically as we should be able to determine by historical investigation any philosophical problem. Christianity is a historical movement which, unless it be dead, is not as yet complete, and therefore it has passed through as many phases as the life of a man who was first a child, then a boy, then a youth, and then at last started out in attending to the serious duties of life. If the historian had to settle the problem of the nature of Christianity, we might as well declare that Christianity is a communist movement in its origin and would therefore have to regard it as socialism; for the primitive Christians had all things in common, and no one was considered a member unless he sold all he had and surrendered it to the apostles.

We need not recapitulate the history of Christianity. It is obvious that it has changed constantly, and the Reformation especially is not a restoration of primitive Christianity but a progress and a higher realization of its aims. Gottfried Herder, who held the

position of Superintendent-General of the Saxe-Weimar church, spoke of Christianity as a great stream which carried in its waters mud and foreign substances. He expected that it would be cleared in the future, but insisted on its now being in a state of unfinished growth. It is true he was more a poet and philosopher than a clergyman and theologian, but his official position in the church has never been disputed, although he indicated an advance among his contemporaries. If Christianity opposes that universal order of the Cosmos which in my interpretation is nothing but the omnipresence of God, it dooms itself. It thereby counteracts that living power which sustains it, and sinks back upon the level of paganism.

My critic of *The Expository Times* feels very well that there is more Christianity in my philosophy than he expected to find, but he is mistaken if he thinks it is unconscious on my part. He says in his review of my *Gospel of Buddha*:

"But Dr. Carus is more Christian than he thinks and less everything else."

Incidentally I might say that he takes offence at the title of "Gospel," obviously thinking that it should be reserved for Christianity alone. He says of the *Gospel of Buddha*:

"Its name is its worst enemy. There is really no absurd Buddhist apologetics in it. Belonging to the *Religion of Science Library*, it has genuine scientific intentions."

As a matter of fact I wish to say that Gospel translates the Greek *Evangelion* which means "good message," and is literally the same as the Buddhist terms *saddhammo* or *kalyamo dhammo*. The former is a contracted form of *sat*, "good," and *dhammo*, "doctrine," which fuses the two ideas into one word* in close analogy to the Saxon word Gospel† and its Greek prototype. *Kalyamo* means "glorious," "most excellent," "most beautiful," (analogous to the Greek *kallistos*), and *kalyamo dhammo* is used with special emphasis when the Buddha sends out his disciples to carry the "glad tidings" to all the world for the salvation of the multitudes.

To my reviewer my position is little different from that of the agnostic, but the fact is I negate only the old interpretation of his own Christianity and instead of holding a negative position replace

* *Sat* means "good" in compound words in the same sense as the Greek . The *t* is assimilated to *d* before *dhammo*. It is connected with *sādhu*, "good," which is used among Buddhists as a response in exactly the same sense and in a similar manner as the Hebrew-Christian *amen*.

† The English word "Gospel," (viz., good spell) still echoes the magic power of words. The Greek *angelion* means message and is connected with the word angel, which is the English form of the Greek *angelos*, messenger.

it by a new orthodoxy. I believe very vigorously in the ideal of orthodoxy.* I believe there is a right doctrine and a wrong doctrine. I believe that we can discriminate between truth and untruth, but I would deny that a mere tradition or a mere confidence in a collection of books called the Bible, or faith in convictions based purely on sentiment, on intuition, or mystic revelations of any kind, is sufficient evidence of truth. I believe that scientific inquiry can be applied also to matters of religion and that the verdict of science, if it be but true and genuine science and not merely the clamor of schools, is the voice of God.

I grant that I deny the supernatural in the old sense, but I do not, for that reason, discard the idea altogether. There is a supernatural, and the supernatural as I interpret it is to be understood in the literal and original sense of the term. The physical is the domain of physics, but the phenomena of zoology and biology reveal to us a new realm which as far as we can judge grows out of the physical and might appropriately be called the hyperphysical; yet the hyperphysical, according to common usage, is still included in the domain of nature, for the phenomena of life are commonly called natural. Within the domain of human nature, however, there again rise aspirations which carry man beyond his own individual interests and lead him into the higher sphere of moral ideals. If the natural man is simply the egotist who deems it unnatural to forget his own interest, we may very well call the moral aspirations of the higher man supernatural. The natural man deems it natural to hate his enemies, but there is a maxim that ranges above this nature of the natural man and preaches love even of our enemies. Accordingly, I do not deny the supernatural but interpret it in a new spirit, insisting on the truth that the supernatural develops naturally from the natural as much as the hyperphysical inevitably appears in the physical world wherever its conditions are present.

According to the negative view of agnosticism and of the average freethinker, Christianity and all other religions are a gross error, the sooner abandoned the better for mankind. According to my position Christianity is true, but the present interpretation of Christianity has not yet spoken the last word. It is our duty to purify religion, and the present age demands mainly an intellectual reform as much as in Calvin's and Luther's times a moral reform was needed.

I look upon the crudities and shortcomings of Protestant Chris-

* See my article "The New Orthodoxy," in *The Dawn of a New Religious Era*. Chicago: The Open Court Publishing Co.

tianity, and also of primitive Christianity, as necessary and unavoidable phases in the development of religious truth, and I believe that honestly pious Christians are actually in possession of essential truths, though they see them as through a glass darkly and not yet face to face. The dogmatic interpretation of Christianity is a surrogate for the more genuine and truer Christianity of the future, and I deem it wise that the transition from the old to the new should not be made hastily or unadvisedly.

In questions of fact I am frequently, and not altogether wrongly, classed as an infidel; for I deny the actuality of miracles and many other things which the traditionalist deems indispensable to his faith, and which in his opinion constitute a deep gulf between my religion and his religion. On the other hand there is a deep gulf between myself and the typical freethinker, inasmuch as he sees only the faults of traditional religion and fails to recognize the truth of its ideals, which after all are essential and more significant than he knows. Thus my position is not that of the iconoclast. It is not mere negation. On the contrary, it is a genuine positivism. I feel more and more the significance of my conservative tendencies which ultimately will be recognized by even those to whom at present my methods appear very subversive.

MODERN INDIA.

BY A. CHRISTINA ALBERS.

A SANYASIN of stately mien meditating over his rosary in the early morning hour; a pilgrim placing a flower on a wayside shrine; a chapel dedicated to a deity in the heart of the jungle, with the deep scarlet of the Jaba flower shining from dark green foliage; a group of nude children noiselessly playing, faces young yet dignified, classic in form and noble in expression; women talking silently, drawing their veil more closely as a stranger passes, leaving open to view a pair of eyes black and lustrous;—these are the visions, these and many others, that haunt the memory, that the eye having seen the mind will never forget. These are some of the expressions of the lifeforce of this ancient land, which is, as it was, the heart of the world. A strange land this India! Her masses are poverty-stricken, and suffering is intense; yet there is here a wealth of spirituality, which to him who has touched on it, is a revelation and opens up before him a world of the existence of which he had not dreamt.

"Dirty!" says the globetrotter, "In uncleanness this India surpasses all I have ever seen before." "Those natives," complains the European resident," are an unclean lot." Alas, they know not that underneath all this they call dirt, underneath all this refuse of ages there runs a crystal stream, there burns a fire that centuries of foreign rule, centuries of missionary endeavors of foreign religions, have not been able to quench—the high ideals of the people.

The Hindu is calm, he is tolerant. He makes a broad allowance for all that goes on around him. He looks upon the Englishman as a burly policeman, who is useful as long he is there, knowing all the while that his rule will come to an end some time, just when, he knows not, nor does it matter. Another ruler will follow some day, just who, is hard to tell, nor does it concern him greatly. But there is one thing he knows better than aught else in the world, and

that is that the spiritual dominion that India holds over the lands of the earth will last for evermore. Here lies the secret of India's greatness and of her strength, here is to be found the reason why

HIGH-CASTE BRAHMINS.

the Hindus through centuries of oppression and hardship have retained their strong originality, have not lost their religion, their philosophies, their customs.

It is a vast land this India, and many are they who are her children, two hundred and fifty millions and more in number, and therefore it may be easily understood that in speaking of them as a race one statement does not apply to all. From the lowest coolie of the aborigines to the highest sage every step of human evolution is here represented, but there are among the Hindus those—men and women—who form the highest type of humanity as yet evolved. Stately they are, these men of the Brahmin caste, whose bearing is kingly indeed, men who are philosophers since generations, but who in many cases work behind the desk of a European for a mere pittance. Often have I watched them going to their squalid dwellings. Proudly and erect they walk, bearing their burden without a murmur, and inner consciousness of their inborn superiority shining forth from all their movements, which makes them look upon complaint with disdain. Sir William W. Hunter in his *Indian Empire* speaks of them as follows:

"The Brahmins of the present day are the result of probably three thousand years of hereditary education and self-restraint; and they have evolved a type of mankind quite distinct from the surrounding population."

And again he describes the Brahmin as being "tall and slim, with finely modelled lips and nose, fair complexion, high forehead, and somewhat coconut-shaped skull—the man of self-centred refinement."

And yet these men are not what once they were; they have fallen, we hear, from the lofty pinnacle of their ancestral greatness. What then must they not have been when India was in the palmy days of her glory? Unfortunately in these days of degeneration there are many who are Brahmins only in name, from whom the ancestral dignity has faded, but notwithstanding this a remnant of the old stock has been preserved to cast upon the world to-day a reflection of India's great spiritual inheritance from the past.

But even the coolies are a cause of much comment among strangers on account of the erectness of their figures, which is no doubt due in part to the physical training they receive from carrying weights on their head. Wherever one turns there is here a wealth of picturesqueness and artistic groupings, which is an ever new source of admiration to the beholder. Every coolie is a fit model for the artist's brush as he drapes his garments around him, however ragged and unclean they might be in many cases. He bears his turbaned head with dignity and would not exchange his birthright for that of the wealthiest of foreigners.

A street scene in an Indian city presents untold variety. There are squalid little shops with tradesmen sitting cross-legged among their ware, offering goods for sale that often show a delicate taste,—gold embroideries on rich velvets, shawls and dresses of fine texture, embroideries in silk of rare designs, wood and ivory carvings of fine workmanship,—tailors, menders of boots, bakers, dyers, all busy at their respective trades on the public street; men in picturesque attire from many different lands. Yonder walks a woman with garments gracefully flowing from her shoulders. She carries a

A BHUTEA BAZAR.

heavy basket on her head, her infant on her right arm and a packet in her left hand; yet she walks with perfect unconcern. Haste and nervousness are unknown to her. A busy man passes a temple, he stops to make obeisance; a fakir with hair unkempt, his body covered with ashes, begs of the passers-by, and the vender calls out his ware with a strange pathetic cadence in his voice. From yonder mosque the priest calls forth at eventide, while from the church-towers the bells call to worship.

II.

"If we Hindus have not lost all that marks us as a nation, it is due to our women." How often have I not heard the men of India say that! It is the Indian woman, patient, long suffering, tender, and dutiful who has kept glowing in the hearts of men that great love for the land of their fathers, that reverence for the sages and the teachings of the ancient rishis that since time immemorial have been India's stronghold. Never was there a greater mistake than to think that the Indian woman is weak and that her position is one of slavish drudgery. To fully realize and appreciate her position one must first learn to thoroughly grasp Indian sentiment, for this, as in fact any other phase of the inner life of India, cannot be fully appreciated while beheld from a Western viewpoint. One must learn, as it were, to look with the Eastern eye, to go to that inner life itself to see it aright. It is only then that a life unfolds itself that is rich in its manifold coloring.

The whole life of an Indian woman is interwoven with religion. Everything she does has value for her only when viewed in a spiritual light, and her daily avocations cannot be separated from the higher thought. On rising from her bed she pronounces the name of the Deity or that of some of the holy personages who are so numerous in Indian mythology, at the same time doing homage to the pictures representing them, which are always found in the sleeping apartments of an Indian household. After taking her daily bath she worships the Deity in a sanctuary with which every Indian household is provided. The cooking is superintended by the matrons of the house, who also teach the younger female members. Never does a Hindu woman forget to give alms to the poor, and comes a stranger to her door begging he is certain to receive food. The instances are not rare when a mother, after, according to time-honored custom, having served food to all the members of the household before taking her own, has given away her own and cheerfully cooked again for herself before being able to eat.

