

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER

VOL. XXXI (No. 11)

NOVEMBER, 1917

NO. 738

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CHICAGO

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U.P.U., 5s. 6d.).

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879
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THE GOSPEL OF BUDDHA

By

DR. PAUL CARUS

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

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

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

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

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

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

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

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

THE OPEN COURT PUBLISHING COMPANY

122 S. MICHIGAN AVENUE

CHICAGO

ILLINOIS





EROS.

A Hellenistic bronze in the Metropolitan Museum of New York (see page 700).

Frontispiece to The Open Court.

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JAPANESE PHILOSOPHY OF LIFE.

BY EUGENE PARSONS.

"We feel the East a-calling."

—*Kipling.*

IT is said that letters and books were introduced into Japan in the latter part of the third century after Christ. During the next two hundred years the land and people were slowly emerging from barbarism. The authentic history of Nippon, therefore, begins properly in the sixth century.

However, there are traditions of the olden days extant, and proverbs two thousand years old or older have come down to us, so that we may say that we know something about ancient Japan and the Japanese philosophy of life from very early times. Myths and legends also throw sidelights on the national character and the national psychology of the Nipponese before the beginning of the Christian era. Nevertheless, we are hardly on solid ground in things Japanese until we reach a period about twelve hundred years ago.

Ancient Nippon had its Shinto shrines and temples. Like Palestine, the Sunrise Kingdom had its holy mountains. The Japanese then as now were a simple-minded people. What was more natural than that the naive islanders of Yamato should look upon the flaming sun as a divine being? Thousands of years ago they greeted the appearance of the vast ball of fire with chants of praise at sunrise. Fujiyama, the grand old mountain of Japan, was once a volcano and was sacred to the fire-goddess, who holds the supreme place in Japanese mythology. On the top of peerless Fuji they built a shrine, which is the Mecca of all faithful Shintoists. At least once in their lives they ascend to the crater-pinnacle of the beautiful

Fujisan. After a night on the slopes or summit, the pilgrim is up before daylight, and his heart is thrilled at sight of the sun rising above the billowy horizon out at sea. The humble peasants of the land, as well as the nobles and the rulers, have stood on that majestic eminence and bowed in reverence, singing praises to the god of day. From time immemorial religion has been a part of the lives of the inhabitants of the Japanese archipelago.

In a sense it is true that Shinto is a sort of state religion in the Island Empire, and has been for thousands of years. Shinto is a "patriotic" cult. It is a purely native cult, although there are points of similarity between it and some of the religious beliefs of the mainland of Asia. There are also points of difference. Shinto is a form of nature-worship something like that of ancient Hellas. The pantheon of Shinto has fourteen thousand deities. Shinto (sometimes called Shintoism) means "the way of the gods." Lafcadio Hearn says Shinto is, "in many ways, a noble creed." Ancestral worship, filial piety, and loyalty to the sovereign ruler of the land—these are the three chief precepts of the national religion of the Island Empire. These fundamentals (to say nothing of others) of Japanese Shintoists date back to antiquity.

Shinto has been described as "a bundle of miscellaneous superstitions," some of them debased and debasing, and yet it is a power in Japan to-day. Government officials are trying to keep it alive. Shinto shrines are repaired at government expense, and a number of Shinto temples are supported by state or local authorities.

With the introduction of Buddhism in the sixth century A. D., the spirit of Yamato was changed. The Buddhist missionaries, the "calm brethren of the yellow robe" with their sacred books, did a great work for Japan. The teaching of Gautama came to Nippon from India *via* China and Korea. It is said that Buddhism "made Asia mild." Certainly the faith of Sakya Muni had a softening and humanizing influence over the Japanese. The gorgeous ritual of Buddhism appealed to them. With many of the Japanese converts religion became an enthusiasm, the chief thing in life. An army of ecclesiastics grew up—priests, monks and nuns, who devoted their lives to the extension of the refined, speculative Hindu cult. The simple-minded people of Nippon were captivated by the new religion with its elaborate ceremonies. However, the mystical doctrines imported from India were somewhat modified by the patriotic, practical Japanese.

