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THE DUTY OF THE HOUR.

BY EDWARD C. HEGELER.

THE Presidential election is approaching. The main plank of the Democratic party and its allies being one of fraud and dishonor, it is our duty to vote against it, in the most effective manner.

The publisher of this journal, who, since the Presidential contest between Hancock and Garfield has voted the Democratic ticket, has in the present crisis joined in the organisation of the National Democratic Party as a protest against the defilement, and for the continued presentation, of true and sound political principles. In its platform and standard-bearers, Palmer and Buckner, he sees his ideals represented.

Among the issues of the election, beside that of the preservation of morality and the honor of the country, all others sink into insignificance. In this the plank of the National Democratic party agrees with that of the Republican party; and to do one's utmost to help this plank to victory is a plain duty, by fulfilling which the National Democrat also best serves his own party, despite his opposition to other planks of the Republican platform. While voting for our own National Democratic State-ticket, therefore, as an assertion of our principles and as a recognition of the efforts of our candidates, I hold that all National Democrats should unhesitatingly cast their ballots for the Republican Presidential nominees.

I reprint here abstracts from the platform of the National Democratic Party:

"This convention has assembled to uphold the principles upon which depend the honor and welfare of the American people in order that Democrats throughout the Union may unite their patriotic efforts to avert disaster from their country and ruin from their party. The Democratic party is pledged to equal and exact justice to all men of every creed and condition; to the largest freedom of the individual consistent with good government; to the preservation of the Federal Government in its constitutional vigor and the support of the States in all their just rights; to economy in the public expenditures; to the maintenance of the public faith and sound money; and it is opposed to paternalism and all class legislation."

"The National Democracy, here convened, therefore renews its declaration of faith in Democratic principles, especially as applicable to the conditions of the times.

"Taxation, tariff, excise or direct, is rightly imposed only for public purposes and not for private gain. Its amount is justly measured by public expenditures, which should be limited by scrupulous economy. The sum derived by the Treasury from tariff and excise levies is affected by the state of trade and volume of consumption. The amount required by the Treasury is determined by the appropriations made by Congress.

"We therefore denounce protection and especially free coinage of silver, as schemes for the personal profit of a few at the expense of the masses."

"In fine, we reaffirm the historic Democratic doctrine of tariff for revenue only."

"The experience of mankind has shown that, by reason of its natural qualities, gold is the necessary money of the large affairs of commerce and business, while silver is conveniently adapted to minor transactions, and the most beneficial use of both together can be insured only by the adoption of the former as a standard of monetary measure, and the maintenance of silver at a parity with gold by its limited coinage under suitable safeguards of law."

"Realising these truths, demonstrated by long public inconvenience and loss, the Democratic party, in the interests of the masses and of equal justice to all, practically established by the legislation of 1834 and 1853 the gold standard of monetary measurement, and likewise entirely divorced the Government from banking and currency issues. To this long-established Democratic policy we adhere, and insist upon the maintenance of the gold standard and of the parity therewith of every dollar issued by the Government, and are firmly opposed to the free and unlimited coinage of silver and to the compulsory purchase of silver bullion. But we denounce also the further maintenance of the present costly patchwork system of national paper currency as a constant source of injury and peril.

"We assert the necessity of such intelligent currency reform as will confine the Government to its legitimate functions, completely separated from the banking business, and afford to all sections of our country a uniform, safe, and elastic bank currency under governmental supervision, measured in volume by the needs of business.

"The fidelity, patriotism, and courage with which President Cleveland has fulfilled his great public trust, the high character of his administration, his wisdom and energy in the maintenance of civil order and the enforcement of the laws, its equal regard for the rights of every class and every section, its firm and dignified conduct of foreign affairs and its sturdy persistence in upholding the credit and honor of the nation, are fully recognised by the Democratic party and will secure to him a place in history beside the fathers of the republic.

"We also commend the administration for the great progress made in the reform of the public service, and we indorse its effort

to extend the merit system still further. We demand that no backward step be taken, but that the reform be supported and advanced until the undemocratic spoils system of appointments shall be eradicated.

"We demand strict economy in the appropriations and in the administration of the government.

"We favor arbitration for the settlement of international disputes.

"We favor a liberal policy of pensions to the deserving soldiers and sailors of the United States.

"The Supreme Court of the United States was wisely established by the framers of our Constitution as one of three co-ordinate branches of the government. Its independence and authority to interpret the law of the land without fear or favor must be maintained. We condemn all efforts to degrade that tribunal or impair the confidence and respect which it has deservedly held.

"The Democratic party ever has maintained, and ever will maintain, the supremacy of law, the independence of its judicial administration, the inviolability of contract, and the obligations of all good citizens to resist every illegal trust, combination or attempt against the just rights of property and the good order of society, in which are bound up the peace and happiness of our people.

