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## GREATNESS AS A FINE ART.

BY S. MILLINGTON MILLER, M. D.

I THINK I can present a series of facts, which, taken together, indicate that it is possible, comparatively speaking, to make a Napoleon out of an idiot. This should be entirely too sensational as the title of an article written for a serious periodical, and yet I do not know of any other collection of words which so clearly expresses what I have in mind. The only proof of my theory would be the actual construction of a very high type of man out of a very low one, and as I cannot do this in sight of the public, I am constrained to rely upon a narrative of facts which go far in my estimation to prove, not only the possibility, but also the likelihood of such an accomplishment.

In order that I may be thoroughly understood, it will be necessary that I give a preliminary description of just what the brain and central nervous system of man includes. In doing this I will try to be as brief and clear as possible. The various senses, have, primarily, "end-organs," as they are called, such as the retina of the eye, the taste-buds of the tongue, and an equally complicated apparatus in the ear. These "end-organs" receive and condense the impressions obtained from the outer world. Between these "end-organs" and the sense-centres in the cortex of the cerebrum, (which sense-centres have of late years been quite accurately localised,) extend the various nerves of sense, such as the optic, auditory, olfactory nerve, etc.

These nerves consist of an endless number of fibres contained within an enveloping sheath. Each fibre has what is known as an "axis-cylinder,"—a central tube of microscopical dimensions, filled with still more microscopical cells. These cells are free to move within certain limits, and able to transfer impression the one to the other, in a way not entirely known to us, but much resembling in point of routine the conduction of electricity along an iron wire. These incoming or *afferent* nervous fibres end each of them in a grey tissue-cell of the sense-centre. From this grey tissue-cell of the sense-centre other fibres extend to the cells of the motor centres, and from these motor-centre cells still a third set of nervous fibres (the *efferent* nerves) carry messages or orders to the muscles all over the body. The whole passage-way,

from the "end-organ" of one fibre of the optic nerve in the retina, to the "other end-organ" of the fibre of a nerve, supplying, we will say, a muscle in the thumb, is an open canal. Its long and narrow channel is filled with the cells above described, and widens at two places into what we may describe as a lake full of cells. These two lakes correspond to the sense-centre and the motor-centre cells in the brain. The human body is a system of wheels within wheels. Big cells have an endless number of little cells floating more or less freely within them, just as "big fleas have little fleas to bite them."

The color of the rose is focussed on the retina of the eye, and an impulse of its color and shape flows along from particle to particle in the "axis-cylinder" of some particular optic nerve, and is discharged into the small sea of particles in its particular sense-cell in the cortex. Here a process takes place which we do not understand, but which we call a "sensation of the rose," and either in this sense-cell or in the motor cell with which it is connected, or in the fibre connecting the two cells, a *thought* originates and an order is sent down the efferent nerve of action to the muscles of the thumb and hand, bidding them pluck the rose and hold it to the nose that we may smell it.

That afferent and efferent nervous fibres differ only in their function of carrying messages in different directions is best illustrated by the fact that if a rat's tail be cut off short at its junction with the body, and the pointed end denuded of skin and united by suture with the body, the former base will be the tip, which will curl up as soon as this appendage, called a tail, has healed in place.

In the spinal cord itself there are what is known as reflex nervous centres, which have themselves the power of receiving impressions and changing them into muscular action without the necessity for mental thought. If we sit down on a pin, the sensation of pain is carried at once to the brain, but a centre in the spine first receives the impression and sends out a sharp command which lifts the body out of the chair simultaneously, if not before we are cognisant of pain in the pinprick. The action of this reflex centre in the spinal cord is as easy a one for us to understand, as it is for us to pull a rope or wire in one direction

knowing that there is an apparatus fitted to its other end so constructed as to pull another rope or wire in an opposite direction.

But when that thing which we vaguely call *thought* or *will* is brought into the by-play, an element is introduced which is entirely without our comprehension of the correlation of mechanical or physical forces.