In their passionate zeal for the new faith, emperors, princes and nobles took to proselyting and temple-building. The founders

of religious structures lavished on them a wealth of costly decorations. The artistic impulse of the race found expression in religious emblems and fanciful adornments. The medieval period brought forth stately shrines and lofty towers whose architectural grandeur quite eclipsed the primitive Shinto *miya*, even as the pomp of ritual in the Buddhist temples was far more impressive than the simple services of the earlier times. The choicest examples of the marvelous art-crafts of Japan are to be seen in the temples founded by the shoguns of Old Japan.

In the ninth century nearly all of the Shinto shrines and temples were served by Buddhist priests, who introduced one by one the laboriously wrought carvings and other features characteristic of India's famous temples. Thus was formed what is known as the Ryobu-Shinto style of architecture.

Kukai or Kobo Daishi, a Buddhist saint of the ninth century, is the first noted thinker of Old Japan. This versatile man, renowned as a sculptor and painter, may be called almost great. He is said to have blended and reconciled the teachings of Shinto and Buddhism, and largely through his influence the architecture of the temples of Shinto-Buddhism combine the simple style of the ancient Shinto shrine with the more elaborate decorations of the Hindu Buddhist temple. Kukai is said to have founded the Shingon ("true word") sect. There is a tinge of melancholy in his philosophy, with its suggestions of fatalism and resignation. A characteristic utterance of Kobo is the little *imayō* poem, which suggests more than it expresses:

"Having to-day crossed the mountain fastness of existence,
I have seen but a fleeting dream, with which I am not intoxicated.
Though their hues are gay, the blossoms flutter down,
And so in this world of ours who may continue forever?"

This is Kukai's interpretation of Nirvana. The four seed thoughts that he versified are as follows:

"Everything in this world is changeable.
There is nothing that is everlasting.
Where the life of birth and death ends,
There the supreme felicity of Nirvana begins."

This tiny ode (of only forty-eight syllables), which popularized the essence of the Buddhist teaching of his sect, is a favorite piece of literature among the Japanese.

Two small volumes of moral maxims, "Teaching of the Words of Truth" and "Teaching for the Young," were compiled by Buddhist

abbots of the ninth century. The texture of these ethical reflections is woven of three strands—Shinto, Buddhism and Confucianism. Some specimens are quoted in Professor Chamberlin's *Things Japanese*. These precepts have been for ages as familiar to the youth of Japan as the sayings of the Sermon on the Mount are to us. They emphasize the value of the things of the spirit, and especially the importance of reverence for holy things and obedience to Heaven's commands. In Japan filial piety has for ages been highly esteemed.

The authorship of "Teaching of the Words of Truth" (*Jitsugo Kyo*) is popularly ascribed to Kobo Daishi. It is to be remembered, however, that some of these maxims of practical ethics were current coin before his time (774-834). This artist-priest traveled by ship to China. He did not know Sanskrit, but he read Chinese versions of the sacred books of India. He also studied the words of Confucius and other philosophers of the Flowery Kingdom. The words of this famous Japanese teacher still live in the hearts of the simple folk in the Island Empire. His is the wisdom of eclecticism. After his return from China, Kukai was given a temple site by the emperor and he devoted himself with enthusiasm to a propaganda of his teaching, which was not all made up of mysticism and speculation. He made appeal to the common run of people with his epigrammatical utterances, of which a number are quoted (from *Jitsugo Kyo*):

"Treasures that are laid up in a garner decay; treasures that are laid up in the mind decay not.

"If thou study not earnestly in the days of thy childhood, thy regrets in old age will be all unavailing.

"The superior man loveth him that hath wisdom; the mean man loveth him that hath riches.

"Be ministering to thy father and thy mother from morn to eve.

"Be not contentious among friends.

