

MR. BONNEY ON UNIFORMITY IN JUDICIAL PRACTICE.

The Hon. Charles Carroll Bonney contributes to the present number of the *American Law Review* (Vol. XXXVI., No. 3, pp. 401 et seq.) an article on "A Uniform Judicial Practice" from which, on account of its far-reaching importance, we extract the following sentences: Mr. Bonney says that "one of the most serious obstacles to a satisfactory administration of justice throughout the United States, has always been the multiform modes of proceeding which prevail in the various courts. . . . But while the national government enormously increases the difficulties of the administration of justice in actions at law, by providing that all proceedings in the Federal courts in such actions shall conform to the like proceedings in the State courts, the practice and pleadings in cases in equity in the Federal courts have been left to the control of the Supreme Court of the United States through a set of rules prescribing the procedure in each case."

Now, Mr. Bonney proposes "to substitute the admirable system of pleading and practice which prevails in the national courts in equity for the vexatious and costly procedure of the common law courts, in actions at law. The ease with which the change could be effected should encourage a speedy attempt to realise it. It is only necessary, in the first instance, for Congress to enact a short statute providing that, from and after the date of its passage and approval, all civil suits, actions and proceedings, including all actions at common law, may, and after the expiration of one year from said date, shall be conducted according to the forms of pleading and practice in equity in the courts of the United States, as such rules now exist or may hereafter be established or modified by the Supreme Court of the nation. For a year the proposed change of procedure would be optional, and after that compulsory, in the Federal courts, and would depend solely upon its merits for adoption in the several States."

In his concluding remarks, Mr. Bonney says: "If it shall ever come to pass that a uniform judicial practice shall prevail throughout the Union, in the State as well as the Federal Courts, it will be a matter of surprise that it required so long to effect a reform productive of immense benefits to all concerned, and free from any disadvantages worthy to be named."

LITERARY ACTIVITY IN CEYLON.

We are in receipt of three works of mediæval Buddhist literature, edited in Ceylon. The first is the *Anuruddha-çataka*, by Anuruddha Mahā Thero, of Anurādhapura, the ancient capital of Ceylon, who lived in the twelfth Christian century. The book is edited by the Thero Silakkhandho of Ceylon, and published by the Buddhist Text Society at Calcutta in 1899.

The second work is the famous *Jinālamkāra*, a twelfth-century poem on Buddha, written by Buddharakkhito, Chief Elder (i. e., Mahā Thero) of Ceylon. It is now translated from Pāli into Singhalese by W. Dipankaro and B. Dhammapālo, pupils of the Elder Silakkhandho just mentioned. This publication appeared at Galle, 1900.

The third work is the *Vidagdha Mukha Maṇḍana*, a Sanskrit poem of about the seventh century, by Çrī Dharmadāso of Kanauj, the once famous literary city in the valley of the Ganges. It was written during the Buddhist period of India, when the Chinese pilgrim Yuan Chwang visited the land. It is now translated into

Singhalese by the Elder Śilakkhandho, and published at Colombo, 1902. It is interesting to the student of all things Hindû on account of some passages in it being in certain dialects which are mentioned in Buddhist literature and are akin to Pāli.

The publication of these books speaks well for the zeal and earnestness of these learned monks, the more so as we do not doubt that the enterprise involves a pecuniary sacrifice.

ALBERT J. EDMUNDS.

BOOK REVIEWS AND NOTES.

THE UDĀNA, OR THE SOLEMN UTTERANCES OF THE BUDDHA. Translated from the Pāli by *Major-General D. M. Strong, C. B.* London: Luzac & Co. 1902. Pages, viii, 128. Price, 6 shillings net.

The *Udāna*, or collection of utterances of Buddha, can now be had in English form. The work forms a part of the Khuddaka-Nikāya in the Pāli Tipitaka, and consists of a number of short rhythmic utterances "breathed forth" by Buddha when his heart was full of religious or moral reflections. The book also tells us when, where, and how Buddha came to utter those solemn stanzas. Like the *Dhammapāda*, it is a very short text. The translator, General D. M. Strong, gives in the Introduction a summary statement of Buddhist doctrines to help uninitiated readers to understand the text.

The following is a specimen of the "solemn utterances" of Buddha so vigorously translated by General Strong:

"To the giver merit is increased.
When the senses are controlled, anger arises not.
The Wise forsake evil.
By the destruction of desire, sin, and infatuation
A man attains to Nirvāna."

T. S.

THE FAITH OF AN AGNOSTIC; Or First Essays in Rationalism. By *George Forester.* London: Watts & Co. 1902. Pages, 278. Price, 5 shillings.

Taking as his motto the dedication prefixed by Daudet to his celebrated romance: "To my sons when they are twenty years old," Mr. Forester would fain dedicate these first essays on rationalism to his children "when they are old enough to think,—nay, to all children who are old enough to think." He thus extends his gift to children in thought as well as to children in years,—“to those grown children of whom there are so many in the world.”

After some thirty years of thought and half a century of life, the author finds he has "little faith left save that faith which 'lives in honest doubt.'" The guidance of his reason has brought him inexorably to the agnostic position, which position is not, he maintains, a merely negative position, but which is merely the ardent and profound conviction that thought and reason must be free, that inquiry must be fearless, and that all false teaching must be prejudicial to the best interests of mankind, which condemns all compromising with the truth.

Our readers are already well acquainted, from the numerous discussions which have been carried on in our columns, with the main tenets of the agnostic position, and we have only to say that these tenets have found in Mr. Forester an able and enthusiastic expounder. His is a book that can hardly be read by "children in years," to say the best of it, as it requires a knowledge of general literature and critical and scientific inquiry which can hardly be expected of one that has not