

to use Mr. Edmunds's own words, is an "ancient anthology of Buddhist devotional poetry and was compiled from the utterances of Gotamo and his disciples; from early hymns by monks; and from the poetic proverbs of India."

In the original Páli and Sanskrit, or in the various other languages of the Asiatic nations, these sacred hymns have for centuries been recited in Buddhist monasteries and homes from Ceylon, Siam and Burmah to Afghanistan and Tibet, and from Turkestan across the entire breadth of Asia to the coasts of China and Japan. "If ever," says Mr. Edmunds eloquently, "an immortal classic was produced upon the continent of Asia, it is this. Its sonorous rolls of rhythm are nothing short of inspired. . . . No trite ephemeral songs are here, but red-hot lava from the abysses of the human soul, in one of the two of its most historic eruptions. These old refrains from a life beyond time and sense, as it was wrought out by generations of earnest thinkers, have been fire to many a muse. They burned in the brains of the Chinese pilgrims, who braved the blasts of the Mongolian desert, climbed the cliffs of the Himálayas, swung by the rope-bridge across the Indus where it rages through its gloomiest gorge, and faced the bandit and the beast, to peregrinate the Holy Land of their religion, and tread in the footsteps of the Master. Verses were graven on the walls of august temples at the command of Hindû emperors who abolished capital punishment, mitigated slavery, and established hospitals for men and animals, under the sway of this marvellous cult; and by Ceylon monarchs whose ruined reservoirs, as large as lakes, astonish us among the wonders of antiquity. And to-day, after twenty centuries of Roman and Christian culture, they have won the admiration of Europeans and Americans in every seat of learning, from Copenhagen to the Cambridges, and from Chicago to St. Petersburg."

"And," remarks again Mr. Edmunds, concerning his rendering, "while sticking to an almost literal translation, I have tried to convey some flavor of the original by using an archaic and poetic style. Perhaps it is too ambitious a wish to hope to naturalise in English this Buddhist Holy Writ, as the King James version has naturalised the Christian; but if I fail some one else will succeed."

Much to this success Mr. Edmunds has certainly contributed, and it will be due largely to his great pains if the work comes to enjoy in English the enlightened popularity that it deserves.

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BOOK REVIEWS AND NOTES.

COMMONWEALTH OR EMPIRE. A Bystander's View of the Question. By *Goldwin Smith, D. C. L.*, Emeritus Professor of Cornell University. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, 82. Price, 60 cents.

Mr. Goldwin Smith, formerly professor in Oxford, Eng., and afterwards the occupant of a professorship of history in Cornell University, is one of the most distinguished of modern publicists. His historical essays have been universally signalled by their breadth of view and their elegance, while *Outlines of the Political History of the United States* for a long time stood alone in its impartiality. Professor Smith's present views, therefore, on the great subject now agitating American political thought are deserving of attentive consideration.

Looking as a bystander upon our political troubles, Professor Smith sees the paramount issue of American politics, not in the question of the monetary standard, but in the question of commonwealth and empire. "Shall the American Re-

public be what it has hitherto been, follow its own destiny, and do what it can to fulfil the special hopes which humanity has founded on it; or shall it slide into an imitation of European Imperialism, and be drawn, with the military powers of Europe, into a career of conquest and domination over subject races, with the political liabilities which such a career entails? This was and is the main issue for humanity. Seldom has a nation been brought so distinctly as the American nation now is to the parting of the ways. Never has a nation's choice been more important to mankind."

Against the commonwealth three forces, he says, distinct but convergent, are now arrayed: Plutocracy, militarism, and imperialism. Before them he sees the old spirit of American independence, spontaneity, and political equality, disappearing. Plutocracy appears to him the greatest foe; its progress is continually increasing, and it is therefore bound to work a serious change in the spirit of our institutions, though without disturbing republican forms and names. The magnitude of American fortunes is something almost inconceivable, and the power which wealth has brought with it is correspondingly great. What is there to counterbalance it? Not religious aspirations, not humanitarian aspirations? "Wealth, with little regard to its source, is becoming almost an object of our social worship. Intellect, literary or scientific, culture, and art may still keep up a struggle against riches for social ascendancy, but they will hardly be able to hold their own. Popularity the multimillionaire purchases with ease, at a cost which to him is no sacrifice; while the community, even when the munificence is the noblest, is put rather too much in the attitude of receiving alms."

Professor Smith then details the coercive uses to which great fortunes have been put in the control of our government both national and local. It has become not a substitute for the ancient aristocracy, for the latter brought with it its duties,—duties which custom, heredity, and religion had made almost compulsory. But the conception of duty in the case of the new power lies entirely with the individual. We have in the case of Florence a historic instance of a government being converted from a republic into a principality under the absolute government of a single plutocratic family. Something analogous, Professor Smith thinks, may take place in the case of the American republic.