Hindus are very sociable, and the ladies very frequently visit one another. When the work of the morning is done they gather together from neighboring houses and the elder women narrate stories of ancient times, through all of which runs a strain of woman's enduring love and sacrifice. Meanwhile she ministers to her children. The Zenana is really a world in itself, a world where woman rules. While her sphere of activity is confined to it, yet in

this realm she is quite free, and woe unto the man that trespasses upon the sacred precincts of the Zenana. The Indian women have the right of property even after marriage, and manifold are the duties of the men towards them.

The women, especially those of the higher castes, are dignified in bearing and often of rare beauty. Their dress, called *sari*, consists of one piece of cloth about eight or ten yards long. This is partly fastened around the waist to serve as skirt, and the remaining part draped gracefully over the hair, hanging down loosely over the

AN INDIAN WOMAN.

shoulders and serves as veil to protect the face when occasion requires it. It is a graceful robe, and when on festive occasions the lady of rank appears in bright gold-embroidered silk, richly decked with costly jewels, bracelets, and rings, toe ornaments and anklets, necklace, earrings and head ornament, the latter falling prettily over the forehead, she presents a picture of dignity and loveliness.

The life of the wealthier women of all castes has considerable variety. Aside from the mutual visits they pay one another, they often

go on pilgrimages to the holy places; they visit theatres where special seats, carefully screened, are reserved for them. They go to public gardens, museums, industrial and art exhibitions, in all of which there are special days for ladies. Notwithstanding all this the *purdah* is strictly observed, particularly in the cities, where the ladies go about in carriages and palanquins securely closed, occasionally venturing to leave the doors slightly ajar to take a peep at the world outside, and alight only when they are within the court

AN INDIAN WOMAN.

of the house they wish to enter, safe from the glances of profane eyes.

Their life becomes burdensome when lived in poverty. For aside from the usual pressure that poverty always brings to bear, the numerous caste obligations and the strict seclusion make a woman's life hard indeed. Not being in a position to hire a conveyance, she spends her days entirely in her lowly dwelling, which, alas! only too often is insanitary to a high degree, ill ventilated, and unclean. And if one adds to this the fact that in most cases

the poorer women are illiterate, and unable even to sew, one may form an idea of how sad their lot is. This is mainly true of city life. In the villages poverty presses less hard, for there all women enjoy more freedom. They frequently go to the river or public tanks for bathing, often having special roads set aside for them, where they move freely and without restriction.

There are among the women of India many of unusual mental caliber. Although not educated in the Western sense, they have that spirit of artistic discernment which is really the sum total of all education, developed to a very high degree. This is especially true of the elder ladies, who possess an unusual amount of common sense. They manage their large households with great foresight and are excellent financiers, in many cases having the entire management of their husbands' income, seeing to the investments and expenditures with no small amount of shrewdness, which is the more remarkable since they do not engage in the public affairs of the world.

When a woman enters widowhood her whole life changes and the restrictions put upon her are severe, too severe it would seem. Yet statistics prove that in most cases the widows live to a ripe old age, which does certainly not argue against adabtability to the rules imposed upon them. A widow may eat only one meal a day, and once in a fortnight she must fast entirely, not being then permitted even to take a drink of water. Her meal consists of certain food prepared of rice and vegetables, which she must cook herself. Simple white is her garment, all personal adornment is laid aside on the day that marks her widowhood, and in many instances her head is shaven. She retains, however, the right of property. Her time is spent in religious devotion and she frequently goes on pilgrimages to the holy shrines. Death does not sever the marriage tie, and the widow ministers ever to the spiritual well-being of him whom on earth she called her husband. She never marries a second time, remaining faithful to the man to whom she was joined for better or worse, hoping to be reunited to him in a future state. Many a child is a widow at the tender age of ten or twelve and spends her days henceforth doing penances and in humble service. It may be mentioned that at present there are societies that advocate the remarriage of child-widows, and that such marriages have occurred of late.

There is one feature in the life of an Indian woman that above all others seems almost incomprehensible to her Western sisters, and one which when considered evokes universal sympathy. She

lives her life without a girlhood. From childhood to womanhood,—this is her lot. Her life is like a day without the rosy hues of morning. She bears children before her tender frame is fitted for the

BRAHMIN CHILDREN.

task, and of toys and childhood's plays she knows little.

Prior to the Muhammedan conquest girls were not married so young, nor were their lives so secluded, and it is in those districts

where the Moslem rulers had their firmest footing that the *purdah* system even now is observed the strictest. But sad necessity compelled the Hindus to protect their daughters, for in those days the beautiful women of the land were taken by force and the harems of the victorious oppressors held many a sad victim whose young life pined away behind the walls that imprisoned it. But now the people are awakening to the fact that the necessity for these customs is passing away and steps are gradually being taken to give the women more liberty and advance the marriageable age of girls to fifteen. But movements like this must needs come from the people themselves. The English Government has no control over this part of India; in the social customs of the land neither the King nor the House of Commons has a right to interfere. In his oath of office the King of England as Emperor of India distinctly vows to leave the customs of the people intact.

And here may it be understood that this India has never yet been conquered. She was defeated in many a cruel battle; for long and weary years she has been oppressed. But with the heel of the oppressor ever upon her neck, with the lifeblood sucked from her very veins India has stood and stands to-day a distinct nation. She has seen nations appear and pass away upon the world's arena, and she will live as long as she upholds all that is noble in her race and be a people when many great nations of to-day will have stepped behind the scenes forever, their parts finished. She will again take her place among the great powers of the world, for she has to give to the world a message. She is the spiritual teacher among the peoples of the earth, which is the most important of all objects to fulfil. Therefore she is not a vain imitator of another's method, but her work is to infuse new life into her old national ideals. Whatever she adopts from the West she must adapt it to her own ways.

And now that the dawn is once more heralding the day when India's daughters will enjoy greater freedom, it must devolve upon those women themselves to become the educators of their people, the women of India who are at once the foundation and the crowning glory of their race. In this their Western sisters can help them and have helped them much already. But so far the way has been greatly blocked by want of confidence. In too many instances the religion of the people, not being understood by the foreign educators, is taken from them in exchange for education. The Christians have won the lasting gratitude of the Hindus by their work in the lines of education and philanthropy; among them are many noble and self-sacrificing souls who work with undaunted perseverance. But

they would find their work much easier and accomplish more if they would try to grasp the spirit that underlies the life of the Indian people, if they tried to understand that back of what they call "idols" there lies a great truth. In their wake will yet have to come those who will prove to the people of this land that they understand their ideals and their religion and that they are willing to work with them leaving these undisturbed. For in this land there is a silent sea that may be navigated by no foreign bark, where bloom the sweet lotuses of the greater truth of which her ancient poets have sung. Such is the inner life of India. And if on the surface of this lake to-day there is a scum, if the flowers by the water's edge are overgrown by weeds, these can be removed by the hand of love. When Western people learn to take this India just as she is, when they cease to make their conditions as to what she ought to be, then will India open up to them her treasure house, then will she teach them the secret of a greater life and take them to her heart as her children.

To set one's foot upon the triangular peninsula of Southern Asia, to travel in railroad cars and live in hotels, to see buildings and throw a coin at a coolie,—these things are not knowing India; on the contrary they only confuse and estrange the more. But he who would know India aright must go in silence to her heart; he must tarry in her sacred places and sit at the feet of her sages; he must listen to the whisper of her palms and melt away with the mellow sadness of her plains; he must linger to behold the ancient prehistoric methods that he encounters everywhere and see India, as the artist, in a thousand forms of beauty; he must weep with her in her sorrow, weep as a child weeps that longs for a mother's soothing word; then will he feel her heart throb and she will open up before him a life that is fathomless in its depth.

But alas, how many are there that do this? Not they who call themselves the rulers of India, and the result is that the gulf between the rulers and the ruled is very wide and is ever widening. Nor will they be drawn nearer until the English learn to understand and appreciate the noble ideals of the race intrusted in their charge. It is remarkable to meet English people, who, having lived in India for years or in many instances were born in the country, and yet know absolutely nothing of these people; to whom the great literature of India is entirely unknown; who have never visited a zanana, a monastery, or a temple; the art ideals, the great religion of this land they are incapable of understanding. They place the native people in the same relation to themselves that the monkey bears to man, and to this the Hindu is too proud to reply.

Nor does the ruling race gain anything thereby, for the Englishman of ten years residence in India is not the Englishman of England. He sacrifices much of the culture of manners that marks the Englishman of his native land and only too often exchanges that spirit of independence, which is the natural inheritance of his race, for one of domineering and rudeness. I do not say that the English Government has not done good in many instances, but it has failed to touch the heart of the people. Instead of winning their love the foreign rulers have antagonized them and are still continuing to do so. And well might they beware, for they are antagonizing a people that is intense in its nature: intense in devotion, intense in gratitude, but intense, I fear, when once roused into revenge.

III.

Ceremonies form a very important part in the Indian home life. From the cradle to the grave they mark the different stages in the life of a Hindu. The first ceremony, after a child is born, is that of welcome by the father, when he prays for its health, long life, and wellbeing. When the child is about eight months old the ceremony of the first rice is performed, which is at the same time the naming ceremony. The child receives then its first solid food. Originally the naming ceremony took place about a fortnight after birth, but now the two are generally celebrated together. When the child reaches the sixth or seventh year the ceremony of the earboring is performed.

The most important ceremony in the life of a boy is the *Upanayam* or investiture with the sacred thread. He is usually nine or ten years old when this important event occurs, and he is henceforth known as a twice-born. This ceremony represents the birth into the spiritual life, and he then receives the triple cord, knotted together, which he must henceforth wear, and which is a symbol of the Trinity, the threefold forces in nature that manifest themselves everywhere. He who wears it must exercise a threefold control over himself: control over thought, speech, and action, and the twice-born must live a stainless life. This ceremony originally marked the student's life. From this ceremony the Sudras are exempt, it includes the Brahmins, Katryahs, and Vaishnahs.

When a young woman is twelve, and often earlier, a bridegroom is selected for her by her parents, and the wedding that follows soon after is really intended to be a mere betrothal, and the bride remains

for two or three years in her parental home after she is married. During this time she visits the house of her father-in-law at intervals in order to become gradually acquainted with her husband. Unfortunately this last custom is not now always observed. The idea of early marriage is that these young people, being united in early youth, are to grow into each others lives, and the affection that thus springs up is very strong. The nuptial bond in India is considered a union of souls and the object is not so much the promotion of individual happiness as the joint performance of religious duties. Man or woman alone is imperfect, the union is necessary in order to complete the human being. The young people are trained to cultivate thoughts of affection towards each other after their young lives are joined, and although they did not know much of each other prior to their marriage the families are always well acquainted, and marriages in India are as a rule happy. In the villages the young men usually manage to have a glimpse at the maidens yet unwed, for Cupid will find a way, and the life of the young Hindus is not so devoid of romance as it would seem, and the whole not nearly so severe when seen close by as it appears when viewed from a distance.

It was in the house of a high caste Brahmin that I saw the choosing of a bride. The young lady, a distant relative of the family, was rather over age, for she was past fourteen. Her mother lived in a distant village, and had much to suffer, I was told, from tantalizing neighbors for having a fifteen year old spinster on her hands. But her friends in the city came to her rescue and took the young lady under their protection.

The day appeared when the guardian of the suitor entered the house. The young woman, fair as a lotus and shy as a doe, was dressed in her festive attire to appear before him. Robed in a graceful silk *sari,* prettily adorned with jewels, she looked more like a charming picture than a thing of flesh and blood. The elder ladies attended her with a solicitude tender and touching. There was not a sign of eagerness to make a bargain, on the contrary, a deep sympathy prevailed, and with sweet motherly tenderness they spoke to her in words of admonition. The young woman herself, however, seemed pleased with the romance of the situation in which sentiment she was joined by the young ladies of the house.

With downcast eyes the maiden entered. A rug had been placed for her in the center of the room, on a corner of which she took her seat, legs crossing, as is the customary mode of sitting in the

Orient. Around her sat the contracting parties, the maiden the while not venturing to raise her eyes.

When about a week later I entered the same house, I was informed that the marriage had been settled and that the husband had taken his young wife away to present her to his mother. The matrons were sad, the imprint of sorrow was upon their faces, and it was pathetic to hear them tell that their "daughter" had left them. For in India every young woman is looked upon as daughter and every elderly woman is called mother.

