

heat nor air, neither infinity of space, nor infinity of consciousness, nor nothingness, nor perception, nor non-perception, neither this world nor that world, both sun and moon.

“That, O Bhikkhus, I term neither coming nor going, nor standing, neither death nor birth. It is without stability, without procession, without a basis: that is the end of sorrow.”

We see here an attempt to describe the abstract state of pure form where there is no corporeality, no sensation, no perception, neither this world, nor the world to come, neither death nor birth and yet this world of pure idea is a reality. It is the most essential part of existence, for it conditions the creation of things, and without it no comprehension is possible. The Udâna continues:

“Hard is it to realise the essential,
The truth is not easily perceived,
Desire is mastered by him who knows,
To him who sees (aright) all things are naught.”

“There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed.”

“Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, originated, created, formed.”

Nirvâna is the attainment of this *mundus intelligibilis*, the realm of ideas, the comprehension of existence, the state where there is neither birth nor death. It is as Spinoza expresses it, a view of the world *sub specie æterni*, i. e., under the aspect of the eternal. The belief in the eternal is the Buddhist God-conception.

BOOK REVIEWS AND NOTES.

RADIANT ENERGY. By *Edgar L. Larkin*, Director Lowe Observatory, etc., etc. Baumgardt Pub. Co., Los Angeles, California. Illustrated.

The title of this book and its general appearance are misleading. It suggests the discussion of some mysterious power of nature, and friends of the reviewer who happened to pick up the book did not hesitate to class it among occult publications. This is a mistake, however, as even a furtive glance over the first chapter will amply prove. The author, Edgar L. Larkin, is an astronomer of good standing. He is the director of Lowe Observatory on Echo Mountain, California, and his booklet is a popular exposition of the methods of modern astronomy, including the elementary laws of astrophysics, among which, radiant energy, known as heat, light, and electricity, is of prominent significance.

Astronomers as a rule presuppose in their reports a general knowledge of the elementary facts of the actions of ether and also of the history of their discovery. Professor Larkin attacks the subject with an exposition of the simplest phenomena, and some chapters might almost be used in the kindergarten, so plain is his narrative of the nature of a ray of light, isolated in a slit of the darkroom, of refraction, of spectrum-analysis and the Fraunhofer lines. The book may be too simple for physicists, but it will be welcome to readers, who wish to have information concerning the mysterious undulation of light and the mode in which its qualities have been discovered.

Professor Larkin is perhaps given to a love of the occult, for he quotes as mottoes over his several chapters lines from the Rig-Veda, the Zend-Avesta, Neopla-

tonists or other Greek mystics, religious texts of Oriental lore, including the Egyptian and Assyrian monuments; but he remains always on the *astra firma* of exact science.

He discusses: (1) the nature of radiant energy, that is, light; (2) spectrum analysis; (3) the spectroscope; (4) Fraunhofer's spectrum; (5) diffraction and interference; (6) the analysis of energy by means of the spectrum; (7) astronomical spectroscopy; (8) absorption; (9) exploration of the universe; (10) solar spectroscopy; (11) spectroscopy of the sun; (12) radiant energy and its fixation (photography); (13) solar spectrography; (14) spectrum analysis of the sun; (15) Hale's spectro-heliograph; (16) solar spots; (17) jets on the sun and their effect on the earth; (18) the terrestrial influence of sun spot activity; (19) the aurora and sun spots; (20) auroral displays; (21) the sun's potential; (22) heat potential of the sun; (23) dynamics of the sun; (24) solar heat potential; (25) total energy of the sun; (26) the ancient sun; (27) the radiant sun; (28) the spectro-bolometer; (29) the stars; (30) renewed efforts to find stellar parallax; (31) the sidereal structure; (32) the stellar universe; (33) binary suns; (34) discovery of spectroscopic binaries; (35) spectroscopic binaries; (36) stellar evolution; (37) evolution wrought by tides; (38) evolution of the earth and moon; (39) evolution now in activity; (40) wide diffusion of matter; (41) primordial electrical induction; general summary.

The appendix (entitled *Addenda*) contains some items on the Lowe Observatory, and a few short articles and illustrations which did not find a place in the body of the book.

The book is profusely illustrated, and many pictures as well as diagrams are excellent, but it is to be regretted that some of them are too small to show the details with sufficient clearness, and we hope that if there should be a call for a second edition, they will be replaced by larger ones.

We ought to add that the book suffers from an excusable local patriotism, and an apparent inclination to advertise the Lowe Observatory. We learn of the patrons that enabled Professor Larkin to carry on his work and to publish his book, and though the general public will care little about the personalities, the introduction of these particulars will do no harm, and it is but meet that the author should credit generous donors for the sacrifices which they brought for science. P. C.

