

## BOOK REVIEWS

THE VEDANTA AND MODERN THOUGHT, by W. S. Urquhart,  
Oxford University Press.

Long ago Max Müller said at the Berlin Congress of Religions, "Vedic teachings may bring us very near to the earliest Christian philosophy, and help us to understand it as it was understood by the great teachers of Alexandria"; and it was a constant thought of Bishop Westcott, who devoted the greater part of a long life to the study of the Fourth Gospel, that we should not understand it in the West until India had made her contribution to its study. It was with such thoughts in mind that Dr. Urquhart, now Vice-Chancellor of the University of Calcutta and Professor of Philosophy in Duff's great college, has made this study. It is the ninth in a series of books known as "The Religious Quest of India," which with two other series was printed some two decades ago by Dr. J. N. Farquhar, late professor of Comparative Religion at Manchester. After long residence in missionary India, Dr. Farquhar determined to make missionary literature respectable, and enlisted an able group of writers and the help of the Oxford University Press. The series has proved itself of great value to many besides missionaries, and will be found in any great library.

The present volume is a worthy successor to Dr. Farquhar's own outline of *The Religious Literature of India*, Macnicol's *Indian Theism*, and James Hope Moulton's *Treasure of the Magi*. It deals with the greatest and most typical of Indian systems of thought. India is incurably Vedantic. "As the ocean has only one taste, so there is only one reality"; this is the essence of the Upanishads: "As the ocean has only one taste, so my religion has only one essence, salvation from suffering," said the Buddha. These two systems, the one belonging to about the Eighth Century B.C. and the other to the Sixth Century, are the sources for the philosophy of Sankara, who lived in southern India in the Eighth and Ninth Centuries of our era.

"He asserts one reality, and only one, for there is no such thing as plurality or difference anywhere, and,

therefore, no beginning and no ending, nothing but that nearest experience which comes to each one of us, the consciousness of the self, intelligent just because it is conscious, but essentially universal rather than individual. . . . If we can negate the world we shall find that the world is well lost, for there is really no world, no individuality to lose, nothing but the all-pervading, eternal, infinite Reality, the fundamental, self-luminous Being." (Page 55.)

This clearly is a system related to Western idealism and especially to that of Fichte, who carries his idealism to the same lengths as Sankara, finding in the world only appearance and illusion. These affinities and others with the Hegelians and with Spinoza, Dr. Urquhart traces in a learned and yet readable way; and while it may seem as if the book were only for the student of philosophy, there is so much monism in the air, that writers untrained in this field are rather naively offering it to us in place of the old theocratic conception of the universe, so that this book cannot but be a useful tonic to all who feel that the personalist interpretation of things is no longer tenable.

Dr. Urquhart, anxious as he is to find in this typical Indian system the foundation-stone for an Indian Christianity, has made such a trenchant criticism of it that one wonders whether what is left is really to be reckoned with. For the Fourth Gospel, with its doctrine of the indwelling Logos, has already emphasised for all intelligent Christians the indwelling God, while emphasising still more strongly the Divine transcendence, and leaving therefore ample room for human freedom and initiative. In contrast with this invigorating Hebraic thought that of Vedantic India results, says Dr. Urquhart, in

"a dream-like attitude to life, along with that sense of futility which attaches to dreams and the consequent evaporation of ideals. The ethical life is thus robbed of the necessary energy for dealing with it, and because this life belongs essentially to the sphere of duality, we are required altogether to pass beyond it in reaching the goal of identity. The distinction between good and evil ceases to be the most urgent of contrasts, and presents itself not so much as a stimulus to effort as an opportunity for acquiescence." (Pages 213-214.)

While then we may agree that the Vedanta may be useful in calling the Christian back to the mystic sense of oneness with the universe, which is a need of some exceptionally constituted individuals, on the whole it is truer to the facts to believe that the normal waking consciousness is the channel for communion with the Divine, and that "flight from the world is flight from God, its Creator." These words of Rabindranath Tagore Dr. Urquhart quotes with approval, and he offers to India Christ as the Giver of Life abundant.

The critical scholar might urge that this admirable book would have done better to pay more attention to Ramanuja than to Sankara, for he, living three centuries later, seems to have come even more definitely under the influence of Christian thought. It is now well known that the Syrian Church was particularly strong in southern India, and Ramanuja, with his great emphasis upon devotional love to God, declared that he would rather see India embrace Hinduism than follow the rigorous monism of Sankara. His own system is therefore a modified form of this idealism, making room for the demands of the heart, whatever the head may say: man, being a person, required a personal God.