As there are an enormous number of "rods and cones" in the retina of the eye, and an enormous number of fibres in the optic nerve, and an enormous number of sense and motor cells in the cortex of the cerebrum, it is quite reasonable to take it for granted (at least until a more accurate knowledge has shown the supposition to be a false one), that each particular impression of sight may employ one fixed fibre debouching into the same sense-cell in the cortex, each time that that particular sensation affects the brain. And that the particular motion or motions which that sensation produces may come from one particular motor-cell centre connected by the same fibre with the same sense-centre which originally and always receives the same impressions. Physiological investigation gives considerable color to this partial explanation of *thought*.

This subject is naturally a difficult one to explain understandably, and I have done my best to make it as brief and as clear as possible. With this introduction I think it will be in order to introduce my facts.

It is evidently a function of the will in each individual to send out certain orders to the muscles, or to reach such mental conclusions as may be justified by the understanding. And it is a well-established fact that the concentration of this *will* upon any particular portion of the body can and does produce physiological and pathological changes there. The thin, tightly drawn lips of the ascetic are brought into this condition of tenseness and constant contraction by his own will power. Duty and high thoughts banish all ideas of sensuality and pleasure from his mind, and his lips are but a reflex of the sternness of his purpose, and of the narrowness and straightness of his path.

The truth of the Biblical query as to who can add a cubit to his stature by the thought of it, is open to serious question. There seems to be no good reason why a man by constantly stretching his body, and by keeping his thoughts all the time fixed on that purpose, may not in reality cause the very condition of affairs that he desires to come to pass.

There is unquestionable authenticity in medical literature for the fact that heart disease is frequently and actually produced by a state of mind which not only dreads but anticipates such an occurrence. And the saying is well known that ninety-nine people out of a hundred, who die of the plague, never have it.

Whatever cures may have been, or may be, effected

by "Christian Scientists" are undoubtedly produced by this undeniable dominion of the will over the tissues of the mind and body. There is also truth in phrenology and physiognomy. The truth is twofold, not only that certain conditions of head and face indicate the possession of certain mental qualities, but also that the will itself, by repeated blows of itself on certain parts of the body, can and does by the very act cause blood to tend to those parts, and so produce an entirely original and phenomenal development there.

Scattered all over the tactile surfaces of the body, and particularly numerous and highly developed on the inner surfaces of the fingers and thumb are the "end-organs" of the sense of touch, the so-called Pacinian corpuscles. These bulbs contain within them a nerve stem and a venous and arterial distribution. Post-mortems made on the congenitally blind, or upon those who have been blind for a considerable portion of their lives, have shown that these Pacinian corpuscles are wonderfully developed in this afflicted class. Instead of their main nerve-stem an infinite number of delicate nervous tendrils are found branching off from this trunk—as fine a mesh as that of the floating sea-weed, with every fairy thread awake, and ready to grasp its food.

The explanation of this extreme state of development is simply this. The Mutual Aid Society of the Senses, whose principal business it is to provide the best possible crutch for a disabled sister—(any one of the five senses which may be lost) provides for the blind man an eye in his sense of touch, and the constant concentration of the blind man's mind upon his finger-tips. And the very double duty which these organs are led to perform, has given rise to a much greater and more efficient sensitiveness on their part than they conserve in the average individual.

The "end-organs" of hearing in the blind man show a like extraordinary condition of development. His ear for music is very much truer on general principles than is the case in the average man. And he hears much softer and finer sounds than cause any noticeable impression on our ears. The waves of sound which beat upon every wall and tree like billows upon the shores of the sea, and are thrown back in sound echoes from these walls and trees, produce a distinct sensation upon the tympanum of the blind man's ear. He will tell you that he hears a tree or a wall as he approaches it. This is but another example of the development of tissue and function by extraordinary necessity for use.

Laryngological examination of the throat of those who are congenitally deaf, and who grow up without using the voice articulately, invariably discloses a flabby and toneless condition of the vocal chords.

They hang down like a sagging rope, and are not tense and taut like the strings of a piano. But when such a child is placed in an institution for the oral education of the deaf, and is put through the course of instruction now so admirably pursued in such schools, these vocal chords, which originally lacked tonicity, are gradually developed and brought into a condition of practical usefulness for articulate speech. This is done by causing the little pupil to place one hand on the lips and the other on the throat of his instructress, and so, at the same time, to feel the vibrations produced by the "a" sound, and notice the movements of tongue and lips to which it gives rise. After receiving these sensations of touch and sight for a longer or shorter period, he is persuaded to try and imitate them, and when, after repeated efforts, the sound which he makes is the same as the true sound of the "a," some little reward is given to the child, in the shape of a flower, or toy, or piece of candy.

