

MISCELLANEOUS.

BHIKKU ANANDA METTEYA.

A new copy of *Buddhism* has just reached us. It is an illustrated review which is published in the interest of Buddhism by the International Buddhist Society under the editorial supervision of the Bhikku Ananda Metteya. The present number contains several articles of importance, among them an article by Mrs. C. A. F. Rhys Davids on "The Value of Life in Buddhism," another on "Buddhism and Theism"; another on "The Cycle of Transmigration"; "The Path of Peace," by H. Dharmapala. The editor supplies an article on Buddhist "Propaganda" and also one on "Mental Culture" and further a controversy with Mrs. Rhys Davids on the meaning of Nirvana. Among things of popular interest we mention translations of Buddhist tales, the pretty story of Prince Dighavu being illustrated with a Burmese colored print. The tale is interesting since it has its parallel in Teutonic folklore which has been worked into the Scandinavian epic of Frithiof. A number of Buddhist parables taken from the Dhammapada commentaries have been translated and will be continued.

As to the editor himself we will state that he has returned to England where he proposes to make an effective propaganda for Buddhism. It is perhaps a symptom of the times that the *Christian Commonwealth*, a prominent English periodical devoted to the interests of Christianity publishes an interview with him, which is free from all bitterness as was customary with missionaries in former days when speaking of other religions. We publish part of this interview which appeared in the *Christian Commonwealth* of May 13, 1908. There it is stated of this Buddhist monk that "he was born in London, of Scotch parentage, thirty-six years ago, received a liberal education, and followed for a time the profession of analytical chemist, under the direction of Dr. Bernard Dyer, of Great Tower Street, E.C. He seceded from orthodox Christianity and became a believer in Buddhism through reading Sir Edwin Arnold's *Light of Asia*, after a brief period of Agnosticism. In 1899 he went to Ceylon in search of health; in December, 1901, entered one of the Burmese Buddhist monasteries; and received full ordination as a Bhikku, or mendicant monk, in May, 1902."

As to the attitude of Buddhism towards Christianity Ananda Metteya answers as follows: "As far as I can gather, the position of the New Theology with which one has now more particularly to deal, is that the proof of Christianity, so to speak, lies not in the historicity of the Resurrection, but relates to a resurrection in the human being. Buddhism is in perfect agreement with that view. Buddhism regards all religions as being founded upon some very great spiritual experiences of their founders or teachers."

Concerning the highest existence he denied that it was anthropomorphic, and said: "There is a highest state of existence in which individuality is merged, but this state of Nirvana does not imply annihilation, as that term is commonly used."

He further described the Buddhist view of immortality thus: "There is immediate re-birth. In any one world we see only two kingdoms having life, the animal and the human. The Buddhist says there are six, and begins at the bottom with the hells, or places of punishment; the ghost world; the animal; the human; the Assouras, a curious sort of beings with powers greater than human beings; and the next, the highest kingdom of all."

It will be noted that here Ananda Metteya does not speak in the first person, but introduces his views about the six worlds by saying "The Buddhist says," which we take to be an indication that he has not made this rather mythological statement his own. We at least have always considered the belief in the sixth sense as belonging to Buddhist mythology, not to Buddhist doctrine. We conclude with the following passage of this interview: "The main difficulty in presenting a clear statement of Buddhism to Englishmen lies in terminology, a fact recognized and admitted by the Bhikku. 'Sin' and 'suffering,' for example, mean something entirely different in Buddhism to what they have come to be regarded in the Occidental conception. He, however, told me that he is trying to cope with this difficulty and compile a pamphlet which will explain to the Western world the tenets of Buddhism, freed from Oriental expressions."

THE SPIRIT'S CALL.

BY SINCLAIR LEWIS.

Far and faint as the echo's plaint
 That loves in an exquisite dream to dwell
 In the pearl-fay's delicate frescoed shell,
 Recalling the roar of a water-fall,
 Recalling the sea-waves that foam and fall;
 And subtle as powder-scent, that clings
 In banners, hinting of dying kings;
 Such is the Spirit's faltering call.

Harsh and loud is the bellowing crowd
 That clangs in a turmoil on the street.
 The Spirit's whispering, softly sweet
 As the distant note of an autumn horn,
 As a shadowy elfin autumn horn,
 Is lost in the clamour of the throng;
 But listen! It echoes the cosmic song;
 And so shall the spirit life be born.

BOOK REVIEWS AND NOTES.

VITALITY, FASTING AND NUTRITION. By *Hereward Carrington*. New York: Rebman Company, 1908. Pp. 648. Price, \$5.00

This book is interesting for many reasons, but it will scarcely meet with an endorsement from professional biologists or scientists in general. What-