And so our author continues his discourse, applying the same considerations to the "sudden gust of militarism and imperialism" which has struck our country and which is threatening to reverse, as he says, the progress made by reason, by economical government, and by international morality during the last half century. Imperialism and militarism as embodied in the Roman Empire are our author's bugbears. The contributions of Rome to humanity are in his opinion relatively not superior to the achievements of the little city of Tyre. The phrase "British Empire" is a fallacious term. The British Empire is merely a federation of self governing colonies. England has lost, not gained, by its imperial ambitions. Imperialism always "threatens with destruction the wild stocks of humanity," yet there are often in them the latent germs of future progress. Had Varus conquered the Germans, the nation that gave us Luther, Leibnitz, Lessing, Kant, and Goethe would not have existed. The Boers have shown themselves the equals of their conquerors "in all that makes not only the thews and sinews, but the heart, of a nation." And the civilisation to which they are to give place is typified in Johannesburg, "a city of gambling-houses, saloons, brothels, and prize-rings."

In the United States the white man already has his burden and need not look abroad for it. The Negro question is more momentous than ever, and now we are

to add to it the problem of the black population of Cuba, the black population of the West Indies, and the black population of the Philippines. The Isthmian Canal will lure us on to expansion on the continent southward, and inevitably, according to Professor Smith, one of two things must happen: "Either a radical change in the character of the nation and in the spirit, if not in the form of its institutions, or a second disruption. Have Expansionists looked ahead? Have they made up their minds what direction their expansion shall take, and considered, if it takes a southern direction, what is likely to be the effect?"

And this decision, adds the author, cannot be safely left to traders, as it appears likely to be, for these care little for national character or for anything but the immediate extension of their trade. The problem is to be solved on broader and more unbiassed grounds. μ.

COLONIAL GOVERNMENT. An Introduction to the Study of Colonial Institutions
By *Paul S. Reinsch*, Professor of Political Science in the University of Wisconsin. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, x, 386. Price, \$1.25 net.

Now that the United States has entered definitively upon its colonial career, this book of Prof. Paul S. Reinsch will be welcomed as a timely one. The author believes that "while no one would advocate the servile imitation of the methods of other colonial powers, still it is the part of wisdom at this juncture to review the modes of action and the institutions by which other nations have been for a long time attempting, with varying results, to solve similar problems." He has accordingly presented a study of the constitutional frame-work of colonial government generally, presenting a brief survey of the motives and methods of colonial expansion from the historical point of view, treating also of the general forms of colonial government, and lastly presenting an outline of administrative organisation and legislative methods.

The present volume deals with the institutional forms of government as distinguished from the financial, educational, immigrational, sanitary, commercial, and industrial aspects of administration, which will be dealt with in a subsequent volume. The book forms part of "The Citizens' Library," which we have had frequent occasion to notice before.

Animism and Law; A Paper on Buddhism, explains the views of Bhikkhu Ānanda Maitriya concerning the religious development that has taken place in mankind. The original notion of animism, which peoples all the world with ghosts, spirits, and demons, reached its highest development in the monotheistic conception in the early Vedic period. The smaller animistic gods passed away and left only one great god, an ultimate divine unity, called Brahm. This Brahm was conceived in analogy to the soul of man; it was represented as the light in the fire, as the glory in the dawn, and the soul of all things. It was a god, not to be prayed to, but to be attained; a god demanding no sacrifice, but to be known by the sacrifice of what is base in man; this is the highest conception of animism, yet it is animism still. In contrast to it the conception of law originates which was propounded for the first time and religiously applied to moral life by the Buddha. Our author surveys the history of Western science, how in the several domains of knowledge law is established,—in the atomistic world, in chemistry, etc., and finally in psychology. In contrast to the Western view, which commonly considers every individual as "a child of matter," our Buddhist monk formulates his own position as follows:

"We Buddhists think otherwise. We think, true enough, that all our acts are the results of the operation of Laws, the final set of effects of a great chain of causes : but we think that we inherit these tendencies and characteristics, not from the ancestors of this body, but from our former selves ; from the beings whose like we are to-day continuing ; from the long chain of the lives we have lived before."

Miss Albers has written a *Life of Buddha for Children*, a little pamphlet of 51 pages illuminated with a picture of the Buddha under the Bodhi-tree, drawn in Indian style. The language is simple, and almost every chapter ends in poetical lines which have been reduced by the author into English rhymes. Most of them are translations from well-known Buddhist Pâli verses, of which the following are a few instances : The Birth of Buddha is celebrated in these lines :

"Softly blew the breezes
On that summer morn,
In Lumbini garden,
When the Lord was born.
From the sky rained flowers,
Birds in warbles sang,
While through earth and heaven
Strains of music rang.

Gods and men and angels
All for worship came.
Glory to the Buddha,
Glory to his name !"

