

the greatest representative of Brahman philosophy. The trend of Mr. Dvivedi's thought was monistic, and we deem him one of the best, perhaps the best, interpreter of Brahman thought. One of his first books, which earned for him a name in the philosophical world, was *Monism or Advaitism? An Introduction to the Advaita-Philosophy in the Light of Modern Speculation*. Other books of his are the *Rāja-Yoga*, the *Tarka-Kaumudī*, a compendium of Nyāya-Vaiśeṣika Philosophy (a book which earned the praise of such scholars as Prof. W. D. Whitney and Dr. G. Bühler), the *Yoga-Sūtras*, the *Māndukyaopaniṣad*, the *Samādhi-Sataka*, and *Syādvāda-Manjari*. His *Imitation of S'ankara*, which like his other books contains the Sanscrit as well as the English translation, is a collection of utterances of his master, so systematised as to make the study of Sanscrit philosophy comparatively easy, even to the uninitiated. We reviewed the book at considerable length in *The Monist*, Vol. VI., No. 3, and have discussed the Atman theory in *The Open Court* under the title "Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts." (Vol. X., p. 485r.)

We had some correspondence with the late Professor Dvivedi on the contrast between Buddhism and S'ankara's conception of the self. Professor Dvivedi was anxious to reconcile both systems, and it may be that he succeeded in settling the problem to his own satisfaction. We ceased to hear from him when disease overtook him, and regret now to learn of his death. India has lost in him one of her best sons, and a man whose life was helpful in leading the Hindus toward a higher condition of existence by showing them how they could preserve their own and yet adopt all the good of Western civilisation.

P. C.

A FURTHER NOTE ON THE BUDDHIST NATIVITY SUTTA.

Since writing my note in the November number, I have made further researches into the sources of this document. I have found large portions of it in other parts of the Pāli canon, and am convinced that it is one of the most fundamental narratives, on a footing with the Book of the Great Decease. Thus, the statement that the mothers of Bodhisats always die a week after the Nativity is in the Udāna (V. 2). The splendors and earthquakes at Buddha's descent from heaven and birth in the world, are in the Aṅguttara-Nikāya (IV. 127) and partly also in the Sanskrit Divyāvadāna, p. 204. But, above all, nearly the entire Nativity Sutta (Majjhima 123) translated by me last August, is embedded in the Dīgha-Nikāya (Mahāpadhāna-Sutta, No. 14), where it is told of a former Buddha, Vipassī. I made my translation in March, 1897, and my increasing knowledge of Pāli leads me to correct the second paragraph, which should run thus:

"Wonderful, O brother! marvellous, O brother! is the occult power and magical might of the Tathāgata: when, for example, he has knowledge of bygone Buddhas who have gone into Nirvāna, have broken down obstacles and avenues, exhausted their transmigrations and passed beyond all pain; and the Tathāgata perceives: 'Such were the families of the Blessed Ones, such were the names of the Blessed Ones; their clans were so-and-so; such were their moral codes, such their doctrines, their wisdom, their dwellings, and their manner of release.'"

The Nativity Suttas (including the one in the Sutta-Nipāta) lie behind the Lalita Vistara and other early poems and commentaries. They probably constituted one of the ancient Nine Divisions of the canon, called *Marvels*. Together with the First Sermon, the Chain of Causation, the Confessional, the Antinomies of the

Schools, and the Book of the Great Decease, they rank among those prime documents of the religion around which all recensions rally.

ALBERT J. EDMUNDS.

A PRACTICAL INTRODUCTION TO ENGLISH LITERATURE.

Mr. Edwin Herbert Lewis has rendered a distinct service to the cause of education in the compilation of his admirable *Introduction to the Study of Literature, for the Use of Secondary and Graded Schools*. (New York: The Macmillan Co. Pages, 410. Price, \$1.00.) His guiding principle has been "That literature ought to serve as a prime agency in the education of the emotions, and indirectly, of the will. . . . If the study of English during the adolescent age is merely formal, the student loses one of the best influences that the school can ever give him." In saying this, the author would not underestimate the ethical or commercial value of formal training in composition; he would still insist upon Spartan severity with regard to everything that affects the outward forms of writing and speech; but the attaining of the desired end by Spartan methods, which end is the arousing of an unconstrained love for noble literature, is almost a hopeless undertaking; and "Gradgrind and enemy of Gradgrind he must be within the same hour."

In the selection of literature for reading in secondary schools the second principle has been that the natural interests of the student, and not the chronological order, should be consulted. To discover what these natural interests are, the experience of school-boys of various ages who have been allowed to browse in good libraries has been consulted, and as the result partly of such experimenting, as interpreted and supplemented by the author's own judgment, observation, and theory, the present volume has been offered "as a tentative body of lyrics, ballads, and short stories." The material has been drawn mostly from nineteenth century authors. The works are grouped by subjects, and bear such titles as "The Nobility of Animals," containing selections from such authors as Browning and Scott; "The Heroism of War," containing selections from Tennyson, Sir Francis Hastings Doyle, Kipling, Gerald Massey, Stevenson, Eggleston, Whittier, and Emerson; "The Heroism of Peace," with selections from Walt Whitman, Longfellow, Kingsley, Lowell, A. Conan Doyle, and Tennyson; "The Athlete," with selections from Byron, Lefroy, Blackmore, Blackie, Poe, Franklin, and Jeffries; "The Adventurer," represented by pieces from Longfellow, Tennyson, and Stanley; "The Hearth," with selections from Kingsley, the Bible, Matthew Arnold, and Landor. "The Morning Landscape," "the Gentleman," "Wit and Humor," and "The Far Goal," complete the list of titles. An introduction is prefixed to each chapter, with the aim of pointing out the thread of meaning common to all the pieces. The reading of Homer, Cooper, and Shakespeare is recommended at certain stages, and the poems which should be read aloud, and which are especially good for learning by heart, are indicated. A chronological table of British and American authors has been appended to the volume.

BOOK REVIEWS.

LIFE, DEATH, AND IMMORTALITY. With Kindred Essays. By *William M. Bryant*, M. A., LL. D., Instructor in Psychology and Ethics, St. Louis Normal and High School. New York: The Baker & Taylor Co. 1898. Pages, vi, 442. Price, \$1.75,

The common theme for the essays comprised in this volume is the religious