

*renes* in connection with *Nasirim* and further with the Essenes, though they surely had points in common. Besides this the ascetic institution of *Nasirites* is an ancient Hebrew one and not necessarily of Buddhist origin. Almost every ancient religion has had such ascetics. Perhaps finally, if Dr. Deinard has read my article on "Mohammedan Parallels to Christian Miracles," he may conclude that Jesus, though we know positively very little of him, may after all be a real personality and not absolutely a myth.

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### BOOK REVIEWS AND NOTES.

AN INDIAN STUDY OF LOVE AND DEATH. By *Sister Nivedita*. London: Longmans, 1908. Pp. 75. Price, 75c.

In this book Sister Nivedita (Margaret E. Noble), the author of *Cradle Tales of Hinduism*, sets forth most sympathetically what she regards as the Hindu conception of death, and the subjective reunion of the living with the dead. It opens with an "Office for the Dead" which is mostly beautiful and poetic. The portion in this devoted to "The Salutation of the Dead" includes this exquisite litany:

"For all wounds and loneliness,  
For all angry and impatient thought,  
For all wherein we failed in love,  
Or loving, failed to say to thee, we loved,  
Forgive!

"For all thy need in life  
For all thy need in death,  
For labor that left thee weary,  
And for love that failed to comfort thee,  
Forgive!"

In the "Prayer" preceding the "Rest in Peace" we are surprised to find an invocation to

"Krishna, Thou loving Shepherd of the people,  
Buddha, Lord of infinite compassion,  
Jesus, Thou lover and Saviour of the Soul,"

but we must remember that the author comes from Western traditions even while adopting the forms of Oriental devotion.

The rest of the book is devoted to "Meditations" on love, the soul, peace, etc., followed by "The Communion of the Soul with the Beloved," "A Litany of Love," and "Some Hindu Rites for the Honored Dead."

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THE MYSTERY OF EXISTENCE IN THE LIGHT OF AN OPTIMISTIC PHILOSOPHY.  
By *Charles Wicksteed Armstrong*. London: Longmans, 1909. Pp. 131,  
Price, 2s. 6d. net.

This book is a brave attempt of a busy headmaster in a Brazil academy, to cull from the accumulated results of a world's progress in science and philosophy what he considers the comprehensive view of a thinker not limited by engrossing interest in any one branch of research, and to present the result in a popular exposition. The author mentions Plato, Marcus Aurelius,

Hegel, Haeckel, Darwin, Metchnikoff and F. H. Myers as those who have seemed to him to have carried us farthest along the road to the solution of the great world-mysteries, even though the teachings of these men have been immensely divergent and often apparently contradictory. This is certainly an unusual combination of thinkers, and we cannot but regret that the lack of real scientific study, which the author deplures, has led him to give marked emphasis to Frederic H. Myers and his theory of the subliminal self, the discovery of which Mr. Armstrong considers "as even more epoch-making than Darwin's discovery of the laws of natural selection," and from which he derives functions that he considers more far-reaching than Myers himself ever suggested. The book is sincere in tone and the spirit of the author modest and unassuming.

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ON THE DOCTRINE OF PERSONAL IDENTITY. By *C. Comyns Tucker*. London: Longmans, 1909. Pp. 70. Price, 1s. 6d.

This little treatise is simply the result of the reflections of a thoughtful and intelligent man, on the occasion of a great bereavement in his life. He has been able to justify his desire for a belief in the continuation of personal identity after death and the mutual recognition of personalities in the great hereafter. He believes that his conclusion is in harmony with known analogies of nature, and in strict conformity with the working of the human mind and its necessary forms of thought. In the first part of the book two contentions are advanced: "One, that the consciousness in man of a sense of personal identity raised a presumption of a continued and individual existence after death; the other, that the form in which that continued existence will manifest itself may reasonably be assumed to be an idealized reproduction of the form in which it manifested itself here." The second part is devoted to a discussion of inferences as to the character of the future life arising from a consideration of the human conscience.

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LECTURES ON THE INDUSTRIAL REVOLUTION OF THE EIGHTEENTH CENTURY IN ENGLAND. By the late *Arnold Toynbee*. London: Longmans, Green, 1908. Pp. 282.

This cheap edition of the *Industrial Revolution* has been called for by the increasing use of the book as an authority on the eighteenth century and by the appreciation of the whole of its contents on the part of educated working men. The original edition was an expensive octavo volume and a small cheap edition will be greatly in demand. The one in hand contains a reminiscence of the author by Mr. Toynbee's closest friend, Lord Milner, in place of the memoir by Dr. Jowett in the earlier edition.

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In the preliminary remarks to his essay "Our Own Religion in Ancient Persia," Professor Mills speaks of the fact that the article had been translated into Gujarati—"whether by Mr. Palanji Madan or not, the writer is not now certain." Professor Mills's memory misled him with regard to this point, and we have heard from the man who made the translation, so that we can authentically inform our readers that the Parsi scholar who deserves credit for the task is Mr. Dhunjeebhoy Naorosji Coorlawāllā of Bombay, India. Very probably Mr. Madan was interested in some other article of Professor Mills.