"Believing these principles to be essential to the well-being of the public, we submit them to the consideration of the American people."

In this connexion the writer here refers to and reaffirms his views of the proper financial policy which the Government must pursue to place our country again on a sound and solid financial basis, founded on the general consent of the whole people. Had these his views as stated in the articles in Nos. 316 and 458 of *The Open Court* been then put into effect, he claims the present crisis would have been avoided.

An object-lesson is needed, and this object-lesson it is the Government's duty to give. The people want to learn by their own experience (this is what is meant by "American"), and the cost to the people of such an object-lesson would be trifling as compared with that of the crisis we are now passing through. I trust that the Republican party, which has jointly with us National Democrats the honest financial plank, and for whose victory I therefore earnestly hope, will, when in power, give us this object-lesson.

I desire to state here that in my youth I witnessed substantially the same state of affairs as my proposed measure, in actual operation. My native city, the old Republic of Bremen (of which I have not learned that she ever repudiated her debts, and which, though small and unfavorably located, is now a proud sovereign member of the new German Empire), had the gold standard, while outside of our little territory all Germany had the silver standard. Nevertheless, gold coins circulated there also to a large extent at their varying market values in the silver standard—at some inconvenience, it is true, owing mainly to the lack of a decimal system, but with the great and significant advantage of having thereby a sound and honest money! Thus flourished side by side, and independ-

ently of each other, two systems of monometallism—the gold monometallism with its unit, the Louis d'or, and the silver monometallism with its unit, the Thaler.

I proposed as the silver money-unit the "Ounce." Having a neutral name, this would make a suitable international money-unit which the other nations might also adopt and facilitate the use of, in some such manner as that proposed by me, by receiving and paying out the same at their treasuries at the varying quotations, daily published by them, as near as possible equal to the market value.

THE DISHONESTY OF THE COINAGE LAW OF 1878.

BY EDWARD C. HEGELER.

THE specific point of dishonesty in the coinage law of 1878, where the pledge of the nation as made in 1873 is broken, is apparent from the following facts:

First, gold dollars had been the standard of value for more than a quarter of a century, when, after several years of deliberation, Congress, in the effort to enhance the credit of the nation and to reduce the interest on the national debt, passed the law of 1873, enacting (Sec. 14): "That the gold coins of the United States shall be a one-dollar piece which, at the standard weight of twenty-five and eight-tenths grains, shall be the unit of value; a quarter-eagle or two-and-a-half dollar piece; a three-dollar piece; a half-eagle, or five-dollar piece; an eagle, or ten-dollar piece; and a double-eagle, or twenty-dollar piece."

Further (Sec. 15): "That the silver coins of the United States shall be a trade-dollar, a half-dollar, or fifty-cent piece, a quarter-dollar, or twenty-five cent piece, a dime, or ten-cent piece; and the weight of the trade-dollar shall be four hundred and twenty grains troy; the weight of the half-dollar shall be twelve grams (grammes) and one-half of a gram (gramme); the quarter-dollar and the dime shall be, respectively, one-half and one-fifth of the weight of said half-dollar; and said coins shall be a legal tender at their nominal value for any amount not exceeding five dollars in any one payment."

Further, and principally, it was enacted (Sec. 17): "That no coins, either of gold, silver, or minor coinage, shall hereafter be issued from the mint other than those of the denominations, standards, and weights herein set forth."

Here the dollar (in Sec. 14) is exactly defined and the pledge of the nation given (in Sec. 17) to its creditors that its value shall be maintained. Now comes the law of 1878, and in the face of the limitation by the law of 1873 of the word "dollar" to the gold coin of twenty-five and eight-tenths grains standard gold, enacts that "there shall be coined at the several mints of the United States silver dollars of the weight of four hundred and twelve and a half grains troy of

standard silver, as provided in the act of January eighteenth, eighteen hundred thirty-seven, on which shall be the devices and superscriptions provided by said act; which coins, together with all silver dollars heretofore coined by the United States, of like weight and fineness, shall be a legal tender at their nominal value for all debts and dues, public and private, except where otherwise expressly stipulated in the contract."

On these coins having four hundred and twelve and one-half grains of standard silver are stamped the words "One Dollar," although the value of the metal in the same under the law of 1873 was less than one dollar. What difference is there between this and the enacting that gold coins containing less than twenty-five and eight-tenths grains standard gold should be minted and stamped with the words "One Dollar"? The attempted deception of making people believe that the value of the metal in the said coins is equal to a dollar, would be in both cases alike.

POLITICS—AS AN APPLIED ART.

BY HUDOR GENONE.

