

may be deduced from the Bill of Rights should form one of the standards of our political conduct—for it is not law, nor the forced imposition, by the creation of an intolerant popular opinion, upon the masses by a few or a class of *their* ideas as to proper conduct and the right way of living, irrespective of the opinion of others, that control the conduct of men; but it is the exercise of the moral reserve force, in that the citizen must respect the rights of his fellow citizen and the rights of the collective, and above all must not ask of others what he would not ask of himself.

CONFUCIANISM, BUDDHISM, AND CHRISTIANITY.¹

BY BENOY KUMAR SARKAR.

Method of Approach.

WE propose to review briefly three great religions of mankind in their historical as well as psychological relations. Let us assume for our present consideration the fact that every religious system advances, in the first place, a set of hypotheses generally known as theological dogmas, in the second place, a body of practices and notions that in the absence of a better term may be called superstitions, and in the third place, a code of moral sanctions. As a rule, it is the higher intellectuals in a community that are interested in the doctrines of theology, while the man in the street is more attracted by the theatrical, scenic, or anecdotal aspects of God, the soul, and the other world. The morals, however, though they depend in the last analysis on the individual's status in the economic grades or classes of a people, may for ordinary purposes be taken to be the outcome of the people's general consensus of opinion and collective tradition. In a study of comparative religion we must take care to point out exactly which of these three phases of socio-religious life we have singled out for discussion, for it is clear that it would be unscientific to compare the popular superstitions and folk-beliefs of one faith with the metaphysical speculations in which high-browed Doctors of Divinity indulge, in another.

As it is always convenient to proceed from the known to the unknown, we shall begin with Christianity, or rather, use Christ-lore as the peg on which to hang Buddhism and Confucianism *cum*

¹ A lecture delivered at Amherst College.

Taoism for analytical and historical investigation. And instead of dealing with abstractions we would appraise each of these world religions in its concrete embodiments.

Christ-lore in History.

Dante, the greatest poet-saint-mystic of Roman Catholicism, was very much agitated over the "she-wolf," the moral and political muddle of his time. He used to predict the advent of a "Greyhound," a "Veltro," or deliverer, who would restore on earth the Universal Italian Empire, both temporal and spiritual. His prophecy finds expression in several eloquent passages of the *Divine Comedy*. Thus Virgil, the "master and guide" of the poet, gives the following hope in the first canto:

"This beast
At whom thou criest, her way will suffer none
To pass, and no less hindrance makes than death:
To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that Greyhound come, who shall destroy
Her with sharp pain. He will not life support
By earth nor its base metals, but by love,
Wisdom, and virtue; and his land shall be
The land 'twixt either Feltro. In his might
Shall safety to Italia's plains arise,
For whose fair realm Camilla, virgin pure,
Nisus, Euryalus, and Turnus fell."

The same apocalyptic faith in a *yoogavatara* or god incarnate in man has maintained the optimistic Hindu in all ages of national distress. The advent of Messiahs to embody each successive *Zeitgeist* is thus guaranteed in the *Gæta* by Lord Krishna himself:

"Whensoever into Order
Corruption creeps in, Bharata,
And customs bad ascendant be,
Then Myself do I embody.
For the advancement of the good
And miscreants to overthrow
And for setting up the Order
Do I appear age by age."

Medieval Christianity did not produce only one *Divine Comedy*. Each of the Gothic cathedrals of thirteenth-century Europe is a *Divine Comedy* in stone. It may be confidently asserted that the spiritual atmosphere of these noble structures with their soul-inspiring sculptures in alabaster and bronze has not been surpassed in the

architecture of the East. The pillars at Chartres with their bas-reliefs of images and flowers could be bodily transferred to the best religious edifices of Buddhist Asia. The elongated Virgin at the Paris Notre Dame is almost as conventionalized as a Korean Kwan-non. The representation of virtues and vices on the Portal of the Saviour at the Amiens Cathedral suggests the moralizing in wood-work on the walls of Nikko in Japan. And scenes from the Passion on the tympanum at Strassburg or from the Last Judgment on the tympanum of the north door in the Cathedral at Paris are oriented to the same psychological background as the bas-reliefs depicting incidents in the holy career of Buddha with which the *stoupas* (mounds) of Central India make us familiar, or of the Tibetan Dalai Lama on the surface of the marble pagoda at Peking.

