

less popular in Germany than in France, nominally a country much more Roman Catholic; the prejudice against horseflesh seems to be entirely of theological origin, the horse being the most fastidious feeder among our farm animals and thus having flesh the least unclean. But horseflesh and its eaters are said to have been declared unclean by Pope Gregory III (731-41), who issued a bull evidently to discourage a then prevalent yearning 'for the flesh-pots of Egypt.' The horse, as a symbol of the sun, had long been a sacred animal whose flesh, after sacrifice, was divided among the heathen worshipers. The sacrifices of (and to) horses, and the controverted connection with sundry great 'white horses' cut in the turf of English hillsides, unluckily cannot be discussed here within the space available. The prohibition against horseflesh, like many others governing our daily life, has descended in full practical force to us, though the reason therefor has generally been forgotten ages ago.

ROCKINGHAM.

BOOK REVIEWS AND NOTES.

THE SANCTUARY: MAHA-VIRA. By *William W. Hicks*. Boston: Sanctuary Publishing Co., 1911. Pp. 186. Price, \$1.25.

The Sanctuary Publishing Company (43 West Newton Street, Boston, Mass.) has published in its series "The Sanctuary" a monograph on *Maha-Vira*, who was the founder of the Jaina sect, a contemporary of Buddha and worshiped as the last incarnation of the Jain by a sect of about one million souls still existing in India. The representative of this religion during the Religious Parliament of Chicago in 1903 was V. R. Gandhi. *Maha-Vira* is the rival of Buddha and the followers of both attribute to their leaders the same titles, such as Kaina, the conqueror; Tathagata, the perfect one; Buddha, the enlightened one; Samanara, the saint; Arhat, the holy one; but in the course of time Siddhartha Gautama was called the Buddha, while *Maha-Vira's* title was Tirthakari or Jina. The difference between the sects consists mainly in their underlying philosophies. Jainism believes in the purification through asceticism while Buddhism rejects mortification of the body as useless. Otherwise the two systems agree pretty closely in morality, charity, and benevolence; but above all both are opposed to the ancient Brahmanist sacrifices, and neither the Buddhists nor the Jainas submit to the authority of the Vedas.

The book is written with enthusiasm for the subject which it treats and this may be considered an advantage by many, especially those who are interested in the New Thought movement; but on the other hand it will be felt as a disturbing factor which does not present the subject matter with scientific objectivity, but strongly colors it with the sentiment of the author's own interpretation. Considering the fact that Buddhism has received the lion's share of interest, this little book will be welcome to all students of religion.

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Dr. phil. K. Langen, who in company with his wife, Mrs. Marta Langen, *nee* Countess Strachwitz, keeps a boarding school for English and American youths at Eisenach in Germany, has published a pamphlet on "Esthetic Valuation" under the title *Der ästhetische Wert* in which he analyses the significance of beauty in literature and art. Dr. Langen is a disciple of Professor Eucken of Jena.