Many of us would indeed claim that the recognition of personal values is also better philosophy, for man can only think in anthropomorphic terms, and it is better to be fully anthropomorphic than partly so. Why think of the universe as pure thought, when we may also think of it as thought, will, and emotion? The Upanishads call it ultimate reality; *ānanda*, joy, as well as *chit*, consciousness, it is true; but however this may be, a very small number of Indian thinkers follow Ramanuja. The vast majority see in Sankara the fine flower of Indian philosophy and religious thought, who made the Vedanta the basis for every religious sect.

This book then is a very weighty yet readable one. In spite of misprints, it is worthy of the University Press from which it comes, and Indian readers will note with approval the increasing tendency amongst such writers as Dr. Urquhart to sit at the feet of Indian scholars. Of the books of which he has mostly availed himself, more than half are by Indian writers.

Kenneth Saunders

THE LAND OF THE LAMA, by David Macdonald, Lippincott.  
\$ 5.00.

Mr. Macdonald was for sixteen years British Trade Agent in and on the borders of Tibet. He became a personal friend of the Dalai Lama, and was instrumental in getting him safely out of Tibet in 1909. His intimate knowledge of Tibetan, the Tibetan blood in his veins, and his sympathy with the people, are noted in a friendly foreword by the Earl of Ronaldshay, who has himself written a good book in this field. He commends Mr. Macdonald's studies to the anthropologists in particular and to the rest of us in general, as "a story of lively and absorbing interest."

I agree: for while there is necessarily repetition in the numerous books upon Tibet which are coming out in recent years, there is here a good deal that is fresh, some things that are very revealing, and some pictures that are repulsive. A book on Tibet should contain all these elements, for it is still a land of strange and picturesque customs, of mystery-plays, of Dances of the Dead, of weird animism and cruel asceticism, of Indian Buddhism overlaid with a tropic growth of local superstition. These things the author describes for us, devoting much space to the life of the monasteries, and to the figures of the Pantheon before he passes on to the life of the laity.

For them he does what Sir Charles Bell has already begun to do, that is, to give us a general yet colourful account of the life of the Tibetan—from the womb of his mother to the maw of the vulture. He does not hesitate to show us pictures of the dead bodies being prepared for this ghastly interment, nor to describe in detail disgusting medical practises and drugs; nor to spare the Tibetan frank statements as to his morals and manners. The Dalai Lama, whose picture makes the frontispiece of the book, has given his official blessing to it. Presumably he will not read all that is here written. To the rest of us it makes good reading, if one is not squeamish, and confirms our impression of the Tibetan as a strange blending of the artist and the barbarian.

How long a modern man could endure the life of a Tibetan household, without chimneys or sanitary arrangements, with little privacy and many lice, with tea containing as much rancid butter as it will absorb, with pariah dogs

everywhere and with a cook "clad in an indescribably filthy robe literally stiff with grease and blood," may be left to the imagination. But our author leaves nothing to the imagination; and his book is all the more valuable for this. Some of us will remember reading the naive and charming apologia for life in Tibet by a Tibetan woman, "We Tibetans." Here is the other side of the picture, and to all this is added certain valuable details of the dances and religious dramas which express, like the marvellous architecture of the Potala and the splendid temple paintings, the real soul of the artistry in Tibet.

It is a pity that so few writers, with the exception of Nicholas Roerich, seem to have made a real study of this great art, nor that of the copper- and silversmiths whose works reach us in abundance, but of whose methods and training we know so little. It would be too much to ask all this of our good friend the author, who as Trade Agent had other interests; and yet he has managed to make sympathetic and careful studies of many aspects of the life of the country. Some of his photographs, such as the Lamas dancing, or watching the dancing boys of the Dalai Lama, like swarms of bees hanging to a rock, are very striking; and there are some useful diagrams.

Here is a typical passage from this very readable and useful book (pages 151-154):

"Air burial is most common on the plateau where fuel for cremation is unobtainable. The cortege now consisting only of two priests and the body, with its carrier, slowly wends its way to the top of a hill, reserved for such rites, in the vicinity of the town or village in which the death has taken place. Here it is received by the *Ragyapa*, who lose no time in commencing their gruesome task of cutting up the dead.

"They first straighten out the corpse and lay it on the platform. Then they flay the flesh with knives from the bones and feed it to vultures. The bones are crushed and pounded to a paste, and thrown to dogs.