This process of education is continued until the pupil has mastered all the vowel and consonant sounds and finally the word sounds, which they form when uttered together. Here, again, the concentration of the will upon undeveloped organs has by patience and in time developed them, and at the same time caused the deaf child to find a new ear in the shape of its eye and sense of touch.

A gentleman connected with one of the largest institutions for the education of the deaf in this country has recently corroborated over his own signature the report of an interview in which the statement was made that he could cure not only dumbness, but deafness, by hypnotism. As the hypnotic influence is usually believed to be carried to the motor centres in the brain through the auditory nerve, and as the auditory nerves of his pupils are congenitally defective, I do not understand what medium he employs to establish the power of his own will in the motor centres of the child's brain.

This slight (?) difficulty obviated, however, there is no earthly reason why his will, working through these motor centres on the toneless vocal chords of the congenitally deaf child, should not stimulate them first into action and then into genuine and constant growth. The orally educated child learns this method of development by methods which I have already described, but which necessitate the employment of his own volition. If some means has been found by which a stronger volition than his own may beat upon his brain-centre, the education of such a child is by this very power of interference immeasurably simplified.

All that will be necessary in passing is simply to refer to Herr Sandow and to the very admirable book which he has written, showing how the muscles of the body of man may be so educated and developed by

the scientific concentration of the intelligence and the will upon them, as to create a giant out of a weakling—other conditions, such as environment, type, food, etc., being satisfactory.

This brings me finally to the consideration of man's power over brain-tissues, and to the narration of a certain line of facts which show that it is easily possible for an intelligent will to take hold of very poor brain-material, in the shape of exceedingly simple or coarse sense and motor cells, and educate them in time into very complex and very fine organs of reception and performance.

There is an institution at Elwyn, Pennsylvania, which affords a school and home for over a thousand "castaways of the mind." The idiots that enter this institution are, most of them, more deficient in moral sense than the dog, and far more poorly provided with physical senses than that intelligent animal.

There are two classes of idiots admitted into this institution—the *nervous* and the *apathetic*. The former class are capable of immeasurable improvement, but the present methods of education are only able to partially improve the latter. It is considered "a good day's work" if an apathetic idiot is turned into a man who can be relied upon to peel a certain quantity of potatoes skilfully every day, or to drive a herd of cows out to pasture at dawn, watch them during the day, and drive them back again at evening.

The other class—the nervous idiots—may be quite as poorly equipped mentally as the apathetic when they enter the institution. The taste of salt may give them more pleasure than the taste of sugar. The smell of the onion produce a greater ecstasy of olfaction than the odor of the rose. They may gaze on the full brightness of the sun without winking. They may run their finger carelessly along the edge of a sharp knife and stare in amazement at the curious flow of blood which follows the act. The sharp severance of the flesh has given them no appreciable pain.

These children are taken in hand and developed sense by sense. Repeated blows of sight are sent through the optic nerve, until the sight centre in the brain takes upon itself development. The same course is pursued with the sense of hearing and of smell. This kind of education requires infinite patience and a long, long time, but it bears rich fruit in the end. The sense cells in the brain, useless at first, and incompetent of intelligent performance, do actually grow in size and capacity, and ten, fifteen, or twenty years as the case may be, finally produce, at least an average, if not a superior, member of society.

I have read with great pleasure an article in the October issue of the *New Science Review*, by Professor Jordan, in which he takes very proper and scientific exception to the present methods of so called educa-

tion, and shows that the tendency of the prevalent system is simply to stuff the child's mental storehouse with facts which never blossom or ripen into practical expression. His epigram is that the effort of this method of education seems to be simply to produce impression, without an adequate expression.

I think Dr. Jordan would secure a very much more lasting foundation for his just criticism of what is practically all wrong, if he were to say that there is not *enough* impression produced to give rise to the proper expression. The sense and motor centres of the brain, in order to give rise to intelligent and practical action, need to have a habit formed, the habit of knowing that a certain sense-impression calls for just one particular kind of action. This rule is, of course, equally applicable to those processes which we call "memory" and "thought."

