

because a very admirable life of Luther has just been issued by our Rev. Dr. Jacobs, in Putnam's "Heroes of the Reformation" series, and those among us who would wish to purchase a biography of the great reformer would, in every case, be likely to prefer Dr. Jacob's book to Freytag's.

"I have been perfectly frank in stating my views, and, at the same time, beg to reiterate my thanks to you for sending me the book and the pleasure I have had in examining it. The generally sympathetic view of the Reformer and his work which it contains, and its scholarly and interesting presentations, on every side except the theological, render it a really valuable work."

BOOK-REVIEWS AND NOTES.

KIDDUSH, OR SABBATH SENTIMENT IN THE HOME. By *Henry Berkowitz*, D. D., Rabbi of Congregation Rodeph Shalom, Philadelphia, Pa. With Special Illustrations by K. M. Cohen.

The more our age rises above the narrowness of the traditions and the dogmatic spirit of the past, the better can we appreciate the beauty and sacredness of old institutions, customs, rituals, and even the old dogmas themselves; and not only do we learn to love the traditions of our own religion, but we can also, without animosity, comprehend the significance of other religions. An instance of this is given in Dr. Henry Berkowitz's *Kiddush* (קִדּוּשׁ i. e., consecration), a booklet devoted to an explanation of the Jewish Sabbath, and setting forth its religious significance in the Jewish family life. The old orthodox Jew, when he returned home from the synagogue Friday evening, found the members of his family eagerly awaiting him, the table decked, and the house in festive appearance; he greeted his wife and children with a blessing, and then read to them that gem of Hebrew literature *Esheth Hayil*, the virtuous woman (Proverbs, xxxi. 10-31), who "openeth her mouth with wisdom and in whose tongue is the law of kindness." What an idealising and ennobling influence such an institution must have upon the people who keep it!

We recommend the dainty little book of the well-known Philadelphia rabbi, not only to our Jewish, but also to our Christian, readers. It is illustrated with historical designs, such as the scroll and the candlestick, also with purely ornamental pictures. It further contains the Sabbath prayers with the music, and a few short poems and stories, selected from the Talmud and other Jewish traditions.

P. C.

PRINCIPLES OF PRACTICE AND ENLIGHTENMENT OF THE SODO SECT AND THE METHOD OF PRACTISING ZAZEN. (Pages 23.)

THE SUTRA OF BUDDHA'S LAST INSTRUCTION. (Pages 19.)

These booklets are translated into English from the Japanese, and will be welcome to every one who is interested in Buddhist scriptures. Buddha's last instruction is not identical with the Paranibbana Sutta, but is a later elaboration of the same subject, similar in many respects, but less concise, and not as powerful as the more original and more authoritative treatment of the same subject in Páli.

The principles of practice of the Sodo sect, founded by the two Buddhist saints So and Do. are set forth in the first pamphlet, containing an orthodox view of the doctrines of Buddhism in general and the Jhana practice, called in Japanese Zazen, that is, contemplation or ecstasy, supposed to be the only way to great,

calm joy. While the Western mind is not very likely to be pleased with the practice of Zazen, we find quite a number of interesting remarks among the doctrines of general Buddhism. In Chapter I. "Nirvāna" is contrasted with "life and death," and when we learn that life and death are Nirvāna itself, Nirvāna becomes no longer desirable. This is a mystical way of saying that Nirvāna is obtainable in this life, and that the calmness of a religious disposition will be sufficient to set us free from the pains of life and death. The second chapter dwells on the advantages of confession. "We are delivered and made pure from our sins by the virtue of our confession." The third chapter dwells on the reverence of the three treasures: the Buddha; the law; and the priesthood. The unity of all Buddhas is insisted upon. "Buddhas ever presiding over the great enlightenment are equal¹ to one another, and all living beings that ever make use of it, too, are equal to the Buddhas. Then the land, grass, trees, fences, stones, of the worlds in the ten directions, perform the deeds of Buddhas. . . . This is the desire for Bodhi." The fourth chapter dwells on the necessity of benefiting others. Even if we have accumulated merits sufficient to attain to Buddhahood we must give them away to all living beings for the purpose of bringing them up to Buddhahood." Referring to a Buddhist tale, the details of which, however, are not mentioned, it is said that "Even a little girl of seven is the teacher of the four classes of men, and she is the mother of all living beings. Whether one be male or female there is no difference. The desire for benefiting others is based upon sameness." "Sympathy means sameness, self is just the same with others." A more literal translation would be: "Feeling oneself the same is not to differ from others, it is not to differ from oneself, nor to differ from others." The passage continues: "Sympathy makes us forget the distinction between ourselves and others. The sea refuses no water, so that all waters contribute to form the great sea. This is a sort of sympathy." The last chapter is on thankfulness. And in contrast to the pessimistic view of despising the body we read here: "We ought to love and esteem this life and the body since our practice brings forth that of a Buddhas, and it keeps alive the great path of all the Buddhas."

The English of both pamphlets is sufficiently good to be intelligible to English readers. It contains some misprints, which, however, are easily discovered, and will be readily corrected. Should these pamphlets be issued in a second edition we would advise the publisher first to state the name of the translator (Mr. Nukariya) as well as of the publishers in English transcription, not alone in Chinese characters (as is done in the present case), for there are only very few people in the Western hemisphere who read Chinese. Any one interested in literature of this kind had best apply to the *Hansei Zashi*, Tokyo, Japan, who are very active in the Buddhistic propaganda.