The marriage ceremony is very unique and full of deep symbols, and a house in which this event takes place is easily recognizable, for exterior and interior alike are festively adorned with garlands and lanterns, while music sounds through the halls. The ceremonies vary greatly in different parts of India, but fire always plays an important part, as in fact in many instances the deity is worshipped through the medium of fire. After a part of the ceremony has been performed in which the groom alone takes part, the juvenile bride is carried in, sitting on a litter, robed in a red or yellow *sari* that covers her from head to foot. After many rituals her face is uncovered before him, and separated from the bystanders by a screen, youth and maiden look into each others eyes. Romance is ever ready to weave her net around young hearts, and they must watch with care this first look. If it be one of joy then happiness may they expect from their wedded life, but if on the contrary there is any sadness felt, then, alas, such omen bodes ill. The ceremony lasts usually for hours and when the wedded pair at last arise, their garments are knotted together. They then proceed to the inner department, where there is an hour or two of frolic on the part of the female guests, only too often at the expense of the young couple.

On the day following the wedding the husband takes his young bride home to his mother's house where she remains for a few days. This is, however, a mere formality, an introduction into her new home, and that ended she returns to her parents.

The ceremonies performed for the departed are called *Shradha,* and the performance of these marks the end of the period of mourning. The Brahmins perform it on the tenth day after the day of death, the lower castes later. During this period the mourners wear a loose garment which must be undyed. They sit only on *kusa* grass, and those who are obliged to attend to worldly duties before this time expires, carry with them a mat made of this grass, to use whenever they are required to sit down, because it is said to possess

strong magnetic power and to keep off evil influences. Only one meal a day is eaten, and this must be cooked by a member of the family of the deceased. At this ceremony many offerings are made and the *mantras* are repeated by the eldest son after the priests. These latter are intended to send their vibrations upward to him who passed out and send him in peace into the land he must enter. The Hindu looks upon death simply as a stage in his existence, to him life is eternal, and he who departs goes but into a different sphere, where the blessings of his friends on earth will follow him.

The annual *Shradha* ceremony is performed for parents by the eldest son on the anniversary of their death. The spirit of the departed is then expected to hover near and receive the offerings given. And so strict are they as regards the performance of this duty, that a son cannot inherit his father's property unless he is qualified to perform *pindahs* (ablution for the dead.)

Begging in India is a profession, and bands of beggars are ever moving over the highways and crowding the cities. In an overcrowded country where industries and agricultural pursuits are at a low ebb, it would be impossible to find employment for its teeming millions in the field of labor; hence these organized bands, that are looked upon with perfect tolerance, and for whom the hand of charity is ever open. Is there an event of merrymaking, of thanksgiving, or the performance of a religious ceremony in any Hindu household; or if the revolving year brings the day of an anniversary of a wedding, a birth, or the death of a loved one, ever is the feeding of the poor a part of the day's doing. These almsgivings are frequent occurrences, and strange scenes does one see there. All that human misery can produce is here represented, and yet through it all runs a strain of deep devotion, of fond endeavor to uplift and to comfort. Here are men and women aged, crippled, leprous, and palsied, scarcely able to move along, tenderly supported by younger and stronger hands; infants carried by loving arms, often caressing the wan faces that bend over them, as if to assure them that in the depth of misery there is love. The picture of a sweet young woman that I saw on one of these occasions, I shall never forget. The modesty of her manners and the noble contour of her face spoke of happier days, and judging by these she might have been a Brahmin. She clung to a husband aged and blind whom she tried to guide on his dark road. There was depicted a deep sense of honor, of pride as yet unconquered which made the degrading situation apparently unbearable, yet there was a devotion that overruled all. But the

spirit of youth here too is found, and many a lad, yet in his teens, jumps buoyantly into the air in sheer delight after having received his dole and evokes a laugh from the surprised beholder who did not look for merriment in this division of human society.

The roving beggars have no homes, they live a nomadic life: the broad earth is their nightly couch and the sky their cover. They follow the profession that their ancestors of many generations followed before them, and it is looked upon as being perfectly legitimate.

[TO BE CONCLUDED.]

MORAL TALES OF THE TREATISE ON RESPONSE AND RETRIBUTION.*

(With Illustrations by Chinese Artists.)

[CONCLUDED.]

THE NORTHERN CONSTELLATION.

P'ang Hêng-Hsiu organized with his friends an association the purpose of which was to worship the Northern Constellation. He observed all necessary religious disciplines and recited the *sutras* with reverence. One day, however, he became so intoxicated that he forgot himself. He stripped off his garments and slept facing the north. Waking up in the night he showed his disrespect toward the constellation, when suddenly, he heard a series of thunderclaps in the northwestern quarter, and lo! the gate of heaven was thrown wide open. Awed by this unexpected turn of affairs, P'ang hastily put on his clothing and was at the point of paying due homage to the Lord, when a god with dark face and dragon-like whiskers, carrying a golden rod in his hand, came down from above. He severely censured P'ang for his offence, saying: "You have organized a religious society yourself and are well aware of the sacred laws. Therefore, your violation of them becomes doubly punishable."

P'ang humbly begged for divine mercy, excusing his deportment by the temporary derangement of his mind.

The god said, "The reason why men of good behavior are free from blame, is that they never relax their moral vigilance at any moment. Remember the story of Ch'ü Pai-Yü who at night passed by the royal palace, yet he dismounted from his carriage as was customary to do in the daytime, and paid proper reverence to the Imperial house. People are still praising his unparalleled sincerity.

* These little stories have been translated in part directly from the Chinese originals by Mr. Teitaro Suzuki, and partly through the French version of Stanislas Julien.

Even in darkness men must not unbridle themselves and yield to their wanton passions. We will let you go at present, but you will have to suffer for your offence later on in life by receiving some civil punishment."

Ever since, P'ang shut himself up in his house and did not dare

go outside lest some misfortune should befall him. But how could a poor mortal escape heavenly ordained punishment? One day he received an invitation from one of his honorable relatives who had just been promoted to an eminent official position at the capital. He accepted gladly and went to the capital. While there, he went

out and in at pleasure. Once he passed by an Imperial shrine, and, not knowing the official regulations, kept on riding apace. Thereupon, the guard of the shrine arrested him for the offence, and the judge sentenced him to one hundred stripes. P'ang then came to realize the significance of the divine prophecy.

[The Northern Constellation, called in Chinese "the bushel" and in Western countries "Ursa Major," is sacred to Ti Chün, (the Lord Superior), and any intentional irreverence shown to it is regarded as disrespect toward the good Lord himself. Our illustration shows a messenger of Ti Chün stepping forth from the gate of heaven to warn the trespasser.]

RESPECT WOMANHOOD.

There was a shrine to the water-goddess in the village of Ch'ing Ch'i, and her image that was placed there was so nicely carved that it looked like a real goddess of splendid beauty. The villagers made her the guardian of the district and paid her great respect.

It was the second month of the year when the pear-blossoms on the grounds were very pretty, that a party of young students was passing by and admired the flowers. One of them lifted the curtain that was hung before the image of the goddess and exclaimed: "How lovely she is! If she were alive I would make her my mistress!"

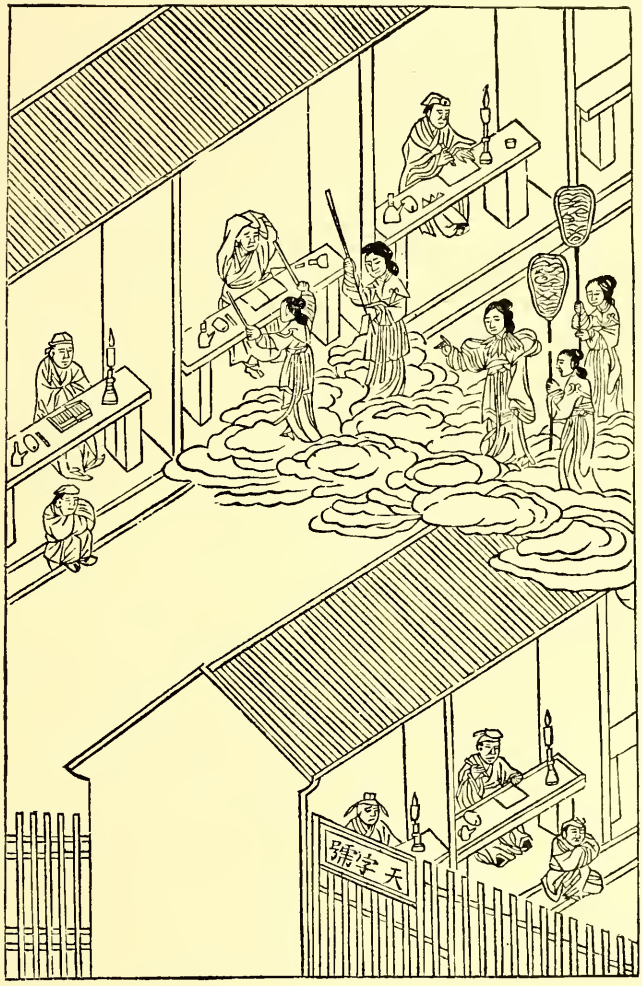
His friends were shocked, but he laughed at their scruples, saying that spirits and gods have no reality; that it is well enough for the people to believe in and fear them, because such superstition made them the more amenable. He then composed a libelous poem and wrote it on the wall, but his friends did not say anything more, knowing the uselessness of their advice.

After this they all went to the examination hall, and stayed at the Wên Chang Dormitory. One evening the Lord Wên Chang* appeared to them in a dream, and they were greatly afraid to be in the presence of his august majesty. He had a roll on his table and declared to them: "As you know well, any student who is guilty of trifling with women is excluded from the list. Even a plain, ordinary woman should be respected by you; and how much more this is true of a holy goddess, you all must know. According to a report I have received, it seems there is one of your number who has insulted the goddess of Ch'ing Ch'i." Having ascertained the name

*Wen-Chang means "Scripture Glory" and he bears the title Ti-Chün, "Lord Superior." He is worshiped all over China as the god of written revelation and is the patron of all educational institutions.

of the offender, the Lord cancelled it from the list, adding that this was done because the man was guilty of wronging a woman.

When the students met the following morning, they learned that each had had the same dream during the night. Yet the offender



himself was obdurate and said: "What has the Lord of Literature to do with such trifles? What harm can an image of clay do to me?"

He entered an examination cell, and having written down his seven essays with unusual vigor and brilliancy, felt assured of his final success. But when the night was far advanced, there appeared before him the Goddess of Water with her attendants. She censured

him for both his grave offence and impenitence, and then ordered her maids to strike him with their sticks until the student lost his mind and destroyed all of his papers. When he was carried out of the cell in the morning, he was unconscious and died soon.

[The accompanying picture illustrates the examination hall where every candidate is seated in a separate cell. The row in the corner is inscribed with the words, "Heaven-Character Number," which means "number one." In explanation we have to state that one way of counting in Chinese is according to the words of the Thousand Characters Book, *Chien Tzu Wen,* which begins with the words *Tien ti hsüan huang.* This book is used as a primer in Chinese schools and every partly educated Chinaman knows it by heart. It contains the thousand most important characters used in daily life and no two characters are alike. Thus, *tien* (heaven) means "one," *ti* (earth) means "two," *hsüan* (dark) means "three," *huang* (yellow) means "four," etc.]

THE SPIRIT OF THE HEARTH.

In the days of the Ming dynasty [1368-1628 A. D.] during the years called Kia-Tsing [1522-1567 A. D.] there lived in the province of Kiang-Shih a man named Yu Kong. His posthumous name was Tu, and his honorary title Liang-Chin. He was gifted with unusual capacity and had acquired a scholarship as thorough as it was varied. At the age of sixteen he received the Bachelor's degree, and had always been first in all examinations. But when he had reached the age of thirty, he found himself in such straits that he was obliged to give lessons for a livelihood. He joined several Bachelors who had studied at the same college and commenced with them to offer sacrifices to Wen-Chang Ti-Chün, "the Lord Superior of Scripture Glory." He carefully guarded written paper,* and set at liberty captive birds; he refrained from enjoying the pleasures of sense, from the killing of animals, and from the sins of the tongue. Although he had faithfully observed these rules of conduct for many years, he failed seven times successively in competitive examination for the second degree.