### WHY BUDDHISM?

BY C. PFOUNDERS.

THE hold which Buddhism has upon the majority of Asiatics is deeply rooted in the inner life of its devotees and appears prominently in the obsequies, memorial services, and ancestral rites, which form an integral part of their monotonous existence. The arguments against Buddhism are so very easily applied to other competing forms of religion, that, as a rule, the propagandists of alien creeds are more successful in destructive criticism than in constructive work. Real converts are rarely met with, while perverts to materialism, scepticism, and irreligion are many—not quite the chicks the missionaries desire to hatch.

During the present century very large sums have been expended annually in Asia, as well as elsewhere, in mission-work, and a great many more or less competent and enthusiastic men and women from Europe and America have devoted their lives to the work of proselytising. Others enter upon the work with less noble and more mercenary motives. Of late years much of the money and material hitherto devoted to the Pacific Islands, etc., has been diverted to Asia. Japan and other countries having a civilisation, religion, and literature of their own, are receiving much attention, to the neglect of other lands where none of these good things exist. The needs of those "nearer home" have been ignored, whilst those afar off are courted and petted.

Foreign missionaries in Asia, in Japan, for instance, are now very numerous, and representatives from nearly every civilised nation and of nearly all the numerous Christian sects are competing keenly for converts. The inducements held out to the young of both sexes are too attractive, the temptation is too strong, especially to the indigent classes, to be resisted. The opportunities for obtaining an education, which is in

itself a sure highroad to lucrative employment, attract the young Japanese, especially the scions of old feudal retainers, who still cling to the traditions of superior birth, and whose pride makes them unwilling to learn a trade or to keep a shop, and whose ambition is official employment, military or civil, as school-teachers, interpreters, or clerks.

It is not to be wondered at, therefore, if the mission schools are crowded with pupils, and if more applicants than can be accommodated wait outside. Of the pupils, however, it is an admitted fact that but a tithe really become sincere converts, though many, for the time being, profess to believe.

A constant weeding out of the less zealous and suspected pupils makes room for others; and those so turned adrift become the most active and bitter opponents of the introduction of the alien creed. Whilst there is but a very small percentage of families in the country who wholly ignore Buddhist rites, there are many individual members who have not been sufficiently instructed in Buddhism, or who have imbibed a dislike for the ancient faith, from having seen isolated cases of misconduct amongst the bonzes, or from having observed the activity and zeal, superior education, and purer life of the foreign missionaries as a body. It is not proposed to put forward here the arguments for and against Christianity; but a brief outline of the native attitude towards it, some of the native objections, may not, perhaps, be altogether out of place.

As to the controversies amongst the Christians themselves,—to say nothing of anti-Christian arguments,—the natives refuse to accept the translations of the Old and New Testaments as correct, the originals as authentic, or the Bible, in whole or in part, as divinely inspired. Enough is now universally taught and widely known of science, history, philosophy, and logic to preclude the blind acceptance of the Scriptures, which the natives know that the Jews themselves reject.

The prophecies, it is said, are doubtful from the historical point of view and very suspicious of "being wise after the event." The ethics are challenged, from the Buddhistic and Confucian standpoint, as well as from a modern point of view.

As to the scheme of redemption, it is true that in both Japanese and Chinese Buddhism, the saving help of the Amido (Amitayus) and other Buddhas and Bôdhisattvas is invoked, but the dogma of each and every Christian sect does not appeal to the native mind as logical, reasonable, or at all necessary; it is even ridiculed by the educated. The blood and fire methods of the Salvation Army disgust the better class. Puritanism will never get a footing in the Far East; and the prevalence of the Mahâyâna Buddhism

is a ground in which it is not easy to plant the seed of weedy Calvinism, of the "dour" Presbyterianism, or of the lurid and sombre Lutheranism. The sacrament of the mass, prayers for the dead, have their counterparts and similitudes in Buddhism, but the Eucharist, the bread and wine, have no parallel. The aid of the bonze is not invoked in marriages, although he is usually invited to partake of the feasting, but the infant is taken to the temple and to the shrine of the tutelary deity of the family.

