

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-

ever careful observations and good comments it may contain, the author's theories rest on a basis that can scarcely be upheld and will not stand a severe criticism. We characterize the contents in the words of the publisher's announcement as follows:

"New theories are advanced as to the nature of disease, the action of drugs and stimulants, the germ theory, the quantity of food necessary to sustain life, of cancer, insanity, pain, fatigue, sleep, death, the causation and maintenance of bodily heat and of human vitality.

"Some of the theories advanced are revolutionary in the extreme—a wide range of subjects being covered in an exceedingly interesting manner. The theories of sleep and death that are advanced are of great importance, if established—and the arguments in their favor are exceedingly strong. Most revolutionary of all, however, are the author's views on vitality and bodily heat—'neither of which come from the daily food, nor from any organic or chemical process whatever,' the author contends. The doctrine that the heat of the body and the energy of the body are derived from the daily food has been taught for so many years, and is now so universally accepted as a part of scientific knowledge, that the author's facts and arguments—apparently showing these dogmas to be false—must be of supreme importance to the scientific world as a whole, no less than to the medical man—since the law of conservation of energy is apparently overthrown, at first sight. The author shows that this is not the case, however. The recent attempts at creation of life are criticised, and altogether this is one of the most remarkable books that have been published in many years—dealing with the philosophical aspect of many scientific, and particularly medical, problems. It is of intense interest to all scientific men. It has been pronounced: 'One of the most important contributions to science since the publication of *The Origin of Species*.'

Prof. James H. Hyslop naturally praises the book in high terms. He says:

"I am certain that, if you prove your view, there can be no scientific objection to the remoter object of psychic research. The materialistic view is so closely identified with the doctrine that life is an organic process, definitely dependent upon physical energy, that there is no presumptive leverage for a soul, which has to be treated also as a function of the organism. But if you should prove a life force, or some energy other than the physical energies relied upon by physiology to explain life, you would establish the presumption so strongly for a soul of a conscious sort that our other facts could not escape consideration for a moment. . . ."

We fear that if the immortality of the soul can be based upon Mr. Carrington's theory, it will have to be permanently given up.

DIE SCHRIFTEN DES NEUEN TESTAMENTS. Neu übersetzt und für die Gegenwart erklärt von *Baumgarten, Bousset, Gunkel* u. a. Herausgegeben von Prof. Dr. *Johannes Weiss*. 2. Aufl. Göttingen: Vandenhoeck & Ruprecht, 1906-07. Price 14 m.

This new translation of the New Testament has been made under the editorship of Dr. Weiss by a number of German Protestant clergymen in order to make the New Testament accessible to the laity in a translation and commentary which would briefly contain the present state of Biblical scholarship and our knowledge of the text. 7000 copies have been sold, and the

second edition has been published with the large quantity of 11,000 imprints. The names of the contributors, all of them theologians of standing, some liberal but most of them belonging to the orthodox wing of the Church, are a guarantee that the translation has been done with care and also with reverence. The translation does not intend to supercede Luther's work which is intended to serve as a means of edification. The purpose of the present version is to offer as literal a translation as can be obtained, and a common consensus of opinion has been established in German circles that it serves its purpose. The book contains two stately volumes, one of 704, the other of 954 pages. The first volume contains the Three Synoptic Gospels, and the Acts of the Apostles; the second, the Epistles and the Johannine literature.

JONA. Von *Hans Schmidt*. Göttingen: Vandenhoeck & Ruprecht, 1907. Pp. 194. Price, 6 m.

This book contains an interesting exposition of the sources of the Jonah story which are to be found in pagan literature. The first chapter deals with the fish as an enemy. Heracles liberates Hesione, and Persius Andromeda, while other heroes enter fishes where they are exposed to burning fire. We find stories of a god swallowed by a monster in Babylon, and Bel Marduk conquers the dragon Tiamat.

Sometimes, however, a fish appears as a saviour. The best known illustration is the Orion legend. Many prototypes of this form of the myth are in India, and the fish symbol plays an important part in the Christian Church. The fish, however, is also the symbol of death, the sea as well as the entrails of the fish are compared to the jaws of hell, and so we find that the Jonah story is also a prototype of the descent of Christ into hell. This essay is an interesting contribution to comparative religion and contains much that will help us to trace the connection between Christianity and pre-Christian religions.

SUDERMANN'S DRAMEN. Von *Karl Knortz*. Halle, a. S.: Richard Nühlmann, 1908.

This essay by Karl Knortz of North Tarrytown, N. Y., was delivered as a lecture under the auspices of the Germanic Society of America. The author discusses Sudermann's dramas and condemns the tendency of this prominent exponent of modern German thought. Knortz prefers after all the classical literature of Germany and concludes his book by the following comment:

"Classical literature is smaller in compass. To spread this—especially the German—is the main task of German Americans, and it gives me the greatest satisfaction to be able to state that in its fulfilment they are vigorously and enthusiastically assisted by educated Americans. But this task includes also the duty of opposing and exterminating the injurious products of that spreading naturalistic literature in which the character and the family life of the German people have been sullied and held up to contempt."

Dr. C. C. Carter has called our attention to an error in his communication as it appears in the August number of *The Open Court*. On page 510, line 9, "Four years afterwards," should read, "Four days afterwards."