

LETTERS TO THE EDITOR  
OPENING OF THE SARNATH VIHARA AND  
BUDDHIST INSTITUTE.

DEAR SIR,

I have pleasure to bring to the notice of the Buddhist world through your journal that the great Buddhist Temple and Institute called Mulagandhakuti Vihara, now being built by my Society at Sarnath (the old Isipatana Migadaya) near Benares where the Lord Buddha delivered his World-Message, will be completed in October next at a cost of over a lakh of rupees, and His Majesty the King of Siam will be invited to perform the opening ceremony.

This great Vihara marks an epoch in the history of Buddhism. The ancient Migadaya after a thousand years of desolation has come back to the Buddhists through the efforts of the Anagarika Dharmapala, and the opportunity now offered for the Buddhists to start religious and intellectual activities there is a unique one. The Vihara is a magnificent structure with ancient Buddhist architectural decorations carved on Indian red stones, and the frescoes will be done by famous Indian artists. Its excellent site is a gift from the Government of India.

The leading Buddhists and scholars might kindly help us to make the royal function a success by:—

1. Sending the names of intending visitors to us in time to make arrangements for them.
2. Preparing learned papers on Buddhism to be read during the Ceremonial Week. Subject of the paper and author's name to be sent to us one month before the ceremony.
3. Nominating delegates to participate in the general Buddhist conference to be held in this connection.
4. Sending valuable books, paintings and other relics for the Institute.
5. Giving the widest publicity to this matter in their countries and
6. By collecting subscriptions for the general building fund.

The delegates who are not able to attend may send messages which will be printed as a symposium. The exact date of the ceremony will be notified later.

Mr. Editor, any service you might kindly render in this connection would be gratefully acknowledged by my Society.

Yours faithfully,  
P. P. SIRIWARDHANA,

4A, College Square,  
Calcutta, 13th June, 1930.

Houy, Secretary,  
Maha Bodhi Society.

*What is Christian Education?* By George A. Coe. New York, Charles Scribner's Sons, 1929. Pp. xii+300. \$2.50.

Christian education is defined in the closing sentence of the present volume as "the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons." The exposition of the book as a whole hinges on the contrast between transmissive education, designed to perpetuate a culture or important elements thereof, and creative education whose goal is the reconstruction of life and of the conditions under which it is carried on. Transmissive education is of various types but in each case it "hands on our faults, but conceals them, and by concealment adds to their prestige"; "it employs either force or evasion in the interest of effectiveness"; "its eyes fixed upon content," it is "slow to apprehend the forces at work"; "thinking to make men obedient to God," it "brings some men into subjection to others." Creative education is the building of a better future on the basis of the present and through a knowledge of the past. It involves a recognition of the worth of persons and of the fact that persons become such through the making of decisions, through intelligent participation in the life about them, and through the assumption of social responsibilities. Professor Coe argues forcefully that it is the path of perpetual discovery and perpetual creation which represents vital continuity with Jesus. He offers a stimulating account of how Christian education might be made more creative and how the Church might, in consequence, enjoy increased vitality. Of philosophic interest are suggestions as to how the experiences involved in creative educational procedure reveal realities and afford an approach to God.

*A Debate on the Theory of Relativity.* By Robert D. Carmichael, Harold T. David, William D. MacMillan and Mason E. Hufford, with an introduction by William Lowe Bryan. Chicago, The Open Court Publishing Company, 1927. Pp. viii + 154. \$2.00.

This debate, in which the first two authors mentioned (mathematicians from the University of Illinois and from Indiana University) argued in favor of the theory and the last two (an astronomer from the University of Chicago and a physicist from Indiana University) opposed the theory, gives to the intelligent reader an unusually lucid and interesting account and appraisal of the work of Einstein. The debate was originally arranged by the Indiana chapter of Sigma Xi, where it was staged shortly before the manuscripts were made available in print.

*The Public and its Problems.* By John Dewey. New York, Henry Holt & Co., 1927. Pp. vi + 224.

In this book Professor Dewey scrutinizes our democratic state, the historical factors upon which its emergence depends, the sources of its present failure to function, and the indispensable conditions for its realization. Of additional interest are significant redefinitions of such concepts as "individual" and "social," "private" and "public," and the "state"—all of this in the light of the writer's "consequence" theory. Though constructive as well as critical, this study does not regard as significant or legitimate the search for a concrete program purporting to bring political salvation.

*"The International Journal of Ethics Seeks to Clarify Theory and Improve Practice."--*

T. V. SMITH, Associate Editor.

SOCIAL problems will be separately analyzed in special issues of the *Journal* during 1930. Within the province of this publication lie both the central field of ethical knowledge and practice and the bordering fields of law, politics, economics, literature, and religion. The first of these related topics is Law and the Community.

**IN THE APRIL ISSUE—the ethics of law enforcement analyzed.**

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{ *Subscription price, \$4.00 a year; single copies, \$1.00.* }  
{ *Canadian postage, 15 cents; foreign postage, 20 cents.* }

THE UNIVERSITY OF CHICAGO PRESS

Publishers: DAVID NUTT, London—G. E. STECHERT CO., New York—FELIX ALCAN,  
Paris—Akad., Verlagsgesellschaft, Leipzig—NICOLA ZANICHELLI, Bologna—  
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Porto—THE MARUZEN COMPANY, Tokyo.

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*Published at the beginning of JANUARY, APRIL, JULY, OCTOBER*

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