

The Open Court

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

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THE GOSPEL OF BUDDHA

By

DR. PAUL CARUS

Pocket Edition. Illustrated. Cloth, \$1.00; flexible leather, \$1.50

This edition is a photographic reproduction of the *edition de luxe* which was printed in Leipsic in 1913 and ready for shipment in time to be caught by the embargo Great Britain put on all articles exported from Germany. Luckily two copies of the above edition escaped, and these were used to make the photographic reproduction of this latest edition. While the Buddhist Bible could not in any way be considered a contraband of war yet the publishers were forced to hold back many hundred orders for the book on account of orders in council of Great Britain.

When the book was first published His Majesty, the King of Siam, sent the following communication through his private secretary :

"Dear Sir: I am commanded by His Most Gracious Majesty, the King of Siam, to acknowledge, with many thanks, the receipt of your letter and the book, *The Gospel of Buddha*, which he esteems very much; and he expresses his sincerest thanks for the very hard and difficult task of compilation you have considerably undertaken in the interest of our religion. I avail myself of this favorable opportunity to wish the book every success."

His Royal Highness, Prince Chandradat Chudhadharn, official delegate of Siamese Buddhism to the Chicago Parliament of Religions, writes :

"As regards the contents of the book, and as far as I could see, it is one of the best Buddhist Scriptures ever published. Those who wish to know the life of Buddha and the spirit of his Dharma may be recommended to read this work which is so ably edited that it comprises almost all knowledge of Buddhism itself."

The book has been introduced as a reader in private Buddhist schools of Ceylon. Mrs. Marie H. Higgins, Principal of the Musaeus School and Orphanage for Buddhist Girls, Cinnamon Gardens, Ceylon, writes as follows :

"It is the best work I have read on Buddhism. This opinion is endorsed by all who read it here. I propose to make it a text-book of study for my girls."

THE OPEN COURT PUBLISHING COMPANY

122 S. MICHIGAN AVENUE

CHICAGO

ILLINOIS



JOHANN JOACHIM WINCKELMANN.
Born December 9, 1717. Murdered at Trieste, June 8, 1768.

Frontispiece to The Open Court.

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BIBLE-READING AND RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

FROM THE CATHOLIC POINT OF VIEW.

IRRELIGION and religious indifference are gaining day by day an increasingly firmer hold upon society here in America. The archbishop of Chicago has characterized the present situation very well in these words: "Money, pleasures, and material possessions are very often worshipped to-day as the only gods" (November 30, 1916). It seems to me that we are reverting to the Greek type of paganism, and that to guard our own society from this dreadful relapse is the most sacred duty of all religious men and women. Therefore all attempts to uplift the religious life of our people, no matter whence they originate, should be highly appreciated and recognized as worthy of all praise. To preserve and foster the religious life in people who cannot affiliate with any religious denomination, to create a true Science of Religion, is the commendable purpose of *The Open Court*.

Our public schools have been made non-sectarian by legislative act. There can be no question of promoting religious life in these schools at present, and in certain quarters Bible-reading has been recommended to remedy the defect—Bible-reading as it is practised by certain Protestant denominations. The question now arises whether Catholic pupils can take part in this reading without doing violence to their religious convictions.

The Catholic Church is not only catholic because it is destined for all ages, nations and civilizations and can be adapted to them, but also in the sense that it is destined to satisfy the deepest needs of the heart, mind, reason and will of all humanity. Therefore it is firmly convinced that it possesses the loftiest of all truth and ethics and the most perfect good. Accordingly, in the first place, the Catholic Church cannot be indifferent to the intellectual attitude of

the soul toward God and His Christ, because the revelation of God applies also to the intellectual side of human life.

Theology recognizes gladly and frankly that the concepts which express revealed, supernatural reality do not represent it in its own peculiar way but only by analogy. The analogy between revealed supernatural reality and the concepts which express it is not an attributive analogy but an *analogia proportionis*, and in certain cases only *proportionalitatis*, as P. Sertillanges calls it (*Agnosticisme et anthropomorphisme*). Hence it follows that the Catholic Church is fundamentally averse to every sort of pure and exclusive intellectualism, which degrades religion to an exclusive affair of pure reason, not considering the whole life of a religious soul. *Depositum custodi*, without modification, the Catholic Church regards as one of its main tasks, since it is a question of the preservation of a supernatural revelation communicated directly to it by God through individuals.

It is one of the important tasks of theology to explain in what manner and fashion the revelation still remains essentially the same and unaltered in spite of all the changes in human thought and concepts. Dogma is not a dead formula. It has its life, it develops and unfolds; and this is recognized to-day by all theologians. The only point at issue is the manner of the evolution. But all this does not alter in the least the conviction that the Catholic Church alone possesses the whole of the divine revelation and regards it as her most sacred duty to preserve it faithfully and without modification.

But the Catholic Church is likewise opposed to every sort of pure and exclusive voluntarism, which deprives the theoretic truth of all its static element and degrades the truth to an exclusive instrument of action. The same must be said of Pragmatism, a true-born child of Voluntarism. "The true is the name," says Professor W. James, "of whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons" (*Pragmatism*, 1907, p. 76); "an idea is true *so long as to believe it is profitable to our lives*" p. 75). This definition of truth is reiterated in various ways in the works of the late Professor James. "This attitude of pragmatism," as Dr. P. Carus precisely says on page 41 of his work *Truth on Trial* (Chicago, 1910), "is about the same as if somebody were to declare that in the realm of science astronomy and all different astrological systems are of equal value." "Believe what you wish," we hear so often, "so long as you live morally." This principle is the source of pure relativism, agnosticism and of all shades of intellectual indifferentism in the religious field. It is

not to be wondered, that these gentlemen wish to reduce the whole religious instruction to a system of colorless ethics, bereft of all religious motives.

