

With the foam of the berry-red wine I will bathe and brighten my laughter.
 The badge of the cavil and staid I will tear into shreds for the nonce.
 I will take the holy vow to be worthless, to be drunken and go to the dogs."

AN APPEAL TO THE BETTER KNOWLEDGE OF DR. W. B. SMITH.

BY A. KAMPMEIER.

Dr. Smith appeals (*Open Court*, 1913, p. 699) to "the open-minded reader to consider carefully" the accounts from Hegesippus and Clemens Alexandrinus in Eusebius on James the Just. All "open-minded" readers, on the contrary, will appeal to the better knowledge of Dr. Smith, that the church-fathers in the interest of the perpetual virginity of Mary, and to do away with the hard facts of the Synoptics, that she had other children besides Jesus, quite early declared the brothers of Jesus to be either sons of Joseph by a former marriage or cousins of Jesus, sons of Alphaeus and a sister of Mary, the latter on the basis of a very equivocal passage (xix. 25) of the Fourth Gospel. For while Matthew and Mark represent the three women, Mary the Magdalene, Mary the mother of James the Less, and Salome, as viewing the crucified Jesus from *afar*, the unhistorical speculative Fourth Gospel in flat contradiction says: "There stood *beside* the cross Mary the mother of Jesus and her sister, Mary the wife of Clopas (i. e., Alphaeus) and Mary the Magdalene." This passage has been understood in two ways, the one assuming that four women are meant, the other that "Mary wife of Clopas" stands in apposition to "her sister." The early Syrian translation of the New Testament already understood it in the first way.

Even if the church-fathers with their dogmatical and otherwise very doubtful basis were right in their assumptions, they would not help Dr. Smith a whit unless he insists that the assumed half-brothers and cousins of Jesus must be taken symbolically also in this case, spiritual half-brothers, what that may mean, and spiritual cousins. If Dr. Smith is right here also, let us be thankful that after an ignorance lasting from the composition of the New Testament in regard to the brothers, whether half-brothers or cousins of Jesus, till up to our times, we have finally come to the right insight through the labors of Dr. Smith.

LAOTOPATI'S SACRIFICE.

[NOTE.—The following version of a legend from the "Classic of the Thousand Buddhas" is offered as a slight but interesting contribution to the story of Chinese Buddhism. The thousand kings, profiting by the lesson of Laotopati, repented of their want of faith, and after due penance performed for a kalpa or two were promised Buddhahood in their turn. The account is of course legendary, and in view of the modern rehabilitation of Buddhism, involving the recognition therein of much that is fine, much that is wholesome and logical and truly spiritual, it may as well be recorded that the story is not accepted as other than imaginative either by *The Open Court* or by the translator. The latter must however confess to a good deal of appreciation for the wonderful idea of self-sacrifice that runs through the poem, finding expression in a great act, which, if it arouses horror in many, will not fail to awaken in some minds a measure of admiration. The concept in itself

is the greatest that humanity has discovered, and every manifestation of it touches and moves the heart as nothing else does.]

A BUDDHIST LEGEND, TRANSLATED FROM THE CHINESE BY JAMES BLACK.

'Tis Self that you must utterly destroy,
All will and all desire, and every joy
The body yields, and welcome every pain:
Failing wherein, no Buddhahood you gain.

"Remember," Buddha said, "the thousand kings
Who heard the word that Laotopati preached,
And hearing, straight laid down the regal power
And built them cabins in the wilderness,
Where they might search with him into the Law,
And seek the Way above all other ways.

"To them, one day, a hungry yakcha came,
And asked for food, and him they set before
Water and fruit, the fare by which they lived,
'Twas all these kings had then to give a guest.
'Water and fruit for me,' the yakcha cried
In anger, 'not such fare a yakcha needs.
My father lived upon the hearts of men,
My mother slaked her thirst in human blood,
And I the self-same meat and drink must have.'
Such hunger and such thirst the kings aghast
Denied the wherewithal to satisfy.

"Then burst the yakcha's loud reproaches forth,
'Oh kings, who live not by the vows you made,
And following charity, refuse this boon,
To Wisdom surely you have not attained,
Knowing not that from Self all ills begin,
And he alone is to be called a sage
Who Self in all its shapes can sacrifice.'
But Laotopati to the yakcha said,
'Behold, I give you my own heart and blood.'

"Thereon, the genius of the land appeared,
And cried, 'Oh Laotopati, yield not thus
Your life unto this bloody monster's greed,
But share the sacrifice you make with us,
The spirits of the mountains and the woods.'

"Then Laotopati sang before he died,
'This life is but a spark's illusory light,
Scarce seen till it is swallowed in the night.
This life is but a voice that seems to call
From out the Silence's enshrouding pall.

'This mingling of the elements that make us,
How short a journey will its vigor take us.

Though time's long cycled years afar may run,
The Law is Death, the goal is quickly won.

'And for the Law's sake now I freely leave
This life. My body and my blood I give.
I would not save my life to lose the Light,
For losing life, I win to Wisdom's height.

'And should this offering raise me to the seat
Of Buddha, then with pitying purpose meet,
Mine shall it be to help you, Oh my friends,
To walk the way that in Nirvana ends.'

"Then Laotopati laid him on the ground,
And pierced his throat to give the yakcha blood,
And from his bosom yielded up his heart,
Whereat the stricken earth in terror shook,
The sun was veiled before a sight so dire,
And thunder pealed around a cloudless sky.
Four other yakchas hastened to the spot
And there devoured the body of the Saint.
Which done, they rose and circled in the air,
Thus crying to the thousand waiting kings,
'With Laotopati, how can you compare,
For his the last, the noblest sacrifice,
By which alone is Buddhahood attained.'"

BOOK REVIEWS AND NOTES.

LES ETATS-UNIS D'AMERIQUE. Par *D'Estournelles de Constant*. Paris: Colin, 1913. Pages 536. Price 5 fr.

M. d'Estournelles de Constant is a prominent figure of international significance. He has been one of the most active representatives in France of the ideas of arbitration and international peace. His visits to America were in the interest of international peace through the medium of a better understanding between Europe and America. His first visit was in 1902 when he was invited to assist at a Washington's birthday celebration in Chicago. He came again five years later at the invitation of the Carnegie Institute of Pittsburg to help in establishing the Society for International Conciliation. This association planned his third voyage in 1911. Hitherto he had not been farther west than Chicago, and his observations were confined to the most conspicuous features of the leading eastern centers. But now a more careful campaign was arranged according to which he was to receive personal introductions to leading men in literally all parts of the country who would help him in each case to as thorough a knowledge of conditions as would be possible in the allotted time. In this way he was able to gain a familiarity with people, customs, conditions and motives which few foreigners have succeeded in receiving. His fourth visit was made the next summer (1912) as a delegate to the French-American committee for the Champlain celebration. He has