The Christian priest has certainly some hold on the parishioners, especially in the old Catholic Church, from birth to death, and after; but the Buddhist bonze enters more closely into the home life, each family having a domestic altar, before which the bonze most acceptable to the family periodically officiates.

In some sects the memorial tablets of deceased relatives are lodged in the temple, others retain them on the family altar. For some period after the decease of a member of the household services are held at the domestic altar, as well as at the temple and in the cemetery; each family having its own section, tombs, etc. In the case of cremation, the ashes are consigned to the receptacle under the tombstone, if not conveyed to some more hallowed spot, celebrated shrine or temple, for deposit there.

In contrasting Buddhism with other competing creeds, the history of Buddhism in the East is compared with that of Christianity in the West, for example, in Spain, America, or Russia. Whilst some of the theories of the Western creed are stamped as admissible, it is claimed that all that is good therein may be found to a fuller extent in Buddhism, unfettered and unalloyed by much of what is objectionable in Christianity.

The fact that Buddhism has grown up amongst the people and adapted itself to their needs and sentiments, appealing to the emotional phases of their character, and that patriotism, loyalty, etc., form salient features of it, is of itself evidence of the stability, in one or other of its numerous forms, of this creed. With all the imperfections that it may appear to possess to the Occidental mind, Buddhism has been a great power for good throughout all Asia during more than twenty centuries. Art, literature, civilisation, skilled labor, agriculture, all have been advanced by the introduction of Buddhism; its advent being coeval universally with peace, prosperity, and progress; its decline having been followed in every country by the downfall of the people.

Recently the Christian missionaries have been "making a bid" for native popularity—a desperate struggle to arrest the decline dating from years gone by, when the old-time prohibitions were relaxed, after more than two centuries of hostility and persecution,

and meteor-like, a brilliant but transitory prospect opened up for the propagandists. The warlike spirit lately aroused is now loudly applauded, and the Japanese conquest of China encouraged. Do these missionary people hope, and really expect, to benefit by the defeat of the Chinese government, that they are so ready to go out of their way, and instead of being men of peace, turn their coats inside out and assume the Jingo character! No one with a knowledge of China and of Japan can do otherwise than sympathise with the Japanese in their struggle and hope that they will be successful in giving the Peking government and its Manchu hordes a much needed, even if severe, lesson; so as to open up the vast territories of Eastern Asia to progress and civilisation. But the representatives of foreign missionary societies appear to be going somewhat out of their way, straying far from the legitimate path of their duty, in blatantly and persistently advocating an aggressive, warlike policy. Is the hope father to the thought, that there is in the near future a "good time" coming for missionaries in China, etc., as the result of a sanguinary conflict?

The attitude of the Buddhist theocracy, the sacerdotal class, forms a strong contrast to all this. Whilst patriotic in no less a degree than their lay compatriots, they have been busily occupied in holding services in honor of those who have fallen on the field, in addressing those going to the front, in organising local societies to send to the men in the field extra comforts, reading matter, warm underclothing, etc.; in aiding the wives, children, old people, and others dependent upon the men under arms, and in providing for those deprived of their bread winner by death or disability.

Whilst the Christian clergy expend much time and energy on polemics, in attacking not only Buddhism, Hinduism, Mohammedanism, etc., but also in controversy amongst themselves; the Buddhist bonze of each sect attends to his own duties, and, with rare exceptions, is on friendly terms with the bonzes of other sects, as well as with those of his own.

It is all too true, and more the pity it is that it is so, that the converts (nominal) to Christianity are largely natives whose conduct is such that by the general opinion of foreign residents such converts are not the most desirable class to employ. The true Buddhist has ever in mind the fear of punishment hereafter for misdeeds, not to be lightly atoned for. "The naughty little boy who is always ready to say he 'is sorry,' if he is assured that this will obtain forgiveness," has no counterpart in true Buddhism; and the too easily purchased pardon of Christian mission teaching is viewed as a danger, from the ethical standpoint, by the educated and intelligent Asiatic.

