

"Thou hast unmasked a nation falsely clad
 In altruistic garb, revealed a land
 Blind to distinctions between good and bad,
 And smiting Liberty with ruthless hand."

The accusation is neither fair nor just, and can only be uttered by one who has no idea of the difficulty of the situation.

We repeat that our government made mistakes in the very beginning: but there is no justification for going to the extreme of slandering President McKinley by saying:

"Whether as tool or tyrant History's pen
 Upon the nation's scroll of lasting shame
 Shall pillory in letters black thy name,
 Time can alone adjudge."

It is the duty of our nation to establish order in the Philippines, and to give the Filipinos full liberty of home government, retaining for the United States government nothing except perhaps the possession of Cavite together with other strategic points of the harbor of Manila, and the recognition of a protectorate. Yet the latter should be drawn up in the form of an alliance, as an older brother would treat a younger brother, with rights similar to those the territories of the United States possessed, and nothing should be contained in the treaty which might savor of imperialism or indicate the conception that the Filipino republic is subject to the United States.

The best plan may prove to be a division of the territory of the Philippines into various states with different constitutions according to local requirements, ethnological as well as religious. The Mussulmans, the various mountain tribes, the Filipinos, the European colonists of the city of Manila, the Chinese colonists, etc., are too disparate elements to enter as homogeneous ingredients into the plan of a comprehensive Philippine Republic. But the various districts might be independent and might form a loose confederacy under the presidency of the United States; and a federal supreme court should be instituted as a court of last appeal in all affairs, civil litigations and criminal proceedings. It would be the duty of the latter so to construe the laws of the different states that they would not lead to collisions and would be interpreted in the spirit of modern civilisation and humaneness.

KPC.

BOOK-REVIEWS.

EN DEUTSCHER BUDDHIST. Oberpräsidialrat Theodor Schultze. By *Dr. Arthur Pfungst*. Stuttgart: Fromman's Verlag (E. Hauff). 1899. Pages, 51.

This pamphlet is the memorial of a prominent German official and author of considerable influence, who not only played an important part in German history, especially with reference to the fate of the Duchies of Schleswig Holstein, but was also widely known in certain circles as a man deeply interested in the religious problem, with a strong inclination toward Buddhism.

Theodor Schultze was born in Oldenburg, Holstein, June 22nd, 1824, and died at Potsdam, April 6th, 1898. Educated at Lübeck, he studied jurisprudence at the Universities of Kiel and Berlin, and entered the Danish service of his native country in Holstein. When Holstein was occupied by the Prussians in 1864, he was retained by the conquerors for his special work, but he saw fit first to be released from his oath by the king of Denmark. This request being granted, he returned

to Holstein to resume his work, but the Prussian authorities discharged him. Schultze sought and found service in the Duchy of Oldenburg, and succeeded in pressing the succession-rights of the Duke of Oldenburg to the duchy of Holstein. The question was settled by the payment of a million dollars indemnity by Prussia to the duke of Oldenburg. Now his services were again sought by Prussia and he was appointed in 1866 as a member of the government of Kiel. On account of his executive ability, Bismarck called him to Berlin, but Schultze declined the honor because he saw danger in being too closely allied with Bismarck who (as Schultze declared) did not encourage independence and manhood among his co-workers. After having advanced to the high position of *Oberpräsidialrat*, he retired from active service in 1888, and devoted himself to religious problems. In 1898 he began to suffer from a cancer in the throat which soon made swallowing impossible. The patient refused artificial nourishment and thus actually died from lack of food after a fortnight's starvation. He attended to his daily routine work to the very end of his life, and although unable to eat attended even the common meals until the third day before his death. In accordance with his request there was no announcement of the funeral, no presence of a clergyman, no marking of his grave by a monument or tombstone, and no mourning dress among his friends and relatives.