"If thou cultivate not the friendship of those that practice the three precepts,¹ how shalt thou disport thyself in the forest of the seven virtues?²

"If thou honorest others, others in like manner will honor thee.

"He that practiceth righteousness, receiveth a blessing; it cometh as surely as the shadow followeth after the man.

"Though thou shouldst be exalted, forget not the lowly; some which were exalted are now fallen low."³

¹ The three precepts are: (1) Keep the commandments; (2) Subdue the passions; (3) Practice benevolence.

² The seven virtues are: (1) Carefulness; (2) Choosing the truth; (3) Fasting; (4) Repressing anger; (5) Tranquillity of mind; (6) Subduing the passions; (7) Abandoning the world.

³ *Cornhill Magazine*, August, 1876.

Some of the rules of conduct sound like echoes of the proverbs of Solomon. Several other Japanese exhortations of medieval times are given, viz.:

"Be reverent when thou goest past a grave; alight from thy horse when thou goest past a Shinto shrine.

"Human eyes look down from the heavens; commit no wrong, however hidden. [This is good Shinto doctrine.]

"The gods punish fools, not to slay but to chasten them; the teacher smiteth his disciple, not from hatred but to make him better. [This sounds like a paraphrase of the Scriptural verse, "Whom the lord loveth he chasteneth.]"

"Life, with birth and death, is not enduring; and ye should haste to yearn after Nirvana."

This paper does not profess to be a profound study of the developments of Japanese Buddhism. Honen and Shinran were influential expounders of the message of Gautama or Amida. These two Buddhist priests of Japan founded powerful sects about seven hundred years ago. Ito Jinsai is another learned teacher, but a Confucianist. The most eminent of the representative men of Japanese Buddhism is Saint Nichiren (1222-1282).

"He by his originality and independence made Buddhism a Japanese religion," says Uchimura in his little book of essays on *Representative Men of Japan*. "His sect alone is purely Japanese." The disciples of the fiery Nichiren have been called "the Jesuits of Buddhism." At the age of twelve he was placed in the temple of Kiyozumi and entrusted to the care of its benignant abbot. After a novitiate of four years, he was consecrated a priest. Four years more he passed in the country monastery, then he bade goodby to his abbot and fared forth to Kamakura, where he spent five years. Then he set out for further search after knowledge, seeking enlightenment as to what was genuine Buddhism.

Nichiren studied and pondered the sutras, and finally selected one as the canon of supreme importance and authority, the one having the beautiful name of "The Sutra of the Lotus of Mystrious Law." This piece of writing, a product of some five hundred years after Buddha's death, Nichiren regarded as the standard of the Buddhist faith, and he thought it his duty to preach the true sutra throughout the land. His zeal nearly cost him his life.

An interesting story is told of this wandering teacher. He had spent nearly a score of years in study and contemplation. The man of thirty-one was on a visit to his childhood home. One morning he rose early and took a walk down to the seashore. "As the rosy sun was half above the horizon, Nichiren was upon a cliff

looking toward the broad Pacific, and to the seas before him and the mountains behind him, and through them to the whole universe he repeated the form of prayer he had framed for himself, the form that was intended to silence all others, to lead his disciples to the end of the earth, and be their watchword to all eternity,—the form, indeed, that embodied the essence of Buddhism, the constitution of man, and of the universe. It was NAM-MYO-HO-REN-GE-KYO, Namah Saddharmapundarikaya Sutraya, I humbly trust in the Sutra of the Mysterious Law of the White Lotus."⁴

In the afternoon he addressed his townsmen and was mobbed. The daring zealot had to flee; his life was in peril. He made his way back to Kamakura. Here the great Nichiren sect had its beginning. He began street preaching, something never heard of in the land before. His earnestness and sincerity made an impression. Slowly he gained a following. Not only by speaking but by writing did he combat the errors of other sects and proclaim his message until he was singled out for persecution and banished to a far-off province. He remained in exile three years, making converts. Then he boldly returned to Kamakura, "an incorrigible priest, heedless of the destruction now hanging over his head." One evening, when on his missionary tour with several of his disciples, he was suddenly attacked by a company of men, swords in hand. The master himself was wounded and three of his disciples were slain. "Thus the sutra had its first martyrs in Japan."