The afore-said explains thoroughly the impossibility for Catholic pupils to participate not only in anti-Catholic religious instructions, but also prohibits their taking part in all purely rationalistic and exclusively ethical teaching, and this especially for the following reasons: (1) Every divinely revealed truth constitutes an essential component part of the Catholic doctrine, so-called *Depositum Fidei*. (2) Purely speculative reason is not the only and supreme judge in matters of faith. (3) All and every Catholic dogma is not only an exclusive, theoretical truth but also in the same degree a *regula agendi* or a practical truth. (4) Furthermore religious instruction is the particular function of the ecclesiastical office (Matt. xxviii, 19) and may not be exercised by any person without the canonical permission of the bishop. The preceding points show clearly and distinctly that the Catholic religion takes hold upon the whole of human life, and it becomes quite clear that the ideal school in the Catholic sense is the denominational one. For these reasons Catholics with the utmost appreciation and gratitude, make the best possible use of the freedom of instruction granted by our government. Their schools have not been created by any separatist efforts, or foolish contempt or condemnation of our present modern society, nor by repulsion and hostility toward modern civilization, nor a disparagement of the public schools—No! they had not their source in such evil sentiments, such ugly motives unworthy of human beings, but rather in the most profound religious convictions and love for religion.

Nevertheless, there are small towns and villages where Catholic children also must attend the public school because no Catholic school is available. Thus the question of reading the Bible in the schools is also of interest to us Catholics. Moreover, like all our fellow citizens, we have a deep interest in the religious education of our young people in the public schools, and it is an error to insist that because we maintain denominational schools wherever possible we do not have at heart the welfare of those of our children who are educated in the public schools. It is certain that no earnest Catholic thinks so,—we have not yet fallen so low morally, thank God! Hence the question of what can be done for the elevation and strengthening of religion in the souls of the public-school children also is very close to our hearts.

If I may be permitted I will set down briefly my own views

which, so far as my conscience confirms me do no violence to any of the Catholic convictions. It must be understood that I cherish all personal respect for the views of others which differ from my own.

1. If possible, the undenominational schools should be transformed into an interdenominational school; in this respect Germany's schools might serve as a model.

2. If this could not be realized I would like to propose the following means for the uplift of the general religious life, assuming that the school-children are not members of any pagan sect. They should be taught an objective and strictly positive history of all religions so that they will understand that religion is not a Sunday affair nor a private matter, but one of the most important and indispensable factors of life. The revelation of the reality of God should be brought home to the consciousness of the child not only in the manifestations of Nature but also in the life of human society, and his religious tendencies be thus aroused and fostered. In all sincerity and without injury to any religious conviction whatever, the attention of the child could here be drawn to the imperfections of all religions so that the pupil would recognize the *pleroma* of all divine revelation. These lessons would provide an excellent remedy for religious indifference.

3. Biblical history should be taught; that is, a real history of the Old and New Testaments, although of course presented in a strictly historical way. Here the young people's attention could be directed to the nobler figures of biblical history which might serve us to-day as examples of a pure, noble, religious, manly life, well pleasing to God.

4. A selection of Bible texts should be made from passages possessing the highest religious value and which would at the same time promote a truly religious life in the highest degree. The substance of such a reading book could consist of generally recognized speculative truths of religion and life and generally recognized principles of moral and religious life and conduct. I think it would be almost necessary that such a text-book should be recognized as valuable by the religious authorities of all faiths, and any sectarian presentation of the texts must of course be strictly avoided.

5. There must be no Protestant Bible-reading, because: (1) the Bible is not a children's reader; (2) not all parts of it possess equal religious value; (3) Protestant Bible-reading is founded upon an entirely false idea of inspiration which, *a posteriori* at least, has proved untrue; (4) furthermore the law of the Catholic Church prescribes that no Catholic layman may read any Bible whose text

has not been approved by the competent ecclesiastical authorities and accompanied with the required commentaries. (This rule does not apply to students of the Bible, for they are not affected by it.)

6. It would be desirable that the attention of the child be directed to the revelation of God in nature. It seems to me that in this way his religious life could be aroused without at the same time injuring any religious conviction. The children would then be obliged to receive denominational instruction from the official instructors of their several religious faiths.

RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

BY C. E. SPARKS.

MAN is a trinity consisting of body, mind and spirit. To educate is to bring to the highest possible development each member of this trinity and to facilitate their cooperation in their mutual interdependence.

The true proportion should be maintained between the different parts of the threefold nature in order to secure well-rounded manhood and womanhood. To ignore any one of the elements means the development of a monstrosity instead of a real man or woman. Our ideal of manhood is the individual who has the bodily strength and physical development to meet successfully the requirements of strenuous modern life, whose keen intellect and well-trained mind fit him for a position of influence among his fellowmen, who has the moral fiber and spiritual power which enables him to stand firm against all temptations. The aim of education is to produce just such ideal manhood and womanhood.

Consequently the interest in moral training which once predominated in education is being revived. This revival of interest, however, is being characterized by a more definite understanding of the true relation which exists between the three elements of human nature.

Some have thought it possible to teach morals apart from religion. Such attempts have proven failures. Now it is almost universally recognized that there is such a vital relation between morals and religion that the two cannot be separated. Religion, however, does not mean sectarianism. Human beings are moral