Schultze remained unmarried, and led a very retired life. His career as a writer began only three years before he retired from public life, and after he had passed his sixtieth year. His first work was a translation of the *Dhammapada* in verse, which brings the spirit of this canonical book home to the reader much better than prose translations.

Two other books of his entitled, "The Christianity of Christ and the Religion of Life" and "The Rolling Wheel of Life, and the Firm Condition of Rest," are now published as one work under the title "Vedanta and Buddhism" as "ferments for the future regeneration of the religious consciousness of Europe." Schultze believed that the dry bones of Christian churchlife in Germany could receive new life impulses by a study of the Eastern religions.

Schultze accepts Pfeiderer's view that Christ, finding it impossible to realise his aim of founding a religion of life by energetic efforts, came to the conclusion that he could attain his aim through suffering, which induced him to submit to his innocent death on the cross. Schultze accepted the original Christianity as the religion of love, but repudiated the later development of dogmatism, and declared that we ought not to speak of the triumph of Christianity over the Greek or Roman paganism, but of that of the Greco-Roman paganism over Christianity. In comparing Buddhism with Christianity, he says:

"It is remarkable that while we send missionaries to India, our scholars study Brahmanism and Buddhism, not for the purpose of refuting them, but for profiting through a knowledge of them."

In a controversy which is the last literary production of Schultze, he said:

"Although I never thought of being a Buddhist missionary, I must own that if according to my opinion Christianity and Buddhism are compared impartially as factors of human culture, and questioned according to their real value for mankind, one must give the preference to Buddhism; and I hope that this view will be recognised more and more in Christian countries whose inhabitants are, after all, only nominally Christians."

Professor von Schroeder made a reply to Schultze, and insisted on giving the preference to Christianity. Schroeder said: "Buddhism is the grandest attempt of mankind to attain civilisation by one's own power; Christianity, however, is the

religion of the revealed love of God, which gives us salvation and a life of eternal bliss as a gift In Christianity, everything depends upon the person of Christ in Buddhism, upon the right doctrine The lack of Buddhism is that it is without God, without the service of God, and without prayers." In fact, Schroeder adds that Buddhism is not a religion at all, for "what is religion but a belief in a higher spiritual being (or beings) who live in a sphere above man?"

Schultze wrote that Buddhism does not so much deny the existence of gods but denies man's dependence upon them. It is not so much godless as free of gods.

In addition to the above-mentioned works, Schultze translated Ashvagosa's *Buddha-Charita* into German verses, and also John Locke's *Essay on the Human Understanding* from the English.

No one could have been more competent to write the memorial of Theodor Schultze than Dr. Arthur Pfungst of Frankfort, a poet of some repute who not only sympathised with his religious views but was one of the few men with whom Schultze remained in constant correspondence to the end of his life.

THE METAPHYSICS OF CHRISTIANITY AND BUDDHISM. By Dawsonne M. Strong, C. B. London: Watts & Co. 1899. Pages, xv, 128. Price, 2s. 6d.

Any publication having a purpose akin to this work by Gen. D. M. Strong is to be welcomed, for through such efforts the misunderstandings between Christianity and Buddhism will gradually be reduced to a minimum, and the conception of a universal religion of humanity, now apparently Utopean, may one day be actually realised on earth.

All religious biases originate in the false conviction on the part of each religion that it alone is in the possession of the truth. This arrogant and intolerant spirit sometimes urges its devotees to do great and good deeds, but as a rule, and particularly in the intellectual field, it does more evil than good. The misunderstanding between Christianity and Buddhism, the two greatest religious systems of the world, each of which, while proclaiming the doctrine of universal love, despises the other as false, heretical, atheistic (in the sense of being immoral), is chiefly due to just this mental prepossession and false religious conviction. But there is another cause which tends to create misconceptions. I refer to the difference of terminology. Symbol is the key to things spiritual, and since we mortal beings are not capable of communing with one another as pure spirits, we must make use of symbols or words, which, however, being subject to differences, may in spite of their helpfulness become at once the source of serious misunderstandings.