NEUE GEDICHTE. Von *Arthur Pfungst*. Berlin: Ferd. Dümmler's Verlagsbuchhandlung. 1903. Pages, 128.

The third edition of Pfungst's poems lies before us, a little book which reflects the thoughts of a German who stands up for liberalism in religion and politics. The poet, a citizen of Frankfort-on-the-Main, is favorably known in Germany for his translations of Arnold's *Light of Asia*, the *Sutta Nipata*, and other Buddhist scriptures, Rhys Davids's *Buddhism*, and also for a philosophical epic called "Laskaris" in which he treats the difficult problem whether or not life is worth living. He, however, allows us here in his collected poems to peep into the more intimate folds of his heart. His poems were written in hours of reflection and repose, a disposition characterised in the "Dedication," which begins with the following stanza:

"In des Lebens wildem Weh'n,
Wo die Fluten dich unrauschen,
Wag' es einmal still zu steh'n,
Auf dein inn'res Wort zu lauschen!"

Some poems are addressed to men of the times, Cæsare Lombroso, Dreyfus Zola, Giziki, etc., others are pictures of still-life, still others meditations on the

destiny of man, life's ideals and duties, but throughout Pfungst's personality shows itself as kindhearted and thoughtful.

P. C.

BOOK OF NATURE. By *Johnny Jones*, Spelling by his Mother. San Francisco: Paul Elder & Co. 1903. Pages, 32.

This pamphlet contains children's verses, describing in nursery rhymes almost all the animals that came within reach of infantile imagination. The script is a facsimile of writing in capital letters, such as children would prefer when they begin to read, and the illustrations are of the kindergarten style. The booklet no doubt will be a welcome amusement to children between four and eight years of age.

The English edition of *Babel and Bible* by Professor Delitzsch now lies before us, and it is interesting to compare it with the American edition. The latter is in octavo, while the size of the former is duodecimo, somewhat smaller than the German edition. The pictures of the English edition are exactly the same, and of the same size, as those of the German original, while in the American edition they are replaced by larger illustrations. The translations have been made independently of each other. The American edition of the First Lecture appeared in *The Open Court* very soon after its delivery; but it seems that the English translator, Mr. C. H. W. Johns, did not know of the existence of the American edition, or at least he appears not to have taken any notice of it. The translations, although different in detail, are both well made, each in its own way.

While the American edition has been adapted to the interests of the American public, the English edition faithfully preserves the original German text. From the American edition those passages are omitted which have reference to German conditions only, such as the propaganda which Professor Delitzsch makes for the German Oriental Society, a picture of the house of the German expedition at Babylon (the slanting walls of which are presumably due to the faulty lense of the camera), and further in the appendix such notes of Professor Delitzsch's as are of a purely personal character: all these points can have no interest outside of Germany. On the other hand, the American edition contains extracts from the most significant criticisms of Professor Delitzsch's views, especially Halévy, Harnack Cornill, a Roman Catholic verdict, Alfred Jeremias, and among them we find in full the letter of Emperor William, written in reference to the religious significance of these interesting lectures. Professor Delitzsch's answers to the several points are summed up in short articles under appropriate headings.

The English edition contains no additional material except the translator's introduction in which he characterises Professor Delitzsch's position against the old and uncritical conception of the Bible. Mr. Johns says on page xxvi. of the introduction:

"The men who claim to decide everything by their own mother-wit have condemned the Professor and tried to influence the public by an appeal to sentiment and prejudice. We wish that the man, his facts and his conclusions, should have a patient hearing. The lectures will at least be found free of the ill-natured gibes at us which pass for wit with some of his critics. There is no need to swallow everything whole, nor to toss the Bible on the shelf as antiquated rubbish. If the Bible owes much to Babylonia, so do astronomy, mathematics, and medicine. We

use still the Babylonian time measures and perhaps also their space measures. The debt of Greece and Rome to Babylon has yet to find its Delitzsch, but he is soon to appear.

"Much has been made of the pain which comes to those who see old beliefs perish. But that is salutary pain. We have all to take pains, or pain. Either we must learn, research, investigate, deduce, conclude, or, if we will not take such pains, we are liable at any time to suffer pain from finding some cherished belief perish, without our being able to defend it, or even give it decent obsequies. As Dr. Kinns of old said, when he had proved to his satisfaction that the ark did not really harbor lions and tigers (in which he proved more a destructive critic than Professor Delitzsch), 'It may seem a little too bad to deprive pictures and children's toys of this interesting feature, but there is strong evidence. . . .'; so when there is strong evidence we can only feel pity for those who have believed many things on evidence no better than that which justified the lions and tigers. . . .