He married and had five sons; the fourth fell ill and died a premature death. His third son, a child of rare intelligence and charming features, had two black spots under the sole of his left

* According to Chinese views it is impious to throw away paper on which characters are inscribed, because words, both printed and written, are deemed to partake of the spiritual nature of the Tao; and this notion is not altogether foreign to the Western idea that the Logos or "word" is the incarnation of God. There is a class of Taoist monks who devote themselves to the task of collecting and burning all scraps of inscribed papers to spare their writing the sorry fate of defilement.

foot. He was an especial favorite with his parents, but one day when he was eight years old, while playing in the street he lost his way and no one knew what had become of him. Yu Kong had four daughters, but only one lived, and his wife lost her sight from mourning for her children. Although he worked incessantly year after year, his misery only increased from day to day. So he examined himself, and finding he had committed no great sin, became resigned, although not without murmuring, to Heaven's chastening hand.

When he had passed the age of forty, every year at the end of the twelfth moon he wrote a prayer on yellow paper and burned it before the Spirit of the Hearth, beseeching him to carry his vows to heaven. This practice he continued for several years without having the slightest response.

When he was forty-seven, he spent the last evening of the year in the company of his blind wife and only daughter. Gathered together in a room very scantily furnished, the three tried to console one another in their afflictions, when all at once a knock was heard at the door. Yu Kong took the lamp and went to see who it was, and lo, there stood a man whose beard and hair were partly whitened by age. The stranger was clad in black and wore a square cap. He entered with a bow and sat down. "My family name is Chang," he said to Yu Kong, "I have come hither a long distance because I have heard your sighs and complaints, and wish to comfort you in your distress."

Yu Kong was filled with wonder and paid him every mark of respectful deference. "All my life," he said to Chang, "I have consecrated to study and the pursuit of virtue, and yet up to this day have never been able to obtain any advancement. Death has robbed me of nearly all my children, my wife has lost her sight, and we can hardly earn enough to keep us from hunger and cold. Moreover," he added, "I have never ceased importuning the Spirit of the Hearth and burning before him written prayers."

"For many years," Chang replied, "I have taken an interest in the affairs of your house, and I am sorry that with your evil thoughts you have filled the measure to overflowing. Concerned only to acquire empty renown you send to heaven unacceptable prayers, filled with murmurings and accusations. I fear that your visitation is not yet at an end."

Yu Kong was frightened. "I have heard," he said with emotion, "that in the other world even the smallest virtues are written in a book. I have sworn to do good, and for a long time have care-

fully followed the rules which are laid down for men. Can you then say that I have worked for mere vainglory?"

"My friend," Chang answered, "among those precepts there is one which bids you respect written characters. Yet your pupils and fellow students often use the leaves of ancient books to redress the walls of their rooms and to make envelopes; some indeed, even use them to wipe off their tables. Then they excuse themselves by saying that although they soil the paper, they burn it immediately afterwards. This happens daily under your eyes and you say not a word to prevent it. Indeed when you yourself find a scrap of written paper in the street you take it home and throw it in the fire. While you suffer others to trespass, tell me please what good does it do that you act rightly? It is true, too, that every month you set animals at liberty that have been doomed to death; but in this you blindly follow the crowd and act only according to the counsel of others. It would even seem that you remain undecided and irresolute if others do not first set the example. Good feeling and compassion have never been spontaneous in your heart. You have kids and lobsters served on your table, without considering that they, too, are endowed with the breath of life. As to the sins of the tongue, you shine by reason of your readiness of speech and force of argument and never fail to silence all who dispute with you, but you are insentient to the fact that thereby you wound others' feelings and lose their friendship. Often too, carried away by the heat of discussion, you take advantage of your superiority and taunt your opponents with biting sarcasm. You pierce them with the bitter darts of your tongue and thus draw down upon you the anger of the gods. You are unaware of the number of your offences which are recorded in the spiritual world, and yet you picture yourself the most virtuous of men. Who is there who pretends to deceive me? Do you think any one can impose upon Heaven?

"It is true that you commit no actual crimes; but when you meet a beautiful woman in another's home and cannot banish her from your thoughts, you have already committed adultery with her in your heart. Consider a moment! Would you have sufficient control over yourself to imitate the sage Lu Nan-Tze if you were placed in a similar position? When he once found himself obliged to pass the night in a house whose only other occupant was a woman, he lighted a lamp and read aloud until morning to avoid exposing her to unjust suspicions.* You say that you have thus kept yourself

* See Mayers, *Chinese Reader's Manual*, Nos. 429 and 403. This incident is commonly told of Kwang Yü, deified as Kwang Ti, the Chinese god of war.

pure and unspotted throughout your life, and believe that you can without fear present yourself before Heaven and Earth, before demons and sprits! You are deceiving yourself. If this is the way you have followed the precepts which you have sworn to observe, what need is there to speak of others?

"I have presented to Heaven the supplications which you have burned before my altar. The Supreme Master has charged a spirit to keep careful account of your good and evil deeds, and for several years he has not found a single virtue worth recording. When you are alone and given over to yourself, I see nothing in your heart but thoughts of avarice, of envy, of selfishness; thoughts of pride, of scorn and of ambition; and thoughts of hate and ingratitude towards your benefactors and your friends. These thoughts grow on you; so plentifully they swarm in the depths of your heart that I could not enumerate them all. The gods have already recorded a vast number of them and the punishment of Heaven is increasing daily. Since you have not even time to escape the calamities which threaten you, what use to pray for happiness!"

At these words Yu Kong was panic-stricken. He prostrated himself upon the earth and burst into a torrent of tears.

"Oh Lord!" he groaned, "I know that thou art a god since thou knowest things which are hidden. Have mercy upon me and save me!"

"My friend," Chang replied, "you study the works of the ancients, you are instructed in your duties, and the love of truth has always been a delight to you. When you hear a noble word, you are for the moment carried away with zeal and emulation, while if you witness a good action, your heart leaps for very joy. But as soon as these things are out of your sight and hearing, you forget them at once. Faith has not planted her roots deeply in your heart, and therefore your good principles have no solid foundation. Then, too, the good words and actions of your whole life have never been anything but empty show. Have you ever done a single thing that betrayed a noble motive? And yet, when your heart is full of wrong thoughts which surround and bind you on all sides, you dare ask Heaven for the rewards which only virtue can claim. You are like a man who would sow only thistles and thorns in his field and expect a rich harvest of good fruit. Would not that be the height of folly!

"From this time forward, arm yourself with courage, and banish all impure and unworthy thoughts that may present themselves

Cf. *ibid.*, No. 297, where the common version of Lu Nan-Tze's adventure as told by Mayers, differs somewhat from our story.

to your mind. You must first bring forth a crop of pure and noble thoughts, and after that you may direct your efforts to the accomplishment of good. If an opportunity comes to do a good action which is within the limits of your strength, hasten to do it with a firm and resolute heart, without calculating whether it is large or small, difficult or easy, or whether it will bring you any advantage. If this good act is above your strength, use the same zeal and effort in order to show your sincere intention. Your first duty is patience without limit, your second, tireless perseverance. Above all, keep yourself from indifference and avoid self-deception. When you have followed these rules of conduct for a long time you will reap untold benefits.

"Within your home you have served me with a pure and reverential heart and it is for this reason that I have come with the especial purpose of bringing you instructions. If you make haste to carry them out with all your might you may yet appease Heaven and cause it to change its decision."

While speaking the stranger entered farther within the house. Yu Kong rose eagerly and followed. But on approaching the hearth, the weird visitor vanished. Then Yu Kong realized that it was the Spirit of the Hearth who presides over the destiny of men. He at once burned incense in his honor and prostrated himself in grateful acknowledgment.

The next day which was the first day of the first month of the year, he directed prayers and praise to Heaven. He avoided his former errors and began to do well with a sincere heart. He changed his literary name to Tseng-I Tao-Jen which means "the Taoist bent on the purification of his heart," and then wrote out a vow to banish all blameworthy thoughts.

The first day he was besieged by a thousand conflicting thoughts; now he fell into doubt, and again into indifference and inaction. He allowed hours and days to pass fruitlessly and it was not long before he returned to the path in which he had before lost his way. At last he prostrated himself before the altar of the great Kwan Yin* whom he worshiped in his home, and shed tears of blood.

*Kwan Yin, or in full Kwan-Shih-Yin Tze-Tsai, is the Buddha of mercy, a divinity which is peculiarly Chinese, having incorporated features of the founder of Buddhism but being represented as a goddess. She is the most popular deity in China and is in many respects comparable to the Virgin Mary in Roman Catholic countries. Her name in Tibet is Tara; her Chinese name is an abbreviation of the Sanskrit *Avalokitesvara* which means the *Isvara*, or sovereign Lord, and *avaloki*, on-looking, i. e., considerate.

In the *Saddharma-pundarika*, Chapter XXIV, (*S. B. E.* XXI, p. 410 *et seq.*), she is referred to as a preacher of the Good Law, and this chapter is recited daily both morning and evening in Buddhist temples.

"I vow," he said, "that my only desire is to have none but worthy thoughts, to keep myself pure and unspotted, and to use every effort to advance towards perfection. If I relax a hair's breadth may I fall into the depths of hell."

Every day he rose very early and invoked one hundred times in sincerity and faith the holy name of Ta-Tzé Ta-Peï (the Most Benevolent and Most Compassionate One) that he might obtain divine aid. From that moment he controlled his thoughts, words, and actions as if spirits were constantly at his side. He dared not permit himself the slightest wavering.

Whenever anything occurred to him that might be of use to man or beast, he did not consider whether it was a great or a small thing, whether he had time or was too busily engaged, or whether he had or had not sufficient ability and means to perform it. He hastened to undertake it with enthusiasm, and stopped only after its complete accomplishment. He did good as often as he found opportunity and spread benefits in secret far and wide. He performed every duty faithfully and applied himself to study untiringly. He practiced humility, bore insults, and endeavored to influence to well-doing all the men that he met. The days were not long enough for his good works. On the last day of each month he made a list on yellow paper of all his acts and words during the thirty preceding days and burned it before the Spirit of the Hearth.

Yu Kong soon ripened in the practice of noble deeds. While he was up and doing every one of his acts was followed by a thousand good results, and when he rested no blameworthy thought troubled the serenity of his soul. So he continued for three years.

When Yu Kong reached the age of fifty, in the second year of the reign of Wan Li (1574 A. D.), Chang Kiang-Lin who held the office of First Minister of State, sought an instructor for his son, and with one voice, every one recommended Yu Kong for the place. The minister himself went to invite him, and brought him and his family to the capital.

Chang, who appreciated Yu Kong's strength of character, induced him to enter the imperial college, and in the year Ping-Tsée (1576 A. D.) he competed for and obtained the degree of Licentiate and the next year was raised to the rank of Tsin-Ssé (Doctor).

One day while still sojourning in the capital, he went to visit a eunuch whose name was Yang Kong. Yang introduced his five adopted sons whom he had purchased in different parts of the realm to be a comfort to him in his old age; and there was among them

a youth of sixteen years, whose face seemed somehow familiar to Yu Kong. So he asked him where he was born.

"I am from the district of Kiang-Shih," the youth replied. "When I was a child I became lost by heedlessly embarking with a cargo of grain. The name of my family and also of my native village are very dim in my memory."

Yu Kong was surprised and deeply moved. Begging the youth to uncover his left foot he recognized the two black spots and cried out, "You are my son!"

Yang Kong rejoiced at the good fortune of this happy meeting and allowed the father to take his son home. The blind mother embraced her son tenderly and shed tears of sorrow and joy. The boy wept too and pressing his mother's face between his hands, gently touched her eyes with his tongue and instantly she recovered her sight.* Yu Kong's happiness was now complete, and in spite of the tears with which his eyes were still moist, his face beamed with joy.

From this time Yu Kong gave up his situation and took leave of Chan Kiang-Lin to return to his native village. The minister, however, affected by the nobility of his tutor's character, would not permit him to leave until after he had presented him with many rich gifts.

Having reached his native country, Yu Kong continued his good deeds with increased zeal. His son married, and had in his turn, seven sons, all of whom lived to inherit the talents and renown of their grandfather.

Yu Kong wrote a book in which he told the history of his life before and after his happy conversion, and gave the book to his grandsons to learn from his experiences. He lived to the age of eighty-eight years, and every one looked upon his long life as the just reward for his noble deeds by which he had changed the decision of Heaven in his favor.