Now, Buddhistic terminology is so different from that of Christianity that all superficial students of it invariably fail to grasp its significance, and, not being conscious of their lack of knowledge, they are only too willing to ascribe their misconceptions to the religion itself. One of the gravest misinterpretations thus formed is the Anâtman theory of the Hînayâna system, which corresponds to the Cûnyatâ doctrine of the Mahâyâna. Dr. Carus in his *Buddhism and Its Christian Critics* has endeavored to make this point clear for Christian readers, and General Strong in his present work shows no hesitation in joining him. In connexion with this point let me say a few words about the Cûnyatâ theory of the Mahâyâna.

"Cûnya" means void, empty, lack of characteristics, etc., but let us see how it is used by Buddhists. Açvaghosa, forerunner of the Mahâyâna philosophy, divides his system into two departments, that which treats of Suchness (= Bhûta-tathatâ), and that which treats of Birth-and-Death (= Saṃsâra); and Suchness is stated by him as devoid of or transcending all forms of individuation, namely as

Cūnya. (See his Mahâyânaçraddhotpâda-çâstra.) Nâgârjuna, from whose marvellous genius the Mahâyâna Buddhism received its finishing touches discriminates two kinds of truth in his Mâdhyamikaçâstra, practical truth (= samvrtisatya) and pure truth (= paramârtha). The practical truth is a naïve realism, while the pure truth is unconditioned, absolute, infinite, in another word, çūnya.

Next, let us examine what the Vijñānavâdin, otherwise called Yogacaryâ, says about çūnya. According to the Vijñānamâtrati-siddhi çâstra by the famous Vasubandhu, there are three kinds of world conceptions: (1) that which is founded on imagination (= parikalpita-lakṣaṇa); (2) that which sees the relativity of existence (= paratantra-lakṣaṇa); and (3) that which conceives the real reality (= pariniṣpanna-lakṣaṇa. And this real reality is practically neither more nor less than Açvaghosa's Suchness and Nâgârjuna's Pure Truth, for Pariniṣpanna-lakṣaṇa is defined as the middle path between existence and non-existence, while the Cūnya is recognised both by Açvaghosa and Nâgârjuna to be a name provisionally given to the Truth which transcending relativity and conditionality is out of the sphere of verbal description.

Now suppose that they used the term çūnya in the sense of nothingness, having in view a nihilistic conception of the world; how could we then reconcile this term with such words as Suchness, Pure Truth, or the Middle Path, all of which convey a positive sense? It seems to me that those who ignore what is really meant by Cūnya and who almost wilfully denounce the Mahâyâna philosophy as a nihilism or a system which recommends one to sit down and idly contemplate the nothingness of existence, are simply declaring their utter ignorance of one of the greatest intellectual movements that ever appeared in our Manuśyaloka. Let those who are broad-minded and keen-sighted make an honest inquiry into the truth of the matter.

To return to our book, General Strong considers that there are three prominent features in Christianity and Buddhism,—the metaphysical, the ethical, and the biographical. The latter two having been exhaustively contrasted in connexion with these systems, he says, he has confined himself to a consideration of the first point. The book consists of an introduction, five chapters, and an appendix. The first chapter treats of Jesus and Gotama; the second of God and Cosmos; the third of Soul, Self, Individuality, and Karma; the fourth of Heaven and Nirvâna, which he agrees with Dr. Carus in considering to be synonymous with enlightenment; the fifth is the concluding chapter, in which the author proclaims the fundamental identity of the two greatest religions in the world, adding a hymn taken from the Samyutta-nikâya. In the Appendix we have his versification of some of the Buddhist legends.

The book abounds with quotations from many important Buddhist works compiled or written by Western scholars, and all these materials are happily disposed of. Those who have read Dr. Carus's *Buddhism and Its Christian Critics* will be glad to find a companion-work in Gen. D. M. Strong's present contribution to Buddhist literature.