"As soon as possible after the removal of the body from the house, a ceremony of driving away the demon or evil spirit responsible for the death must be performed. First, a model of a tiger, fashioned from mud and straw, about a foot in length, with open jaws and fangs of barley-dough,

is prepared. It is painted with the tiger's stripes, and round its neck is placed a cord composed of five threads of the five sacred colours. Astride it is placed the image of a man, representing the man-eating devil, also fashioned from barley-dough, in which have been mixed filings from the five holy metals, and into whose belly has been introduced a strip of paper on which is inscribed the phrase, 'Devouring devil! Avaunt! Turn thy countenance towards the Enemy!' To lead the tiger another human figure with normal limbs but with a bird's head is made from clay, and into its hand is put the end of the cord encircling the tiger's neck. To drive the beast a similar figure with a monkey's head is placed at the rear. The whole model is set up on a plank for ease in carrying. All present now arm themselves for driving out the demons. They take swords, knives, agricultural implements, stones, and pebbles. When night has fallen the ceremony begins; the celebrating lama utters a long incantation while the assembled laymen cry out at the top of their voices, 'Begone! Devil, begone!' They brandish their weapons and hurl the stones at imaginary demons. At a signal given by the priest, a selected person, named by the astrologer, lifts the board on which are the images of the tiger and its attendants, carries it some distance from the house, setting it down at cross-roads. The lama mutters spells and charms and hurls heated pebbles in all directions. To prevent the evil spirit from entering other houses, a Tantric priest surrounds them with a magic circle of enchanted barley-flour across which the malignant spirits cannot pass.

"There still remains one last ritual to be observed. For this, on the day on which the corpse was removed from the house, the effigy of the deceased is drawn on a piece of paper, together with his name, on the back being a charm. Before this drawing, for the period between burial and the forty-ninth day after death, all food and drink that would have been offered to the dead person when alive, is placed. The drawing is replaced by a facsimile every day, the original being burned in the flame of a butter lamp. When the last paper is consumed the soul is free to wing its way to paradise. The ashes of the papers are mixed with clay and fashioned into small cones, which are deposited in caves or other out-of-the-way places, one being kept on the altar in the family

chapel. While the drawings are being consumed, the astrologer carefully watches the flames, and from their colour and from the smoke that arises he determines the fate of the soul. If the flame be white and brilliant, the soul is perfect and has reached the highest heaven; red and spreading like a lotus intimates it will attain to the Paradise of Perfect Bliss, while yellow and smoky declares the soul will reincarnate as one of the lower animals. Full instructions as to the ceremonies to be observed at the time of death, are given in the Tibetan 'Book of the Dead.' ”

K. S.

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THE GOSPEL FOR ASIA. By Kenneth Saunders, Litt. Dr. Published by the Society for the Promotion of Christian Knowledge, London, 1928.

Both Christian and Buddhist scholars have reason to be grateful for the books that come from the pen of Dr. Saunders, of the Pacific School of Religions, Berkeley, California. His years of residence in Ceylon, wide acquaintance with Pali scriptures, his understanding and sympathetic mind, and his gracious use of words, make him a particularly capable interpreter of Oriental religions to students of Comparative Religions.

In the present book he has taken for his study three great masterpieces of scripture, namely, the Bhagavad-gita, the Song of the Adorable Krishna of Vedantist India; the Lotus of the Perfect Law that is revered by all Mahayana Buddhists; and the Christian Fourth Gospel by Saint John. In successive chapters Dr. Saunders describes with painstaking care the historic personality of the founders of the three great religions involved, the times, environment and religious development, bringing out clearly the need in each case after the passing years had disclosed it, for a more philosophic interpretation and idealistic revelation inherent in but undisclosed until the appearance of these scriptures.

Then Dr. Saunders explains with admirable insight the three different and characteristic understandings of the Eternal Order: Brahman, Dharmakaya, and Logos. Then follow analyses of the scriptures themselves, an indication of their distinctive ethical ideals and moral goals, their doctrinal teachings, and, finally, a plea for the Christian Gospel as being most excellent in fact and most promising for the

future life of Asia. The book closes with an admirable selection of illustrative readings, and an unusually exhaustive index.

By far the best of the book are the middle chapters that deal with the technical questions, these are handled with painstaking and discriminative scholarship. The same can not be said of the opening and closing chapters which are well over the border of propaganda. Especially is this true of the chapter on the personality of the human beings who by these scriptures are idealised and deified. In the case of Krishna and Gautama Dr. Saunders is scholarly and dispassionate, but in the case of Jesus, his loyalty leads him into prejudice. He presents Krishna as a shadowy form, of princely rank, a soldier-scholar, with soldierly ideals, who asserted a pure monotheism in the face of the gross polytheism of Vedantist India. He is remembered more for his amorous nature than for his exact teachings, and, perhaps for that reason, passed the more easily into the hearts of subsequent India, as "the Adorable Lord."

Concerning Gautama, after referring to his renunciation of princely rank and ascetic practices, he writes: "We see him, genial but stately, at once the center of his brotherhood and their authoritative lord, and it is his personal magnetism which often explains the conversion of some opponent, after a few words with him. In hardship and success his band of followers remain with him, and his presence is at once their inspiration and their solace. That his main purpose was to gather a band of celibates and to train them to preach the Dharma, is clear." "His chief aim was to give men a technique of salvation, but he sought also to make religion simple, moral, and universal, and to this aim the Lotus Scripture is true in spirit, if not in letter. It sets forth the great teacher of compassion as himself the Divine Compassion, and reveals the glad news that Love is the meaning of the world, and that by responding to divine love men may become free."