THE IMPIOUS MAGISTRATE.

Wang An-shih, a high magistrate of the Sung dynasty (960-1278 A. D.), was a learned scholar but recklessly irreverent, and so introduced radical innovations in his administration. People complained, officers demurred, and the emperor expressed surprise; but he would say, "Heavenly omens should not be heeded, human dis-

* According to a very ancient belief spittle is possessed of magic power. We read in the Gospel that Jesus used it for healing both the deaf (Mark vii. 33) and the blind (John ix. 6).

content need not be minded, and there is no sense in following the ancestral laws." He and his son, who assisted him in his office, even attempted to revive the ancient cruel custom of corporal punishment; but before the law was passed, the son died, and Wang An-shih built a Buddhist temple on the site of his son's residence.

While the magistrate was performing the customary Buddhist rite, he thought he faintly perceived in the flame of a burning candle the image of his son, bound hand and foot in a cangue,* crying: "Our attempt to revive corporal mutilation angered Heaven, and I have no chance of getting out of this infernal torture."

* The Chinese pillory.

Later An-shih fell in disgrace; he lost his position and died miserably in exile.

Now it happened that soon afterwards, one of An-shih's relatives was taken ill and swooned, and when he recovered, he said that he had been ushered into a special department in hell, where hung the sign: "Wickedness and Crime Eternally prohibited," and there he saw a noble-looking man in a cangue, who had gray hair and large eyes. Though he did not mention the name of this unfortunate person, every one around knew that it was Wang An-shih of whom he spoke. When An-shih's daughter inquired what could be done, the sick man simply said: "All that is necessary is to accumulate merits, and nothing more."

[Our illustration shows the vision in which the the magistrate's son is seen to suffer. The inscription above the door reads, translated *verbatim*, "Eternally Prohibited Depravities and Crimes," which means that here is the department for punishing evil doers of this class.

It is interesting to see how closely this Chinese picture of the maws of hell, which is quite typical, resembles a great number of Christian illustrations of the same subject down to the age of the Reformation. Cf. Carus, *History of the Devil*, pp. 144, 181, and 185.]

VISIT TO HELL.

Ch'üan Ju-Yü of Pu-Hai was a poor man, but he was never tired of doing every good and charitable work in his power. He also employed himself indefatigably, although he was often in poor health, in copying many good books to be distributed among his neighbors. When he was asked why he exerted himself so much in spite of his physical weakness, he replied that he was not trying to seek any reward, but simply wanted to give relief to his mind, which could not be kept idle for one moment.

One day he went to sea, and encountering a strong gale, found himself stranded on a lonely island. The scenery was very beautiful and he was full of joy, when suddenly there appeared to him a Taoist scholar who said: "The world delights in hypocrisy, but the Lord on High praises sincerity. You have hitherto done good work in distributing sound moral tractates, and this not for the sake of courting a good opinion of yourself from others, but simply from pure unaffected good-will. So much the more praiseworthy are your deeds in the eyes of our Lord. Many scholars are clever enough, yet they do not employ their talents for the true cause; they abuse them in writing immoral, seditious books; but they are now suffering in the infernal regions the consequences brought on them by

their own acts. I shall take you there and let you see by way of contrast how much better your fate is."

Then they went through space to that strangest of lands. The Taoist explained everything they saw there. All kinds of torture were being applied to those immoral writers, who, while in the

world, stirred up man's beastly nature and allured many good people to an early downfall. The stranger also showed him a stately-looking man in the palace, who had been a good, upright officer when on earth, punishing every crime that tended to disturb social and political peace, and was now superintending this department in the world below.

When the visit was over, the Taoist sholar brought Ch'üan back to the same island, where he secured a sailboat and finally succeeded in reaching his home. Ever since, he is wont to tell his neighbors how horrible the scene was which he had seen on his visit to hell.

[The peculiar attraction of this story is in its parallelism to Dante's Inferno. The Chinese characters over the entrance of hell are, *Feng Tu Cheng*, which means verbatim "The Inferno's Fortified Castle." The last two characters, taken as one word, form the common term for capital, and so we might translate it briefly by "The Capital of Hell."

In the upper right hand corner we see King Yama, the sovereign of the under world, seated on a throne with one of his attendants.]

THE STORM DRAGON.

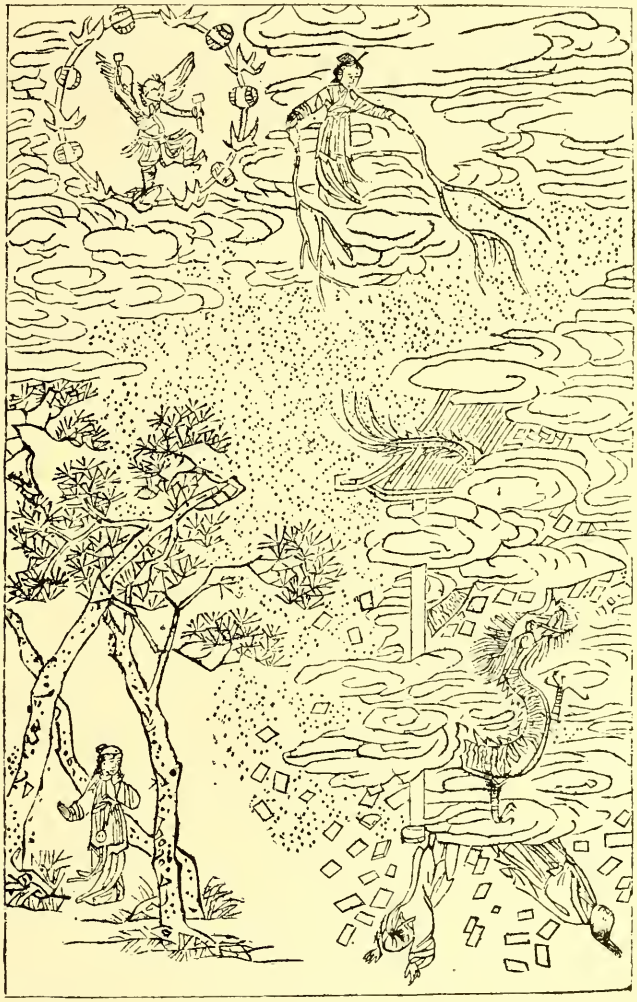
Shen of Tai-Ts'ang was wealthy, but a brutal and inhumane man who treated his fellow-citizens shamefully, and especially exhibited his bad character in damaging their instruments and machines, or any utensils which were used by workers in tilling the soil, manufacturing, fishing, hunting, and other occupations of life.

Once when he was building a guest hall in his house, he hired Liu of a neighboring village, well known as a skilled sculptor, to carve some figures on pillars and beams; but when the artist had finished his work Shen refused to pay him the stipulated sum. The sculptor remonstrated and the dispute was finally settled by a lawsuit against Shen, who for this reason began to scheme for revenge.

Some time later, the Buddhist priests in a southern metropolis intended to have the statues of the five hundred Arhats carved for their temple, and having heard of Liu's fame, invited him to compete for the task. Shen thought his opportunity had come. So he hired a man to join Liu's party. While on the way, this villain, following the instructions of Shen, spoiled the instruments of the sculptor and absconded without being discovered. When Liu on his arrival could use none of his tools he was unable to compete with the native sculptors, whereby he lost his employment and became quite destitute.

Since Shen continued in his evil practices, his daughter-in-law warned him that unless he reformed, Heaven would certainly visit the family with misfortune; but Shen resented her words and drove her from his home charging her with impudence, and disobedience. Before she was more than a mile or so away from the house, there came a sudden terrific outburst of thunder and lightning, and she hid herself in the woods near by. Then she saw a scarlet dragon

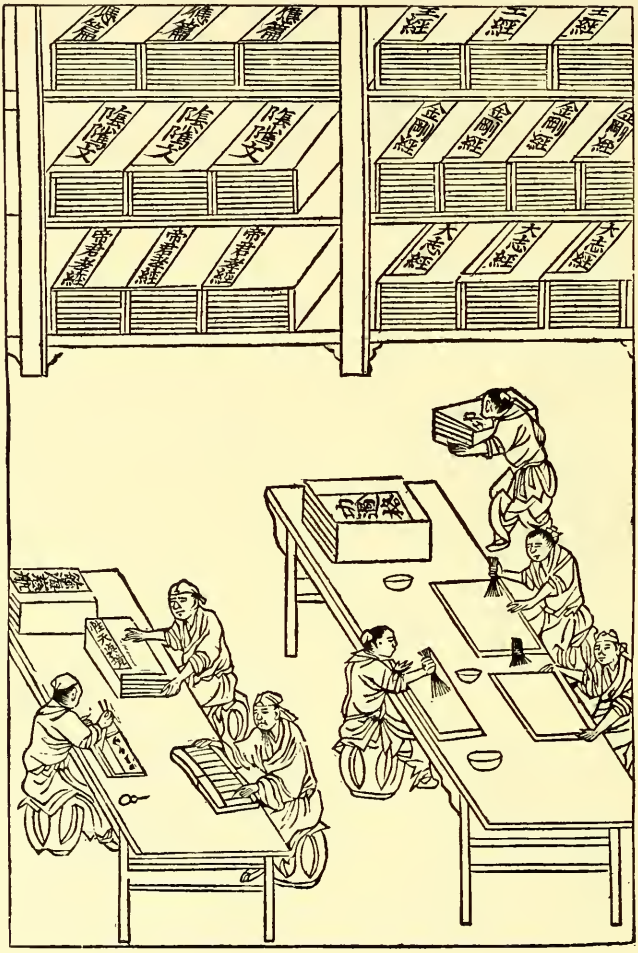
come out of the black clouds and enter Shen's residence. The building was completely wrecked, everything inside destroyed and every living thing instantly killed. No member of the family escaped, except the daughter-in-law who had been driven out. Heaven favored her and she lived a long and prosperous life.



[Our illustration exhibits the typical Chinese conception of thunder and lightning. The thunder demon holds a mallet in either hand and is surrounded by a circle of drums and flames. Lightning is represented as a woman from whose hands flow streams of flame. The scarlet dragon is the storm sweeping over the country leaving destruction in its wake.]

A CHINESE HOME MISSION PUBLISHING COMPANY.

There are Bible societies in Europe and America, the contributors to which deem it meritorious to publish and propagate the canonical books of Christianity; and in China we meet with analogous



sentiments which prompt people to spread abroad religious books proclaiming the moral principles of their faith. The Chinese think to gain merit by writing, copying, or publishing such books as the *Kan Ying P'ien,* and our illustration represents a publishing office maintained either by some pious man who is possessed of sufficient

wealth, or an association inspired by the same motive. It is the picture of a Chinese Home Mission Publishing Company.

We see in the lower left-hand corner two engravers busily employed in writing characters upon engraving blocks. At the further end of the table stands a pile of tracts, *Yü Hai Tze Hang*, which treat of the "Voyage of Mercy over the Ocean of Desire," a Buddhist *Pilgrim's Progress*. A man is engaged in storing away another tract, the *Hsing T'ien Yüh Ching*, which discusses the subject "how with a heavenly nature we may adjust ourselves to circumstances."

At the right-hand table where the three men are printing with brushes, we see another tract, the *Kung Kuo Ko*, which means "the Table of Merits and Demerits"—a curious little book which is incorporated as an appendix to the Chinese copy of the *Kan Ying P'ien* in our possession. It contains a list of all good and evil deeds, and marks their value in figures in a system similar to that in use in our schools. Stopping a fight counts + 3; inducing people to abstain from eating flesh for one year counts + 20; gossiping with evil tongue, — 3; to return favors, + 20; to keep a promise seems to be considered as a matter of course, for it counts but + 1; to abstain from taking things that do not belong to us, counts also but + 1; sincerity, or. as the book expresses it, "to speak as one thinks," counts + 1 per day; betrayal of a neighbor's secrets counts — 50. At the end of the book there are blanks for lists of both meritorious and demeritorious deeds, for the sums total on both sides, and for the statement of the balance.

The pile of tracts which is just being carried to the shelves is a volume of the same book, as may be recognized by the first word *kung*, "merits."