We shall now compare a few specimens of Christian folk customs. On Christmas and New Year days the folks of Christendom are used to forecasting their lot in the coming year according to the character of the first visitor. And what is the burden of their queries? "What will be the weather?" they ask, and "what the crops?" How, besides, are they to "fare in love and the begetting of children?" And a common superstition among the *Hausfrauen* enjoins that wealth must come in, and not be given out, on these days. Such days and such notions are not rare in Confucian-Taoist and Buddhist Asia. It is well known, further, that in southwest England as well as in parts of continental Europe there are several taboos in regard to food. Hares, rabbits, poultry, for instance, are not eaten because they are "derived from his father," as the peasant believes. There is nothing distinctively Christian in these customs and traditions. Asians can also heartily take part in the processions attending the bathing of images and other customs with which the rural population of Christian lands celebrate their May pole dances or summer festivities. And they would easily appreciate how men could be transformed into wolves through the curse of St. Natalis Cambrensis.

Would the ritualism, the rosary, the relic-worship, the hagiology, the consecrated edifices, the "eternal" lamps in churches and chapels, pilgrimages, prayers, votive offerings, self-denial during Lent, fasts and chants of Christians alienate Shintoists, Buddhists, or Taoists? By no means. Indeed, there are very few Chinese, Japanese, or Hindus who would not be inspired by the image of Mary. Nations used to the worship of Kwan-yin or Lakshmee could not find a fundamentally new mentality or view of life in the atmosphere of a Greek or Catholic church service. And the doctrine

of faith (*bhakti*, *saddha*), the worship of a personal God, and preparedness for salvation (*mookti*) are not more Christian than Buddhist or Hindu.

Men and women who do not feel safe without postulating a God would produce, if they should happen to be intellectual, almost the same philosophy of the Infinite and of the immortality of the soul wherever they may live. If they happen to be emotional or imaginative, as human beings generally are, they would create more or less the selfsame religious arts (images, pictures, basreliefs, hymns, prayers, rituals, fetishes, charms). Humanity is, in short, essentially one—in spite of physical and physiognomic diversities, and in spite of age-long historic race-prejudices. The effort to understand the nature of God or the relations between man and Deity is the least part of a person's real religion. The *élan vital* of human life has always and everywhere consisted in the desire to live and in the power to flourish by responding to the thousand and one stimuli of the universe and by utilizing the innumerable world forces.

Confucianism and Buddhism Analyzed.

But before we proceed further it is necessary to have definite connotations of the terms Confucianism and Buddhism, so that we may know precisely to what phenomena they correspond in Christianity. For the terms are really ambiguous and elastic.

In the first place, Confucianism is the name wrongly given to the cult of public sacrifices devoted to Shangti (the One Supreme Being), the Tao (or the Way), and ancestor-worship that has been obtaining among the Chinese people since time immemorial. This cult of what is really an adoration of nature forces happens to be called Confucianism simply because Confucius (B. C. 551-479), the librarian at Loo State in Shantung, compiled or edited for his countrymen the floating ancient classics, the *Yi-king* (Book of Changes), the *Shoo-king* (Book of History), the *Shih-king* (Book of Poetry), and others in which the traditional faith finds expression. The work of Confucius for China was identical with that of Ezra (B. C. 450) of Juda who edited for the Hebrews the twenty-four books of the Old Testament that were in danger of being lost. In this sense, to use the misnomer, Confucianism had existed among the Chinese long before Confucius was born, in the same manner as the Homeric poems had been in circulation in the Hellenic world ages before Pisistratus of Athens had them brought together in well-edited volumes.

