

of selfless love upon the illusory nature of a self in-itself. Buddhism does not teach a transmigration of the self, but a reincarnation of the same kind of being. Buddha's conception of philosophy is sufficiently characterized by the word "Name-and-Form," which means person. There is no person in itself, and consequently there is no migrating of an atman at the moment of death.

Buddha's philosophy stands practically on the same ground as modern psychology, which is frequently, but erroneously, called a psychology without a soul. It is a special merit of Buddha that in spite of his negation of the atman, he insisted very vigorously on the idea of immortality, only his conception of the soul and of the reappearance of personality, differed from the Brahman view. Buddhist scriptures compare the reappearance of the same form to the seed of a plant such as the banana. There is not a particle of the banana seed that migrates to the new fruit, and yet the seed that is placed in the ground and undergoes the solution, reappears in the fruit as a new incarnation although no atman of the seed migrates from the old seed to the new seed.

We need not add any further comment on theosophy. Theosophy is a movement which contains a great ideal, that of harmonizing all faiths into one comprehensive brotherhood of mankind. Though this is a noble and good ideal, we must know at the same time that the different societies are dominated by the spirit of their leaders, especially Madame Blavatsky, and many theories creep in which are commonly accepted by all enthusiastic theosophists, which are scarcely tenable before a critical tribunal. Theosophy and Buddhism have been identified by Mr. Olcott, and we do not doubt that in his conception the two merge into one. Without controverting the personal conception of Mr. Olcott, whose Buddhist chapters contain many good thoughts, we wish to state that Buddhists of Ceylon, especially the Anagarika Dharmapala protest against their identification.

We have hesitated to make this statement, because we thought that the difference between Buddhism, Brahmanism, and Theosophy is sufficiently known, but we are surprised that in such a good periodical as *Public Opinion* (Feb. 10, 1906) an article under the title "First Hindu Temple in America," with pictures of the temple itself and the portrait of its founder, Swami Trigunatita, explaining that he teaches the Vedanta, should bear in big lettering under the portrait the inscription "Head of the *Buddhist* Temple in San Francisco," while the place of his worship is called "Home of the *Buddhist* Cult on the Pacific Coast." This statement will cause some confusion, for there is a Buddhist mission in San Francisco, which is conducted by Japanese priests, their headquarters being 807 Polk Street.

BOOK REVIEWS AND NOTES.

Heinrich Hensoldt has published a German pamphlet under the title of *Annie Besant, eine wunderliche Heilige*. It seems to be for private circulation only, since there is no publisher mentioned, and the subject matter is rather personal. Mr. Hensoldt has met Madame Blavatsky personally, and he denounces her in very unequivocal terms as a fraud. He states that she spoke to him unreservedly, and invited him to associate himself with her for the outspoken purpose of duping the credulous; but the main contents of the

pamphlet is devoted to Mrs. Besant, whom he characterizes as a gifted woman, but lacking independence of judgment. He characterizes her career, explains her sudden changes by the different influences to which she had been subjected, and says that she persists in remaining a leader of the theosophists because she feels flattered by the admiration of her followers in spite of the fact, declares Mr. Hensoldt, that she knows very well by this time that Madame Blavatsky is a fraud.

We abstain from making any comment on the subject, and simply say that Mr. Hensoldt appears to be convinced that his explanations are of importance for the cause of theosophy. He says that the reason he has not joined the Theosophical Society is because he is too good a theosophist.

WHO'S WHO. London: A. & C. Black, 1906. \$2.00 net.

WHO'S WHO IN AMERICA. Edited by J. W. Leonard, Chicago: A. N. Marquis & Co. 1905.

The New York *Tribune* finds *Who's Who* for 1906 especially valuable, informing, and interesting. "This useful compendium," it says, "has, as usual, been increased in size. It now runs to nearly two thousand pages. The thousands of biographies it contains give more information than ever before. The number of a man's sons and daughters is given, and in many cases his motor and telephone numbers are recorded, with his telegraphic address. Of all the practical reference books published, this is, perhaps, the most entertaining, for when an editor decided to ask the men and women in his list to describe their recreations he gave them an opportunity of which many of them made quaint use. . . . Mr. G. B. Shaw is satisfied with 'anything except sport.' Mr. James H. S. Lockhart is an enviable man. He finds recreation in 'the history of British trade with the Far East, and of the British colonies.' But there is no end to the oddities of *Who's Who*, a book as readable as it is useful."