But concerning Jesus, while admitting that the Synoptics picture him somewhat differently, he accepts John's estimate in general and writes: "We think of Jesus as perfect in his humanity and therefore perfectly divine." Dr. Saunders repeatedly runs together the Synoptic picture of the historic Jesus and John's picture and leaves the final



impression that the Idealised Christ of the Fourth Gospel is substantially the same as the historic Jesus, and on that ground rests the claim that Jesus is in a unique and true sense: "the Son of God." Dr. Saunders quotes approvingly: "Here is the Truth, the Unique Son and express image of the Father."

In the closing chapter, Dr. Saunders again passes into propaganda. Concerning Hinduism he writes: "The cult of Krishna is idolatrous in the extreme, and the Krishna of the Gita has not had moral personality enough to resist fusion with the lascivious Krishna of the Puranas, or to subdue the teeming gods and demons of popular Hinduism." Then he writes derogatorily of modern and popular Buddhism. But of modern Christianity he forgets and ignores its shortcomings and irrationalities, and presents only the best. He writes: "The Jesus of history is the differentia of the Christian religion. He is His religion." "May we not say that the Logos dwelt in Him so fully that humanity and Godhead were one, and that we know what God is like because of this perfect Son of Man, in whom was no darkness at all."

Buddhist scholars with their clear insight see that no good is accomplished by emphasising characteristic differences of religions. They recognise that Truth lies in the opposite direction, namely, toward the perceiving and harmonising and identifying of likenesses and similarities. They recognise that particularising differentiations lie on a lower plane than universals, and they by meditation and concentration seek that higher plane where all differences are merged and lost in the harmony of "the One." There the likenesses of ideals in the Bhagavad-gita, the Lotus, and the Fourth Gospel take on a single and convincing beauty, a beauty that Asia will welcome.

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*THE DOCTRINE OF THE BUDDHA*, by George Grimm. Published by W. Drugulin, Leipzig.

When one recalls that the very first facts about the great Buddhist religion trickled into Europe not much over seventy-five years ago, and that for fifty years thereafter exact information was very meager and unsympathetic, translations of sutras were often poor and misleading, then we are little

surprised at the slight impress Buddhism has made on European culture and interest. But one is further impressed by the rapidity and extent with which the Buddha's Dharma has spread during the last twenty-five years. Many, in fact all of the most important Sutras have been carefully translated and collated, technical meanings traced out, and, in general, European scholars have arrived at a common agreement as to general tenets of this great Religion.

Among the many books in European languages bearing on this general subject that have appeared during the past ten years, perhaps none has been received with wider appreciation than has this book of Dr. Grimm. It must be said, however, that this acceptance has been more general in Europe among Christian scholars than in Asia among Buddhist scholars. The reason for this will appear as this review develops.

In general, Dr. Grimm has proceeded under the conviction that modern Buddhism with all its wide spreading development of doctrine, philosophy and metaphysic, has left behind the simple and true doctrine of the Buddha. He asserts that Gautama had only one theme in mind, namely, "suffering and the extinction of suffering." He asserts that Gautama defended this theme with the most severe logic and scientific precision. And in presenting and urging his Way of Life as the only solution, he warned his hearers and disciples that they must not look to him or to any one else as an authority, but were themselves to consider the rationality of the proposal and were themselves to try the method prescribed, and if the results followed as he predicted, namely, enlightenment, release from bondage to life's illusions, and final peace of mind, then they would convince themselves of the final extinction of suffering in Nirvana.

Following this very limited and clear conviction, Dr. Grimm proceeds to prove his thesis in four long sections and an appendix in a book of 532 pages plus XXIV pages of Preface. The Section headings are the Four Most Excellent Truths: 1. Of Suffering, 2. Of the Arising of Suffering, 3. Of the Annihilation of Suffering, 4. Of the Path Leading to the Annihilation of Suffering. Each section is developed with extreme care and logic and is buttressed by his own translations of extended selections of Gautama's own words, or the words of his more prominent contemporaneous asso-

ciates. The Fourth Section on the Noble Eightfold Path is particularly good. He enters so sympathetically and understandingly into the deepest and highest spirit of the Buddha's teaching that it sweeps the reader along to the Buddha's own conclusion and conviction. And the name that the Buddha chose for himself, The Tathagata, He-who-has-thus-attained, becomes a winsome possibility for every one, if they too shall follow the Path to the end.