T. SUZUKI.

SOURCE-BOOK OF AMERICAN HISTORY. Edited for Schools and Readers by *Albert Bushnell Hart, Ph. D.* With practical introductions. New York and London: The Macmillan Company. 1899. Pages, xlvi+408. Price, 60 cents.

"This little book is an attempt to do for the study of American history what the photographer does for the study of art,—to collect a brief series of illustrations which, without including a hundredth part of the whole field, may give examples

of the things most important to know." It is designed, not to supplant the text-book, but to accompany it. Its author hopes that the brief records which constitute it "may awaken interest in the books from which they came and in the men who wrote them; that a clearer idea of what our ancestors did and thought and suffered may be had from their own writings; that the book may serve as a part of the material necessary for topical study; and, above all, that it may throw a human interest about the necessarily compact and factful statements of text-books."

The work consists of brief selections from the authors and the books of all periods of American history, including even the Spanish War. The following are some of the titles of the chapters: (1) Discoveries; (2) Conditions of Settlement; (3) First Era of Colonisation; (4) Second Era of Colonisation; (5) Colonial Life in the Seventeenth Century; (6) Rivals for Empire; (7) Colonial Life in the Eighteenth Century; (8) Colonial Government; (9) The Revolution; (10) The Confederation and the Constitution. etc., etc. Typical selections are, for example: extracts from the letters of Christopher Columbus; from the history of Captain John Smith; from the history of John Winthrop; from Cotton Mather's records of the witch-trials of New England; from Besse's records of the persecution and execution of the Quakers in New England; from the ordinances of New Amsterdam; from the memoirs of Tonti; from the letters of Washington; from the papers of Franklin; from the Boston town records; from the papers of the presidents; from the newspapers and the public proceedings generally; and in more recent times from the principal poems and the political writings of our great authors; from the magazines; and so forth, and so forth.

Some very typical fac simile illustrations have been incorporated in the book, with a view of suggesting to young people the kind of manuscripts and other materials which historians are obliged to study. The frontispiece is a reproduction of a part of the original Mayflower Compact, 1620. There are also reproductions of specimens of Continental paper currency, 1776; of Charles Carroll's letter on fugitive slaves, 1826; and lastly, extracts from the final Proclamation of Emancipation, by Abraham Lincoln. Practical introductions have been added: (1) on the use of sources in history-study, by the author, giving bibliographies and a list of reports of old documents available for schools; (2) on the sources in secondary schools, and by Dr. R. G. Huling, of the Cambridge, English High School; (3) on the sources in normal schools, by Prof. Emma Ridley, who has drawn up a long list of subjects for topical study from sources.

Dr. Hart's book is a valuable addition to the historical literature of the school-room, and cannot fail to give to the students of our high schools and academies some idea of the scientific methods which are now employed the world over in writing history.

The field of Year-Books seems to be a province pre-eminently French. As there is no department in America or England in which there is not a *Review of Reviews* (the latest that has come to our notice being *The Psychic Digest; or, the Esoteric Review of Reviews*), so in France the mania for epitomising has found embodiment in the establishment of a dozen or so *Années*, there being a philosophical *Année*, a biological, a psychological, a political, a scientific, a literary, and several other *Années*. The latest is *L'année de l'église*, which is the year-book of the Catholic Church and has been compiled by M. Ch. Égremont (Paris: Victor Lecoffre). It is a handy volume, and will for the statistics which it contains be of value to publicists and theological writers. It is more than a chronology; it is a

running comment upon all the significant events which have taken place within the Catholic Church for the year 1898; the compiler having sought to emphasise the idea and moral import of each of these events, rather than to give their details. A section is devoted to each of the countries of the world, one to the Holy See, and one to missions. The acts of the Sacred College and the Encyclicals of the Pope are discussed, as are also such subjects as pilgrimages, Leo XIII. and the social question, the relations of the Holy See with the various powers, etc. It will be interesting both to the friends and the enemies of the church to learn that Cardinal Gibbons puts the number of conversions to the Catholic Church in the United States at 30,000 annually. The number of Catholics in the United States in 1898 was 9,500,000, and the number of churches nearly 8000. We hope that the second volume of the *Année* will have an index.