In the second place, Confucianism is often considered as not being a religion at all, because it is wrongly taken to be equivalent to positivism, i. e., a godless system of mere morals, and hence necessarily inadequate to the spiritual needs of man. The fact, however, is quite otherwise. The Socratic sayings of Confucius that are preserved in the *Analects*, in the *Doctrine of the Mean*, and other treatises, have indeed no reference to the supernatural, the unseen, or the other world. The fallacy of modern sinologues consists in regarding these moralizings as the whole message of China's superman. Strictly speaking, they should be treated only as parts of a system which in its entirety has a place as much for the gods, sacrifices, prayers, astrology, demonology, tortoise worship, divination, and so forth, of Taoist China as for the purely ethical conceptions of the duty toward one's neighbor or the ideal relations between human beings.

Thirdly, this alleged positivism or atheism of Confucius, and the pre-Confucian religion of ancient China which for all practical purposes was identical with the polytheistic nature-cult of the earliest Indo-Germanic races, have to be sharply distinguished from another Confucianism. For since about the fifth century A. D. the worship of Confucius as a god has been planted firmly in the Chinese consciousness and institutions. This latter-day Confucius cult is a cult of nature forces affiliated to the primitive Shangti cult, Heaven cult, Tai (mountain) cult, etc., of the Chinese. In this Confucianism Confucius is a god among gods.

Similarly in Buddhism also we have to recognize two fundamentally different sets of phenomena. There are two Buddhisms essentially distinct from each other. The first is the religion or system of moral discipline founded by Shakya (B. C. 563-483), the son of the president or archon (*raja*) of the Sakiya republic in eastern India, who came to be called the Buddha, or the Enlightened (the Awakened). Shakya founded an order (*sangha*) of monks, and adumbrated the philosophy of the twelve *nidanas* (links between ignorance and birth) and the ethics of the Eightfold Path. In this branch of Buddhism, which should really be called Shakyaism, Buddha is of course neither a god nor a prophet of God, but only a preacher among the preachers of his time. The system is generally known as Hinayana or the Lesser Vehicle of Buddhism. Its most prominent tenet is that of Nirvana or the cessation of misery (annihilation of pain).

But there is another faith in which Buddha is *a* or rather *the* god. This Buddha cult, or Buddhism strictly so called, cannot by

any means be fathered upon Shakya, the moralist. It chanced to evolve out of the schisms among his followers. Buddha worship was formulated by Ashvaghosha and came into existence as a distinct creed about the first century A. D. in northwestern India, during the reign of Kanishka, the Indo-Tartar emperor. This faith, also called Mahayana (the Greater Vehicle), was theologically much allied to, and in ritual and mythology did not really differ from, the contemporary Jaina and Puranic Hinduisms of India. It is this Buddhism with its gods and goddesses that was introduced from Central Asia into China in A. D. 67, from China into Korea in A. D. 372, and from Korea into Japan in A. D. 552.

The contrast between Shakya the preacher and Buddha the god, or Confucius the moralist and Confucius the god, has its parallel in Christology also. Modern criticism expresses this contrast, says Bacon in *The Making of the New Testament*, in its distinction of the Gospel of Jesus from the Gospel about Jesus. The distinction between Shakyaism and Buddhism, or between Confucianism as the system of tenets in the body of literature compiled by Confucius, and Confucianism in which Confucius figures as a divinity on a footing with Shangti, is the same in essence as that between the teachings of Jesus the Jew and the teachings, say, of St. Paul about Jesus the Christ who is God in man.

The Doctrine of Avatara (Deification of Man).