Usually in books about the Buddha's teachings the Seventh and Eighth Steps of the Noble Path are passed over quickly, they seem so simple on their face, only meditation and concentration of spirit, but Dr. Grimm is able to reveal a deeper wealth of meaning and significance and possibilities and values, in a most enthralling degree. After reading the book one is convinced and persuaded of the rationality and feasibility and promise of this authentic Doctrine of the Buddha. One feels within him the stirring of a new strength and freedom, and the dissatisfactions and sufferings of life have lost already some of their burden and discouragement.

Most modern European books about the Buddha's teachings give one the impression that the authors "have only learnt the doctrine so as to be able to give discourses and express opinions about it." "This age of science no longer wants to believe but to know." This book gives one an entirely different impression, it persuades one to the adventure itself.

In the beginning of this review it was said that Dr. Grimm's book was not entirely satisfactory to Buddhist scholars. The reason for this appears to be that most if not all Buddhist scholars, whether of Hinayana or Mahayana schools, have passed beyond the belief that the Four Aryan Truths and the Noble Eightfold Path comprise the sole authentic teaching of the Buddha. They believe that in the simplest and most primitive discourses there lie half-hidden suggestions and depths of wisdom which time alone will reveal. These fuller teachings have been discerned and elucidated by the Great Teachers since Gautama's day, but in their germ they are just as much the authentic teaching of the Master as were the ones singled out by Dr. Grimm. But Dr. Grimm does not necessarily contradict this. On page 14 he writes: "Certainly his knowledge was not restricted to these Four Excellent Truths; his mind had

penetrated the abysses of existence in other directions also, more deeply than any other mortal; but with deliberate intention he communicated nothing of it to mankind, but exclusively limited himself to these Four Excellent Truths."

On page 15 he writes: "Accordingly the Buddha does not teach any system of philosophy. . . . Concerning the world itself, its origin, its duration, its laws, he is indifferent, since any such predictions and statements are ultimately without any practical purpose for mankind. . . . with which to dabble only leads to perplexity." On page 22: "The Buddha thus wishes to bring about the individual's own perception of truth." Page 27: "Precisely this exclusive limitation of all his strivings to this one point, how to escape suffering, led him at last to his goal. And so he made this point the foundation of his unique way to salvation, which may be briefly characterised as coming to a direct envisagement growing more and more deep, an ever purer contemplation of suffering, regarded according to its compassing bonds, its causes and its relation to ourselves. This contemplation constitutes the goal of all insight and the source of all wisdom."

No one doubts that in the forty years of the Master's companionship with such excellent minds as Sariputta, Moggallana and Kassapa, he discussed these deeper speculations, but the point that Dr. Grimm makes is that they did not form part of his determination upon teaching.

Is it not a healthy sign on this present age, given over as it is to materialism, erudition and learning 'about' things, for a modern scholar to again focus attention on this exclusive Doctrine of the Buddha? This George Grimm has done.

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THE PILGRIMAGE OF BUDDHISM, and a Buddhist Pilgrimage.  
By James Bissett Pratt. New York, Macmillan.

The author states that he wanted to get a synthetic view of Buddhism, to grasp it as a whole, and also to discover the actual conditions of the religion as it is believed and lived today. The book was written with this in view, and is naturally a large and comprehensive work beginning with the life of the Buddha and giving the outline of Buddhist thought in the Hinayana as found in Ceylon, Burma, and Siam, and Cambodia.

It is with Chapter 11 that the book is most interesting to us Eastern Buddhists. This chapter tells of the rise of the Mahayana, of the change in the conception of Buddhism which developed into the Mahayana view of many aspects of the Dharmakaya, of the conception of vicarious suffering, of the transference of merit which shows the greatness of the Bodhisattva ideal, and the emphasis upon the new ideal of devotion which marks the beginning of the Amida sects.

In Chapter 12, the author proceeds with the philosophy of the Mahayana, the rise of the Madhyamika school and of the Yogacara, and still further develops the life of the ideal Bodhisattva, which is the very crux and key of Mahayana. Professor Pratt goes on in the next chapter to the explanation of the eternal Buddha and Nirvana according to the Mahayana.

Chapters 14-20 traces the development of Buddhism in China, relates its history, describes its temples, monks, laymen, and the Buddhist revival, and then goes on to its decline. From Chinese Buddhism the author proceeds to Korean and then after this survey, he is ready to take up Japanese Buddhism.

In Chapter 23, Professor Pratt gives the story of Japanese Buddhism, which is a most concise and interesting study of the beginnings of Buddhism and the chief sects with their founders. From this he goes on to describe Buddhist temples and priests and tells about Buddhist life among laymen. He then reviews education and philanthropy among Buddhists. One criticism often made superficially of Buddhists is that they are not sufficiently engaged in charitable work, but we read here of the activities of the Y.M.B.A. and of Sunday Schools, and Professor Pratt observes that Buddhist women of Japan do their part in carrying on various sorts of evangelical and philanthropic work. In this chapter we also read of Buddhist missionary work and of the schools and colleges maintained by Buddhists and the scholarly output of literature and work for prisoners. Many say that the activity of Buddhists in philanthropic and social work is an imitation of Christianity, but as Professor Pratt observes it is a renewal rather than an imitation, for philanthropic activity has always characterised Japanese Buddhism since the time of Prince Shotoku.