A religion that has no preventive power, no deterrent influence to check wrong doing, becomes little

more than gross superstition ; and like a too complaisant bankruptcy court, that facilitates the whitewashing of dishonest traders, leaving the victimised sufferers without redress, the hostile competitors of Buddhism offer too cheap and too easy a path to future bliss and pardon for all transgressions. The native creed offers something better, more logical, and supported by higher ethical doctrine.

The missionary who cleverly evades the weak points in the older sectarian Christian dogmas, and puts more prominently forward the "up to date" teaching of the more advanced liberal sects, gains a hearing ; but he has to jettison nearly everything that the churches have fought for, which myriads have battled for, even unto death. Western civilisation and progress, the mechanical arts, medicine, chemistry, etc., are held up as the *results* of the Western creed, the truth is concealed, "that it is in spite of, rather than in consequence of, religion" that the Occident is in advance of the Orient ; and the true condition of the toiling masses of Europe, America, Australia, etc., is never hinted at, indeed, the pupils in the missionary seminaries are usually kept ignorant even of the fact that Christianity is itself divided into numerous hostile sects, that revile each other with unmitigated animosity.

The foreign missions undoubtedly benefit the natives of the countries where they are located. The money spent in building, maintenance, wages, etc., circulates large sums. Cheap and superior education (with certain limitations) is afforded, and not a few select pupils are subsidised. Decidedly the natives have the best of the bargain ; they win on the toss, heads or tails. Now, if the subscribers could see the facts for themselves, and also examine the condition of their own locality, would they not find much nearer their own homes the opportunity of exercising their charity—the aged, the hopelessly downtrodden, the sick, the groan of the bread-winner, seeking for honest work in vain, whilst those dependent upon him are in dire need ; the wail of the poor woman, with her little ones, the cry of the hungry and ragged in the cold ! Do not such sounds reach the donors to foreign missions ?

Personal observation of the relative position of the missionary abroad and the worker at home (say the curate of an East End parish, of such a district as, unfortunately, may be found in any large city in Europe, America, or the Colonies) enables a comparison to be drawn.

The missionary, invariably well housed, and, with few exceptions, well paid, duties light, away from irksome observation and criticism, and with ample leisure for study and recreation. Such conditions of life are infinitely superior to those of the poor curate, ill paid

and overworked, neither too well clothed nor too well fed, working amongst the lowest of his race, amidst constantly harrowing scenes, squalor, want, wretchedness of the most abject kind, where indescribable filth accumulates, and sickness, contagions, and infections abound. The missionary and his family, sent out at great expense, maintained for years whilst gaining experience and learning the vernacular, and finally, frequently just when he may begin to be useful, returning to his native land, and dropping into a "fat" living, a good income, and comfortable home, with congenial surroundings. The poor curate, too often an early victim to the life led during his apprenticeship, as a worker in slums. And of the two which has been the most useful ? Is it really not a matter for public consideration, this misdirection of means and work ?

And this *à propos* of "Why Buddhism ?" Instead of trying to pull down, without any prospect of being able to put in its place a better structure, might we not do something more and better with Buddhism ? Instead of uprooting the old, and planting in its stead that which may run to weeds and be barren of good fruit, might we not cultivate the old well-rooted stock and engraft and develop good fruit therefrom ?

The faults of modern popular Buddhism lie partly with the incumbents of the temples, their juniors and pupils, and partly with their lay-followers and supporters.

Buddhism in Japan is now, as it has been for a score of years, entirely dependent upon the public : the families who call in the bonzes to officiate, and whose members attend the services in the temples. The bonze is now at the mercy of public opinion, and is, therefore, much more careful than of old not to commit any act to bring him into disrepute. A better system of recruiting, and better education of the youths who are to become bonzes is imperatively needed.

Schools have long existed, and of late years preparatory seminaries have been established in many districts, besides colleges at the head centres of the principal sects. But there is yet much to be desired.

The sacerdotal class have yet to learn the much-needed lesson that "the congregations and temples do not exist for the benefit of the clergy," hereditary or otherwise ; but "that the temples and their incumbents exist for the benefit and welfare of the people," that the temples and their furniture, art treasures, curiosities, etc., are not the private property of the bonze, but public property of which he is merely the custodian.