The incarnation myths of the *Ramayana* and similar legends of the *Jatakas* (Birth Stories) must have developed as early as the epoch of Maurya imperialism (B. C. 322-185). While the poets of the Rama legend sang, "For Vishnu's self disdained not mortal birth, And heaven came with him as he came to earth," and Krishna proclaimed in the *Gceta* section of the *Mahabharata*, "Forsake all *dharmas* (ways, *taos*, creeds), make Me alone thy way," the sculptors of India were carving basreliefs to represent scenes in the life of Shakya deified as the Buddha. The post-Asokan but pre-Christian sculptures at Bharhut (second century B. C.) leave no doubt as to the prevalence of a faith in Buddha whose birth was believed to be supernatural and whose career was to anticipate ideologically the holy ministrations of the Syrian Messiah. Besides, the mind of India had become used to such emphatic pronouncements as the following:

"I am the Father, and the fostering Nurse,
Grandsire, and Mother of the Universe,
I am the Vedas, and the Mystic word,

The way, support, the witness, and the Lord,
 The Seed am I, of deathless quickening power,
 The Home of all, the mighty Refuge-tower."

The Buddha cult was thus born and nurtured in a perfectly congenial atmosphere.

The Pauline doctrine of Jesus as an *avatara*, i. e., god incarnated in man, was also quite in keeping with the spiritual milieu of the age, rife as it was with the notion of redeemer-gods. Here an Osiris, there a Mithra was commanding the devotion of the civilized world as a god who was resurrected after death to save mankind. Parallel to the development in Iran which transformed Zarathustra from the man-prophet-singer of the *Gathas* into a supernatural and semidivine figure, there was in Israel the continuous and progressive re-interpretation of traditional beliefs and symbols, as Canon Charles points out in the *Religious Development Between the Old and New Testaments*. From the third century B. C. on, as a consequence, whole histories centered round such conceptions as soul, spirit, Sheol, Paradise, Messianic Kingdom, the Messiah, the Resurrection. The idea of the Redeemer was taking definite shape, for instance, in the following verses of the *Psalms of Solomon* composed about the first century B. C.:

"Behold, O Lord, and raise up unto them
 Their King, the son of David,
 At the time in which thou seest, O God,
 That he may reign over Israel Thy servant,
 And gird him with strength that he may
 Shatter unrighteous rulers
 And that he may purge Jerusalem from
 Nations that trample her down to destruction."

In India the rhapsodists of the Valmikian cycle were singing of the advent of the Messiah as Rama, and Shakyan monks elaborating the Buddhist stories of incarnation (*Jataka*) in the selfsame strain. Nor was China to be left without an *avatara* or a deified human personality. In the fourth century B. C., Mencius, the St. Paul of Confucianism, calls his great master *chi ta-cheng*, or "the embodiment of highest perfection." Three hundred years after his death, Confucius was made duke and earl. Sze Ma-chien, the Chinese Herodotus (first century B. C.), describes him as the "divinest of men." But by the end of the first century A. D. the birthplace of Confucius had become a goal for the pilgrim, and even emperors wended their way thither to pay their respects at his shrine. In A. D. 178, says Giles in *Confucianism and Its Rivals*, a likeness of

Confucius had been placed in his shrine as a substitute for the wooden tablet in use up to that date. In 267 an imperial decree ordered the sacrifice of a pig, a sheep, and an ox to Confucius at each of the four seasons. The first complete Confucian temple was built and dedicated in 505. About 555 it was enacted that a Confucian temple should be built in every prefectural city, for the people had come to "look upon Confucius as a god to be propitiated for the sake of worldly advantages."

This heroification and deification of Confucius was not an isolated phenomenon in the Chinese world, for China was also simultaneously transforming Lao-tze, his senior contemporary, into a divinity. The Taoist writers had begun to describe their great prophet as an incarnation of some superior being coming among men in human shape in every age. They also told the various names under which he appeared, from the highest period of fabulous antiquity down to as late a time as the sixth century, making in all seven periods.

Indeed, the spiritual experience of the entire human race was passing through almost the same climacteric. Zoroastrianism was evolving Mithraism, Chinese classics were evolving the worship of Confucius and Lao-tze, Hinduism was evolving the Buddha cult, Krishna cult, Rama cult, etc., and Judaism was in the birth-throes of the Christ cult.

