

The plan is an expensive one. Human beings, too, are sluggish, logged with social inertia. Intelligence, constantly administered and applied on the gigantic scale required by rational schemes of instruction for entire nations, seems humanly impossible. From sheer exhaustion, reason drops into routine : it is a biological law. The new methods, whatever their value, grow old, stiff, and rheumatic, even as our invaluable Kindergarten-system in some of its phases has now grown. And thus it seems that the *öffentliche Verdummungsanstalten*, or "institutions for the stupidification of the public," as they have been classically termed, will always remain with us as a sort of divine necessity, and harmonising with the popular demand more than some enlightened educators seem to be aware of. It is in this mountainous mass of dough that the school of Prof. Dewey will be a leaven, and we hope in the interests of advancing civilisation, that the expectations entertained of it will be there or elsewhere fully realised.

T. J. McCORMACK.

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### NIRVANA.

From the German of E. ECKSTEIN, by HUGO ANDRIESEN.

This is the silent, slumbering lake,  
The source of life and its treasures,  
Of life with its tear-bedewéd ache,  
And its fleeting joys and pleasures.

All dream-born bliss and mundane pain  
A phantom existence created,  
Into nothingness return again  
What from nothingness emanated.

The trembling, quivering rays of light  
In icy embrace are lying ;  
The eternal gods sink into night,  
The solar globes are dying.

All perish,—even this episode,—  
Sere will be what now looks vernal :—  
Through infinite space resounds the ode,  
The Song of Death Eternal !

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### THE MAHĀYĀNA AND ITS FIRST EXPOUNDER AÇVAGHOSHA.

Buddhism is divided into two great churches—the Mahāyāna and the Hīnayāna i. e., the large vehicle of salvation and the small vehicle. The Mahāyāna prevails over the entire North — Nepaul, Thibet, China, and Japan, and the Hīnayāna is established in the South—Ceylon, Siam, and Burmah. Western scholars generally consider the Hīnayāna as the original and pure Buddhism, and look upon the Mahāyāna as a later development in which Buddhism has been adulterated and is mixed with foreign elements. But this view cannot be upheld, and is naturally objected to by Buddhists themselves, especially those who belong to the Mahāyāna church.