And Buddha having taught the four noble truths and the noble eightfold path of righteousness, our poet glorifies the occasion in these verses :

"Thus thought the Lord, when by the tree
The great truth came to him :
' Men sin because they cannot see,
Because their eyes are dim.'

"Eternal wisdom, endless peace
And endless bliss he hath,
Who understands the ' noble truths,'
The ' noble eightfold path.'

"And thus he taught to all mankind,
And blest were all who heard
His ever tender blissful speech
His wondrous loving word."

Miss A. Christine Albers, a German-American lady who left America and went to Ceylon in order to devote herself to philanthropic work among the women of Ceylon and India, is now staying at Calcutta and has done much work in Buddhist Indian circles. She has repeatedly written for *The Indian Mirror*, and made valuable suggestions for the improvement of the social conditions of India. She is endeavoring to introduce institutions which have proved of benefit to the women of the Western world, such as the Woman's Exchange ; she has organised schools, and tried to improve the home life of the natives. In her last communication to *The Indian Mirror* she makes a suggestion which might be taken up by some of

our wholesale importing houses. Noticing that the Indian is possessed of artistic faculties, she calls attention to the wood-carving that is done in many homes, and she claims that there are many fine works of art which have little money value in India. If some foreign house would establish an agency and buy up these goods they could be sold at reasonable prices for a profit, in Europe as well as in America, and shops that would carry these Indian carvings would be sure of a remunerative trade. The Hindus are industrious, frugal, and skilful, but they lack encouragement, and foreigners have not as yet tried to utilise these resources of Indian home manufacture.

Charu Chandra Bose has published two pamphlets,—one on Páli and its relation to Sanscrit, the other on the origin and development of the Páli language, being reprints from the *Maha-Bodhi Journal*. They contain a concise and yet for its small size quite a complete synopsis of the significance of Páli, its spread during the sixth century B. C. as the popular dialect in the valley of the Ganges, etc., etc. Buddha introduced the Páli language as a vehicle for his thought, which proved one of the wisest and most effective means for the spread of his religion. The most important sacred books of the Buddhists, called the Pitakas, are written in Páli. They consist of three divisions: the Vinaya, the Sutta, and the Abhidhamma. The first contains the rules of conduct for monks, the second an exposition of the Buddhist doctrine, moral precepts, etc., and the last the psychology of Buddhism. So thoroughly did Buddha succeed in impressing his religion upon his contemporaries that the study of Páli is practically identical with the study of Buddhism.

There are four Indian dialects: Sanscrit, Prakrit, Apabhraṅsa, and Misra. The first is the classical language of gods and of sages. Prakrit consists of several popular dialects more or less similar to Sanscrit and spoken by the people, Páli being one of them. Apabhraṅsa means an ungrammatical jargon, and the Misra is a mixture of all dialects. Páli originated in Magadha or in some other country farther to the westward, and is regarded by Dr. Muir as one of the oldest Prakrit dialects of northern India. The language is very ancient, as proved by rock inscriptions, and was employed for literary use by Buddha and his disciples. It is a language of beautiful sounds, and bears about the same relation to Sanscrit as Italian bears to Latin. Its construction is more simple than Sanscrit; its enunciation is easy and admirably fitted for a refined nation, as a vehicle of literary expression. The oldest alphabet in which it is written appears to be the Devanagari and the Dakshini alphabets; but Buddhists of all countries, the Siamese, Singhalese, etc., have employed their own script, and finally Western scholars have established the custom of writing it in Roman letters. The Páli Text Society is publishing the Buddhist texts in Roman transcriptions, and this innovation has not a little facilitated the publication of Páli texts and the study of Páli.

The G. & C. Merriam Company, of Springfield, Mass., announces the publication of a new edition of their *Webster's International Dictionary* with new plates throughout, and 25,000 additional words, phrases, and definitions. *Webster's Dictionary* held for years in this country undisputed sway as the standard lexicographic work of the English language, and its influence in establishing uniformity of orthoepic and orthographic usage in the United States has been enormous. It is to be hoped that in this new edition the sphere of its influence may not be diminished.

Mr. Horatio W. Dresser has published under the title of *The Christ Ideal, A Study of the Spiritual Teachings of Jesus*, another of his characteristic religious productions. He emphasises the social aspects of Christianity and the law of love. The Kingdom is not merely the great creative realm of the spirit; it is the world of humanity "as a divine social organism." When we speak of the Kingdom, it should be because of our desire to find our place in the social organism; "to do the work we are best fitted to do and to do it as well as it can be done." To realise the Kingdom: "Begin where you are, work where you are. Simply be true to the best you know. Believe in God. Have faith in humanity. Remember that the old absolutism is passing, that it is even now entrenching itself in the last stronghold,—the fortress of commercialism. And remember that, silently and without observation, the forces of life are gathering on the side of the people, that when the people unite they are invincible. Therefore have faith even in the present age. Condemn not; love. Be faithful. Trust. Remember that the Christ came not to destroy but to fulfil." (New York and London: G. P. Putnam's Sons-Pages, 150. Price, 75 cents.)