The stacks in the background contain the following books: on the left upper shelf are three rows of the *Kan Ying P'ien*; on the left middle shelf is the *Yin Chih Wên*, or "Book of Secret Virtue," a translation of which we expect to publish in due time; on the left lower shelf we read the title *Ti Chün Hsiao King*, "The Imperial Lord's Book of Filial Piety," a work of Taoist ethics, probably written in the same strain as the *Kan Ying P'ien;* on the right upper shelf is the "Canonical Book (*King*) of the Pearly Emperor"; on the right middle shelf we see a Buddhist book called "The Diamond Cutter," *Chin Kang King*, a wellknown treatise published in English translation among the *Sacred Books of the East;* and on the lowest right-hand shelf is to be found the *Ta Chih King*, or "Book of Great Thoughts."

A BUDDHIST IN JEWRY.

PARALLELS TO THE PHILOSOPHY OF GOTAMA IN THE BOOK OF ECCLESIASTES.

BY E. P. BUFFET.

FROM the days of Fathers Huc and Gabet, the many curious resemblances between Christianity and Buddhism have been a subject of lively speculation and attempted explanation. The parallels between these two religions have been found more in ethics and episode than in philosophy. So eminent an authority as Dr. Rhys Davids discredits the probability of any historical connection between them, in their earlier expressions, at least, and ascribes their coincidences to a similarity of the conditions from which they arose.

To the Hebrew Book of Ecclesiastes the teachings of Buddha present a deeper than superficial likeness. An attempt to seek out and set in order the proverbs of the Preacher so as to adapt them to the systematic elaboration of Gotama's doctrines, is well worth the trouble, for the student finds a surprising harmony in the life philosophy of this Semite and Aryan. Historical kinship would doubtless be an idle speculation; at any rate it is unnecessary to consider here.

When Buddha came and when Koheleth addressed his hearers, their respective nations were undergoing a somewhat analogous spiritual experience. The ancient, simple, and joyous faiths had been overwhelmed by advancing civilization and buried in burdensome ritual. The fruit of the tree of knowledge had been plucked but the fruit of the tree of life had not fallen. It was in either case an age of spiritual adolescence, which gave rise to mistrust and unsatisfied longings. At such a period the Enlightened One shone upon the Far East. In the Near East was enkindled many a provisional prophetic candle, of which the Preacher's, if not the brightest, burned with unsurpassed vehemence. Meanwhile the

world awaited the dawn of the Sun of Righteousness, which would know neither Far nor Near.

Unusual difficulty attends any exposition of Ecclesiastes, because theories of its date, authorship and meaning are as numerous and different as theorists. For purposes of comparison with Buddhist doctrine the work may be taken as it stands. This policy is favored by the fact that the present purpose is rather exegetical than textually critical, and also by the special employment that will be made of the various parts of the book. So far as pertinent, they may be selected, classified, and so co-ordinated as to show a new and particular unity.

At the very outset of his discourse Koheleth lays the foundation of Buddhist cosmic philosophy—*Impermanence*. ...Vanity of vanities, all is vanity—the profitlessness of labor, the passing of the generations, the circuit of the sun, the whirling of the winds, the return of the rivers. Old is new and new is old and there is no remembrance of former things. What is vanity but the instability of nature, whose flux and cycle the aspirant to the Paths must view with unbeclouded eyes? Through growth and decay, through production and dissolution, through becoming but not remaining, upon what transitory aggregate, upon what thing of name and form, can man seize as truly of value? In those who have felt this truth, whether Aryan or Hebrew, it is not strange that we detect some trains of thought leading far into modern scientific apprehension.

For Koheleth as for the Tathagata, the poignant fact in impermanence was its application to mankind. Fool and wise will be alike forgotten. There is no end of all the people that have been. Man spendeth his life as a shadow; none hath power to retain the spirit in the day of death, and there is no discharge from that war.

Buddha, however, predicated transiency not only of the body, but of the soul. He taught that the personality to be borne in a future birth is to be a result of previous character, and in that sense only is there a surviving identity. Thus, opposing the animistic creed of the Brahmans, he maintained that the psychical properties, like the physical, are evanescent, and that no conscious spirit or self is carried to the further shore of death. In eschatology, then, his teaching marked a destructive epoch, while Koheleth if representing the probable trend of Jewish belief, must have been constructive. That is no reason why their opposite tendencies might not find a meeting place. The Preacher's actual views have been interpreted anywhere from bald materialism to a lively faith in immortality. Concerning them it is necessary to speak with great reserve.

The Old Testament is, to a remarkable extent, engrossed with temporal affairs. It is astonishing that so earnest and theistic a religion as that of the Hebrews should have been taken so little apparent account of transmundane things. Aside even from the element of divine revelation, their capacity and opportunity for receiving ideas of another life must make us hesitate in construing their early silence as ignorance or indifference. Their literature is best regarded, however, as showing a growth of belief in immortality, which by the beginning of the Christian Era had become quite well defined. The light did not come steadily but by flashes, which, even in single books, are beheld alternating with intervals of seeming darkness.

If the task were merely one of picking out texts irrespective of context or real significance, the Buddhist negations could readily be paralleled. The Preacher's self-communings suggest many gloomy pictures—the equal fate of righteous and wicked; the hopelessness and oblivion of the dead; the failure of their love and hatred and envy, their knowledge and wisdom; and their portion with the beasts. It is quite evident, however, that these are not his best and true opinions. He is proposing a variety of doubtful hypotheses in the development of his argument. While it is difficult to judge how far his early observations describe his final sentiments, and how far otherwise, the conclusion of the book indicates that he held a firm belief in a surviving spirit. Even his query, "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" betrays the existence of an animistic conception, which later is positively expressed when he predicts the return of the soul to God who gave it. Moreover, "God shall bring every secret work into judgment, whether it be good or whether it be evil," a result unfulfilled in this life, any critics to the contrary notwithstanding.

Koheleth, therefore, has expressed from his heart the extreme Buddhist conception of the spirit, but has been able to rise above it. Yet his practical estimate of the relative position of the present and future life has much in common with the Tathagata's. For while he sees light through the clouds, the clouds still chiefly obscure his sky. Or rather, his conception reaches to Sheol, but hardly to a resurrection therefrom. To him the existence of the discarnate soul, though actual, seems to be vague and filmy—no substantial continuation of this life as a state of activity and interest—nothing comparable to Christian immortality. Perhaps he really had no expectation of work or device or knowledge in the grave whither he

was to go. To him the present life was still the field of any happiness that might be found. So, in announcing its vain and transitory nature, the main consolations of existence were impugned, and if ultimately the path to peace was discovered, that peace was pre-eminently temporal. As a moral argument, then, his position accords with Gotama's. And notably, while both lack the Christian incentive of a glorious immortality, Preacher and Sage agree—each after his own fashion—in the expectancy of post-mortem retribution.

We shall now attempt to trace the argument of the four noble truths into which the Dhamma is crystalized.

First. *All stages of life are painful; individuality involves suffering.* Gotama taught that the evil in life outweighs the good. which is pure pessimism and in these modern days of riotous optimism, rank heresy. Koheleth's heart had drunken in the world-pain to its dregs. Predisposed, perhaps, to esteem life's happiness above its suffering, so long as it lasts, the thought of its ephemeral nature embitters his every experience. Almost despairing, he still refuses to abandon hope, and finds a place for chastened, wholesome enjoyment as the gift of God to the righteous. But it is the misery, rather than the way of escape, which chiefly colors his writings to the reader.

Considering the oppressions that are done under the sun and the comfortlessness of the oppressed, Koheleth praises the dead more than the living; while better than both is he that hath never been to behold the evil that is done. "Better is the end of a thing than the beginning thereof."

Compare the celebrated stanza of the Bhagavat:

> "How transient are all component things!
> Growth is their nature and decay;
> They are produced, they are dissolved again,
> And then is best, when they have sunk to rest."

It was no superficial judgment of Gotama that closely related suffering with individuality, no commonplace observation that all men meet trouble. The higher and more personal an organism. whether physical or psychical, the more numerous become its opportunities for pain and the more acute its sensitiveness. Through the whole gamut of experience Koheleth understood this truth and at its highest pitch voiced it when he said: "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

Second. *The origin of suffering is in craving thirst, which*

causes reincarnation. It is passion, greed, ambition, etc. Setting aside the mystical doctrine of the force Kamma, leading to rebirths, the second noble truth follows logically and practically from the first. If individuality entails suffering, the more we selfishly stimulate and exercise the various qualities of our personality, the more bitterness we shall lay up for ourselves.

Koheleth assumed to be one who had tasted the pleasures and activities of life both low and high, both foolish and wise, and had found them alike Dead Sea fruit. Far keener is his anguish than that of the mediocre man. Impersonating a king of his national Golden Age, he catalogues the wealth of his accumulated possessions—his houses and gardens and orchards, his trees and pools of water, his servants and maidens, his great and small cattle, his men-singers and women-singers, and musical instruments and all delights of the sons of men. Looking on them all they are but vanity and a striving after wind.

One is here reminded of the sutta of the Great King of Glory, with his palaces and lotos ponds, palm trees of gems and precious metals, servants and wives, horses and elephants, and networks of sweet-sounding bells. Nor should it be overlooked that this great king, also, set his heart to know wisdom and instructed in righteousness the rival monarchs of the East. His life is made to teach the lesson that it is meet to be weary of, it is meet to be estranged from, it is meet to be set quite free from the bondage of all component things.

Koheleth continues his trials through many experiences. The tests described in Chapter II have been classified by Professor Moulton substantially thus: (1) Pleasure and folly, which prove illusory; (2) Wisdom itself, which is better, but futile; (3) Labor (production as distinguished from consumption) to the fruit of which a fool may succeed; (4) Appreciation of the process, whether of pleasure-seeking or labor, as differentiated from the results, which appreciation is the gift of God and not in the seeker's power. So the range of aspirations, low and high, ends in a striving after wind. It is fair to note, however, that the divine blessing of appreciation is attributed to the righteous man, thus anticipating the conclusion of the book.

From the tenth verse of the fifth chapter to the end of the sixth, we have what Professor Moulton has set apart as an essay on the "Vanity of Desire," thus unintentionally falling into line with the Buddhist classification. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. The abun-

dance of the rich will not suffer him to sleep. The appetite is not filled by labor, neither (as is elsewhere remarked) the eye satisfied with seeing nor the ear with hearing. Vain is the wandering of desire, vain not only but hurtful, and who knoweth what is good for a man in his vain life which he spendeth as a shadow?

Third. *To get rid of the suffering we must get rid of the craving.* Gotama lays this down explicitly and Koheleth through his advocacy of a life of chastened equanimity. So far as this Buddhist doctrine refers to the destruction of Kamma it has no counterpart in the Jewish book. But the mundane and practical side of the Dhamma, if not paramount, was strongly emphasized. Tranquilization of the mind in this life is prominent in the aspirations of the Samana. The detailed means of purification, by which craving is to be destroyed, are reserved for the fourth noble truth, but it may be appropriate here to discuss the generalization thereof called the Middle Way. Such a life of moderation Buddha and Koheleth both recommended, differing, however in the severity of their judgment. It would be held by the American type of Christian that in endeavoring to steer between the Scylla of worldly voluptuousness and the Charybdis of Brahmanical self-torture, Gotama scraped his paint on the Charybdis side; for today asceticism is the worst of vices, though from the beginning it was not so. Koheleth was no such anchorite when he advised: "Be not righteous overmuch, nor overmuch wise, neither be overmuch wicked, nor foolish." Or again: "Better is a handful with quietness than both hands full with travail." Further he proclaims:

"It is better to go to the house of mourning than to the house of feasting: for that is the end of all men and the living will lay it to heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."

How suggestive is this of the Buddhist theory that benefit may be derived from meditation on the corruption of the body, which disillusionizes the mind and disgusts it with that which should be eschewed!

Some of Koheleth's precepts have, on the other hand, been pronounced Epicurean. "Go thy way, eat thy bread with joy, and drink they wine with a merry heart," he says, "for God accepteth thy works." The pleasure he advocates is not riotous living, but the sober happiness which is possible for one who has found peace. The Buddhist disciples who had entered the paths to Nibbana experienced raptures of joy, but theirs was chiefly spiritual. Nevertheless their outward life was none of the saddest, being tranquil,

free from want and gladdened by communion with an expansive nature. To them, as to others, the light was sweet and it was a pleasant thing to behold the sun. Bhagavat himself frequently expressed delight in those things which had been made beautiful in their time. "How pleasant, Ananda," said he, "is Râjagaha . . . How pleasant the Sattapanni Cave on the slope of Mount Vebhâra . . . How pleasant the squirrels' feeding ground in the Bambu Grove; how pleasant Jivaka's Mango Grove; how pleasant the Deer Forest at Maddakukkhi!"