I AM not one of those dreamers of iridescent dreams who believe that purity in politics is procurable at any bargain-counter. Neither do I believe that the same methods of democratic administration which may be made serve more or less well in country neighborhoods or small towns, can be made to apply with equal efficiency to the heterogeneous conglomeration of a great city. In a city like New York a certain amount of despotism is at times essential to the preservation of order. There must be an executive clothed with power to act summarily, and at whose command shall be a force of sufficient strength to compel obedience.

When the principles of love and brotherly kindness which are at the root of anarchism shall prevail, or when the lion shall lie down with the lamb, it will not be needful, but till then we must have authority—the more competent the better. Many times the methods of governing the city of New York have been changed, in every instance chiefly according to the supposed exigencies of the party in power at Albany; but always in some specious shape by a denial of home rule and a tenacious grip of the mailed hand of the State legislature.

It is a modern instance of the tendency of irresponsible and selfish power, ancient as mankind and tenacious as any other form of tyranny.

I have an idea that the best use to which authority can put power is to permit orderly freedom.

Let me illustrate my meaning. Several years ago when Mr. Roche was a candidate for Mayor of Chicago, he acquired a claptrap notoriety and great favor

among a certain class of ultra-conservatives and those who delight in calling themselves Americans.

He announced that in the event of his election he would never permit a red flag to parade in Chicago.

This sort of spread-eagle business seems to have a strong attraction for some minds. For me, I confess, none, although I am in many respects extremely conservative, and as for Americanism, so far as I can trace my ancestry, haven't a tinge of foreign blood not diluted through at least two hundred years. Where the merit of this comes in I fail to see.

However, as to the red flags, about that time, as you may remember, there was considerable agitation here in New York, and a number of people discovered the strongest kind of inclination to talk in public. To this end there was a meeting in Union Square, which resulted, unhappily, in a lot of broken heads, and all because,—not of any outbreak of violence on the part of the proposed talkers,—but solely that the police gathered the sadly erroneous notion that a red flag was wicked.

This incident, together with the Chicago politician's proclamation, aroused the ire of my liberty-loving nature; forthwith I spread the wings of fancy and flew into print in the columns of the *Commercial Advertiser*.

That journal printed my communication, and then editorially denounced me for a sympathiser with sedition. As I had, of course, written nothing to justify these remarks of the editor, they had a tendency to make me madder than ever.

But, indignant as I was, I remembered the adage, that "a shut mouth makes a wise head," and kept silent for a while, knowing well how futile it is for a single citizen to buck against that palladium of our prejudices, the press.

By rare good luck I had not long to wait. Those who had gone to the gathering on purpose to make speeches, feeling themselves despoiled of one of the dearest birthrights of a free citizen of a free republic, appealed to his honor, the Mayor, for the chance to ventilate their sentiments.

Mr. Abram S. Hewitt was then chief magistrate of the city. He happened to be (what is quite rare in Mayors of New York) the right man in the right place. He not only permitted them to reassemble, but assured them that so long as they preserved order and kept strictly within the limits allowed by the statute against riotous assemblages, they might say what they pleased, have whatsoever mottoes and transparencies they pleased, and, as a climax, all the red flags they pleased.

Then the leaders issued an address to all good citizens, inviting them to be present at their meeting, to satisfy them, if for nothing else, that a body of men

might hold and express opinions in regard to the present constitution of society without being scoundrels, brawlers, or lewd fellows.

The meeting was held, and Union Square was thronged. From all parts of the city, but chiefly from the great East side, long lines of men bearing torches, banners, emblems, transparencies emblazoned with the most liberal of mottoes came marching to the strains of freedom's music. As they marched in solid columns and wheeled into the Square from Broadway, Fourth Avenue, and all the side streets and past the reviewing-stand, gaudily decked with flowers and flags, thunderous cheers rose from every lip, and not alone from those who sympathised wholly with the avowed principles of socialism. Labor organisations, and trades unions cheered of course, but many because of the sober, orderly, calm character of the multitude, and that once again in the long and valorous struggle for independence the counsels of peace had prevailed, and the inestimable right of the people "peaceably to assemble and petition for a redress of grievances" was again triumphant.

From booth to booth I picked my way through the throng. I saw the scarlet flag side by side with the banner of the Republic; I read the words on countless transparent squares and heard, in no measured language, but with no hint of insurrection, nor battle, murder or sudden death in them, the able speakers deplore the condition and appeal for the welfare of the toilers, and not alone for them but for the uplifting and ennobling of all mankind. Some intemperate zeal was manifested, but from first to last, nothing worse, nothing but words.

Among all the multitude I saw but one policeman, —a mild, slim blue-coat near the grand-stand, looking little as if in his meagre person he represented all there was of the law's majesty.

In fact the law's majesty would as well have been conserved without even him. The people had been trusted, and—as they always will—had proved worthy of the trust.

