

IMPORTANT FORTHCOMING PUBLICATIONS.

Of the several important publications just announced by The Open Court Publishing Co., the English translation of the great Chinese classic, Lao-Tze's *Tao-Teh-King*, by Dr. Paul Carus, will appear in April, Dr. Ferdinand Hüppe's *Rudiments of Bacteriology* will appear in May, and Professor Cornill's *History of the People of Israel*, now running in *The Open Court*, will be published in book form in June.

Dr. Carus's translation of the *Tao-Teh-King*, which will be welcome to every student of comparative religion and ethics, and which contains a host of interesting analogies with the Christian and Buddhistic systems, will be accompanied by the original Chinese text, a transliteration, a glossary, a historical and critical introduction, etc.—in fact by all the paraphernalia necessary for studying both the development, the language, and the actual contents of this great Oriental Bible. It will contain 360 pages, and the price will be, in cloth, \$3.00. To all readers who will renew their *Open Court* subscription now in advance, and to all new subscribers, we offer the work for \$2.25; i. e., for \$3.25 we will give both the *Tao-Teh-King* and a year's subscription to *The Open Court*—the offer to hold good until the end of April.

Dr. Hüppe's *Rudiments of Bacteriology*, which has just been translated into English by Professor Jordan of the University of Chicago, is a new work, and is recognised by critics as the best and concisest existing introduction to the scientific study of bacteriology. There is no like hand-book in English. The work will contain twenty-eight woodcuts. The forms and mode of life of bacteria are described, the harmful and harmless bacteria are distinguished, the causes of infectious diseases are discussed, vaccination and other protective hygienic measures are expounded, and the history of bacteriology generally is given. The author, Dr. Hüppe, who is a distinguished inquirer, is Professor of Hygiene in the University of Prague. The book will contain about three hundred pages; the price will be \$1.75. We offer it, with a year's subscription to *The Open Court*, which alone costs \$1.00 for \$2.25, the offer to hold good until the end of April.

Dr. Cornill's *History of the People of Israel*, the last number of which will appear in the May *Open Court*, is too familiar to our readers to need comment. Many of them will doubtless be glad to have it in permanent book form, either for themselves or as a present for their friends. The price of the book will be \$1.50. We offer it to our readers, with a year's advance subscription to *The Open Court*, for \$2.00, making a reduction of 50 cents.

The leading article of the present *Open Court* is one of the essays of a forthcoming book by Dr. Woods Hutchinson of the University of Buffalo, a rising young author of great ability. His work will be called "The Gospel According to Darwin." It will be a fascinating and eloquent book. It will probably be issued in May and will cost \$1.50. Our readers may obtain it upon the same terms as the book of Dr. Cornill.

NOTES AND BOOK REVIEWS.

The Countess M. de S. Canavarro, an enthusiastic Buddhist, left this country for Ceylon in order to serve the cause of Buddhism, and to raise the standard of education of the Ceylonese women. Her appearance in Ceylon proves a great blessing, for she is practical as well as fervid, and is very serious in her work. A

report in the *Ceylonese Independent* proves the great influence which she exercises in the country. The interviewer says :

"She is not a faddist. She knows what she is talking about, more probably than even leading Buddhists in Colombo who are loyally co-operating in her programme. . . . She is an intensely earnest and enthusiastic woman with a spiritual force. . . . Added to this is the possession of intellectuality. . . . She is a splendid organiser."

The Buddhists of Ceylon have bought, for 24,000 rupees, the Gunter House, a residence in Darley Lane, which is said to be an extensive one-story building splendidly adapted for almost any purpose. To this place the Sanghamitta school will be transferred and will be placed under the direction of the Countess Canavarro, who will be the mother-superior of the institution. The plan is to educate Buddhist girls under the direction of Buddhist nuns, but with the assistance of European or American teachers. The countess does not intend to antagonise any other religion, especially not Christianity. The *Ceylon Independent* states that on inquiry as to her plans, "she particularly emphasises the fact that her mission is not a proselyting one, nor that she has come in opposition to any existing organisation, Christian or otherwise. She considers that there is a great field for her labors among the Buddhists alone. To make better Buddhists of Buddhists was her principal aim. If she could only unite Singhalese Buddhists in spiritual work they would do much better as a community. She was grateful for the loyal help and co-operation she had received so far from them. But she had not come to Ceylon to turn things upside down. She did not expect to make the half-naked people she met in dirty, smoking huts, reeking with vermin, ladies and gentlemen in one day, but if she could raise their condition and change them a bit she would be satisfied."