Whilst too close alliance of all the priests of all the sects might become, in a certain sense, a danger in certain contingencies, yet more harmonious and concerted action is desirable, and a good strong "United Action Committee" is an urgent need, especially for

work in other countries. Certain of the sects and subjects desire to work independently and are adverse to co operation, which weakens all their good endeavors, and makes such competition as exists not of a healthy character.

Instead of costly foreign missions, secular education might be left to the existing public schools, which are rapidly progressing in the quality of instruction and native teachers, and increasing in number.

A central theological university is a want to be supplied in the future, and the sooner the better; the existing sectarian colleges exhibiting a very narrow curriculum. Examination and a test limit, to be steadily raised year by year, should be enforced, and the ordinary secular subjects made compulsory.

Whilst interference with the existing rites and ceremonies, handed down from ancient times, is to be deprecated, yet a higher standard in preaching, in lectures, and in the general teaching of the laity is urgently needed.

It must be understood that religion is something more than donations to temples, attendance at service, employing bonzes at home, giving to them money and clothes, or entertaining them. Not mere prostration before the altar and shrine, the repetition of invocations, nor the "telling" of beads over and over, but something more than this is true religion, true Buddhism. "Ceasing to do evil, striving to do good, being mindful of our fellow human beings, loving kindness to all creatures, remembering the four truths, observing the five great precepts, not to violate the prohibitions, to walk in the eightfold path,"—in these alone consists true Buddhism.

And so we get our answer to the question, "Why not some other creed?" That answer is, because in Buddhism we find all that is needed for the foundation of a pure ethical religion that will be helpful and hopeful, making the world we live in brighter, and its people happier. We ourselves are better and more able to make the world and our fellow-beings happier for that we have been now once more born into it.

All this lies in the name of Buddhism, which translated means "enlightenment of the intellect," "awakening of the conscience." And hereby and herein is answered the question that heads this article, "Why Buddhism?"

#### FABLES FROM THE NEW ÆSOP.

BY HUDOR GENONE.

##### The Serving Spy.

A CERTAIN rich man had a handsome estate, but wishing to take a journey into a far country, he did not care to let his estate to a stranger. So he be-thought him of a man and his wife, who though not possessing a fortune were yet well bred. Them he

entreated to come and dwell in his palace and care for his estate so long as he should be gone.

The two agreed with alacrity, for they had lived in a mean way, and here they could have luxury without cost, and for return all they had to do was to see that no one entered upon the estate or despoiled it.

"One thing only I ask you to favor me with," said the rich man. "I have a tried and faithful servant called Conscience, and him I desire you to retain in your service."

They agreed readily to this; but after the rich man had gotten away, the wife began to misuse his goods, to go away on visits, and to entertain guests who were careless and wasteful. The husband tried to control his wife, but could not. One day she came to him in a rage. "That serving man, Conscience," she said, "I observed writing down something daily, perhaps for the purpose of acquainting my lord of our doings. I am going to circumvent him; I shall send him away."

"That you cannot do," replied the husband, "his sort are not so easily gotten rid of."

"Well, at least," continued the woman, "I shall watch carefully, and some time when he is asleep I shall come unawares, and take what he has written and destroy it."

"That you cannot do," said the husband, "for folk like him are not to be taken unawares, and they never sleep. I will tell you a better way, and, indeed, the only way to circumvent him."

And when his wife asked what that way might be, he answered: "Let us see to it that we do nothing that we should be ashamed our lord should know,—so when he returns from his journey we shall not be unwilling, but rather glad, that our servant may show him all that was written."

#### The Puzzled Philosopher.

A PHILOSOPHER dwelt in a house owned by Cleon. But one day Cleon came to the philosopher and said: "Why have you not sent me the money for last month's rent?" The philosopher said he knew of no reason except that he had no money, having gotten to the bottom of his purse.

"You will have to move out," said Cleon, "to make room for a cordwainer I know, who wants this house and has money."

"Would you then," said the philosopher, "turn me out, when I am so comfortable here, having dwelt in this house thirty years?"

"It is my comfort," said Cleon, "and not yours, that I consider."

"Then you prefer a cordwainer, I conclude, to a philosopher."