The only vengeance a right-minded man wants is to have his enemies proved in the wrong. With a trifle of that "ghoulish glee" we now and then read about, but for all that in a thoroughly amiable mood, I sat down and penned another article for the *Advertiser*. Inasmuch as it was very strong, very truthful, and very much to the point, I doubted if they would choose to print it. But they did. They complimented me (and themselves more than me) in printing it, as it was written, and with no further comments. How could they comment? What was left for them to say?

There was no ill-mannered jeering, but what I had to say was said plainly. I reminded the *Advertiser*

people of the cock-sureness with which they proclaimed the absurd idea that a red flag was a menace to republican institutions. They had advised me "to send my logic-machine to the mender man's for repairs"; I could not forbear asking what they thought of my logic now.

Then I told a story. Even in the most serious of philosophical discussions, social, economical, dialectic or what not, I have a fancy for a story that illustrates my principles.

It was after Lee's surrender at Appomatox, and all the land was ablaze and gleaming and joy was universal. To the White House one evening came a number of the most prominent politicians to congratulate Mr. Lincoln upon the great result. While they conversed the Marine Band (always famous for its fine music) on the lawn in the rear of the mansion played national airs. All hearts thrilled to the inspiring strains of The Star Spangled Banner, Yankee Doodle, and Hail Columbia. But after a time, probably with no thought of its significance, or it may be out of "pure cussedness," the band struck up "Dixie."

"Hello!" cried some of the small-fry politicians; "What do our ears hear, Southern sympathisers, treason?" So, with one accord they denounced the rollicking music and were for directing the band-master to quit directly.

But Lincoln (like Hewitt) happened to be the right man in the right place.

"No," said he promptly, "we captured that tune with the other effects of the Confederacy; let the band play Dixie."

How easily Dixie might have been made a matter of contention, as hateful to the ears of an "unco guid" patriot as the Marseillaise is now to a legitimist Bourbon of France, or the "Battle of the Boyne" to a good papist in Munster.

Lincoln's statesmanship obviated all that. From thenceforth the word went out through all the land that there was to be no proscription and that the insurgent States were not to be treated as a Poland.

And Grant, too, despite his petty faults, how the future will forget his close verging upon worse than financial incompetence, his chums the horse-dealers, his so-called nepotism, his countenance and support of Shepherd and not infrequent self-willed defiance of public sentiment; all will be forgotten and grow dim in the light of that one saying of his,—great enough to grant immortality to any chieftain when he said to the defeated Confederates: "Take back your horses, boys, you'll need them at home for the spring ploughing."

I tell you the heart never leaps up and thrills at words not heroic. Always there is in mankind some-

thing that responds instinctively to the right and true of man.

Something of all this I wrote, and above all of the futility of repression, of the foolishness of trying to do away with a symptom rather than to remedy the disease, and that society can do itself no greater mischief than to attempt stamping out by violence the flames of righteous wrongs.

"The blood of the martyrs is the seed of the Church."

No greater good can be done a cause, right or wrong, than to seek by the high hand of authority—though in the name of law and order—to proscribe its peaceful symbols.

THE ABHIDHARMA OUTLINED.

Abhidharma is the Buddhist philosophy which explains the nature of existence and especially of the soul. Its cardinal tenet has been called "the law of Karma."

Karma.

Karma (Pāli, *kamma*) means deed, and every deed is a definite form of activity.

Mr. Warren¹ says, "the word 'Karma' covers two distinct ideas, namely, the deed itself and the effects of that deed in modifying the subsequent character and fortunes of the doer."

While the doing of a deed is transient, its form is permanent. The sight of an object, the thinking of a thought, the performance of an act, all these things pass away, but they leave traces which endure. The products of a man's work in the outside world are of great importance, but more important still are the traces that remain in his mind. They are called in Sanskrit *samskāras*, in Pāli *sankhāras*, words which mean "memory-structures, dispositions, soul-forms."

The character of a man consists of his *samskāras*, which are the product of his Karma.²

All beings originate through Karma; they are inheritors of a peculiar Karma, belong to the race of their special Karma, and are kin to it. Each being is determined by its own Karma. It is Karma which produces all differences and divisions.³

Huxley expresses the same truth as follows: "Everyday experience familiarises us with the facts which are grouped under 'the name of heredity. Every one of us bears upon him obvious 'marks of his parentage, perhaps of remoter relationships. More particularly, the sum of tendencies to act in a certain way, which 'we call 'character,' is often to be traced through a long series of 'progenitors and collaterals. So we may justly say that this 'Character'—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another and does 'really transmigrate from generation to generation. In the new-born infant, the character of the stock lies latent and the Ego is 'little more than a bundle of potentialities. But, very early, these 'become actualities; from childhood to age they manifest themselves in dulness or brightness, weakness or strength, viciousness 'or uprightness; and with each feature modified by confluence 'with another character, if by nothing else, the character passes 'on to its incarnation in new bodies."