When she was asked by Colonel Olcott whether she was not terribly disappointed on coming to Ceylon to find this home of Buddhism not as ideal a place as she might have thought in her enthusiasm, she replied that she was satisfied with her move; if she had expected everything to be beautiful and sublime in Ceylon, she would never have come, for she did not venture into the work to seek pleasure, but to be of assistance and help to others.

We may add also that in a private letter she writes for assistance in her work, and would be glad if some American lady who sympathises with her aims would be willing to join her in Ceylon to serve as a teacher and educator at the Sanghamitta Institute.

Captain C. Pfoundes, the author of the "Causerie" on China in this *Open Court*, has had unusual opportunities for acquiring information about the Chinese. For a full half-century he has been in the Orient. He was in Australia and New Zealand during the fifties when Chinese flocked to the gold fields, and he was in China itself in the sixties. He has met its officials and wealthy merchants and many of its learned men from time to time, devoting much time to an investigation of the manners, literature, and policy of the Asiatic nations. In Europe he travelled with the Prince of Ki-shiu and the late Count Mutzu, assisting the Japanese Government in purchasing arms and engaging experts. On that occasion they were received by several sovereigns of Europe, the old Kaiser, the Emperor of Austria, Napoleon III. in his retirement at Wilhelmshöhe, etc., also Pius IX. at Rome; and met many famous men, among them Antonelli. Monseigneur Nardi, who went afterwards to America, was their protector in Rome. In Japan Captain Pfoundes

has been admitted to the esoteric circles of many Buddhist sects, and while studying their rituals and modes of worship has collected much valuable material in the field of comparative religion.

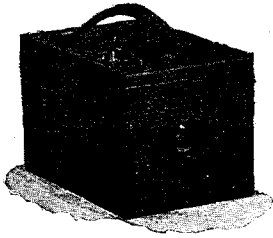
The handsome frontispiece to the present number was especially designed for *The Open Court* by Mishima of Tokyo, Japan. The work of printing, whereby the peculiar delicate coloring has been obtained, was done entirely in Japan, and the sheets imported by us. We shall probably publish as the frontispiece to the *May Open Court* a more gorgeous poster, representing the same subject, by the celebrated Japanese artist Suzuki. The price of the April and *May Open Courts* will be advanced after the month of publication.

Owing to the delay in the receipt of the proof sheets from Europe, the last lecture of Dr. Cornill's *History of the People of Israel* had to be omitted from the present *Open Court*. It will appear in May.

Albert J. Edmunds has begun the publication of an interesting series of "Documents in the History of Religion." The first number contains the translation of a Latin MS. discovered in 1634 at Constantinople. According to Cardinal Mai, it is a translation made by an Armenian monk from an ancient Armenian canon of St. Gregory on church discipline. The editor appends notes by Cardinal Mai which contain the necessary references to the fate of this canon. The editor's intention is to let other documents follow which will throw light on the literary history of the New Testament during the first four centuries. The second number of the series will probably contain the earliest lists of New Testament books. The size of the present number is small, only eight pages altogether, but the contents is of extreme interest. The type is large, as behooves the importance of the subject. (Price, ten cents per copy. For sale by John Joseph M'Vev, 39 North 13th St., Philadelphia, Pa.)

JOHANNISTRIEB. By *Joseph Brucker*. Leipzig: Wilhelm Friedrich.

Mr. Joseph Brucker, managing editor of the *Illinois Staats Zeitung*, sketches in the compass of sixty-six pages his religious confession of faith. He is dissatisfied with all the creeds of the various churches, but is confident that any religion is better than no religion. He foresees the approach of a new era, and believes that the members of the new and yet "unknown congregation" count many thousands, yea millions, of adherents. He emphasises the fact that idea is at the bottom of life and that there is no sense in reducing the matter to a protoplasmic jelly. He exhorts mankind to return to the source of all religion, which is God, but his advice is—and here lies the weakness of the pamphlet—not to ruminate and yield to pondering on the nature of God and his mode of creation—"Nicht zu tüfteln und nicht zu klügeln, wie Gott beschaffen und wie die Schöpfung vor sich gegangen sei." Here he surrenders his whole case. However much we sympathise with Mr. Brucker throughout, our advice is the very reverse: we would urge everybody to be as exact as possible and to find out how world and life form themselves. These are the very problems on which the old dogmas have become untenable. If it were best not to argue them, we had better stick to the old solutions. Mr. Brucker concludes his pamphlet by stating that his opinion lies in the mean between Jacobinism and despotism. He would leave freedom to science, religion to the press, and expects salvation not from externalities but from a religion that has its seat within—eine Religion der Innerlichkeit.



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