"No," said Cleon, "a landlord has no preference, except to prefer rent-money to no rent-money."

So the cordwainer moved into the philosopher's house, and the philosopher went to live in the mean hovel of the cordwainer.

But, once there, although contented enough, (because he was a philosopher,) yet he could not avoid the obtrusive facts of the absence of all those things which in his former habitation had grown habitual to him.

This was the first thing that puzzled him: How that which was not could be so obtrusive. "What," said he, "can be so entirely non-existent as a negation? And yet here I am confronted with an obtrusive negation."

"I miss," said he again, "a chest of drawers, a table, a fire-place, and the scenery from the window where I used to sit. I wonder if it will be so after we are driven out from our bodies, because Death, the final, inexorable landlord, demands a rental we cannot pay."

In time, however, the philosopher gradually ceased being oppressed by the obtrusive memories, and grew accustomed to new associations.

"I wonder," said he, "if it will be so when we are immortals,—after death at first painful regrets for what we have lost, and in the end nothing of the old but faint memories and a new set of associations. I wonder always, and wonder most, if philosophy will ever be anything better than clever, wondering about the wonderful."

### CREEDS.

BY PROF. E. EMERSON.

Long years I've spent in study over creeds;  
Perplexed by questions deep beyond reply;  
Now tempted to affirm, now to deny;  
Sad, paralysing influence on good deeds.

What joy to follow where calm nature leads!  
And roam in woods or fields which round us lie;  
To gather flowers, or behold the sky;  
And thence invoke that peace the spirit needs.

All nature speaks to man with tranquil voice;  
He, too, her child, is nurtured on her breast;  
She shows, full oft, for him a smiling face.  
But not alone for him. The fields rejoice,  
Birds sing, sun shines, vexed ocean sinks to rest,  
Bright stars roll on in the vast sea of space.

### NOTES.

We remind our readers that Mr. C. Pfoundes, the author of the article "Why Buddhism?" in the present number of *The Open Court*, is a native Englishman now residing in Japan, and a duly initiated member of several of the most prominent Buddhist sects of that country. He has lectured both in the United States and Great Britain.

In mathematics we have recently received several brochures,—all of an abstruse character and not adapted to the comprehension of the average reader,—from Professor H. Schubert and Professor V. Schlegel, both of Germany. They refer to questions in the theory of numbers and the geometry of *n*-dimensional space.

The attention of teachers, educationists, and school-trustees, as also of the public at large, should be called to a little circular letter, *Are Our Schools in Danger?* by Mr. Edwin Ginn, the head of the well-known school-book house of Boston. Mr. Ginn comments severely on the methods employed by the American Book Company to crush out free competition in the school-book trade, and adverts to the grave social and political dangers which are involved in the practices of the Company, for instance their offer of their own books free in exchange for those of other publishers already in use in the schools. Mr. Ginn's pamphlet deserves consideration from all who would exclude politics from our educational system.

The first number of a new quarterly, *The American Historical Review*, to appear October first, is announced by Macmillan & Co. The Board of Editors includes George B. Adams, Professor of History, Yale University; Albert Bushnell Hart, Professor of History, Harvard University; Harry P. Judson, Professor of Political Science, University of Chicago; John Bach McMaster, Professor of American History, University of Pennsylvania; William M. Sloane, Professor of History and Political Science, Princeton, and H. Morse Stephens, Professor of Modern European History, Cornell University, and is represented by Professor J. F. Jameson, Providence, R. I., Managing Editor. The *Review* is to be made the vehicle of matter interesting and valuable to intelligent and educated people who are not specialists; but is particularly designed to aid those engaged in the study or teaching of history to reach the most recent literature of their subject and to place before other historical scholars the results of their own investigation.

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### CONTENTS OF NO. 415.

GREATNESS AS A FINE ART. S. MILLINGTON MILLER.....	4591
WHY BUDDHISM? C. PFOUNDES.....	4594
FABLES FROM THE NEW ÆSOP. The Serving Spy.	
The Puzzled Philosopher. HUDOR GENONE.....	4597
POETRY.	
Creeds. PROF. E. EMERSON .....	4598
NOTES .....	4598