P. C.

Mr. Horace Fletcher, in a work entitled *That Last Waif, or Social Quarantine*, has advanced some very practical suggestions for the ethical reconstruction of society. His text was suggested to him by an experience with a criminal waif in the streets of Chicago on a night just after the breaking out of the war with Spain; and as the prodigious extent of the social misery and slavery at our very doors dawned upon him, there came the reflexion that the same strength of purpose and thoroughness of aim which led to the freeing of Cuba, would, at one-twentieth of

¹The translator probably intended to say "the same with," not "equal to." The original may mean either.

the cost, "free our fair land of the last vestige of the neglect which now breeds ceaseless crime." "What we are willing to do for the *reconcentrados* of Cuba, let us do for our own defenceless ones!" Mr. Fletcher demands organised protection for each member of society as long as he may be helpless or weak *without reference to an age limit*. The solution is by the day-nursery and kindergarten methods of child-care and character-building, by which "it has been proved" that at least 98 per cent. of the formerly considered hopelessly submerged stratum of society can be saved. As a plea for the "apprentice citizen," and for the principle that character-building and habit-forming institutions should be supported a fundamental bases of government, Mr. Fletcher's book is of value, and we wish a wide circulation. The proceeds of the sale are to form the nucleus of a fund for the realisation of the author's purpose. (Kindergarten Literature Co. Woman's Temple, Chicago. Pp. 279. Price, \$1.50.)

That the United States enter with the New Year upon a new career with new outlooks and enlarged duties of international relations, is strongly mirrored in the calendars and New Year Cards of the Taber Prang Art Co. of Boston, Mass. Both the Christian Endeavor and the Peace calendars exhibit the coats of arms of the United States, Great Britain, Germany, India, and Japan. Russia, however, for some reason or no reason, is left out. Rudyard Kipling, to judge from his poem on the Bear as a peace advocate, may know more about it. No pun seems intended in "The Dewy April Violets," for Dewey's portrait is missing. There is a good deal of humor in "The End of the Century Girls" and "The New Woman" calendars, remotely reminding one of the Gibson girls. The Knickerbocker calendar shows the landscapes of the Hudson, and Columbia's Flowers, the various species of the Columbinas, both flavored with patriotic sentiments. For lovers of birds the tasty Audubon calendar has been prepared which will be very welcome as an ornament of nurseries and kindergartens.

Count Leo Tolstoy, whose seventieth birthday has recently been celebrated, writes to a correspondent in this country urging the raising of funds to aid in the emigration of the oppressed Doukhobortai. These people—thrifty, industrious farmers, some ten thousand in number—form a Protestant sect whose tenets resemble those of the Quakers. Their only offence is their refusal, from conscientious scruples, to serve in the Russian army. For this reason they have been repeatedly exiled from one part of the empire to another, and so persecuted and maltreated by the government officials that their position in their own country has become intolerable. With much difficulty they have now obtained permission to emigrate to foreign lands, and there is urgent need of funds to enable them to take advantage of this privilege. Contributions in any amount may be sent to Isaac N. Seligman, Esq., Mills Building, New York, from whom full explanatory circulars can also be obtained.

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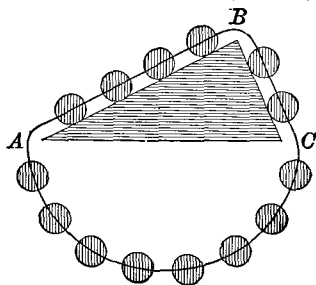
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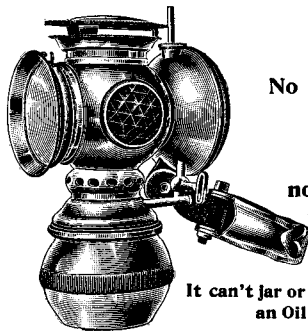
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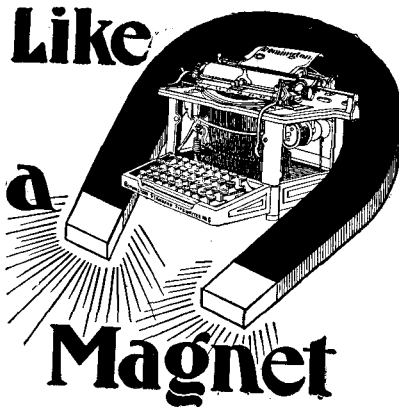
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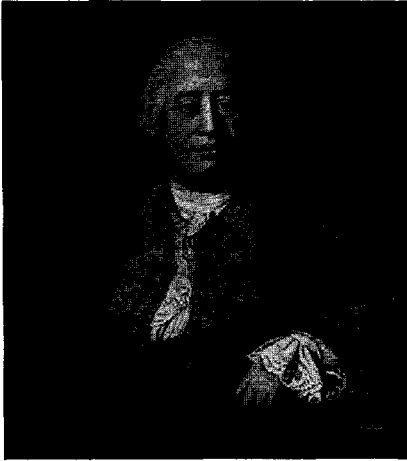
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