In the autumn of 1271, Nichiren, regarded as a "danger," was delivered over to the executioner. He was saved by a miracle, as the popular account goes. He was now banished to a barren island in the Japan Sea. After an exile of five years this indomitable hero again set foot in Kamakura. At last he was free to lecture and explain his views without hindrance or fear of persecution. The enthusiasm of his followers had no bounds. The new faith won many adherents. At the age of sixty he died, "the honestest of men, the bravest of Japanese."

Of the preaching of Nichiren and the creed of his sect, a writer in the *Encyclopædia Britannica* (11th ed., Vol. XV, p. 223) remarks: "It was based on the *Saddharma pundarika*, and it taught that there was only one true Buddha—the moon in the heavens—the other Buddhas being like the moon reflected in the waters, transient, shadowy reflections of the Buddha of truth. It is this being who is the source of all phenomenal existence, and in whom

⁴ *Representative Men of Japan*, p. 208. See also "Nichiren Tradition in Pictures" by T. J. Kinvabara in *The Open Court* of June, 1913.

all phenomenal existence has its being. The imperfect Buddhism teaches a chain of cause and effect; true Buddhism teaches that the first link in this chain of cause and effect is the Buddha of original enlightenment. When this point has been reached true wisdom has at length been attained. Thus the monotheistic faith of Christianity was virtually reached in one God in whom all creatures 'live and move and have their being.' It will readily be conceived that these varied doctrines caused dissension and strife among the sects professing them. Sectarian controversies and squabbles were nearly as prominent among Japanese Buddhists as they were among European Christians, but to the credit of Buddhism it has to be recorded that the stake and the rack never found a place among its instruments of self-assertion."

A decade or two ago the Nichiren sect numbered millions of devoted adherents; it had five thousand temples, manned by four thousand priests and eight thousand teachers. Time has winnowed out some of the master's tenets and notions that cannot stand the test of present-day criticism. However, Nichiren has been and is a civilizing agency in Japan.

Leaving metaphysical discussion out of consideration, one may say that the influence of Buddhist teaching in Japan is noticeable in two directions. It has made for peace; it has tended to keep the Japanese people from quarrels and revolutions among themselves, and has restrained them from going to war with other nations. Buddhism has also made the Nipponese kind to animals. Of course, Confucianism has greatly strengthened the peace sentiment in the Island Empire. Buddhism and Confucianism made Nippon "The Land of Great Peace." Contrary to the impression that some American politicians and editors try to make, the Japanese people as a whole do not want war with the United States.

One of the practical-minded men of Old Japan was Kaibara Ekken, born in 1629. The elder Ekken was a physician, and his son had unusual opportunities to acquire knowledge. The greater part of his life was passed as a teacher in the private school kept by the Kuroda princes. On reaching the age of seventy, he retired to spend his remaining years in literary work, writing volume after volume of meditations that have given him a deservedly high rank among the Japanese philosophers. A selection from his writings, translated from the Japanese, has lately been added to the series of volumes, *Wisdom of the East*. This little book has the attractive title, *The Way of Contentment*, the translation and introduction being by Ken Hoshino. There are three divisions: "The Philos-

ophy of Pleasure," "Precepts on Popular Morals," and "Miscellaneous Sayings."

Ekken (or Kaibara, as he is generally known) was a popularizer of Confucianism. His books were welcomed by the people, for Confucianism has much in common with Shinto, namely: Veneration of one's ancestors, respect for parents, and allegiance to the ruler. In a word, Ekken was a conservative, revering Heaven and upholding institutionalism. In his eyes Buddhism was objectionable; its founder was proud.

