

the heirs to the most ancient civilization in the world will only lend me a helping hand—an institution which their ancestors had founded and maintained with conspicuous success more than two thousand years ago, I mean Free Temple Education. Some people who have but narrow ideas of Buddhism, and whose view of charity is limited to the Buddhists alone naturally object to secular temple schools and to education there being non-sectarian. This objection simply arises from the ignorance of the true spirit of the Master's teaching with regard to charity. Buddhist charity is universal, unlimited, and all-embracing. It never begins at home but rather abroad. We have here among the founders and supporters of this pioneer school which is intended to be an example to other temples to follow, Christians, Hindus, and Buddhists as regards creed, an Englishman (perhaps I should say an Irishman), Tamils, Cambodians, Chinese, Sinhalese, Burmese, and Siamese (labor only) as regards nationalities.

"Another project which should be mentioned is the proposed opening of a sister school for girls in the building which belongs to this temple.

"In the interest of free and non-sectarian education in which everybody can help, and in view of possible troubles that may arise in future and the necessity of providing means for overcoming present troubles, I would also suggest the formation of an association for the encouragement of a reformed temple education by those interested in the scheme and that a manager be appointed to manage this school. The title of the association explains its aim and scope, and I have but to explain the word "reformed" as meaning that education at temples should be modified to suit modern progress and to meet both the requirements of modern life and nature and condition of the people and country, and be eminently practical in its character giving an important place in its curriculum to agricultural and manual training, and that it should be treated as education pure and simple, secular and not religious, and that it should be open to all creeds, sects, and nationalities alike.

"If this scheme should be successfully carried out the public will be benefited by many hundreds of ready-built school edifices, spacious and airy, I mean the existing preaching halls of Buddhist temples which are only used for preaching once or twice a month and rarely, if ever, before 3 p. m., and many Up-country temples with rich endowments are now used as barns or stores only."

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#### ACHALA, OUR FRONTISPIECE.

Achala, in Chinese *pu Tung* and in Japanese *Fudason*, means "irrefragable" or "unbendable" and represents a very significant figure in the Buddhist pantheon. It is a personification of that will-power which cannot be deflected from its purpose.

Achala is a virtue of which the Buddha himself was possessed when he determined to discover the root of evil in the world and to find the path of salvation. It is deemed indispensable to success of any kind whether in peace or war, but especially recommended to religious devotees, to men of earnestness and piety, to seekers of the Bodhi.

Seiso Hashimoto, a modern Japanese painter, has pictured this deity endowed with all the traditional features of his character. With a sword in

one hand, a chain in the other, and his figure wrapped in fiery flames, he is an artistic embodiment of the indomitable will which in spite of all hindrances and obstacles, in spite of danger and death, leads finally to victory.

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## BOOK REVIEWS.

SCHILLER. Von *Eugen Kühnemann*. Munich, C. H. Beck. Pp. 614. Price, 5 marks.

This book, written by a German litterateur who has made a specialty of Schiller's life, the author of "Schiller's Study of Kant," "The Composition of Wallenstein," etc., presents us with a lively account of the poet's best work, especially as contained in his dramas. The author has interwoven the work of Schiller's genius with the facts of his life, so that the latter throw light on the former and vice versa, and this treatment renders the account at once original and instructive.

The print and paper are good, but we regret that the publisher has adopted a new style, which consists in the omission of a special title page, and a table of contents and preface. The title appears on the paper cover, and the only atonement for the lack of the table of contents is an alphabetical index. The book, however, deserves the attention of all friends of Schiller literature.