The distribution of medicine, famine relief, founding of orphanages, and homes for the aged, and even the care of animals has been known and practised since ancient times. The Buddhist temples did much for earthquake relief. While Buddhist educational and philanthropic movements have been stimulated by the example of Christianity, Professor Pratt asserts that they had their roots in the earlier traditions of Japanese Buddhism and even reach back to the Bodhisattva ideal and the Buddha himself.

Chapter 29 is a thorough exposition of Buddhist thought in Japan not derived from books but from personal interviews with leading priests. Professor Pratt proceeds to make a special study of Zen and of the Amida sects.

His book ends with three interesting chapters: A Review of the Present Condition of Buddhism, Unity of Buddhism which was once printed in the *Eastern Buddhist*, and Buddhism and Christianity. We have nothing but praise for this splendid volume, and little to criticise.

The author makes the mistake of calling a Bosatsu (Sanskrit, Bodhisattva) a Busatsu. He has it confused perhaps with the Chinese Pusa, but Bosatsu is the correct term.

Professor Pratt's way of writing is extremely engaging. The book is both popular and scholarly—popular in its method of presentation and scholarly in its information. We highly recommend it to the student of Buddhism.

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GODS OF NORTHERN BUDDHISM: their History, Iconography, and Progressive Evolution through the Northern Countries. By Alice Getty. With a General Introduction on Buddhism, translated from the French of J. Deniker. Oxford: Clarendon Press. Second Edition, 1928.

This is a noteworthy and splendid work now in its second and revised version. It is an explanation of the gods, or rather we should prefer to use the terms, Buddhas and Bodhisattvas of Northern Buddhism, that is, as found in China, Tibet, and Japan, but there are also many references to those saints found in Southern Buddhist countries. Nevertheless the Tibetan has given most material to the author both in regard to information concerning Buddhas and Bodhisattvas and also the illustrations are mostly Tibetan examples. The history of the Buddha and Bodhi-

sattva or worthy is given and a description of his images in a very thorough and painstaking manner.

To give an example under Amitabha, we have first his account as Amitabha, the Buddha of Infinite Light, then as Amitayus, Buddha of Infinite Light, then as Amitayus, Buddha of Eternal Life, as Omīto-Fō, the Chinese Buddha of Boundless Light, and as Amida Nyorai the Japanese Buddha of Infinite Life. In these studies his history in Tibet, in China, in Japan is given, and all his forms minutely described. The same is done with the other Buddhas and Bodhisattvas.

Interspersed with the text are many illustrations of Buddhist images which had been collected by Miss Getty's father, Henry H. Getty, and these explain the text and give it further understanding, making the whole book fascinating reading of the subject.

In such a broad field it is inevitable that some small inaccuracies should come up, for example, in regard to Maitreya, the author states that "in Japan he is seated with legs locked, his hands in dhyana mudra holding a vase." It is not a vase which he holds but a pagoda, and this pagoda is a symbol for Mahavairochana whose manifestation he is, and the pagoda represents the one where the mystic Shingon teaching was found by Nagarjuna. The author also makes the statement that in Japan Manjusri is seldom worshipped: but this is not the fact, for in almost all Zen temples Manjusri is found as a Bodhisattva for worship and almost invariably is the Bodhisattva revered in the Meditation Hall. Again, Sho-kwannon in Japan is not a youth but is looked upon as a beautiful woman, and Binzuru is hardly a form of Yakushi, but of the Arhat Pindola. In regard to serpent worship the author says that as Benten is a very popular divinity, it may be that the serpent has become identified with her as an object of adoration. The truth is that the serpent is the messenger or attendant of Benten just as the fox is the messenger of Inari but not Irani himself. But these are small matters in a work of great interest and the result of painstaking study. All students of Buddhist iconography are indebted to Miss Getty's fine work.

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TRUTH AND TRADITION IN CHINESE BUDDHISM, A Story of Chinese Mahayana Buddhism. By Karl Ludwig Reichelt. Translated from the Norwegian by Katharina van Wagenen Bugge. The Commercial Press, Shanghai, China.