The readers of *The Open Court* are perfectly familiar with the career, and partially also with the religious and philosophical views, of Victor Charbonnel. (See *The Open Court* for May 1898). The best-known of the books of Victor Charbonnel is his *La volonté de vivre* which tells how he passed from Catholicism to "the religion of the ideal," the free Christianity of Channing and Tolstoi. The book caused no little stir in France, and has now been translated into English under the title of *The Victory of the Will* by Emily Whitney, daughter of the late Professor Whitney of Yale College, and has been published in attractive form by Little, Brown & Co., of Boston. We may characterise M. Charbonnel's views by one or two brief quotations. "We have only to close the sanctuary of our soul," he says, "and accustom our eyes to its shades, in order to see splendors shine forth, to hear voices that inspire and counsel." It is the gospel of introspection, "the assertion of the spiritual man over temporal conditions," the cultivation of character and of right conduct in life by a constant exercise of the will. Life should be a "continuous effort of will." "Let us be at every moment masters of ourselves." It is an eloquent book, rather rhapsodical in parts, and with a slight tendency to mysticism. The translation of the book has been well done, and an introduction has been supplied by Lilian Whiting. Miss Whiting is quite unrestrained in her admiration of the author, has called M. Charbonnel "the Emerson and Mæterlinck of France," and predicts that his book will arouse the same enthusiasm in America as it did in his own country. The enthusiasm which is accorded to the book, however, may perhaps be qualified by the spiritualistic, telepathic, and otherwise ghostly interpretations which Miss Whiting has placed upon the utterances of M. Charbonnel; the burden of her entire message being that the spiritual truths which the author has enunciated are finding their substantiation (and even a thin material substratum) in the discoveries of contemporary science. But her review of these discoveries will hardly be accepted by scientists. Miss Whiting has said many beautiful things, but the "unseen world" makes too many demands on her science, and the beauty which is the characteristic of truth is wanting to it.

The Annual Report of the Smithsonian Institution for 1897 contains the usual large number of original scientific memoirs, digests of scientific progress in the various sciences, and reprints of important scientific researches. We mention the following articles as important: (1) The Aspects of American Astronomy, by Simon Newcomb; (2) The Evolution of Satellites, by G. H. Darwin; (3) Electrical Advance in the Past Ten Years, by Elihu Thomson; (4) The X-Rays, by W. C. Röntgen; (5) Cathode Rays, by J. J. Thomson; (6) Story of Experiments in

Mechanical Flight, by S. P. Langley; (7) On Soaring Flight, by E. C. Huffaker; (8) The Revival of Alchemy, by H. C. Bolton; (9) Diamonds, by William Crookes; (10) The Discovery of New Elements Within the Last Twenty-Five Years, by Clemens Winkler; (11) An Undiscovered Gas, by William Ramsey; (12) Fluorine by Henri Moissan; (13) The Age of the Earth as an Abode Fitted for Life, by Lord Kelvin; (14) Crater Lake, Oregon, by J. S. Diller; (15) Recent Progress in Physiology, by Michael Foster; (16) The Law Which Underlies Protective Coloration, by Abbott H. Thayer; (17) Recent Research in Egypt, by W. M. Flinders-Petrie. The illustrations of these articles are also good, and students will find in the Reports a rich store of material for investigation and reference.

