

over a difference which is radical, but must be understood to be a concession to those disciples of Sankara who are willing to put a new interpretation upon the words of their master and explain the *âtman* to be unsubstantial pure form. This would identify the *bodhi* with the highest self of the Upanishads, and every self would be a more or less perfectly realised instance of the highest self.

Buddha denied the existence of an *âtman*, a self, and Sankara affirmed it. Now if self means a concrete being (and this was the meaning of *âtman*), then Buddha is right. But if by self we understand what Buddhists call name and form, viz., the combination of parts and characteristics which constitute a thing or a person, then Sankara's contention that the self exists would not be wrong. There is no self in itself that would be independent of its parts, but the configuration itself, the form, is real enough; it is what Plato calls the ideas of things. The ideas are pure forms and the realm of the purely formal corresponds to the Buddhist conception of Nirvâna.—Ed.]

### “SOCIALISM AND BIRTHS.”

To the Editor of the *Open Court* :

I notice several statements in “Socialism and Births,” by Austin Bierbower, in a recent issue of *The Open Court*, to which I desire to take exception by assertions as follows :

1. The least considerate do *not* reproduce the fastest.
2. Licentiousness is *not* conducive to the reproduction of humanity.
3. Why should the negro and the immigrant be classed with the pauper, the ignorant and the morally low?
4. Men do not always get rich by moderating their desires, nor have the majority of rich men acquired their wealth by so doing.
5. Is not the author wrong in his ideas as to the class that produces the wealth? My impression is, it is the laboring poor and the middle classes.
6. The statement “as we live more easily, more come into the world to live,” is not substantiated by the *statistics of this or any other country*.

The morally low, the ignorant, the physical wrecks, etc., should be (by law), first of all, prohibited from marriage to foist their editions of sin on a world which has now *too many* of *that kind*, not *too many* of *honest* poor; but to prohibit the rational increase of healthy, intelligent, though poor parents, is out of all reason. Health, long life, happiness, content, and a satisfaction of having obeyed the laws of nature or an all-wise Creator, are among the blessings which are, and should, be given to heads of large families as a rule.

C. W. JEWELL.

### NOTES AND BOOK REVIEWS.

MARIA CANDELARIA. An Historic Drama from American Aboriginal Life. By Daniel G. Brinton, M. D. Philadelphia: David McKay. 1897. Pp., 98.

The distinguished American ethnologist, Mr. Daniel G. Brinton, finds a wealth of dramatic interest in American aboriginal life side by side with the dry facts of science which he has so thoroughly studied there. He has been moved accordingly to give to the world an historic drama, *Maria Candelaria*, in which he attempts to impress poetic coloring on an extremely pathetic and tragic incident which happened among the Tzentalis in 1712 in the extreme Southeastern part of Mexico. The Tzental Indians stood very high in American civilisation, in some respects even higher than the Aztecs. After the Spanish Conquest they remained in ap-

parent submission to the Spaniards for nearly two centuries. In 1712 an insurrection broke out, headed by an Indian girl named Maria Candelaria, who became the Joan of Arc of the nation. For a while the revolution was extremely successful and she ruled like a queen-dictator. To quell the revolt the Spanish governor was finally compelled to send for the veteran Segovia, an able officer of the old conquistador type. Juan Garcia, the Tzentral commander, was unable to withstand the tactics of this experienced soldier, and was finally overpowered. Maria and her uncle mysteriously disappeared, having seemingly jumped from a precipice, but really landing on a ledge leading to the shrine of their gods. The incident of the drama turns upon the deep love of Maria for her commander, Juan Garcia. The drama is short. It is interesting as an attempt to use the rich material which exists in the history of America for poetical purposes, and the author has supplied it with an excellent introduction. There are one or two pleasant illustrations of the characters taken from an old Dutch work.

μκρκ.

Of the many books and pamphlets which we have recently received from Eastern countries, we shall note at present but three. (1) A treatise on *The Vedic Philosophy, or An Exposition of the Sacred and Mysterious Monosyllable AUM*, containing a translation of the *Māndukya Upanishad*, with Commentary and Introduction by Har Nārāyana (Bombay: Tatva-Vivechaka Press). The Introduction to this book is a fair exposition of the fundamental problems of philosophy as viewed through the curiously ground lenses of the Vedantic system, and the reader can gain by its perusal a broad and lucid insight into some prominent phases of Indian thought with all its excellences and shortcomings. (2) *The Landmarks of Ethics According to the Gīta*, by Bulloram Mullick, a brief pamphlet of thirty-three pages, printed at the Sen Press, Calcutta. The *Bhagavat Gīta* is one of the great works of Hindu wisdom, professing to be the word of God and claiming to exhibit all the "symptoms" of inspiration. "To determine what true Hinduism is," says the author, "we should study the *Gīta*, for it embodies the cream of theology, ceremonialism, etc., the law of karma, and spiritual transcendentalism." "Read the *Gīta*," says Bulloram Mullick, "and be saved." The perusal of this short pamphlet, too, will be interesting to Western spectators of Indian thought. (3) It is a pleasure to record the translation into Singhalese of the *Samata Kūta Warnanā* of the Venerable Védéha Mahā Sthavira, Principal of the Pratiraja Parivéna, a task which has been performed by the Rev. W. Dhammanda Sthavira and the Rev. M. Nānissara, at the suggestion of their teacher, the Ven. H. Sumangala, Chief Nāyaka Théra of the Western Province and of the Shripāda, Principal of the Vidyodaya Parivéna at Māligākanda, etc. Undoubtedly the book is one of high merit, but our slight familiarity with the Singhalese language forbids our passing judgment either upon the contents of the book or the excellencies of the translation. (Colombo: H. C. Cottle.)

μκρκ.

The popular fame of Dr. Gustav Jaeger rests chiefly upon his hygienic discoveries and researches, and it is little known that his investigations extended into numerous other branches of organic science. He was an enthusiastic and early follower of Charles Darwin and helped to carry the standard of modern evolution and thought to victory in the face of a mighty opposition. Specimens of his wide and varied researches have now been gathered together in a volume of 261 pages, entitled *Problems of Nature*, translated by Henry G. Schlichter and published by Williams and Norgate of London. The selections are divided into three parts: Zoö-

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