¹*Buddhism in Translations*, Harvard Oriental Series, Vol. III.

²The same truth in terms of western science is expressed in a brilliant and concise exposition by Prof. E. Hering in his essay "On Memory." (Published by The Open Court Publishing Co., in the Religion of Science Library, No. 16.)

³*Questions of King Milinda*, Sacred Books of the East, XXXV., p. 101.

"The Indian philosophers called character, as thus defined, "'karma.' It is this karma which passed from life to life and "linked them in the chain of transmigrations; and they held that "it is modified in each life, not merely by confluence of parentage, "but by its own acts.

"In the theory of evolution, the tendency of a germ to develop "according to a certain specific type, e. g., of the kidney-bean seed "to grow into a plant having all the characters of *Phaseolus vul-* "gariis is its 'Karma.' It is the 'last inheritor and the last result' "of all the conditions that have affected a line of ancestry which "goes back for many millions of years to the time when life first "appeared on the earth . . . The snowdrop is a snowdrop and not "an oak, and just that kind of a snowdrop, because it is the out- "come of the Karma of an endless series of past existences." (*Hibbert Lectures*, p. 114.)

Samskāra.

A few quotations will render the term *samskāra* clear.

Prof. Richard Garbe says (*Mondschein der Sāṃkhya Wahrheit*, p. 14): "With the Sāṃkhyas the term *samskāra* means "disposition," the existence of which is explained as being due to the impressions which experiences, perceptions, sensations, etc., of the present and of former existences produce in the inner organ. . . . It is that which makes that which exists such as it is."

Professor Oldenberg says (English translation of his *Buddha*, p. 242): "The word Sankhāra [Sanskrit *samskāra*] is derived from a verb which signifies to arrange, adorn, prepare. Sankhāra is both the act of preparation and that which is prepared; but these two coincide in Buddhist conceptions much more than in ours, for to the Buddhist mind the made has existence only and solely in the process of being made; whatever is, is not so much a something which is, as the process rather of a self-generating and self-again-consuming being."

Considering the fact that *samskāra* is a term which has reference to organised life alone and not to formations of inorganic substances, the Buddhistic usage of identifying a function with that which functions is quite legitimate, for the eye is the organ of sight and as such it is the activity of seeing. The eye is a product of the inherited habit of seeing. It consists in sight-dispositions. It is the function of seeing incarnated in the organ of seeing.

Oldenberg translates *samskāra* (*sankhāra*) in German by *Gestaltung*, in English by *confection* or *conformation*. We prefer the translation *forms* or *formations*. If there is any need of rendering the term more distinct, it may be translated by *deed-forms* or *soul-forms*.

Transiency and Permanence.

Nāgaseṇa, the Buddhist saint and philosopher, explains the problem of transiency and permanence by the illustration of a man who during the night wants to send a letter. He calls his clerk, has a lamp lit and dictates the letter. That being done, he ceases dictating, the clerk ceases writing, and the lamp is extinguished. Though the lamp is put out, the letter remains. Thus reasoning ceases but wisdom persists. The deeds of life are transient, but the traces which they leave and the forms which they mould are permanent. (*Questions of King Milinda*, p. 67.)

There is a constant change taking place in the world, yet there is a preservation of the character of all the events that happen and of all the deeds that are done. The preservation of the soul-forms of all former Karmas makes rebirth possible and constitutes the immortality of the soul and its evolution to ever higher planes of being.

Continuity and Evolution.

The boy that goes to school is a different person from the young man who has completed his education; and yet in a certain sense we are justified in speaking of him as being one and

the same. For there is a continuity such as obtains between sowing and harvesting. In the same way a criminal who commits a crime is different from and the same as the convict who receives punishment at the hands of the hangman. (*Q. of K. M.*, p. 63.) If a man sitting in a garret carelessly allows an open lamp to blaze up and set fire to the thatch, the fire is different from the flame of the lamp; and yet it is the flame of the lamp which burns down the house. (*ib.*, p. 73.) Every deed has its consequences, and the consequences are called its fruit.

Reincarnations appear as new individuals, yet they are the same as the former incarnations from which they spring, according to the law of Karma. The soul-forms (*samskāras*) originate in a process of evolution (*ib.*, pp. 84, 85). Nothing springs into being without a gradual becoming (*ib.*, p. 84). Deeds, good or evil, are done by a certain person, and another person, inheriting their fruits, is born (*ib.*, p. 73). One comes into being, another passes away (*ib.*, p. 65). There is a continuity of deeds and reincarnations, as milk turns to curds, and curds to butter (*ib.*, p. 64).

The Soul.

