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I come now to particulars. The three days engage this latest sophist, and he can find nothing that exactly suits them, save the three days of Jonah. But in Daniel, and also in Revelation, we find three and a half times, and in the latter (chap. xi.) three and a half days. The Greek Apollo, on the fourth day after his birth, hastens to Delphi and kills the dragon; so it is all taken from the life of the sun-god, it is the three and a half months when winter rules. The Christian Sunday-holiday comes from the old worship of the sun-god. But among the Jews this was not called Sunday, but 'the first day of the week.' Certainly, by Jewish officials, this man says, but there had been heathen influence. What is the proof? The observance of Sunday among the earliest Christians. But that was because of the Resurrection. That is just the question, why the Resurrection has been put on Sunday, for no one was a witness of it. Because the Risen One first appeared on Sunday. That, says this Berlin Doctor of Holy Writ, is one of the legends which have to be accounted for. In a late Persian cult of the sun-god this day was observed

as a holy day, so this is a symptom that there was in the first Christian community a spirit derived from foreign religious circles. He cites another symptom. In Revelation there are *seven* candlesticks, seven spirits, seven angels; evidently the *seven* planets of Babylonian astrology. The *four and twenty* elders are the *four and twenty* star-gods of the Babylonians. But where are the *thirty* other star-gods and the *twelve* who rule over them? why is there nothing corresponding to these? The four beasts of the Apocalypse, Lion, Eagle, Ox, Man, are four constellations of the zodiac. But the constellation of the Eagle does not belong to the zodiac, and we can hardly, like our author, explain the man as the Scorpion. But even were all these identifications granted, would that prove that heathen mythology has penetrated here? Not in the least. The modes of contemplation, in regard to numbers and forms, were, let me say once for all, the common Oriental ones, but the spirit is fundamentally different. The Apocalypticist makes use of heathen numbers, just as he makes use of the originally heathen language of the Greeks.

Recent Literature on Buddha and Buddhism.

THE easiest introduction to the study of Buddhism is found in Professor A. S. Geden's *Studies in Eastern Religions* (Kelly; 3s. 6d.). It is a moderately small book; and it is also an introduction to Brahmanism and Hinduism; nevertheless it is a real introduction. It carries one a fair way in. And, what is most important, it never makes necessary the retracing of a single step.

Along with Geden read *The Gospel of Buddha*, by Dr. Paul Carus (Chicago: Open Court Publishing Company; 2s.). Its name is its worst enemy. There is really no absurd Buddhist apologetics in it. Belonging to the 'Religion of Science Library,' it has genuine scientific intentions. But its best feature, most useful also to the beginner in Buddhism, is a Glossary of Names and Terms. Both the Sanskrit and the Pali forms are given, and the definitions are as clear and conclusive as so short definitions can be. For example: '*DHARMA*, *skt.*; *DHAMMA*, *p.*, originally the natural condition of things or beings, the law

of their existence, truth, their religious truth, the law, the ethical code of righteousness, the whole body of religious doctrines as a system, religion.'

Other two Buddhist books by Dr. Carus are published by the Open Court Publishing Company. The one, the bigger one of the two, has the same first suspicion of apologetic as *The Gospel of Buddha*. Its title is *Buddhism and its Christian Critics* (2s. 6d.). But Dr. Carus is more Christian than he thinks and less everything else. On the matter of 'indebtedness,' so passionately pursued by some polemical Buddhists in the West, he says: 'The probability that an influx of Buddhistic doctrines took place is very strong; nevertheless, we do not press the theory that Christianity was influenced by Buddha's religion, but regard it as a mere hypothesis.'

The other book is *Karma, a Story of Buddhist Ethics*. Dr. Carus wrote it and published it in his magazine, *The Open Court*. It was translated into German and other tongues. Count Leo Tolstoy fell

in with it and translated it into Russian. Tolstoy's Russian version now began to be translated into other languages, and the story went out as Tolstoy's own. As soon as Tolstoy heard of this, he of course contradicted it, only wishing it had been true. Meantime Professor Ludwig Büchner, of great materialistic fame, translated *Karma* from the English and published it in *Ethische Kultur*, the organ of the German Ethical Societies, calling it 'an Indian tale, from the English of the P.C.' P.C. in the English stood for Paul Carus. What did Dr. Büchner take it to be—Pali Codex, Pundit Collection, or Pagan Curiosity? Last scene of all, an American firm, which has its office in the same block of buildings as the Open Court Publishing Company, translated it from some European language into English and published it in their magazine, *The International*. 'So the story had completed its rounds through Russia, Germany, and France, and had returned to its home in the Far West.'

There is another way of getting at Buddhism. Instead of a direct plunge into the religion, come round the way of its countries and its tribes. If you take that sweeter road, you must begin with the great Peninsula, and Professor Rhys Davids' *Buddhist India* (Unwin; 5s.). It is one of 'The Story of the Nations' Series, and it is one of the best. Unless already bitten by the study of Comparative Religion, by all means begin with Rhys Davids. He has style, he has humanity, he has the sense to know that there is nothing on earth so fascinating as the unearthly. He has a great drawing to all the people who are themselves drawn to seek God if haply they may feel after Him and find Him. And he has no distaste for the religion called Christianity. His book is much more than the Buddhism of Nepal, but it is that also. Perhaps it is the only book to begin the study with, in the certainty of being fascinated.

