

formed by Sakya-muni, crown prince of Kapila-Vatsu, once a Kingdom of Northern India. He was born in 483 B.C. and died in 562 B.C.; his whole career could be characterized as that of a peaceful philosopher and an earnest reformer of Vedic religions. The original teaching of Sakya-muni was a very simple and practical rule of faith; it had no systematized dogma as at present. In the course of time, however, it went up to Middle Asia and thence to China and at once it developed into a very abstruse type of philosophical speculation. And such results of human activity as this are preserved to us only in Japan, just as with the Chinese civilization, the essential parts of Buddhism have disappeared in its mother land. It is, perhaps, too much to expect any student to discuss Buddhism in such a short article as mine, partly because of the comprehensiveness of the creed as a whole, partly because of the confusion of the Buddhistic and the non-Buddhistic elements. Suffice it to say that Buddhism is based on the conviction of the rule of the "*ens realissimum et perfectissimum*"—it does not matter what name it may take—throughout the universe.

Now, you will see that the civilization of Japan in the past was thus composed of the three elements, already mentioned, one native to Japan, another from China, another from India. Modern Japan, which dates from 1865, has, however, added to them two other elements—the Greek and the Hebrew, which have been introduced from Europe and America to Japan. What these newly introduced elements are you, as Westerners, will know very well; the great change of modern Japan has chiefly come from the introduction of Western civilization. It will not be enough, however, to say that modern Japan has been built up with the Western civilization; I should like to say definitely with what materials the West has furnished Japan for her building.

(1) The first material we owe the West is the various branches of natural science. The absence of science is the weakest side of Eastern civilization. Botany, astronomy, and the elementary part of mathematics existed in India and also in China, but nothing else, in so far as natural science is concerned. Even these branches of science were very simple and naive, compared with those produced by the Western mind. When once Japan came in contact with Western civilization, she was quick enough to pick them up, so that we have now in Japan a dozen Darwins, Newtons, Haeckels and such like. We are still honored with some useful scientific discoveries by native students; so if you visit Japan you will see that the gunpowder and—automobile—civilization has penetrated into its very depth.

(2) The second importation from the West was a democratic conception of the individual person or the idea of right. The idea of right, the Indian had none. There was in China, a time when the doctrine of right seemed to be philosophically formulated by Mencius, who interpreted the fundamental ethical principle, *jing*, adopted by Confucius as a unity of love and justice, a unity not in the sense that one was dissolved in the other, but a unity in which each was supposed to maintain its own distinction, yet without contradicting the other. This is one of the most suggestive parts in the history of Chinese thought. Unhappily, however, warfare after warfare followed the