Dr. Alfred Espinas, of the University of Paris, the author of the well-known work *Animal Societies*, has published within the last two years a very readable book on the *Origin of Technology*.¹ Properly speaking, it is a study in sociology, but it may also well be ranked as a philosophical work. "The philosophy of knowledge," he says, "has had its historians; it will therefore not be out of place, to attempt to write the history of the philosophy of action." His point of view is that one general law dominates the development of technology: a theory of facts is not possible until the facts have been in existence for a certain period of time; we constantly see the philosophy of action following upon the development of industries and of the practical arts. The development of philosophical technology is traced in the history of religions, especially in that of Greece. In fact, general technology goes hand in hand with theology and ethics. There is a valuable chapter upon tools and machines, which follows the theory of organic projection enunciated by Kapp, that the tool or instrument forms a unit with the operator; it is the continuation the projection without, of an organ. The operator uses it as he would some prolonged member, without hardly ever thinking of its structure or of inquiring how its different parts are adapting themselves to their work. The labor produced by its assistance may still be regarded as natural. But the machine stands upon a higher plane, involving the reasoned realisation of some unique aim. It is largely the result of reflection, and the adaptation of its articulated parts is perfect.

Two of the most recent issues of the Library of Contemporary Philosophy, published by Alcan, Paris, are: (1) *La timidité*, by Dr. L. Dugas, who has sought to distinguish timidity from fear, and has given a psychological analysis of its conditions and an ethical discussion of its rôle in character and society; (2) *Les fondements de l'éthique*, by Prof. E. De Roberty, of the New University of Brussels which is the third essay of his series on "Morals Considered as Elementary Sociology," which was announced some years ago. Dr. De Roberty's writings have been mentioned several times in *The Monist*, to which we refer readers who would know something of their contents. He is the author of many books, and is pursuing every philosophical question zealously.

NOTES.

The Clark University, of Worcester, Mass., in celebrating the tenth anniversary of its existence last month, wisely followed the precedent which was set by Princeton some years ago at its sesquicentennial celebration by making the main feature of the program an exhibition of scholarship rather than one of pageantry

¹ *Les Origines de la technologie*. By Alfred Espinas. Paris: Félix Alcan, 108 Boulevard Saint Germain. 1897. Pages. 295. Price, 5 francs.

There was a series of lectures delivered at the university by distinguished representatives of science from each of the leading countries of Europe. Émile Picard, Professor of Mathematics at the University of Paris, gave three lectures on subjects connected with his specialty; Ludwig Boltzmann, Professor of Theoretical Physics at the University of Vienna, delivered four lectures on the principles and fundamental equations of mechanics; Angelo Mosso, Professor of Physiology at the University of Turin, lectured on Conscious Processes and Bodily Exercise; Santiago Ramon y Cajal, Professor of Histology at the University of Madrid, spoke of his latest investigations on the texture of the human cerebral cortex, giving practical demonstrations; and August Forel, late Professor of Psychiatry at the University of Zürich, and director of the Burghölzli Asylum, lectured on hypnotism and the habits of ants. Professors Picard and Cajal spoke in French, and Professors Boltzmann Mosso and Forel in German. The courses were free.

The significance of such courses in strengthening the bonds of international scholarship and educational good-will cannot be overestimated, and our universities are to be congratulated on the wise and systematic policy which they are pursuing in this direction.

While going to press, the news reaches us of the demise of Col. Robert G. Ingersoll, the great agnostic—a powerful orator, and a man who had the highest courage of his conviction. He passed away in peace, without pain, without agony, without even a groan or a sigh. There is no need of our praising the virtues of the Colonel for he is well known throughout the country and has in his career been constantly before the public. His family life was exceedingly happy and perhaps the most beautiful lines he wrote, and those which expressed his religious views in positive terms, were dedicated to his grandchild; the whole having been published in elegant form with pictures of grandfather and grandchild.