Now it is time to take some serious interest in the study. Get Warren now—*Buddhism in Translations*, by Henry Clark Warren. It is one of the Harvard Oriental Series, and is published by Messrs. Ginn & Company (5s. net). The translations do not cover the whole of the Buddhist literature. They are drawn from the Pali writings of Ceylon and Burma. That is well. That makes the book manageable. That makes the extracts

really representative and authoritative. Their selection is marvellously unerring. Their translation is quite charming. No book about Buddhism can give one a better idea of what Buddhism is than this book can. This book is Buddhism. It is both Buddha and Buddhism. For the first series of extracts, covering 110 large 8vo pages, are all on the life of the Buddha. It gives us Buddhism as it is, not as its admirers wish it to be. The extracts are genuine, and most discriminatingly impartial. Here taste its interest in three verses from the 'Samyutta Nikaya'—

Nor grain, nor wealth, nor store of gold and silver,
Not one amongst his women-folk and children,
Nor slave, domestic, hired man,
Nor any one that eats his bread,
Can follow him who leaves this life,
But all things must be left behind.

But every deed a man performs,
With body, or with voice, or mind,
'Tis this that he can call his own,
This with him take as he goes hence.
This is what follows after him,
And like a shadow ne'er departs.

Let all, then, noble deeds perform,
A treasure-store for future weal;
For merit gained this life within,
Will yield a blessing in the next.

On the Buddha himself Oldenberg is still the authority. His volume was published in this country by Messrs. Williams & Norgate so long ago as 1882, but it has not been superseded. Not wholly occupied with the Buddha himself—its title is *Buddha, his Life, his Doctrine, his Order* (18s.)—it has served many students for many years as the sufficient manual of Buddhism. But its excellence lies in its discrimination in handling the mass of history and legend which has gathered round the person of the Founder. On some parts of the Buddhist doctrine there are greater authorities than Oldenberg. On the Mahayana or great vehicle, Poussin is greater. But on Buddha himself the best book is Oldenberg still.

There are many books with which to follow up Warren's *Buddhism in Translations*. Perhaps the best is the Clarendon Press translation of I-Tsing's *Record of the Buddhist Religion* (14s. net). If a little introductory instruction may be allowed at this stage, I-Tsing was one of three Chinese Buddhist monks who, with incredible devotion, travelled

t India in order to visit the land in which the Buddha had his birth, and left records of their journeying. I-Tsing travelled for five-and-twenty years, and he was no mere sightseer. He made it his special business to gather texts and other memorials of early Buddhism. He left China in 71 A.D., and returned in 695. He spent the rest of his life in editing and translating the texts he had gathered and in writing original works. The *Record* is one of five original works of his that are still in existence. He died in 713 A.D., at the age of seventy-nine.

The Clarendon Press translation is done by Dr. F. Takakusu. It is rich in notes and apparatus for the student. It has most value geographically. It brings before the eye the vast extent of country covered by the Buddha's followers, and it does everything that now can be done to locate and identify.

There are now some smaller books on Buddhism, each with its place and contribution. The oldest may be taken first. It is Mr. Spence Hardy's *Legends and Theories of the Buddhists* (Frederic Norgate). We have deliberately passed over Mr. Hardy's *Manual of Buddhism* (as he spells the word) (Williams & Norgate; 2 rs.), though we have read the book and owe not a little to it, because it has now been superseded. But this little volume has a permanent interest, from its simplicity and garrulousness, and because it was written and published in Ceylon, in the very atmosphere of the things it describes. It is the easy arm-chair reader's manual of Buddhism. Slight modifications will have to be made here and there in its estimate and information, but the arm-chair reader does not consider that. The range of Buddhism, both geographically and ethically, is conveyed to him, and he has all the sensations of wonder and novelty, with none of the pains of hard, dry study.

That prolific press called the Open Court, in Chicago, has issued a translation of the Dham-

mapada, under the title of *Hymns of Faith*. The author is Mr. Albert J. Edmunds. By this volume one may perhaps get at the most attractive of the Buddhist literature most easily of all. The Dhammapada is not such good literature nor such good ethics as the Proverbs of Solomon, but there are sentences one never forgets again.

Still another of the Open Court Publications is a translation of Oldenberg's *Ancient India* (1896), three essays which appeared originally in the *Deutsche Rundschau* of Berlin. The essays are on the Study of Sanskrit, the Religion of the Veda, and Buddhism.

There are those now who take all their literature in the form of fiction. They will read any kind of fiction, from *Tom Jones* to the *Prince of the House of David*, but they will read nothing else. For them the Rev. Samuel Langdon has provided all the knowledge of Buddhism which is needful in *The Appeal to the Serpent*, a story of Ceylon in the fourth century A.D. (Religious Tract Society).

There is a pretty little book published by Messrs. Methuen under the title of *The Imitation of Buddha* (4s. 6d.). It is hard to say whether the author, Mr. Ernest Bowden, claims most for himself or for Buddha by such a title. The arrangement is as unlike that of Thomas á Kempis as is the matter. It is all in short sentences, and there is a sentence for every day of the year. It is the Buddhist Birthday Book.

End with *The Buddhist Catechism*, by Henry S. Olcott, President of the Theosophical Society (Theos. Publishing Co.). It is a thin small quarto, printed on Indian (not India) paper, and in 1903 it had reached its thirty-sixth edition. Who reads it? The Buddhists themselves? Or is there such a demand for elementary knowledge of Buddhism in India and the West? Anyone may read it, and everyone will wonder why it is called a Catechism.