Rapprochement in Religious Psychology.

How much of this common element in Confucianism, Buddhism, and Christianity was the "joint product" of the same socio-religious antecedents? How much again was autochthonous in China, India, and Asia Minor, i. e., absolutely independent of mutual influence? The question of the indebtedness of one race to another in metaphysics and religion cannot be solved satisfactorily for want of positive evidence. But the historic background was unified and internationalized enough to admit of an extraordinary fusion of cultures. One theater of such cultural intermixture was Central Asia. Here, during the early centuries of the Christian era, police notices were written in Chinese, the letters being inscribed in a form of Sanskrit. But the strings with which the wooden tablets were tied were sealed mostly with Greek seals bearing the image of Athena or Heracles. Here, then, as Laurence Binyon remarks in *Painting in the Far East*, we touch three great civilizations at once: India, Greece, China.

This race-fusion or cultural intermarriage must have been in

full swing while the incarnation-myths of the Hindus, Jews, and Chinese were in the period of gestation, i. e., during the last three centuries of the pre-Christian era. For, conscious and deliberate internationalism was the distinctively original contribution of Alexander to the civilization of Eur-Asia. The whole epoch beginning with his accession to the throne may be said to have been one, in which race-boundaries were being obliterated, cultural angularities rounded off, intellectual horizons enlarged, and the sense of universal humanity generated. It was a time when Platonists, Aristotelians, Cynics, and Stoics were likely to meet apocalyptists, Zoroastrians, Confucianists, Taoists, Nirvanists, and Yogaists on a common platform, when the grammarians and logicians of Alexandria were probably comparing notes with the Hindu Paninians and Darshanists, when the Charakan Ayoorvedists (medical men) of India could hold debates with the herbalists of Asia Minor, when, in one word, culture was tending to be developed not from national angles but from one international view-point and placed as far as possible on a cosmopolitan basis.

The courses of instruction offered at the great universities of the world, e. g., those of Honanfu, Taxila, Patalipootra, the Alexandrias, and Athens, naturally comprehended the whole encyclopedia of arts and sciences known to both Asia and Europe. The literati, *bhikshoos*, *magi*, and *sanyasins* of the East could not fail to meet the mystics, sophists, gnostics, and peripatetics of the West at out-of-the-way inns or caravansaries or at the recognized academies and seats of learning. What we now describe as a "Universal Races' Congress" and international conferences of scientists may then have been matters of course; and everybody who was anybody—Hindu, Persian, Chinese, Jew, Egyptian, Greek—was necessarily a student of *Weltliteratur* and a citizen of the world. The social systems of the different races who were thrown into that whirlpool were profoundly influenced by this intellectual expansion. Interracial marriages may be believed to have been things of common occurrence, and everywhere there was a *rapprochement* in ideals of life and thought. Mankind was fast approaching a common consciousness, a common conscience, and a common standard of civilization.

One of the forms in which this uniform psychological development of the different races was manifesting itself consisted in the elaboration of "great exemplars," *avatars*, or "supermen." The types of ethical and spiritual "perfection," i. e., the highest ideals and norms in human personality that, during the preceding centuries, had been slowly acquiring prominence in India, in the

Hellenistic world, and in China, at last began to crystallize out of the solution of race-experience, and emerge as distinctly individualized entities. The world forces or nature powers of the antique world, viz., Mother Earth and the elemental energies, furnished no doubt the basic foundations and the nuclei for these types or patterns. Folk-imagination in brooding over the past and reconstructing ancient traditions had sanctified certain historic personalities, legendary heroes, or eponymous culture pioneers, and endowed their names with a halo of romance. Philosophical speculation had been groping in the dark as to the mysteries of the universe and had stumbled upon the One, the Unknown, the Eternal, the Absolute, the Infinite, the Ideal. Last, but not least, are the contributions of "the lover, the lunatic, and the poet"—the Luke, the John, the Mencius, the Valmiki, the Ashvaghosha—who came to weld together all these elements into artistic shapes, "fashioning forth" those "sons of God"—concrete human personalities to embody at once the man-in-God and the God-in-man.