Nerendronath Sen, editor of *The Indian Mirror*, 24 Mott's Lane, Calcutta, India, sends us a copy of the *Life of Gautama Buddha*, by D. H. S. Abhayaratha. The book is written in some Indian language and contains 149 pages. It is full of interesting illustrations executed in Hindu style and representing scenes in the life of Buddha: Leaving the Tusita Heaven; Buddha's Birth; The Great Renunciation; The Temptation, etc., etc. The pictures are quite artistic, and one of them (Yashodara with Rahula) is done very well in colors.

Two of the latest publications of Funk & Wagnalls are: (1) *The Moral Law, or the Theory and Practice of Duty*, by Edward John Hamilton, D. D., Late Professor of Philosophy in the State University of Washington (Pages, x, 464. Price, \$1.60 net); and (2) *Captain Finks, Hero*, by Ernest Crosby,—a satire on the recent Spanish war and its attendant and consequent expressions of popular sentiment and national policy. (Pages, vii, 392. Price, \$1.50 net.)

From the press of Félix Alcan we also beg to acknowledge the receipt of a work on the *Logic of the Will*, by Dr. Paul Lapie, Lecturer in the Faculty of Letters of the University of Rennes. The problem which the author has set himself to solve is the character of the intellectual ethics that precede acts of volition and the nature of the part which they play in the production of acts of volition. (Pp., 400. Price, 7 francs 50.)

In *Shakespeare's Macbeth and the Ruin of Souls*, Dr. William Miller, Principal of the Madras Christian College, Madras, has critically analysed Shakespeare's great tragedy and shown the ethical lesson which it involves. The pamphlet is published by G. A. Natesan & Co., Esplanade Row, Madras. (Pages, 126. Price, 2 shillings.)

Dr. George Stuart Fullerton, of the University of Pennsylvania, has been making a thorough investigation of the doctrine of space and time in the pages of the *Philosophical Review*, and has had his articles reprinted in separate pamphlet form. (*The Philosophical Review*, Cornell University, Ithaca, N. Y.)

The J. B. Lippincott Company, of Philadelphia, issued last year a second edition of Dr. I. W. Heysinger's *Solar Energy; Its Source and Mode Throughout the Universe*. The book is packed with *résumés* of astronomical theories. We have not the space to give it exhaustive consideration; it will be sufficient to state the author's conclusions, the chief of which are as follows: (1) That "the presence in space of an incandescent solar orb is of itself proof conclusive that it is surrounded with a family of dark planets, or a single planet, perhaps, rotating axially and circling round it, and that these rotating and revolving planets constitute the mechanism by means of which the sun glows with its own light and heat;" (2) "That, since solar energy, with its radiant light and heat, is due to planetary motions and not to gradual condensation of a gaseous nucleus under gravitation, there will be, on the contrary, no cessation or diminution of such light and heat so long as the planets shall continue to rotate and circle around their suns, as they now do in our own system; that is to say, our solar system will continue on, as it now is, indefinitely, one might almost say eternally, in the future." (Pages, 351.)

Dodd, Mead & Co., of New York, publish a work treating of the history of the origin and growth of Mormonism, by I. Woodbridge Riley. The essay is entitled: *The Founder of Mormonism; A Psychological Study of Joseph Smith, Jr.*, and was offered to the philosophical faculty of Yale University as a thesis for the degree of doctor of philosophy. Dr. Ladd contributes a preface to the work and characterises Mormonism as one of the most remarkable phenomena of the nineteenth century, and as deserving of investigation from the point of view of abnormal psychology. The reader may expect to find, therefore, in the present work an investigation which endeavors to do full justice to the myriad factors of diseased imagination and judgment, fraud, self-deception, and shrewdness of insight involved in the career of Joseph Smith, the founder of Mormonism. (Pages, vii, 446. Price, \$1.50.)

A cable notice from Calcutta announces the death of Swami Vivekananda, the Hindu monk who represented a Pantheistic Brahmanism at the Chicago Parliament of Religions in 1893. His philosophy is a modernised Vedantism which he explained in a booklet entitled *Raja Yoga*. His admirers collected money to build a place for him in India where he could teach his religious views. There, at his beautiful residence on the banks of the Ganges near Calcutta, he died July last at the premature age of forty years. It remains to be seen whether his life work possesses sufficient vitality to survive him. It seems that he was more an advocate of Vedantism to the West than a prophet and reformer of his own countrymen in the East. And certainly, his propoganda was most successful, not in India, but among the lovers of Oriental mysticism in the West, especially in America.