As the preface by Logan Herbert Roots of Hankow says, the author of this book has supplemented his long and intimate personal observations and studies of Buddhism in China by scholarly and exacting study of original Buddhist texts and the published works of other Western students in this field; but his chief claim on our gratitude is his illuminating appreciation of what is best and even of much which at first sight seems hopelessly superstitious and corrupt in this ancient and prolific faith. We find here illuminating interpretations of everyday matters, temples, idols, names, and phrases. In particular this book helps us to find a way through the tangled confusion which besets Buddhism by setting in relief the great ideas and heroisms which centre around the vows of Amida and the Bodhisattvas for the "salvation of all living beings." The basis for the book is the series of addresses which the author delivered by invitation in the Scandinavian universities during the spring of 1921. Reverend Mr. Reichelt finds great similarities between Mahayana Buddhism and Christianity. He asserts that Buddhism in the Far East is not the decadent religion as one sometimes hears, but that it has its deepest springs in the purest form of the higher Buddhism, that form which in so many ways reminds one of Christianity—the Pure Land school. Therefore, he feels that special attention should be devoted to this particular form of Mahayana. This the author proceeds to do by tracing the introduction of Buddhism into China and the inner development of Chinese Buddhism during the early centuries. He tells of the masses for the dead, of the Buddhist pantheon, Buddhist literature, monastic life, and pilgrimages, and describes very fully the Pure Land school. His last chapter on Present Day Buddhism in China is of especial interest.

"For those who study the religious history of the East with spiritual insight these figures of Buddha hewn out of the rock, speak a language of their own. In them we see a symbol of the profound impression made by Buddhism



upon the soul of the Chinese people. Deep, deep have the lines been chiselled—in thought, in viewpoint, in hope for the future, in resignation, in unutterable pain and grief, in deep longing after enlightenment and peace, in inexpressible sympathy with all that lives, and in a quiet and strong hope for the ‘salvation of all living.’ If one wishes to understand China, one must see it in the light of Buddhism.”

It is a pleasure to find a Christian missionary writing so sympathetically and understandingly of Mahayana Buddhism. We hope that Reverend Reichelt will write another book revealing more of Chinese Buddhism.

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POEMS, by H. W. B. Moreno. Published by V. C. Batian, Calcutta.

A collection of poems on diverse subjects, patriotic love, friendship, domesticity, nature, and reflection. The poem which we naturally liked the best was the one entitled “Buddha” which we have given elsewhere. The one called “Mysticism” also quoted in these pages shows the Buddhist thought, and the longer poem “Thoughts from Vedanta” contains a number of ideas common to Buddhism well and tersely expressed. Many of these poems have appeared in leading journals, the *Calcutta Review*, *Century Review*, the *Statesman*, the *Englishman*, etc.

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A Buddhist Year-Book (佛教年鑑) for which there has long been a great need has at last appeared under the editorship of Mr. Senkyo Tsuchiya. In this we can survey what the Buddhists in Japan are doing for education, charity, etc., and also who are the important personages in various fields of Buddhist activity and what are the principal historical temples which are scattered all over the country. It also contains various government regulations concerning Buddhist works, a list of the national treasures, the principal events of the year 1929, and a short general survey of the Buddhist world during the Meiji and the Taisho era. It will be interesting to mention that there are about eleven main sects of Japanese Buddhism, seven universities, fifteen colleges, about sixteen middle schools, over sixty girls’ schools, and more than twelve hundred organisations of

various character such as caring for the poor and the aged, free medical attendance, employment bureau, lodging, supplying food, protection of ex-prisoners, of refractory youth, nursing babies, etc.

Incidentally, we wish to note that these social activities shown by the Japanese Buddhists are an eloquent answer to the charge often brought on Buddhism as not at all active in social service work. Those who are not very well informed not only of the doctrinal side but of the practical side of Buddhism blame its followers severely for their not doing enough for the poor, etc. They will be convinced of their mistake when they go over the *Buddhist Year-book* for 1929 now before us.

But apart from this we maintain that religion has essentially nothing to do with these functions which properly belong to society itself. Society ought to see to it that there will be no poverty, no suffering from old age and lack of medical attendance, etc. It is a badly-organised society when there are many cases of suffering from human causes, possibly also from natural causes, as these show that science has not been encouraged enough to probe into ways of escape from the so-called inevitable beyond-human disasters. If war were stopped between nations, all the money recklessly spent for murderous purposes could be diverted into scientific investigations and social improvement works. When society is perfectly organised all religious institutions are a luxury and have no reason for existence. Religion will then go back to its original mission, that is, to establish a harmonious relation between the individual and his surroundings—the latter in its broadest possible sense. No private charity will be practised in such a society—private charity that encourages a spirit of dependence in the receiver and fosters the feeling of superiority and self-importance in the giver. Buddhism, therefore, teaches that real charity is practised when the donor has no thought of giving and the receiver no thought of receiving. What we can do in the present stage of social development, is first of all to stop war of any sort, to do away with all luxurious enjoyments, and to put down all improper profiteering, and then to turn the money thus saved into social work of every description so that there will be no poverty, no ill-health, no suffering of any kind, no egotism, no greed, no anger, no ignorance. Let

Buddhists endeavour by all means to remove the causes of social maladjustment. To do this, education in all forms is absolutely necessary, and especially the cultivation of selflessness and of the virtue of emptiness.

