

could easily welcome a new cult imposed on terms which gave them back the old myth that they instinctively loved. Meanwhile in the centuries since the old religion was most revered in Greece, there had come a change in man's attitude toward mankind. Man was now the measure of all things. The gods had already been made man-like, now man was to be god-like. The new mystery drama was to be in terms of men, not bulls and rams. However, the individual was still to be reborn by rites of initiation,—not of the mysteries, but of baptism, the ceremony that counted so much in earliest Christianity. It was no salvation on easy terms or any terms that the Greek world was seeking, but the old rebirth in new terms. In the Eucharist is found the same dramatic idea derived from other sources. In the ceremony of the mass the ancient mystery drama was re-enacted in a new guise.

BOOK REVIEWS AND NOTES.

THE BOOK OF THE KINDRED SAYINGS (Sanyutta-Nikaya): Part I (Sagatha-Vagga). Translated by *Mrs. Rhys Davids*, assisted by *Suriyagoda Sumangala Thera*. London: The Oxford University Press [1917]. Pp. xvi, 321. Price, cloth, 10s. net.

This translation, published for the Pali Text Society, contains the first eleven books of the "Classified Collection" (*Sanyutta Nikaya*) of the "Dialogues" (*Sutta Pitaka*), the second group of the canonical texts of early Buddhism. The text followed is of course that of the Pali edition published by Léon Feer, 1884ff, of which we now have the first volume in English. There seems to be hope that the rest of these suttas will appear shortly. As we learn from the Preface, the volume before us was finished as early as July, 1916, but war prices of paper and printing threatened to delay the publication quite indefinitely. Then it was decided to proceed with the work regardless of financial considerations, a course for which the Society certainly deserves much credit. The second volume is announced as following closely behind.

Of these eleven books, the *Sagatha Vagga*, or section "with verses" as they are called, up to now only two were available to Western students in complete translations, the "Mara Suttas" and the "Suttas of Sisters," of which Professor Windisch gave a German version in his *Mara und Buddha*, Leipzig, 1895. Besides, the "Suttas of Sisters" were rendered into English by Mrs. Rhys Davids before, in her *Psalms of the Early Buddhists*, Part I (1909), Appendix. Of quotations of course there are many in books dealing with early Buddhism, having on the whole the effect of making the darkness covering other parts only more visible. So we are glad to see at last the *Sagatha Vagga* made accessible in its entirety also to others than Pali scholars.

The impression the book creates as a whole is well summarized by the translator in the following (p. vii):

"Mythical and folk-lore drapery are wrapped about many of the sayings here ascribed to the Buddha. And in nearly all of them, if any represent genuine prose utterances, they have become deflected in the prism of memorializing verse, and to that extent artificial. Nevertheless, the matter of them is of the stamp of the oldest doctrine known to us, and from them a fairly com-

plete synopsis of the ancient Dhamma might be compiled. And short and terse as are the presentations of both saying and episode, they contribute not a little to body out our somewhat vague outline of India's greatest son, so that we receive successive impressions of his great good sense, his willingness to adapt his sayings to the individual inquirer, his keen intuition, his humor and smiling irony, his courage and dignity, his catholic and tender compassion for all creatures."

Mrs. Rhys Davids has preserved the metrical form wherever she found it used in the original—disdaining "to scrape the gilt off the gold." However, she has added literal translations in foot-notes in instances where the standards of scholarship seemed to demand it. Of her spirited verse renderings we offer the following as a specimen (p. 110):

"A man may spoil another, just so far
As it may serve his ends, but when he's spoiled
By others he, despoiled, spoils yet again.
So long as evil's fruit is not matured,
The fool doth fancy 'now's the hour, the chance!
But when the deed bears fruit, he fareth ill.
The slayer gets a slayer in his turn;
The conqueror gets one who conquers him;
Th' abuser wins abuse, th' annoyer, fret.
Thus by the evolution of the deed,
A man who spoils is spoilèd in his turn."

The Index contains, besides a list of names and subjects, a list of Pali words paraphrased from Buddhaghosa's commentary on the *Sanyutta Nikaya*, the *Sarattappakasini*, which will be welcome to the student of the original, especially since the commentary itself exists in printed form only in Singhalese characters. This commentary also goes to make up a large part of explanations and elucidations of the text offered in the foot-notes.

In 1914 Dr. Carus published a volume of verse entitled *Truth, and Other Poems* in which appeared his poem "Death." Our readers will understand and appreciate the spirit in which we reprint it in this issue.