Fourth. *The way which leads to the destruction of suffering, the noble Eight-fold Path.* "Right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right contemplation,' says Buddha. "Let us hear the conclusion of the whole matter," echoes Koheleth, "Fear God and keep His commandments, for this is the whole duty of man. . . . Remember thy Creator in the days of thy youth."

It was an unknown God whom Gotama unknowingly feared, but few that have had a more perfect knowledge have served him so well. Koheleth's conception of the divine commandments, to judge not only from the aphorisms in his book, but from his presumptive opinions as a Hebrew, substantially agreed with the Eightfold Path.

Several other ideas embodied in the Book of Ecclesiastes are eminently Buddhistic. The conviction of inexorable cause and effect so firmly ingrained in Gotama's philosophy is shared by the Preacher. "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby." "If the clouds be full of rain they empty themselves upon the earth. . . . Where the tree falleth there it shall lie." "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." Even more than secondary causes, however, Koheleth emphasized the First Cause, for instance: "I know that whatsoever God doeth it shall be forever; nothing can be put to it nor anything taken from it; and God doeth it that men should fear before him." If there is any such conception as this in Buddhism it is implied rather than expressed.

Hopeless bewilderment before certain mysteries of being was confessed by the Preacher, who disclaims attempt to explain the nature of the spirit or the growth of the embryo; as by the Enlightened Sage, who deprecates questioning about the past, present, or future existence of the ego (*Sabbâsava Sutta*).

The sex whose "heart is snares and nets" were regarded by Koheleth with suspicion akin to that of Gotama, who, though he allowed them a place coördinate with that of the brethren, enjoined that it should be far enough away.

It is interesting to note the importance attached both by the Semite and Aryan to an apprehension of truth. The title-word of the "Wisdom" literature, among which Ecclesiastes belongs, is reiterated in its chapters too frequently to need special citation; nor does anyone acquainted with Buddhism require proof of the stress laid therein upon enlightenment, riddance from illusion, and a grasp of right views as prerequisites to all attainment in the Paths. Moreover, the special Biblical significance of Wisdom, as an interpretation of the whole, accords strikingly with the mind of the Tathagata.

That twentieth century Occidental clinging to existence and consciousness as indefeasibly good in themselves, that intense individualism which leads men to say that they would prefer the tortures of hell forever to extinction, was cherished by neither of these two prophets of the remote and proximate Orient. "Better," cries the Preacher, "than the long-lived man whose soul is not filled with good, and who hath no burial, is an untimely birth: *for this hath more rest than the other.*"

In concluding the subject it is impossible to forbear allusion to the suggestiveness of that verse in which the dust is predicated as returning to earth, as it was, but the spirit to God, who gave it. Some have found therein a hint of a Nirvâna, of a reabsorption of the soul in its native essence, by analogy to the reversion of the dust to its primal substance. This tends, of course, to establish a relation rather with Brahmanism than with Buddhism. Those who are seeking in the Bible for glimpses of an ultimate Unity of all things may find a grander, if somewhat uncertain, ground for their speculations in I Cor., xv, 24-28, and possibly in I Tim, vi, 16.

The present analysis of the Book of Ecclesiastes has been made with no pretension of completeness, or of following the lines that should guide its study independently of Indian dogma. It is not surprising to trace moral analogies. Morals are a finite science; in ethical expression all high religions—since they approximate, theoretically, at least, to the same ideal— are much alike. To discover as many points of contact between the theories of life underlying morals as apparently are found in the respective philosophies of Koheleth and Gotama, is a matter of rarer occurrence.

It is on the divine side, and in those considerations which transcend both morality and philosophy that we see the sharpest dis-

tinction between different faiths; that we trace the workings of an Almightly purpose, which forbids coördination; and that we find an explanation of the relative weakness of some of these religions for abiding good. Theism, indeed, mainly differentiates Ecclesiastes from the Dhamma, while recognition of man's inherent helplessness and the remedial relation of its founder to this deficiency, separates Christianity from them both.

THE NEW JAPANESE EDUCATION.

THROUGH the thoughtfulness of Mr. E. W. Clement of Tokyo, we have received an elaborate review from a Japanese daily of a series of four graded text-books designed "to bring Japan's moral creed up to date," by inculcating high moral ideals while at the same time instilling the principles of the most primary instruction. They are of unusual value to foreigners who are interested in following the development of the Japanese mind, because they represent pretty thoroughly the national sentiment that prevails on ethical questions. The following paragraphs from the journal referred to, give an idea of the need of this series and the purpose it is to serve:

"Speaking generally, the ethical policy of the Department during the past twenty years may be said to have favored a reiteration of Confucianism in one form or other, while allowing teachers to introduce Western ethical teaching when so inclined. The result of this policy has been considerable confusion of thought. The old and the new have not been blended together by any means, and the minds of young men to-day as a consequence of this are very unsettled as to the moral standard which every true-hearted, loyal Japanese should implicitly follow. In this country morality as a rule does not rest on religion, and the government has most resolutely set its face against basing moral teaching on religion. But the Department of Education has naturally wished at the same time to make its moral teaching authoritative, and it has now hit on the happy expedient of building up a system of morality firmly based on the most indestructible of all foundations, utility.

"It has at last reached the conclusion that moral codes which suited the nation well enough in feudal days do not quite suit it to-day; that the new civilization, new form of government, and new customs render the recasting of the nation's code of morals a necessity. Traditional Japanese morality is tainted with a certain amount of despotism. Moreover, it is a onesided system designed especially to support the cause of those in authority. While it defines the duties

of inferiors to superiors, it says little about the duties of superiors to inferiors. Individualism as a principle is not included in the old system. There is no attempt to give due weight to egotism as well as to altruism, to teach self-development, self-respect, independence of spirit and the like alongside with devotion to others and self-sacrifice. The interest of these text-books is just this. They teach the boys and girls of Japan to-day that they are under an obligation to perform numerous duties of which the children of pre-Meiji days never heard."

The publication of these text-books is too serious an innovation not to meet with opposition from ultra-conservative statesmen. "The ground taken by these critics is that the new text-books do not give sufficient weight to the culture of loyalty, filial piety, and patriotism. They do not deny that these virtues are treated here and there, but they are put on a level with the development of independence of spirit, self-reliance, and the like; whereas in the opinion of these old statesmen they should occupy a higher rank."

They were answered by Dr. Kato Hiroyuki, the chairman of the committee that passed upon the value of the books and sanctioned their publication.

"He maintains that traditional Japanese ethical teaching is embodied in the text-books in a most unmistakable manner. But at the same time he and the compilers of the text-books are of opinion that the altered circumstances of the country demand that Japan should add some new elements to the moral training she gives her young people, and the most important of these elements is the cultivation of self-reliance, self-respect and independence of spirit. In Japan these qualities are not so highly developed as in the West, observes Dr. Kato, and this fact militates considerably against Japan in her competition with foreigners."

Because of this adverse criticism the Minister of Education has promised to revise the text-books by the end of the year, even though the majority of officials and statesmen are emphatic in their expressions of approval. "It remains to be seen how far the alterations will go. It is to be hoped not very far; for the qualities held up to admiration in these text-books are certainly those which after centuries of experience and experimentation have in the West been found worthy of implicit confidence. As moral text-books they have a brightness, a crispness, and pointedness, which we should be very sorry to see removed. Compared with the dreary text-books of old times, with their long, learned, and, to the child, unintelligible quotations, they are a perfect God-send to modern boys and girls."

"The text-books are graded so as to meet the capacity of elementary school children during the first four years of the course. The chapters are all very short and the language is most simple. The plan is to begin with the most easily understood subjects, reserving the most difficult ones for the last volume, though it can hardly be said that any of the topics treated are above the comprehension of boys and girls of average ability."

The books contain chapters on every conceivable virtue and relation in life, and these are made attractive by illustrative incidents from the lives of remarkable Japanese, Europeans, and Americans. the last chapter in the fourth book gives such an excellent summary of this entire code of ethics, that we quote it entire in translation:

"A good Japanese is one who fulfils all his duties to his parents, brothers and sisters, who never forgets the veneration due to his ancestors, who as a master is kind and considerate to his servants, who as a servant is faithful to his master. A good Japanese is a man who in his intercourse with friends, neighbors and the general public acts in a strictly correct manner, respecting the persons, property, liberty, and reputation of other people. He will never forget benefits conferred on him. He will act straightforwardly in all things, scrupulously observing his agreements, acting in a generous and large-minded way to others. He will be kindly and charitable, a respecter of what is right, and full of compassion for the unfortunate, holding in high esteem public order, devising schemes for furthering the progress of society and careful not to be guilty of any impropriety even in his dealings with foreigners. A good Japanese develops his physical powers, stores his mind with useful knowledge, cultivates valour, endurance, self-control, moderation, modesty, and self-examination, ever bears in mind what is required of him in work, business, competition, and money-making, and how men's trust is to be won. He forms useful habits, he practices virtue, he applies his mind to the practical application of learning, he devises measures for self-development and continual progress. A good Japanese thinks highly of his country, and by the culture of a spirit of loyalty and patriotism strives to fulfil all the obligations of a good citizen. In this manner should we develop our own personality, raise families, and do all that is required of us to benefit the world and our fellow-men, and thus shall we constitute ourselves good Japanese and shall carry out the Imperial desires set forth in the Im-Perial Rescript issued on October 30th, 1890." Then follows the Imperial Rescript in large print.

MISCELLANEOUS.

MADAME LOYSON'S BOOK.

The Open Court Publishing Company announces the publication of Madame Hyacinthe Loyson's book *To Jerusalem Through the Lands of Islam,* and we wish to state here that Dr. Carus met Father Hyacinthe and his wife, Madame Emilie Hyacinthe Loyson, in 1900 during the French exposition and that they became fast friends united by ties of common interest in spite of a divergence of standpoint. It is for these reasons and of course mainly in consideration of the great prominence of Father Loyson in the religious development of France that The Open Court Publishing Company has undertaken to publish this intensely interesting account of their journey to Jerusalem.

The following letter which Dr. Carus has received from the venerable Père explains itself:

"My Dear Monsieur Carus:

"When we met in Paris at the Congress of History of Religions, I was about to take a second voyage to the Orient; a second pilgrimage to Jerusalem. I expressed to you the hope to arrange some notes for *The Open Court* which you have created and which you edit with so much distinction. I do more than that to-day and send you the narrative of our visit, written entirely by her who was then my companion as she has been the companion of my whole life. This journey we have lived together, but she has written it alone and in her own language, which is yours; and, as you see, she is of the ancient race of prophetesses more than of modern theologians. But the book as it is,—and it is not for me to praise it,—is the fruit of our common life and the true child of our two souls.

"It may be there will be Christians who will find our book not Christian enough—according to the letter—;to you it may, on the contrary, be too much so; but your mind is too broad, and with your heart you are on too high ground to take offence at certain divergencies and even oppositions, for you will seek for that which unites us rather than that which would alienate us

"Thus have I done myself unto you, my dear Monsieur Carus. I feared first that yours was a spirit of negation and of destruction; but since I saw you and read, not only in your books but also in your soul, I have recognized that you are a religious man albeit in a different manner than am I.

Our philosophy is not the same: you are a monist and ontologist, while my supreme device is that of Horeb: 'I am He who is.' Yet I am none the

less certain that our aim is the same, and that it can be summed up in the Biblical words: 'Glory to God and peace unto men!'

"Pray accept the renewed assurance of my deepfelt and religious attachment in this Supreme Truth which governs the defective systems of mankind, which leads them to correct each other, and will, some day, reconcile them in one pure and living synthesis.

"HYACINTHE LOYSON."

STATE AND CHURCH.

A REPLY.

In that great work, entitled *Le XIXe siècle mouvement du monde* (The XIXth Century Movement of the World) published under the direction of Monsignor Pechenard with the approval of the pope, we read in an article on "The Struggles of the Church" (*Les luttes de l'eglise*):

"Two great facts are opposed to the doctrine of Catholic truth: first, the coexistence of several religions in countries of equal civilization; and second, the proclamation of the independence of philosophical thought."

