

one state, consisting of *firm devotion*; whereas undevotional men's minds are many-branched, and attached to endless pursuits."

— Telang: "There is here [i. e., for those who enter on this 'path'], but one state of mind consisting in firm understanding. But the states of mind of those who have no firm understanding are many-branched and endless."

Far be it from this reviewer to assume a knowledge of the Bhagavad Gita equal to Mr. Johnston's. It is clear that the version before us has been very deliberately pondered by a mind competent in point of scholarship as in natural acumen for the task. From the general introduction as well as the special introductions to each book the general reader can but receive illumination. The technical student can but receive stimulus. And if he be, like the reviewer, as touching the special matter of the Bhagavad Gita, but a semi-technical reader, at best, he will reserve for further study the question whether the royal caste of Aryans was, as the author asserts, of Egypto-Chaldee origin, and the farmer-artisan caste a yellow Mongol stock; and he will ask himself whether the explanation of the name of the Sankhya philosophy is as truly, as it is clearly and cleverly, given in the following words (Introd., p. xiii): "First of these great primal powers was that of causation, which we may conceive as the power of number. For, when we count a series of things in number, we imply much more than that they are different. We imply that they are related, and that they follow each other in orderly sequence. The three stages which we call cause, causing, and effect are but one instance of numbering; we think of the second as the result of the first, and the third as the result of the second. . . . From this principle of numbering, the system which sprang from it was called the Sankhya or Number system."

In conclusion, a word to assure the already sore bestead general reader that he may feel every confidence that in perusing this version of the Bhagavad Gita he is getting the best digested and most easily digestible translation accessible. He will be reading a work done into real English, with the help, in the introductions, of a really illuminating commentary; and though he cannot fail to realize the great study and learning on which our author's work is based, he will not find a single pedantic footnote, nor a single citation of authority (alas! for the reviewers), nor any disturbing detritus of unassimilated "apparatus." And though he will find one or two misprints (again for gain, p. 8; Diety for Deity, p. xlvi), the clear and comely print, paper and binding leave nothing to desire.

And for an epilogue, one citation more, as an instance of the universal validity of every great scripture: "Better one's own duty without excellence than the duty of another well followed out" (iii. 35). This aspect of renunciation—a sort of Home-Rule at home—were well worthy of observance (alas! how unobserved) in a government of divided powers like our own.

A VEDANTA CELEBRATION.

The Open Court Publishing Company has in hand the manuscript of Prof. Paul Deussen's voluminous book on the Vedanta, translated from the German original by Charles Johnston, and we hope that it can appear in the course of the coming year. It is the classical exposition of the Brahman Vedanta philosophy, a most painstaking and exhaustive work which will scarcely ever be excelled or antiquated. In our correspondence with Pro-

fessor Deussen we learn that on the 14th of February, 1910, the admirers of the Vedanta sage, Shankara, will assemble to inaugurate in his birthplace, Kalati, a temple dedicated to the memory of this greatest expounder of Brahman philosophy. A letter which Professor Deussen received from V. Subrahmanya Ayer, Head Master of the Government High School of Tumkur, reads in part as follows:

"May I take this opportunity of informing you that it has now been arranged to commemorate the name and work of Shankara at Kalaki, where, as you know, he was born. This place has been forgotten altogether for over a thousand years. The requisite funds have been collected, and a temple is in the course of construction. It is proposed to place in it an image of Shankara; and His Holiness, Gagadguru Sri Satchidananda Sivabhinava Narasimha Bharati Swami, his apostolic successor at Singeri, is on his way to Kalati, to perform the installation and opening ceremony which will be celebrated on the 14th of February, 1910."

Prof. Paul Deussen has translated all the Upanishads, which are the classical books of the Vedanta, and he is unquestionably recognized by Eastern and Western Sanskrit scholars as the best authority on the subject. The Brahman correspondent concludes his letter to Professor Deussen thus:

"I cannot think of a greater or more devoted admirer or representative of Sri Shankara in our day than yourself. And you have done more than anybody else to spread his metaphysical fame in Europe and America. It is the desire of men like me here, that you should associate yourself in some way with this great movement, and you may do whatever you think appropriate."

BOOK REVIEWS AND NOTES.

THE IDEA OF A FREE CHURCH. By *Henry Sturt*. London: Walter Scott Pub. Co. Pp. 309. Price, 5s. net.

This book is an attempt to apply the principles of pragmatism to the solution of the most urgent religious problems of our day. The author examines the moral teaching of Christianity and in vigorous terms pronounces it to be obsolete and inadequate, proposing that a new church should be established. He sets forth at length the general principles of conduct and ideal of life which he holds to be most suitable to modern civilization. He indicates man's need of religion, and explains the principles of free religion and of the new theology which he believes ought to be substituted for the Christian faith.

Mr. Sturt retells briefly what he regards as the true history of Jesus in a rationalized résumé of the Biblical narrative. He holds this story to be utterly misrepresented in the accounts adopted by the churches. He shows how such a free religion as he advocates would influence our daily conduct, and he enforces his argument by contrast with the practical tendencies of Christianity, which he believes to be largely mischievous. Finally he offers suggestions for the work of organizing a Free Church.

Most points of current religious controversy are touched upon, though briefly, and the author has spared no pains to make his views and proposals as definite as possible. His style is clear and to the point, and he makes no effort to conciliate the orthodox since it is not to them that he is writing. Many of his statements may well be considered too sweeping by the most unprejudiced. "Of all the terrible intellectual disasters of Europe the Bible has