By soul-activities (such as seeing, hearing, feeling, tasting, etc.) soul-forms are established; soul-forms constitute soul-groups, such as the senses and the other organs of the body; the interaction of the senses (*viz.*, thinking) produces mind as the organ of thought. The various actions of life harden into habits, and habits into character. Sensations, thoughts, and words are deeds or karma; and deeds immortalise themselves in deed-forms or *samskāras*. They produce man's personality by gradual growth.

The senses are not united indiscriminately one to another; they combine according to cause and effect as the sensations are brought into play. There is not an *ātman*, not a self-in-itself, that sees, but the eye sees. First is sight, then thought. First sensation, then mind. Thought arises from sense-activity by a natural slope, by habit, by association. As rain runs down hill, so all that happens takes its course through natural slope.¹ Thus thought arises where sight is, because of habit. And thought grows by the association that is established, just as a beginner in the art of writing is at first awkward, but with attention and practice in time becomes an expert.²

There is thought, but not a thought-entity; there is soul, but not a soul-substance; there is mind, but no mind-stuff; there is personality, but no *ātman*.

Just as a chariot is not the axle, nor the wheels, nor the framework, nor the ropes, nor the yoke, nor all of these things severally, but a peculiar combination of them, so a person is not the body, nor the sense-organs, nor the thoughts, nor his words, nor his deeds, nor his several soul-forms, but a definite co-operation of all of them (pp. 40-45). As there is no chariot-in-itself, so there is no individual person-in-itself. Nevertheless, persons are not for that reason less real than chariots.

Reincarnation not Soul-Transmigration.

As there is no soul-substance, there can be no soul-transmigration; yet there is rebirth and reincarnation; there is a continuance of soul-forms beyond the dissolution of the individual in *çāth*. When a lamp is lit at a burning lamp, there is a kindling of the wick, but no transmigration of the flame. And when a boy learns a verse from his teacher, the verse is incarnated in the boy's mind, but there is no transmigration of the verse in the proper sense of transmigration. The verse is impressed into the boy's mind, but there is no material transfer. Not a single element of being passes over from a previous existence into the present exist-

¹Modern philosophers speak of the path of least resistance in a similar sense.

²This paragraph is condensed from the *Questions of King Milinda*, pp. 86-89. The other quotations are from the same source.

ence, nor hence into the next existence; and yet the soul is reborn. Thus, the features of a face do not pass into the glass, and nevertheless the image of the face reappears (*Visuddhi Magga*, XIX.). The reappearance of the soul depends upon Karma and is analogous to the repetition of words in an echo and to the impression of seals in sealing wax (*ib.* Chap. XVII.). Thus, the character of a person does not migrate, and yet it is reproduced by impression; it continues by heredity and education, and is reborn (that is to say, it reappears) in new incarnations.

Rebirth (*i. e.*, reincarnation) is the reappearance of the same character, but it is no transmigration, either in the sense of a transfer of any soul-substance or physiological conditions. Always we have a preservation of form impressed through the Karma (or actions) of the prior life according to the law of causation. Says Buddhagosa in the *Visuddhi-Magga*¹:

"As illustrations of how consciousness does not come over 'from the last existence into the present, and how it springs up by 'means of causes belonging to the former existence, here may 'serve echoes, light, the impression of a seal, and reflexions in a 'mirror. For as echoes, light, the impressions of a seal, and 'shadows have sound etc. for their causes, and exist without having come from elsewhere, just so is it with this mind."

A modern Buddhist can add other illustrations such as the transfer of a speech to a phonograph, the reproduction of pictures on the photographer's plate, the reprint of new editions of books, and so forth. All these similes are illustrations of the way in which the mind of a man is reproduced (*i. e.*, reincarnated) in the minds of others.

Death is dissolution, but the man who dies continues to live and is reincarnated according to his deeds. The same character of deeds reappears wherever his deeds have impressed themselves in other minds. In explanation of death as mere dissolution, and rebirth as the reappearance of the same groups of elements of existence, Buddhagosa says:²

"He, then, that has no clear idea of death and does not master 'the fact that death everywhere consists in the dissolution of the 'Groups, he comes to a variety of conclusions, such as, 'A living 'entity dies and transmigrates into another body.'

"He that has no clear idea of rebirth and does not master the 'fact that the appearance of the Groups everywhere constitutes 'rebirth, he comes to a variety of conclusions, such as, 'A living 'entity is born and has obtained a new body.'"

Every state of existence is the summarised result of all the various activities of its past, which the present has the power of adding to and modifying, and so it will continue in the future.

Selfhood and Enlightenment.