There is no doubt but *Who's Who in America* is of equal value within its scope. Although by not giving space to recreations and sport it lacks the personal element of *Who's Who* to which *The Tribune* refers, yet together with its English prototype, it forms a library of reference which has become so indispensable to every office of either editorial or large commercial interests, that the time will be welcomed when it too can appear annually.

AT THE DEATHBED OF DARWINISM. A Series of Papers by E. Dennert, Ph. D.

Authorized translation by E. V. O'Hara and John H. Peschges. Burlington, Iowa: German Literary Board. 1904. Pp. 146. Price, 75 c.

This book, which created quite a stir in German circles, has been translated into English and lies now before us in a translation by Messrs. O'Hara and Peschges. It reflects the satisfaction at the weakening of the Darwinian theory of evolution among the religious circles of those devout theists who insist that evolution is due to a divine dispensation and cannot be explained as a purely mechanical process. It is true that Darwinism is no longer the commonly accepted theory of naturalists. It has to be replaced by views which reflect the truth better than has been done by the advocate of the struggle for existence. The book summarizes the opinions of several critics of Darwin: Julius von Sachs, Goette, Korchinsky, Steinmann, Eimer, Wagner, Grottewitz, Fleischmann, and Hertwig, a list of scientists which might

be enlarged, for the most important opponent of Darwinism, Hugo De Vries, has not been mentioned.

The arguments are upon the whole well presented but not free from faults, and it goes without saying that scarcely any one of these scientists would endorse the position of the author, Dr. Dennert, who finds in the further development of the evolution theory a revolution against the mechanicalism of Darwin. He says in the conclusion of his book:

"We may conveniently summarize what we have said in the foregoing chapters in the following statement: The theory of Descent is almost universally recognized to-day by naturalists as a working hypothesis. Still, in spite of assertions to the contrary, no conclusive proof of it has as yet been forthcoming. Nevertheless it cannot be denied that the theory provides us with an intelligible explanation of a series of problems and facts which cannot be so well explained on other grounds.

"On the other hand, Darwinism, i. e., the theory of Natural Selection by means of the Struggle for Existence, is being pushed to the wall all along the line. The bulk of naturalists no longer recognizes its validity, and even those who have not yet entirely discarded it, are at least forced to admit that the Darwinian explanation now possesses a very subordinate significance.

"In the place of Darwinian principles, new ideas are gradually winning general acceptance, which, while they are in harmony with the principles of adaptation and use, (Lamarck) enunciated before the time of Darwin, nevertheless attribute a far-reaching importance to internal forces of development. These new conceptions necessarily involve the admission that Evolution has not been a purely mechanical process."

Clémence De La Baere sends us a booklet published by himself entitled *Fables and Symbols: Truth and Humor. For Old and Young* (Price 35c.). It is a pamphlet of 38 pages written in the style of the Æsopian fables.

Professor Delitzsch's third and last lecture on Babel and Bible, which was begun in the March number, will presumably be concluded in the May issue. In the meantime Professor Banks' valuable description of the recently discovered Babylonian statue of King David and its contribution to our historical knowledge of Babel, will be of interest to our readers.

THE BROADBENT TREASURIES OF THE POETS. Poems selected by *Arthur Broadbent*. Philadelphia: Broadbent Press. Price, 3d. or 10 cents.

An enterprise which brings the classical literature within the easy reach of all is highly commendable, and we wish all success to the Broadbent Press of Philadelphia, in bringing out these neat paper bound volumes in the form of a pocket edition. Each fascicle bears an artistic illustration of a flower appropriate to its contents.

We are informed that 100,000 copies of these treasuries have been sold in Europe within four years, and there is reason to expect that the success of the enterprise will be even greater in America.