"Men accepted what they were told as babies. As men they need to put away childish things. They are babes still if they accept what is told them with no more effort to examine and verify. To throw aside all, and henceforth believe nothing is as childish as before. To such adult infants this book may give the elements of an education such as they sorely need. If their so-called faith be unsettled, a very little more education will very likely settle it again; or, which comes to much the same thing with this sort of faith, they will forget all about it and believe as much or as little as before, the same things or something else, with equal complacency. The men of deep religious faith, who alone count for the progress of the race, will rejoice and take courage at a fresh proof that the Father has never left Himself without witness among men, and that even the most unlikely elements have gone to prepare the world for Him who was, and still is, to come."

The English edition can be had in the United States through G. P. Putnam's Sons, New York, and though the price is twice as high as that of the American edition, we gladly recommend it to all those of our readers who wish to compare the two versions, or who for some reason or other would care to have a translation of the omitted passages.¹

Buddhism, an illustrated quarterly review, edited by Bhikkhu Ananda Maitriya, is a stately magazine, the first number of which has just been published. It contains a poem by Sir Edwin Arnold, the great author of the *Light of Asia*, an essay on Buddhist ethics by Prof. C. A. F. Rhys Davids, a translation from the *Majjhima Nikaya* by Dr. Karl E. Neumann, and also articles by Eastern Buddhists. Taw Sein Ko writes of "Pali Examinations"; M. M. Hla Oung on "The Woman of Burma"; Maung Po Me on "Animism or Agnosticism." Not the least significant feature of the new periodical are the essays of the editor, the Buddhist monk Ananda Maitriya, who writes on "The Faith of the Future" and on "Nibbana." In addition to the essays there is also a wealth of notes, some of purely local interest, as for instance on the "Riots in Ceylon," the goldplating of the dome of a temple, news about pagodas, obituaries, and notes about the Buddhist

¹*Babel and Bible*. Two Lectures Delivered Before the Deutsche Orient-Gesellschaft in the presence of the German Emperor, by Friedrich Delitzsch, Ordinary Professor of Oriental Philology and Assyriology in the University of Berlin. Edited, with an Introduction, by C. H. W. Johns, M. A. New York: G. P. Putnam's Sons. London: Williams & Norgate. 1903. Pages 226. Price. \$1.50.

priesthood. In addition there are some of general importance, the "Wonders of Radium," the "Application of Finsen Light to Leprosy," the "Animals Petition," etc.

We learn from the department "Buddhist Activities" that a Young Men's Buddhist Association is established in Ceylon, that they are in connection with the Young Men's Buddhist Association of Japan, that Maitriya is lecturing in Colombo, that there are Buddhist schools established, etc.

The objects of the International Buddhist Society, which also characterise the periodical *Buddhism*, are defined as follows:

"Firstly, to set before the world the true principles of our Religion, believing, as we do, that these need only to be better known to meet with a wide-spread acceptance amongst the peoples of the West,—an acceptance which, if manifested in practice, would in our opinion do much to promote the general happiness.

"Secondly, to promote as far as lies in our power, those humanitarian activities referred to in the latter portion of 'The Faith of the Future'; and

"Thirdly, to unite by our journal, as by a common bond of mutual interest and brotherhood, the many Associations with Buddhist aims which now exist."

In his editorial, "The Faith of the Future," the merits of Buddhism are fervidly set forth in a kind of Buddhist sermon which betrays no mean power of eloquence. It closes with the following exhortation:

"'Truth'—it is written in our Sacred Books—'Truth verily is Immortal Speech.' Knowing this so, we send forth from the East these echoes of an ancient Faith:—a Faith so old that the great hills have wasted and the galaxies of heaven have changed, since first the Master of Compassion taught it beneath the Himalayan snows, under the watching stars of the still Indian night. Have yet the ages dimmed either the love He taught, shrouded the Wisdom of His Words, or sealed the entrance to the Valley of Peace He shewed? Nay, surely,—and whatsoever of that ancient Truth may linger in the tale we tell, whatever of His Teaching yet resounds in this, its far-off echo, *that* will find place within the hearts of these who wait for it; *that* will endure, after our lips are dumb in death. The rest is naught, all other speech is vain:—Truth the Immortal will alone survive; will live on through the ages, shrined in the Temple of Humanity; until the fires of Passion, Hatred and Delusion shall be quenched forever, and the Veil of Nescience be torn aside:—till all mankind, blent at the last in one fair Brotherhood of Peace, shall own one Law, one Hope, one Faith:—that Faith of Pity and of Wisdom and of Love which shall survive all lesser lights,—fair blossom on the Tree of Human Thought; the Faith of all Humanity, the Faith of the Future!"

This new magazine is one of the most significant symptoms of the re-awakening of Buddhism. Buddhism has found in Ananda Maitriya a man who promises to become a power in the world.