Kaibara did not lay claim to originality; he was content to be the mouthpiece of the great sages. He believed in the nobility of man. "To be born a man is a privilege," he said. "To live as men should live we must from childhood study the wisdom of the sages, and learn to make ourselves and others happy by deeds of benevolence." Some of his terse reflections are quoted here without comment.

"Find your pleasure in doing good. Be gentle, compassionate, and merciful. Be severe, however, when necessity compels you, for gentleness not accompanied by discrimination and orderliness dispels pleasure. Do not do things which are obstructive to others. To have pleasure yourself, and distress others, is the one thing which Heaven hates; but to enjoy with others is what pleases Heaven, and is the true pleasure. Follow, therefore, the command of Heaven, and make it your pleasure to do good and diminish the evil of the world, so that you may make your own life and that of others happy. . . .

"Suppress anger and selfish desires; be broad-minded and think no evil of others. . . .

"Those who can enjoy the beauty in the Heaven above and the Earth beneath need not envy the luxury of the rich, for they are richer than the richest. The pleasures of the vulgar pass away, and bitterness remaineth instead, for they are harmful to both mind and body. But the pleasures of the wise are pure, and food for the mind. From morning until night, without injury, may he enjoy them. . . . He delights in the moon and the mountains, the flowers and water. With the wind he sings, while listening to the song of the birds. Simple pleasures such as these may be enjoyed by all, whether rich or poor. . . . The wise man knows contentment, because he is not covetous; he is rich in mind though poor in worldly goods. . . .

"Keep your heart serene and calm; enjoy your leisure and haste

not. . . . Do not let a day slip by without enjoyment, for to-morrow may be not yours to enjoy. . . .

"A brave man is always gentle and kind. . . . A truly courageous man is always calm and happy."

Such are some of the moralizings of this Thomas à Kempis of the Far East, who prized the simple life. His thoughts have sunk deep into the hearts of his countrymen, who know how "to renounce, when that is necessary, and not be embittered." A man of noble nature was Kaibara, who had learned the way of contentment, because he had the five great blessings (except one): "Long life, peace, riches, love of doing good, and death without pain in old age."

There are many more golden sentences in this little book of wisdom, which will bear reading and re-reading with profit to the inner man. The Emerson of Japan, Ekken might be called. A famous work of his *Anna Daigaku*, is a plea for the higher education of women.

Shinto and Buddhism are dying creeds. However, these ethnic faiths are strongly entrenched in the country districts. The two forms of worship are interblended, as are their tenets. Loyalty being buttressed in the native religions, the authorities are naturally anxious to foster reverence for the old shrines and temples. Since the revolution of 1868 it may be said that Buddhism has been in a state of gradual decline, but decadent as it is it is still a power in the Land of the Chrysanthemum. It is still a religion acceptable to many Japanese, by whom Brahma is held in the utmost veneration, and there are those who believe that the age-old teachings of the sages may yet rise to a resurrected glory. They did now and then produce a high type of saint, like Toju, who is remembered as one of the nation's greatest benefactors.⁵

A new type of mind is growing up in the twentieth-century Japanese. Notwithstanding all the efforts of the government and individuals to galvanize the old national cult, the people are lapsing into neglect of the gods. Prayer is still a power in the lives of some, and occasionally may be found one who is not without aspiration, although this is not encouraged by the reading of Herbert

⁵ Buddhism had its opponents in Old Japan. Nakae Toju (1608-1648) was one. His ideal was perfect humility, and he thought Buddha was too egotistical and self-conceited. The Sage of Omi, as Toju is called, took Confucius for his master. Though only a village teacher, he was an advanced thinker, who profoundly shaped the life and thought of his own generation and later times. He wrote commentaries on the Chinese classics. He taught that might is not right. One finds germs of Platonism in his system of thinking.