What do these words mean, if not that the Catholic Church can not stand controversy? Has it prospered under it in the United States? According to certain documents which I have analyzed in my volume *Le bilan de l'eglise* (The Balance of the Church) there ought to be twenty-five million Catholics in the United States, if it were not for the defection of the descendants of Catholic emigrants; while in fact there are less than twelve millions.

In France religion is only an insignificant factor; it interests but a small minority of the people, and is regarded from the view-point of temperal benefits rather than in relation to questions of faith. Most of the people go to church three times in their life, and once after death: for baptism, first communion, marriage, and burial. It is a question of social policy—nothing more.

PARIS, FRANCE. YVES GUYOT.

EDITOR'S REJOINDER.

We take pleasure in giving publicity to the letter of M. Yves Guyot, the distinguished French deputy, whose article on "France and the Vatican" appeared in the June number of *The Open Court*. His comments are made in reply to the editorial view which was expressed in the same number, to the effect that the Roman Catholic Church could only gain by the separation of Church and State, which is now lamented by many ecclesiastics. We are pretty familiar with the conditions in France, and it is true enough that religion "interests but a small minority of the people." But it is our opinion that exactly the cure for many evils of church life in France will be its separation from the government. This division will deprive certain high ecclesiastics of much of their influence, but what they lose in one line, they will fully gain in others.

M. Guyot's claim that the Roman Catholic Church in the United States ought to count twenty-five millions, if Catholic immigrants had not abandoned their faith, may be true although the figures do not seem to me reliable. But granting the correctness of his statistics, I consider that the Church of twelve millions of real Catholics is stronger than a Church of twenty-five million

members who are forced into it against their will. The truth is that the Roman Church and its clergy are more respected in the United States than in such Catholic countries as Spain, Italy, and France.

I am told that what is true of America will not apply to Europe, but I claim that the psychological laws of mankind hold good universally. We would lower the standard of religious life in this country at once if we were to change any one of the Churches into a State Church, and religion can be purified only by being absolutely freed from political complications.

I will add incidentally, that when Church and state are separated it does not imply that religion itself must be ousted from political life. The people will retain their religious convictions when they go to the polls, and there is no need for the politicians themselves to suppress their religious ideals. On the contrary, if Church life is not implicated with politics the morality inculcated by religion will have a better chance to tell upon the legislature, institutions, and public life in general.

That the Roman Catholic Church in Europe is opposed to the coexistence of several religions is well known. That it claims the dependence of philosophy on Church doctrines is also a leading idea of the papal government. Both have been highly injurious to the development of the Church, and there are many serious Roman Catholics who are aware of the fact that the Church will never prosper, that it will never be a truly spiritual power in the world, unless it abandons its presumption to enthrall humanity in its doctrines.

In the United States these pretentions are void, and we Americans (I unhesitatingly include the intelligent Roman Catholics) all hope sincerely that they may never be enforced, or even thought of, here. They would not only be ruinous to our nation, but would mark the beginning of the decadence of the Church in this country.

From all I know of the Roman Catholic Church in Europe and America I do not hesitate to say that the life of the Roman Church in this country reaches a considerably higher level than that in the old world; and I find one main reason for it in the coexistence of several religions, which exercises a wholesome discipline and raises the standard of morality among both clergy and laity.

It is still a habit of Roman Catholic institutions wherever philosophy is taught to make theological students pray at the end of each lesson that if they have considered anything which is contrary to the tenets of their holy Church, it may be blotted out from their minds. I will not enter here into a discussion of the harm done by this practice; but I maintain that the growth of the Church is hampered thereby, and when the independence of philosophical thought will be recognized by Church authorities it will open a new era of religious development, promising a progress which so far has only been forced upon the Roman Church from the outside. At any rate the Roman Catholic countries have fallen to the rear in the progress of civilized nations. Even in this country a Roman Catholic education (though it might be better than to leave children to the hap-hazard of irreligious surroundings) is a decided drawback to young men and women in comparison to the more vigorous, more liberal, more critical, and liberty-loving Protestant methods. It is noticeable that Roman Catholics as a class show less ability, less independent judgment and also less enterprise than others, and this can only be due to their

training of "bringing into captivity every thought to the obedience of Christ" who is identified by them with the Church.

The free air of competition with other thought can never do harm to any religious institution, provided its adherents are earnestly seeking the truth. We see in a separation of the Church from the State only one important step in the religious development of a country towards purifying itself and developing its truly religious nature which can only be darkened by a too intimate connection with political affairs. That those to whom Roman Catholic ceremonies are most congenial will then be more enthusiastic and more deeply interested in the affairs of their Church than they were before, must *a priori* be expected, and has actually proved true in the United States. We have no reason to think that human nature is different in Europe and America.

It is possible that for a few generations the French people may fall away from the Church, but let them be deprived only a little while of religious comfort so as to feel an intense hunger for it, and they will gladly revert to their old faith. It is true that the age of transition will naturally afford other religious bodies a splendid opportunity for missionary work, but we repeat our conviction expressed before, that the religious life will not be obliterated, and that though the separation has been forced upon the Vatican by the State, it lies within the power of the Church to change this apparent defeat into a decisive victory.

A BIOGRAPHICAL SKETCH.

Miss A. Christina Albers of Calcutta, the author of the article on India in this number, at our urgent request has furnished a few notes in regard to her life and work from which we extract the following data, regretting that very limited space forbids us giving the sketch in her own words.

Miss Albers was born in Northern Germany "of a father with a powerful will, a kind heart, but of materialistic tendencies," and a mother of a delicate spiritual nature who died at Christina's birth. As a lonely child she took life and its problems very seriously, seeing visions and pondering upon the mysteries of existence. She was not interested in her school work, but her mind wandered from the lesson in hand and she was judged stupid and obstinate by her teachers who did not realize that what was lacking was the love and appreciative sympathy of a mother's comprehension.

Even as she grew older any attempts to express her emotions or to state the doubts and queries that arose in her mind were checked by rebukes, until finally she left home and fled to the United States. Here too she was disappointed and allied herself with one sort of association after another (at one time she even joined her interests with those of anarchists) in unsuccessful efforts to find sympathetic spirits.

"A happier day did dawn at last. That was like the budding of spring when in the inner consciousness dawned the truth that within himself must man redemption find." From that time she had but one desire—to go to India "the land whence came the message that gave me peace," and this wish was accomplished four years ago. But she lived in America long enough to grow to love it and appreciate its high ideals and inherent possibilities.

In regard to her life and work in India we quote literally from Miss Albers' letter:

"I have at present two girls' schools in my charge. One of these was founded by a Hindu gentleman now passed away, the other I have founded together with Mr. Norendra Nath Sen, one of the leaders of reform in India. Female education is one of the most important questions of the day, for on it will greatly depend the future existence of the race. The work, however, is critical, for there is danger that in the process of building up, one may overthrow fine structures already built. It is therefore our great endeavor to leave intact all that which has built up the fine fibres of womanhood in the Indian race. We take care to instruct the little girls in their own religion and to uphold before them ideals of that lofty womanhood that sends down its message through every page of Indian history; we do not interfere with their caste, we only try to add to their spiritual natures a scientific education such as is given in Western schools, fitting them to be stronger pillars of the society to which they belong. The little Bengali girls are very able, they have fine responsive brains and are tender and affectionate. We have further opened a Zanana class where instruction is given to married girls. This is a new departure, but by this medium we are reaching young women who have outgrown their school age and who may no more be seen in public.

"When the time will come that India's women will be educated to meet the requirements of the times, then will the fine spirit that animates the race be better understood, not only by a few as it is to-day, but by the world in general; then will India again take her place among the foremost nations of the world and will be better able to exercise the spiritual influence that it is her mission to spread over the earth."

THE PRINCE PRIEST.

Jinawarawansa, the brother of the king of Siam, is a monk of a Buddhist order. He is incumbent of the famous temple at Kotahena and is known as the "Prince Priest." Although a conservative Buddhist in faith, he is very progressive in his methods and has incorporated educational opportunities with the temple system.

On the occasion of a recent visit of the Governor of Ceylon and his wife to the temple of Kotahena and the temple school, the Prince Priest delivered an address portions of which are as follows:

"Until modern civilization was introduced into the East from the West, such an institution as a modern school was unknown to Oriental countries. Bartering knowledge for money was never dreamt of. Education was never paid for. Whoever was qualified by a life-long preparation to impart knowledge, gave it freely. The only requisite for a pupil was earnestness of which he was required to give proof. An education to the ancient meant a thorough complete education. But a smattering of it was regarded a most dangerous weapon—a two-edged sword. When the order of our Sangha arose, kings, princes, nobles, and wealthy men vied with one another in building temples and endowing them generously as gifts to the order, the members of which were public teachers in every sense of the word. Temples were public schools in ancient times.

"Bearing these historical facts in mind I propose to restore to this country if patriotic and broad-minded Ceylonese gentlemen, who can lay claim to being

the heirs to the most ancient civilization in the world will only lend me a helping hand — an institution which their ancestors had founded and maintained with conspicuous success more than two thousand years ago, I mean Free Temple Education. Some people who have but narrow ideas of Buddhism, and whose view of charity is limited to the Buddhists alone naturally object to secular temple schools and to education there being non-sectarian. This objection simply arises from the ignorance of the true spirit of the Master's teaching with regard to charity. Buddhist charity is universal, unlimited, and all-embracing. It never begins at home but rather abroad. We have here among the founders and supporters of this pioneer school which is intended to be an example to other temples to follow, Christians, Hindus, and Buddhists as regards creed, an Englishman (perhaps I should say an Irishman), Tamils, Cambodians, Chinese, Sinhalese, Burmese, and Siamese (labor only) as regards nationalities.

"Another project which should be mentioned is the proposed opening of a sister school for girls in the building which belongs to this temple.

"In the interest of free and non-sectarian education in which everybody can help, and in view of possible troubles that may arise in future and the necessity of providing means for overcoming present troubles, I would also suggest the formation of an association for the encouragement of a reformed temple education by those interested in the scheme and that a manager be appointed to manage this school. The title of the association explains its aim and scope, and I have but to explain the word "reformed" as meaning that education at temples should be modified to suit modern progress and to meet both the requirements of modern life and nature and condition of the people and country, and be eminently practical in its character giving an important place in its curriculum to agricultural and manual training, and that it should be treated as education pure and simple, secular and not religious, and that it should be open to all creeds, sects, and nationalities alike.

"If this scheme should be successfully carried out the public will be benefited by many hundreds of ready-built school edifices, spacious and airy, I mean the existing preaching halls of Buddhist temples which are only used for preaching once or twice a month and rarely, if ever, before 3 p. m., and many Up-country temples with rich endowments are now used as barns or stores only."

ACHALA, OUR FRONTISPIECE.

Achala, in Chinese *pu Tung* and in Japanese *Fudason,* means "irrefragable" or "unbendable" and represents a very significant figure in the Buddhist pantheon. It is a personification of that will-power which cannot be deflected from its purpose.

Achala is a virtue of which the Buddha himself was possessed when he determined to discover the root of evil in the world and to find the path of salvation. It is deemed indispensable to success of any kind whether in peace or war, but especially recommended to religious devotees, to men of earnestness and piety, to seekers of the Bodhi.

Seiso Hashimoto, a modern Japanese painter, has pictured this deity endowed with all the traditional features of his character. With a sword in

one hand, a chain in the other, and his figure wrapped in fiery flames, he is an artistic embodiment of the indomitable will which in spite of all hindrances and obstacles, in spite of danger and death, leads finally to victory.

BOOK REVIEWS.

SCHILLER. Von *Eugen Kühnemann.* Munich, C. H. Beck. Pp. 614. Price, 5 marks.

This book, written by a German litterateur who has made a specialty of Schiller's life, the author of "Schiller's Study of Kant," "The Composition of Wallenstein," etc., presents us with a lively account of the poet's best work, especially as contained in his dramas. The author has interwoven the work of Schiller's genius with the facts of his life, so that the latter throw light on the former and vice versa, and this treatment renders the account at once original and instructive.

The print and paper are good, but we regret that the publisher has adopted a new style, which consists in the omission of a special title page, and a table of contents and preface. The title appears on the paper cover, and the only atonement for the lack of the table of contents is an alphabetical index. The book, however, deserves the attention of all friends of Schiller literature.

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