The Ethical Postulates of China, India, and Christendom.

The ethical conceptions of a race are bound up so inextricably with its economic and social institutions that for all practical purposes they may be regarded as almost independent of its strictly religious thought, its theological doctrines, and the hypotheses of its prophets or thinkers regarding the nature of the Godhead, the soul, and the relation between man and the Creator. While, therefore, the "whole duty of man" is sure to differ with race and race, nay, with class and class, and also with epoch and epoch in each race and in each class, it is still remarkable that the most fundamental categories of moral life all the world over have been the same. The ethical systems of historic Confucianism, Buddhism, and Christianity are broad-based on almost identical notions of the Good and the Right.

But here it is necessary to make a few special remarks about Confucianism. In the first place, suggestive sex ideas associated with such concepts as the "immaculate conception" in Christ-lore, or "energy" (*shakti*, the female "principle") in Buddhist mythology, have absolutely no place either in the *Classics* compiled by Confucius the man, or in the religion in which Confucius is a god. From the standpoint of conventional morality, Confucianism is the most chaste and undefiled of the great world-religions.

In the second place, one must not argue from this that the Chinese mentality is what Confucius presumes it to be, for China

is not merely Confucius magnified. Every Chinese is a Confucianist, and yet something more. Like the Japanese who is at once a believer in Shinto (the "Way of the Gods," a polytheistic cult of nature forces) and a Buddhist, so the men and women of China, almost each and all, are Taoists (followers of Lao-tze's mystical cult) and Buddhists at the same time that they offer sacrifices to Confucius and Shangti. When the head of the family dies, says Wu Ting-fang, the funeral services are conducted in a most cosmopolitan way, for the Taoist priest and Buddhist monks as well as nuns are usually called in to recite prayers for the dead in addition to the performance of ceremonies in conformity with the Confucian rules of propriety. The *mores* of Chinese life, eclectic as it is, cannot thus all be found in the teachings of the *Classics* alone.

One need not be surprised, therefore, to find in the Chinese *Weltanschauung* a place for the pessimism that one meets with in the pronouncements of Jesus. "He that loveth father or mother more than me is not worthy of me," said he. And further, "If any man cometh unto me, and leaveth not his father and mother and wife and children, he cannot be my disciple." Here is the origin of the system that, backed by St. Paul's recommendation of celibacy for Christ's followers, ultimately developed into Christian monasticism and the ethics of retreat from the "world and the flesh." The selfsame doctrine of holiness by means of asceticism and self-mortification has had a long tradition in pre-Confucian China as well as in China since the age of Lao-tze and Confucius. Even in the earliest ages of Chinese history perfection, holiness, or divinity were held to be exclusively attainable by dispassion, apathy, willlessness, unconcernedness about the pleasures and pains of life, quietism, or *wu-wei*. Emperor Hwang-ti of hoary antiquity is mentioned by Chwang-tze (fourth century B.C.), the great follower of Lao-tze, as having retired for three months in order to prepare himself for receiving the Tao from an ascetic who practised freedom from mental agitation.

Along with this pessimistic strand of Christianity, Chinese moral consciousness can also display the mystical leanings of Jesus as manifest in such declarations as "The Kingdom of God is within you," or "My Kingdom is not of this world." Thus, says Chwang-tze, "Be free yourself from subjective ignorance and individual peculiarities, find the Tao in your own being, and you will be able to find it in others too, because the Tao cannot be one in one thing and another in another." And according to the *Tao Teh King*, the Bible of Taoism, "mighty is he who conquers himself." Further,

"If you keep behind, you shall be in front," or "He who is content has enough." These are the tenets of passivism and non-resistance that Jesus stood for when he advised his followers to "render unto Cæsar the things that are Cæsar's."