Spencer and other western philosophers. The Christian missionary and teacher are doing something to foster the spiritual life. The nation is at the parting of the ways—it cannot be both pagan and enlightened. In this transition period the foundations of character are endangered. However, there is an instrument of social control whose value for the moral education of Japanese young men can hardly be overestimated, Bushido, “The Way of the Knight.” This ethical code is as admirable for producing a high type of manhood as was that of chivalry in feudal Europe. The basic principles of Bushido are: Rectitude or justice; courage, the spirit of daring and bearing; benevolence, the feeling of distress; politeness; veracity or truthfulness; honor; the duty of loyalty; self-control. An excellent exposition of the Samurai philosophy of life may be found in Dr. Nitobe’s *Bushido, the Soul of Japan*. The Yamato spirit was and is nourished by the precepts of knighthood.

Proverbs are the philosophy of a people boiled down. The phrases whose authorship is unknown and the short, pithy sayings of the wise men of old crystallize the ideas that have been approved by long experience.

By dwelling on the noble thoughts of the philosophers and the injunctions of Bushido, the high-minded Nipponese keeps up the soul’s energy. Thus he sustains the lofty resolve and prepares himself for worthy achievement. Time-honored maxims have an added weight and solemnity when uttered as counsels and warnings by parents, friends and teachers, or by the pastor, who is as an elder brother to his countrymen in a foreign land. The voice of a departed loved one is an inspiration to good. Says Yoshio Markino, in *A Japanese in London*: “Even in my hardest time, it seemed to me that the Samurai spirit of my dead father above was always demanding me, ‘Keep your own dignity.’”

The Occident has something to learn from the Orient, the lesson of patience and fortitude taught by Confucius: “He is the truly courageous man who never desponds.” The Japanese youth of to-day is sustained and stimulated by the body of precepts bequeathed by the wise men of old, also by the saints and reformers of the eighteenth and nineteenth centuries.

There is an old Japanese proverb, “He who brings sunshine into the lives of others, cannot keep it out of his own.” There is a wealth of meaning in the oft-uttered exclamation, *Banzai* (“Cheer up”). Unlike the serious Chinese, the motto of the Japanese seems to be, “Smile and be happy!” The middle-aged man has not forgotten how to play; he knows how to relax. Sport keeps him young

in spirit. Cheerfulness, happiness, is the keynote of the creed of the average Japanese, be he a pagan or a Christian, and yet he takes life seriously. He is a worker, and bears his burdens without whimpering.

St. Paul had learned the "mystery" of being content with little. The Japanese have also learned the art of getting along with little and being therewith content.

The little brown men are home-loving. The young man is industrious and thrifty; he saves that he may marry and found a home, because he believes that is the way to live. Good-sized families are the rule in the Yamato archipelago.

The Nipponese is intensely patriotic. When his country calls he willingly responds, and he does his duty manfully in the camp or the hospital, on board ship or on the field of battle, ready to do or die for the empire and the emperor. Of his bravery and efficiency as a soldier there is no question. He is a hero without knowing it.

An eminently sensible people are the Japanese. They have tact and know how to get along with others. They are suave and courteous. "Their politeness is rooted in genuine kindliness," says Prof. Basil H. Chamberlin after a twenty years' residence among them. "The best thing in the world is kindness," runs an old Japanese proverb. "Be ye kindly disposed one toward another," said the great reformer Yozan. This is the secret of the good manners of the people of Nippon. They are forbearing, slow to resort to violence. They realize the necessity of avoiding friction. "Do not quarrel—it will do more harm than good," is one of their everyday axioms. Says Albert Leffingwell, in his *Rambles Through Japan*:

"The longer I live in Japan, the more I am struck with the innate kindliness of the people. In practical conformity to the teachings of Jesus Christ, in gentleness, in meekness, in a willingness to bear evil, the Japanese are to-day more really a Christian nation than any people of Europe or America. Although Buddhism may be an 'outworn creed,' it has at least served to prepare for the reception of a better by creating a population more considerate of each others' rights and privileges than many another even in the Christian world."

