

"Is this not the essence of the Sermon on the Mount? So let this be our criterion for judging a Bahai.

"As to the Greenacre difficulties, I do not know of the happenings; but if such be the case, those committing such acts and doings have never been touched with the true spirit of the Bahai cause."

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BY WILLIAM ELLERY LEONARD.

Plain words may do for times like these:

If in our ignorance and ease
We blaspheme truth beyond the seas.

And name those sons
Embattled for Germania's peace
Barbarians, Huns;

If in our greed we cannot feel
The marvel of the blows they deal,
And must, a workshop commonweal,
With brawn and breath
Triple that ring of fire and steel
By selling death;

Let us not patch our ugly Cause
By mouthing to mankind old saws
On "righteousness" and "moral laws,"
Nor longer chant
"Humanity" with self-applause
And craven cant.

BOOK REVIEWS AND NOTES.

THE LAYMAN REVATO. A Story of a Restless Mind in Buddhist India at the Time of Greek Influence. By *Edward P. Buffet*. 4to., price, \$2. Pp. 106.

This book takes the form of fiction, but its appeal is to the scholarly few who will not read it for the dramatic material which is buried in its serious contents. The novel form was necessary to admit its human and psychological elements and as a framework for the great quantity of data selected from old Buddhist literature. It is a study, in many phases, of the reaction between Hellenism and Buddhism following Alexander's Indian invasion, these civilizations being taken as types of the world's opposing spirits—self-expression and self-repression, the "will to act" and the "will to refrain," the gospel of Nietzsche and the gospel of Tolstoy. The scene is laid in the middle Ganges valley during the reign of Asoka, "the Buddhist Constantine," about a century after Alexander; some license, however, being taken in attributing to this time and period effects like those seen in the Greco-Buddhist art of Gandhara, which dates from the early centuries of the Christian era.

Revato, a young lay adherent, son of a Buddhist mother and, unknown to himself, of a Greek father, has been reared among the monks. With an intensely Buddhistic temperament he combines a self-tormenting conscience

and an independent mind. At a time when his life is well-nigh strangled by morbid scruples concerning duty, he encounters a Greek girl Prote and her father, an architect who is building a monastery for king Asoka. From them he hears a law of liberty and the rest of his life is spent in conflict between motives. It ends in no conventionally approved manner but tapers down under the force of psychological necessity. There are left unanswered some vital questions, both ethical and psychopathic (or neuropathic). Revato's conversations with the Greeks, however, furnish abundant opportunity for study of their respective religions and philosophies at curious points of contact.

Among the dramatic incidents are: Revato's first sight of the Greeks at their Bacchic revel when his mind is frantic with a scene of torture just witnessed; his encounter with Prote in the park at dawn after his night of spiritual travail; his visit to the new monastery where the builder Diomedes is perverting the puritanic religion of Buddha by a pagan expression in sculpture; the two interviews with the mendicant king Asoka, who halts his procession to relieve a wounded frog and who later rejects Prote's incitations to save his empire by force; Revato's renunciation of Prote and her world and the deep broodings which follow; his interruption, during an attempted breathing trance in the forest, by the reveling Greeks, and the mental recoil it produces in him; the destruction of the monastery by flood and fire when the architect burns it rather than to see it marred by a slight change from its original purpose.

From another point of view the work might almost stand as an encyclopedia of Buddhism, so much does it contain of the history, philosophy and archeology of that religion, woven into dialogue, incident and discussion. Noteworthy are the author's versified renderings of early Buddhist hymns, two of which have previously been printed in *The Open Court* (XIX, 380 and XX, 119). He has also clothed several selections from Greek poetry in new metrical dress. Especial study has been given to the local associations of two ancient cities, Pātaliputra, Asoka's capital, and Rājagriha, the old hill-set town where almost every cave, rivulet and mountain-slope memorializes some tender incident of Buddha's life. The book closes with an epilogue of three centuries later, wherein the preacher of a new religion from Judea hears from a Buddhist abbot the story of Revato. Here is suggested the singular reconciliation in the Nazarene, of these two antithetical spirits, Eastern and Western—life hated and life more abundant. β

A little pamphlet entitled "*India's 'Loyalty' to England*, published by the Indian National Party," without any further address, declares that "the Indian masses are inimical to British rule. . . . as the hated rule of the '*feringees*'. . . . They [the Indians] have not forgotten the revolution of 1857 which they call the '*first war of Indian Independence*,' nor will they be slow in taking advantage of any opportunity as soon as it presents itself. The British attribute this antagonism to the Indian dislike of all principles upon which Western society, especially that of a democratic country like England, is built up. . . . The British rule in India is shakier than ever. The present world war and England's troubles with Turkey have made it worse."

In corroboration of the position taken in this pamphlet we need but refer to a recent report from Marseilles (September 7), to the effect that an Indian regiment had mutinied and killed several of its officers.