When the illusion of selfhood is dispelled, the state of Nirvāna is attained; and it can be attained in this life. But the annihilation of selfhood (*sakkāya*) does not imply an annihilation of personality. A follower of the Enlightened One regards his property as property, but not as his; he regards his body as body, but not as his; he regards his sensations as sensations, but not as his; he regards his thoughts as thoughts, but not as his; he regards his sentiments as sentiments, but not as his. For all these things are transient, and he knows there is no truth in the ideas, "this is mine, or I am this and that, or I have all these things." Bearing in mind the fruit of deeds, he abstains from all passions, from hatred, and ill-will, but energetically and untiringly performs all those deeds which tend toward enlightenment. He endeavors to attain the truth and spreads it; and his life is in good deeds. If there is anything that man can call his own, it is not what he possesses, but what he does. What he does constitutes his character, what he does lives after him, what he does is the reality of his ex-

¹See Warren, *ibid.*, p. 239.

²Warren, *ibid.*, p. 241.

istence that endures. This truth was expressed by the Blessed One in these verses:¹

"Not grain, nor wealth, nor store of gold,
Not one amongst his family,
Not wife, nor daughters, nor his sons,
Nor any one that eats his bread,
Can follow him who leaves this life,
For all things must be left behind.

But every deed a man performs,
With body, or with voice, or mind,
'Tis this that he can call his own,
This with him take as he goes hence.
This is what follows after him,
And like a shadow ne'er departs.

Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within
Will yield a blessing in the next."

Nirvāna.

He who has attained Nirvāna, lives no longer a life of selfhood limited to individual purposes, but he becomes one with all good and noble aspirations without discriminating between one individuality and the other. His sympathy is universal, his love goes out for all beings. His selfhood has passed away by that passing-away in which nothing remains which could tend to the formation of another individual selfhood, and yet he continues to exist; he exists as a flame that is united to a great body of blazing fire. He exists in all life, manifesting himself in the sympathy for suffering. As a mother, even at the risk of her own life, protects her son, her only son: so he who has recognised the truth, cultivates good-will without measure among all beings. He cultivates good-will without measure toward the whole world, above, below, around, unstinted, unmingled with any feeling of making distinctions or of showing preferences.

Thus, the Buddha has passed away in that passing-away in which nothing remains that would tend to the formation of another individual selfhood. Nevertheless, the Buddha lives still, although it is impossible to point out that he in his complete individuality is here or there. He can be found in the doctrine which he has revealed (*Questions of King Milinda*, p. 114). And whosoever comprehends the truth of his doctrine, he sees the Blessed One, for the truth was preached by the Blessed One (*ib.*, p. 110).

A MARBLE YEAR.

BY VIROE.

The wassail cup passed from lass to lad,—
Lassies and laddies all Highland born,—
Tartan and bonnet and snood and plaid,
Kirtle and claymore and brooch o' Lorn.

Hallow's tide e'en, at twelve o' the clock:
Who'll hie to the wood to fetch the good
Or ill perchance our fates to unlock
For all o' the year from Wonderwood?

Then up spake Maggie, the sweetest maid,—
Beautiful, lovely and brave and good,—
'I'll go, I'll go, I am not afraid,
I'll hie to the heart of Wonderwood.

"Now Lochlin, dear, come gie me a kiss,
And spare an hour and quietly wait,
I'll surely be hame in an hour frae this,
I'll see the goblin and know our fate."

Quoted from Warren, *Buddhism in Translations*, p. 228.

Wonderwood beckons with arms of oak,
Beckons and welcomes the Highland maid,—
She's greeted now by the goblin folk:
'What may be your will, fair lass?' they said.

"I'd ken," quoth she, "o' the year to come,—
Whate'er may happen, or ill or good,—
For ye can tell tho' the world be dumb;
For this I have hied to Wonderwood."

Then drew the king of the goblins near:
'I'll tell you all, but I'll tell you slow,—
Better you bide the end o' the year;
Then, goblin or none, belike you'll know."

"Now quit your prattle," quoth Maggie. "Hush,
Tell of the things till next Hallow's tide;
I want them a' to come wi a rush,—
The good or the ill that Fate wad hide."

The king of the goblins waved his wand:
'Tis much to you, but it's naught to me,—
Ye want to ken a' the things beyond,—
Fair maid, your wishes I'll gladly gie."

As the goblin spoke she turned to stone,
Right where she stood in her smock and snood,—
Nothing alive but her thoughts alone,—
A marble image in Wonderwood.

So there she stayed in her robe of white,
Ne'er moving at all the livelong year,
Till full o' the moon at dead o' night
Next Hallow's tide e'en the king drew near:

"Good Mistress Maggie," he snarled and snapped,
You've had your wishes for Hallow's tide,
I wish ye luck o' the things that happed;
I ken 'twere better at hame to bide.

"But never say aught to kin or kith,
Never say aught or evil or good,
But bide ye dumb or 'twill be your death
O' the thing that happed in Wonderwood."

She hies her quick to her ain dear hame,
She lifts the latch with a gentle push;
Alas and alack! then a' things came,—
As she wished them a' to come,—wi' a rush.