We need not dwell on the ascetic or pietistic ideals and institutions of Buddhism, as the Plotinuses, the St. Francises, the Jacopone da Todis, the Boehmes, the Ruysbroeks, and the Guyons of India are too well known. We have rather to emphasize, on the other hand, the fact that transcendentalism, idealism, or mysticism is not the only attitude or philosophy of ethical life advanced by, or associated with, the religious systems of the world. Not less is the ethics of positivism, i. e., of humanitarian energism (*viriya*) and social service or brotherhood (*sarva-sattva-maitree*), a prominent feature in Buddhism, in Christianity, and in the moral dicta of Chinese sages like Confucius, Moh-ti, the preacher of universal love, and Mencius, the advocate of tyrannicide. There is no doubt a great difference in the manner in which the categories have been stated in the three systems, especially as regards the intellectual analysis or psychological classification of the cardinal virtues and vices. But from the view-point of moral discipline, none but a hidebound linguist or a student of formal logic can fail to notice the pragmatic identity of life governed by the "Eightfold Path" of Shakya, the "Five Duties" of Confucius, and the "Ten Commandments" of the Bible. Nay, like the Mosaic dictates, the Confucian and Shakyian principles are too elementary to have been missed by the prophets of any race.

The most important tenet in Confucius's moral creed is to be found in the idea of "reciprocity." It is thus worded in his *Doctrine of the Mean*: "What you do not wish others should do unto you, do not do unto them." In a negative form this is indeed the golden rule of Luke: "As ye would that men should do to you, do ye also to them likewise." In any treatment of fellow-beings Shakya's injunction also is "to put oneself in the place of others" (*attanam upamam katva*). We read in the *Dhammapada*:

"All men tremble at punishment, all men fear death: Putting yourself in the place of others, kill not nor cause slaughter.

All men tremble at the rod, all men love life. Doing as you would be done by, kill not nor cause to kill."

Reciprocity is thus the common golden rule of the three world-religions.

The formulation of this rule was the distinctive contribution

of Confucius to Chinese life. His catechism of moral discipline points out, further, that the duties of universal obligation are five, and the moral qualities by which they are carried out are three. The duties are those between ruler and subject, between father and son, between husband and wife, between elder brother and younger, and those in the intercourse between friends. Intelligence, moral character, and courage, these are the three universally recognized moral qualities of man. The performance of these duties is the *sine qua non* of "good manners." In the Confucian system the tenet of reciprocity leads thus to the cult of "propriety." In the Shakyian discipline also we have the same propriety in the doctrine of *secla* ("conduct"). The path leading to cessation of misery is described in the *Digha Nikaya* as consisting in right belief, right resolve, right speech, right behavior, right occupation, right effort, right contemplation, and right concentration. It is obvious that some of the conditions stated here, especially those in regard to speech, behavior, and occupation, are "other-regarding," i. e., have a social significance in the system of self-culture.

Lest the social energism of Shakyian morals be ignored, it is necessary to point out that *appamada*, or vigilance, strenuousness, and activity, is the first article in the Buddhist monk's creed of life. "By rousing himself, by earnestness, by restraint and control," says Shakya in the *Dhammapada*, "the wise man may make for himself an island that no flood can overwhelm. . . . Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer leaving behind the hack. . . . The mendicant who delights in earnestness and looks with fear on thoughtlessness moves about like fire, burning all his fetters small and large." It is moral and intellectual gymnasts such as these, "moving about like fire," that built the first hospitals of the world for men and animals, established rest-houses and planted trees for wayfarers, popularized the trial by jury and the methods of election, voting, quorum, etc., in democratic assemblies, and founded universities, academies, and other seats of learning in India, China, and Japan.

THE FRESCOES OF THE HORYUJI.

BY HARADA JIRO.

LOVERS of old art of Japan are much concerned in the rare frescoes of the Horyuji near Nara, the oldest Buddhistic temple in Japan. Our government has taken an active interest in them and the Department of Education has recently made an appropriation