

ships on his knees in the closet or before the altar; and I believe that the witness which God has thus given to the Japanese is one which the Christian missionary would be ill advised to set aside or neglect."

A little later he adds: "It is with no controversial aim that I take up my pen. Rather, I feel that the quarrel between Eastern Buddhism and Western Christianity is one to be best solved by the path of meditation and prayer. For if, through the exercise of faith, we could even for a few weeks only realize that the Lord whom we variously worship, is one and the same, the Source of life and light; and if, with that faith, we could come *just as we are*, Christians and Buddhists, and ask for light, are we to doubt Christ, or are we to doubt Amida, by supposing that light would be withheld from his children by One whom Christians and Buddhists alike delight in calling a loving Father?"

THE BUDDHIST MASS.

The Buddhist High Mass contributed by the Rt. Rev. Mazziniananda Svami in *The Open Court* for February 1912 has attracted some attention, and we publish here a communication received from Prof. Richard Garbe of Tübingen translated from a private letter addressed to the editor:

"The texts employed in this mass are Buddhist only to a small extent. For the most part they are composed of verses and quotations out of the ancient Vedic literature, although to be sure in a distorted form and with astonishingly free translations, some of which have no connection with those passages. The lines at the bottom of page 70 comprise a well-known verse from the Veda (first quoted in the Rigveda 10. 9. 4) and read as follows: "May the heavenly waters be our salvation, may they serve our needs and be our drink; may they descend upon us for our salvation!" Compare this with the translation at the top of page 72: "May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters." The case is the same with the many invocations addressed to the ancient Vedic deities.

"If we have here a copy of a high mass as it is performed in Lhasa, we see that the unsophisticated Tibetan monks have collected a number of old Brahman sayings which they understood no better than they understood the Buddhist Pali texts."

THE CORONATION IN INDIA.

We have received from several quarters from India expressions of great satisfaction concerning the coronation of King George as emperor there, which are symptoms of a genuine loyalty towards their powerful sovereign. Indeed they take pride in having for their ruler a man whose possessions girdle the earth.

This attitude is the more pleasing as heretofore we have met and heard from many Hindus whose bitterness towards England has been extraordinary. In fact we have heard of a student at one of the American universities who came to this country to study chemistry in order to acquaint himself with the nature of explosives, and he pursues his studies with the outspoken pur-

pose of following the example of dynamiters in an effort to wage a war against the high Indian officials of English birth. His professor, however, has given the assurance that this young man would be harmless because he was too stupid to accomplish anything and would never be able to prepare the material without first of all endangering his own life.

Nevertheless, it is astonishing how many Hindus there are even among the intellectual classes who know only that the English govern India and who forget that India has never been in a better regulated condition than it is now. This fact is frequently overlooked by Americans, some of whom have done their worst to stimulate the rebellious spirit in India, and this seed falls on very fertile ground for such rank ideas grow there as rapidly as do the Indian jungles. However true it is that the English rule the Indian empire we ought to bear in mind that the Indian government as it is to-day is the best possible obtainable under present conditions. The English may govern for selfish purposes, in order to extend their own market and hold the balance of power in this enormous country, but after all they serve at the same time the interests of the Hindus themselves, and it would be a misfortune for India if the English rule failed or broke down under Hindu opposition, or if India were conquered by some other European nation.

That King George selected Delhi as the new capital of the country because it is a genuinely Indian city and the history of India is strongly connected with it gives evidence that the intention of the British government is to recognize more and more the Indian character of their Indian empire, and we are greatly pleased to see signs of a recognition among the native population. Among those who express their loyalty to the Emperor of India we will mention only G. V. Swaminatha Aiyar who issued a leaflet containing a poem "In Honor of the Coronation of their Imperial Majesties," and a review of the Durbar sermon of the Bishop of Madras which had for its subject, "The Truth Behind the Coronation Durbar: The Kingdom of the World is become the Kingdom of our Lord and of His Christ." By understanding the word "Christ" in the fullest significance of the word as the Son and Saviour with whom every Hindu is familiar," Mr. Aiyar maintains that the Bishop "has lifted on high the holy flag of truth, and may all true sons of the Empire stand by it and fight for truth which will triumph in the end." Mr. Aiyar represents the Ananda Mission which aims at realizing the permanent value of any empire or any social institution by making real and effective in the world the ideal of brotherly love. It celebrated the twelfth anniversary of its Founders' Day on Jan. 12, and Mr. Aiyar bespeaks for it the sympathy of all in its efforts toward the uplift of humanity. He concludes the solicitations of his open letter "with prayers for the good of the Empire and the long life of their Majesties who have evinced their personal sympathy and affection for their subjects in a truly royal manner."

BOOK REVIEWS AND NOTES.

AUTOUR D'UN PRÊTRE MARIÉ. Par *Albert Houtin*. Paris, privately printed. 1910.

This book now becomes of special interest in connection with the recent death of Hyacinthe Loyson. In 1906 at the urgent request of his wife and son, Father Hyacinthe handed over to the Abbé Houtin his private correspon-