

BOOK REVIEW

DICTIONARY OF RELIGION AND ETHICS. Edited by *James Hastings*. Edinburgh, 1910-1921, 12 vols.

This great pioneer work is worthy of all praise, for it brings together in one compass all the Churches of Christ and all the Ethnic Religions: Christians, Jews, Buddhists, are among the contributors. But, as was twice pointed out in the Chicago *Open Court*, during the early progress of this cyclopaedia, there are conspicuous gaps. These gaps generally occur when some subject arises which would involve a comparison between the two leading religions of the world, the Buddhist and the Christian. Thus, there is no article on the Transfiguration, none on Visions, none on Apparitions, none on the Unpardonable Sin. This is very unfortunate, because both religions use the same phrase for one sin which is unpardonable. Then, again, to do justice to Buddhism, there should be articles on Anathapindika, on Turkestan, on the Twin Miracle; and, to do justice to all Religion, an article on Holy Scripture. Under "Scripture" we are told to consult the articles *Bible, Infallibility, Inspiration, Revelation*, but these articles are mainly Christian. We need an article on Sacred Literature on a great scale. There should also be one on Versions or Translations, such as the Greek Old Testament, the Armenian New Testament, the Chinese, Tokharish and Sogdian Tripitaka. These versions of Jewish, Christian and Buddhist Holy Writ have played a great part in the history of the world, loth for its religion and its literature. It is to be feared that Asiatic peoples will regard this truly magnificent attempt to found a planetary religious propædeutic as rather provincial, in spite of the collaboration of such scholars as Anesaki and Takakusu. There is also now a well-defined Buddhist-Christian problem, which ought to be treated by Eugene Burlingame or some other scholar who has paid special attention thereto.

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