No Hallow's e'en guest was there the night;
Brother and sister they baith were there;
Her gray-haired mither had died wi' fright,
And Lochlin had gan and none kened where.

Poor Maggie sits like a marble lass;
From year to year, upon Hallow's tide,
She raves till twelve o' the clock shall pass:
'Tis worse to greet than it is to bide;

For I could have made me fate mesel'—
All that I ought by God's ain law;
Alas and alack! what things befel
Wi' Maggie at hame had na happed ata'."

CORRESPONDENCE.

FREE COINAGE OF NICKEL.

To the Editor of *The Open Court*:

DEAR SIR:—This is the greatest campaign we ever had, but there is one trouble about it: it has tended to make money scarcer than ever; apparently the free coinage of silver does not go far enough! and why should the silver mine owner alone have the monopoly of making money?

I am working in a nickel mine, and know how much cheaper it would be to have nickel money. Nickel is now coined at the United States mints in limited quantities only, and twenty nickels (the intrinsic worth of which amounts to about 7 cents) acquire the value of one dollar, or 100 cents, as soon as the government stamp is imprinted on it. Why not remove this obnoxious law which prevents the people from having cheap money? The limitation in the coinage of nickel is a crime against the people which forces the debtor to pay his creditor in dear money.

Let us have free coinage of nickel, and money will be as plenty as blackberries. One nickel mine alone can turn out millions of dollars in a day. Prices will rise to an exorbitant height and wages are bound to follow suit; for under the free coinage of nickel no laborer could afford to work for less than twenty dollars a day. Why, you could scarcely have a decent cup of coffee for less than a dollar!

What glorious times we shall then have! Therefore, please agitate for the free coinage of nickel. Yours, very truly,

NICOLAUS FIAT.

"THE DOOM OF THE UNITED STATES."

To the Editor of *The Open Court*:

I beg to submit to you a reclamation. *The Open Court* of this week (No. 477) contained an item entitled "The Doom of the United States," exposing the ridiculous, pretentious, and impudent ignorance of a pretended French writer, M. Jacques St. Cère, in a pretended French periodical, *La Revue Blanche*. The name "Jacques St. Cère" is a *nom de plume*, and a pun at the same time, for it is pronounced in French just as the word "sincère"; but the rule is that the less sincerity, the more protestation of it. This St. Cère is a foreigner, and his name is "Rosenthal." He became very notorious a few years ago as a *maitre chanteur*, or blackmailer, and spy, in a famous trial and scandal which was reported in American papers. The French press is, to a great extent, owned by foreign sharpers; and it would be as superficial as unjust to attribute to the French character such sharp practices, sensational and impudent disrespect of this country as are exhibited in the article of St. Cère on "The Doom of the United States." In the trial above referred to the writer in question has revealed his unreliable character. He is clever and cunning, but there is nothing French about him, except his *nom de plume*. I am sorry that *The Open Court* has noticed him at all, for since he is naturally taken to be a Frenchman, his blunders might cause some reflexions on the French race.

Very truly yours

F. DE GISSAC.

BOOK NOTICES.

NATURE STUDY AND RELATED SUBJECTS FOR COMMON SCHOOLS. Part I., Charts. Part II., Notes. By *Wilbur S. Jackman, A. B.* Chicago Normal School: Published by the Author. 1896. Pages 23 and 167.

When one contemplates the multitude of ingenious methods now employed in elementary instruction and the vast amount of material which young scholars are led to absorb, not by way of

routine inculcation but by the self-attraction of the subjects themselves, one has the double feeling of sadness at not having participated in these advantages and of wonderment at how one has really come by one's education at all, deficient though it may be. Mr. Jackman's little books are a splendid example of the reform-work that has been done in the world of American education in the last ten or fifteen years, and they, or similar plans of instruction, should be studied by all elementary teachers. The plan is arranged by the months of the year and the elementary aspects of all the natural sciences, as open even to the intelligent observation of a child, are connected with work in arithmetic, reading, history, literature, and even in morals and æsthetics. One is struck by their broadness and common sense, and although they seem at times to point beyond the powers and opportunities of most children and most schools, this impression may be due to our defective knowledge of the practical possibilities of such a system in the hands of a good teacher. The references to the literature show a catholic taste, and the development of the main interconnexions of natural science with the rest of knowledge, evince thorough practical training and experience. As a *vade mecum* for elementary teachers who have not enjoyed a modern pedagogical training, Mr. Jackman's books cannot be too cordially recommended.

ΜΗΚΡ.

Dr. F. Picavet, professor in the Ecole des Hautes-Etudes, Paris, is an ardent student of Mediæval Philosophy. We have had occasion to remark upon his work both here and in the related department of education, and have now to call attention to a brochure of his in the history of philosophy entitled *Abélard et Alexandre de Hales*, who are designated the originators of the scholastic method. (Paris: E. Leroux.)

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