

"Is this not the essence of the Sermon on the Mount? So let this be our criterion for judging a Bahai.

"As to the Greenacre difficulties, I do not know of the happenings; but if such be the case, those committing such acts and doings have never been touched with the true spirit of the Bahai cause."

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AMERICA 1915.

BY WILLIAM ELLERY LEONARD.

Plain words may do for times like these:

If in our ignorance and ease  
We blaspheme truth beyond the seas.

And name those sons  
Embattled for Germania's peace  
Barbarians, Huns;

If in our greed we cannot feel  
The marvel of the blows they deal,  
And must, a workshop commonweal,  
With brawn and breath  
Triple that ring of fire and steel  
By selling death;

Let us not patch our ugly Cause  
By mouthing to mankind old saws  
On "righteousness" and "moral laws,"  
Nor longer chant  
"Humanity" with self-applause  
And craven cant.

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BOOK REVIEWS AND NOTES.

THE LAYMAN REVATO. A Story of a Restless Mind in Buddhist India at the Time of Greek Influence. By *Edward P. Buffet*. 4to., price, \$2. Pp. 106.

This book takes the form of fiction, but its appeal is to the scholarly few who will not read it for the dramatic material which is buried in its serious contents. The novel form was necessary to admit its human and psychological elements and as a framework for the great quantity of data selected from old Buddhist literature. It is a study, in many phases, of the reaction between Hellenism and Buddhism following Alexander's Indian invasion, these civilizations being taken as types of the world's opposing spirits—self-expression and self-repression, the "will to act" and the "will to refrain," the gospel of Nietzsche and the gospel of Tolstoy. The scene is laid in the middle Ganges valley during the reign of Asoka, "the Buddhist Constantine," about a century after Alexander; some license, however, being taken in attributing to this time and period effects like those seen in the Greco-Buddhist art of Gandhara, which dates from the early centuries of the Christian era.

Revato, a young lay adherent, son of a Buddhist mother and, unknown to himself, of a Greek father, has been reared among the monks. With an intensely Buddhistic temperament he combines a self-tormenting conscience