Our readers know that *The Open Court's* attitude toward religion is different from that of the Colonel. We have repeatedly discussed our differences in the most amicable way both at Dobbs Ferry, N. Y., and at Mr. E. C. Hegeler's residence, La Salle, Ill. Colonel Ingersoll was quite ready to accept the *Religion of Science* as his own and actually said so in public when at the request of the Rev. Mr. Rusk he addressed an orthodox Christian congregation in Chicago; but he could not be induced to change his aggressive tactics for a more constructive method. It was not his field, and he was too much of a fighter to show a conciliatory spirit.

The soul of his father was re-incarnated in him, only turned in the opposite direction. The champion of the church militant, direct and unreserved in his faith, had become an uncompromising iconoclast; but the character remained the same. And when we consider the work which he has accomplished, we think that religious people ought to be grateful to him; for to a great extent we owe to him the disappearance of much narrowness and thoughtlessness in our churches, and his merit for the purification of religion cannot be doubted even by his bitterest enemies.

New Publications and Announcements

The Ethical Problem. Three Lectures on Ethics and Science. By *Dr. Paul Carus*. Second edition, enlarged by a discussion of the subject by William M. Salter, John Maddock, F. M. Holland, Prof. Friedrich Jodl, Dr. R. Lewins, Prof. H. Höffding, and Prof. L. M. Billia. With replies by the author. Pp., 351. Cloth, \$1.50.

Buddhism and Its Christian Critics. By *Dr. Paul Carus*. 8vo. Pp., 311. Price, cloth, \$1.25. New Religion of Science edition, paper, 50c. Contents: (1) The Origin of Buddhism; (2) The Philosophy of Buddhism; (3) The Psychological Problem; (4) The Basic Concepts of Buddhism; (5) Buddhism and Christianity; (6) Christian Critics of Buddhism.

Elementary Illustrations of the Differential and Integral Calculus. By *Augustus De Morgan*. Handsome new reprint edition. (In the press.) Red cloth. Price, \$1.00. An easy and pleasant introduction to the most embarrassing difficulties of the calculus.

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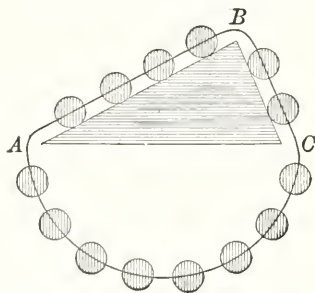
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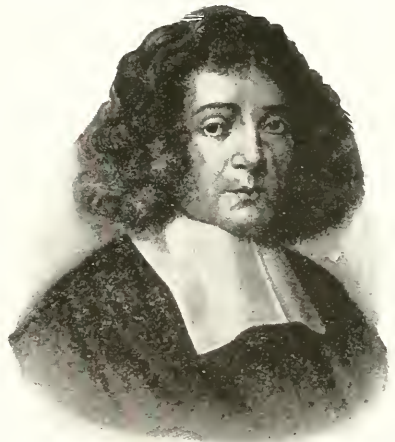
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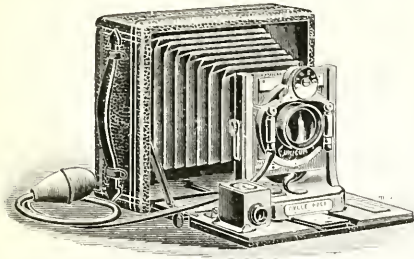
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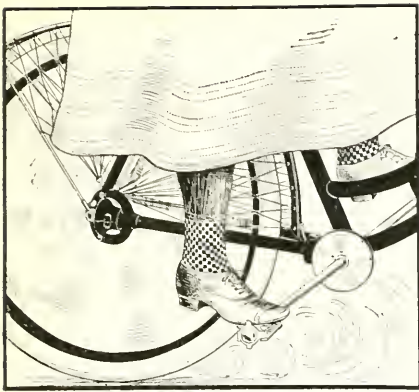
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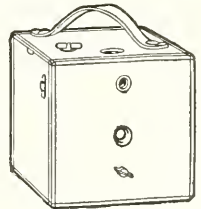
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