They are neat in their personal appearance. They believe that the wearing of good clothes makes for self-respect. One of the cardinal articles of their faith and practice is that cleanliness is godliness. "Take a hot bath every day," says one of the rules

laid down by the Japanese government for guidance in matters of health.

Otherworldliness was the principal thing, the ruling passion of the Japanese Buddhist living in the Middle Ages. The reigning motive and ambition of the educated Nipponese of the twentieth century is to think and act in the living present; at the same time to long for the higher life. The modern Nipponese wishes to be known, not as a mystic, a dreamer, but as a man who does things.

The Japanese takes as his watchword: "Be patient, ever looking forward with hope." In time of adversity, of misfortune that is inevitable, he stoically shrugs his shoulders and observes, "It can't be helped (*Shikata ga nai*)."

The ambitious student, poor but proud, is not above menial labor; he can say with General Nogi, who, speaking of his boyhood days in school, remarks: "I began at times to doubt whether I should be able to go through with the task I had set for myself, but I never allowed myself to lose heart."

There never was a truer adage than this: "Be an early riser." The Japanese say: "There is a special providence over those people who rise early and go to work with assiduity."

"Poverty cannot overtake diligence," is a truism of the Yankees of the East, known and followed long before the time of Poor Richard.

"Nature abundantly rewardeth those who obey her laws," is the working faith of the toiling farmers of Nippon. As a result, the country is cultivated like a garden. The arable portions, only about one-fifth of the Island Empire, are made to yield the utmost possible.

Self-help was the keynote of the teaching of the celebrated peasant-saint, Ninomya Sontok, who said: "Poverty must be made to rescue itself." Another saying of this Oriental Franklin, "Duty is duty irrespective of its result," parallels Tennyson's lines:

"Because right is right, to follow right
Were wisdom in the scorn of consequence."

The moralist is abroad among the Nipponese. There are many precious nuggets of wisdom to be found among their apothegms relating to all sorts of matters, social, political, religious, practical and even humorous. That the higher life is prized in the Sunrise Land is evident from this sentiment: "The soul of him who remains pure in the midst of temptation is like the lotus that remains pure and undefiled, though growing in the foulest slime."

A curious proverb is that relating to old Japanese mirrors, which were made of metal, "When the mirror is dim, the soul is unclean."

One of Saigo's didactic observations, "Heaven loves all men alike," recalls the Scriptural passage, "The rain falleth upon the just and unjust."

The moral element in success is recognized in the commonplace, "Money can do much, but virtue more."

Saigo's admirable definition of civilization—"What is civilization but an effectual working of righteousness, and not magnificence of houses, beauty of dresses, and ornamentation of outward appearance?"—suggests Sir William Jones's poem, "What Constitutes a State?"

In the ages gone sententious admonitions shaped the conduct of the farmer-peasant and the commonest fisherman of Dai Nippon. To-day the principles of morality are instilled into the minds of schoolchildren of tender years. Among other things ethics and loyalty to the emperor are taught. The imperial rescript on education, which went into effect in 1890, is a mine of valuable instruction. It is the law and gospel of the inhabitants of the Japanese realm, from the highest to the lowest.

"Give opportunity to genius," is the exhortation of an ancient phrase-maker of the Land of the Chrysanthemum. The love of beauty has been a national characteristic for more than a thousand years. Ever since the eighth century, if not earlier, the people of the Sunrise Kingdom have successfully cultivated the arts and letters. The craftsmen of Old Japan felt a hunger for idealism. This was the secret of the excellence of their workmanship.

OUR PATRIOTISM DOUBTED.

A DISCUSSION WITH THE NEW YORK TRIBUNE.

INTRODUCTORY.

WE have been attacked in the *New York Tribune* for "sedition" and "a German propaganda in disguise," an accusation which is ridiculous, for all that probably was meant seems to be based on the idea that we do not agree with the war policy of the administration. But even if that be true, we are as good Americans as any American citizen, and sedition or a fomentation of sedition has been as far from us as it would be impossible to attempt it. We