What shall Christians think of this re-awakening of Buddhism? Shall they be alarmed for the sake of their own religion? We think not! We believe that the awakening of a greater interest in any one religion can only help to bring out the truth, whatever the truth may be. A renewal of the life of Buddhism will stimulate the religious life of Christianity. Competition is wholesome not only in the world of commerce, but also in the domain of thought and ideal aspirations. Buddhism seemed to be dead in Japan until Christian missionaries came, and it owes to them its recent regeneration. There are Buddhist priests of Japan who recognise their indebtedness to Christianity, and most of them feel very friendly toward the representative of the foreign faith. The same will be true of Christianity at

home and abroad. The more earnest the pagans are, the better it will be for Christianity. The Buddhists begin to learn from the Christians, and if there is anything good in Buddhism let the Christians learn from the Buddhists.

Federal Christendom is a new periodical which advocates a coöperation of the Churches, not as an organised union but as a loose federation, in which every Church (perhaps every congregation) is left to formulate its own creed, and all of them join in an alliance, which would be mutually strengthening, and an exchange of thought and ideals. The editor says in his editorial announcement :

"This publication, of which we wish to continue the issue at intervals, is intended to be an organ for expressing the mind of those who, in a humanitarian spirit, desire the inter-recognition of the Denominations of Christianity as one single inter-covenanted Church. We do not knowingly offer any arbitrary views of our own upon the status of American Christianity. Our purpose in this publication is to bring forward, subject to due corrections, wherever an error can be shown, a statement of the existing facts in the case, concerning Religion in America to-day. We ask for nothing more than that a *fait accompli* should have its due public recognition, and that the unorganised, and in part unconscious unity of Christendom in America to-day may proceed in its own logical order towards a conscious and organised fulfilment."

From the pledge of the inter-church Covenant, we select the following sentences :

"We confess our faith in the sanctity of individual conscience, and in the divine worth of the faith of every religious man, which faith we hold to be the staff of the life of the World.

"We pledge ourselves not to belittle the faith and religious hopes of other men.

"We devote ourselves to the maintenance of the sanctities of domestic life.

"We aspire together that peace may forever reign between all men and amid all the nations of the world."

On page 13 we find "a scheme for a society for establishing an inter-church federal communion" under the name of "Federal Religious Society," the first object of which is to be "to gather together for friendly discussion and coöperation all those who are interested in the Reunion of Christendom and in the establishment of friendly intercourse between the members of all Religions."

It is claimed that Christendom is vitally and organically one, and although a reunion can never be achieved by fusion or compromise, it is hoped that it is possible on the basis of a freedom of the churches and a recognition of the place of each separate church as well as the rights of individual consciences.

While the scheme aims at a union of Christian churches, it does not want to exclude the non-Christians, but suggests (in the appendix to the articles of organisation, page 16) also the discussion of the non-Christian faiths if possible by representatives who are themselves believers in their religion.

A single copy of *Federal Christendom* is 10 cents, twelve issues (which will be published as occasion may arise) are \$1.00. Strange to say, this first number bears no imprint, and we only know from private correspondence that the main editor is Rev. R. B. DeBary, a clergyman of the Episcopal Church of England, formerly of England, recently of Denver, Colorado, and at present temporarily at 486 Main St., Springfield, Mass.

"Serve the Eternal" (*Dem Ewigen!*) is the title of a pamphlet issued anonymously in behalf of the members of the Theosophical Society of Germany.¹ The motto is taken from Jakob Böhme and reads:

"Wem Zeit
Wie Ewigkeit
Und Ewigkeit
Wie Zeit,
Der ist befreit
Von allem Streit."

[*"To whom Time is as Eternity, and to whom Eternity is as Time, He is liberated from the turmoil of the World."*]

The eternal in everything is the Self, and the theosophist is exhorted to live for the elevation of Self, the eternal principle in him. While the author recognises the genuineness of spiritualistic phenomena, he regards theosophy as opposed to spiritualism, in so far as the latter is an endeavor to elevate oneself up to the eternal, while the spiritualist with the help of mediums tries to bring spirituality down to the lower level of man.

The book contains many noble moral maxims, but is, as might be expected, vitiated by a hankering after and a belief in the occult.

The pamphlet is neatly printed and contains little sketches which give it an artistic appearance.

The picture of Chevalier Pinetti published in the last number of *The Open Court* is a rare print from the collection of Dr. Saram R. Ellison of New York City, who kindly enabled Mr. Evans to have it reproduced in the article that appeared in the October number of *The Open Court*. Dr. Ellison has collected many rare and curious works on necromancy, magic, and kindred subjects, and it is just announced by the papers that he has made a gift of this valuable library to Columbia University of New York.

¹*Dem Ewigen*. C. A. Schwetschke und Sohn. Berlin.