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The following books have been received and will be reviewed in any early number: *Wisdom of the Prophets*, by Khaja Khan. Hogarth Press, Madras—*Christos*, the Religion of the Future, by William Kingland. John M. Watkins, London—*The Real H. P. Blavatsky*, by William Kingsland. John M. Watkins, London.—*The Spirit of Buddhism*, by Sir Hari Singh Gour. Luzac and Co., London—*Gotama the Man*, by Mrs. Rhys Davids, Luzac and Co., London—*The Vision of Kwannon Sama*, by B. L. Broughton. Luzac and Co., London—*The Tannisho*, translated by Tosui Imadate, The Eastern Buddhist Society, Kyoto—*Buddhism*, by Kenneth Saunders, Earnest Benn, London—*Comparative Studies in Vedantism*, by Mehadrnanath Sircar. Published by Humphrey Milford, Oxford University Press—*The Saurandarananda of Āśvaghosha*, edited by E. H. Johnston. Published by Humphrey Milford, Oxford University Press for the University of the Panjab, Lahore—*The Odyssey of the Tooth Relic*, by H. S. DeZylva, Colombo—*The Path of Perfection*, by Swami Ramakrishnanda. Mylapore, Madras—*Bodhidharma*, the Message of the Buddha, by T. L. Vaswami. Genesh and Co., Madras—*A Religion for Modern Youth*, by Christmas Humphreys. Anglo-America Publications, London—*Buddhism Applied and Selected Buddhist Scriptures*. The Buddhist Lodge, London—*La Sagesse du Bouddha et la Science du Bonheur*, by Dr. Edmond Isnard. Les Editions de la Revue Extreme Asie, Saigon.

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#### PERIODICALS

Mr. Dwight Goddard, of Thetford, Vermont, is publishing a little magazine of sixteen pages called *Zen*, Buddha's Golden Path to Self Realisation. Mr. Goddard spent some time in Japan recently and he is deeply interested in the

philosophy and practice of Zen, and he wishes to share his knowledge with others, hence the little magazine. He states that the object in mind in issuing the magazine is to disseminate the truth that he thinks will help the American people to more restraint, more wisdom, more goodwill, and more contentment. We wish all success to his venture.

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The January, 1930, number of *Buddhism in England* is No. 7 of Vol. IV, and it is the organ of the Buddhist Lodge of London, which holds bi-weekly meetings at 121 St. George's Road, Westminster. We always welcome the orange-coloured magazine with intense eagerness to know what the Buddhists in England are doing and thinking. In this number we find an interesting lecture by His Eminence, Tai-hsu, on "Is the Universe Progressing or Retrogressing?" This is the concluding lecture on Buddhism in the light of modern thought. The Bhikkhu Silacara writes on "Buddhism in Daily Life," the daily life being that of the people of Burma. Miss Ada Willis writes on "The Third Precept." Mr. Christmas Humpreys, president of the Lodge and sub-editor of the magazine has a short play, "The Point of View." Then follows a continuance of the Buddhist glossary, a valuable contribution to the Buddhist student. There is an account of the Students' Buddhist Association. In each number are book-reviews, correspondence, and shorter articles making up a most instructive magazine. We recommend it to all earnest Buddhist students. Recent numbers during 1929 have been quite as vital and informing as the present number. The February number is equally good: Mr. Humpreys has a long and illuminating lecture on Buddhism applied. What is especially interesting in this number is the letter written to the editor by Mr. C. T. Strauss in which he complains that *Buddhism in England* is gradually drifting into Mahayana, that although it began as a strictly Hinayana organ it has now become in reality a Mahayana one, and he deplores this and asks the question: "Is *Buddhism in England* right in propagating Mahayana, or a mixture of Hinayana and Mahayana?" The Editorial Committee say in reply that the Buddhism promulgated in *Buddhism in England* "is of no one school but of all, as we look upon the schools as complementary aspects of a common

central truth," and assert that they have never been "strictly Hinayana, nor shall they become entirely Mahayana, but as the West has hitherto had to form its opinion of Buddhism almost exclusively from Thera-vada sources, they think it will be of interest to readers to learn more of the Buddhism of China and Japan." This is extremely arresting and in the next issue of *The Eastern Buddhist* the editors propose to discuss the question as to whether Buddhism in England or any other magazine in the West is right in propagating Mahayana. Rather we will say the editors of *The Eastern Buddhist* are convinced that it is right and will give their reasons for their belief.

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The January number of the *Maha-Bodhi* has a number of interesting articles by leading writers on Buddhism such as J. T. McKechnie, Bhikkhu Silacara, Mr. A. C. March, Editor of *Buddhism in England*, Herr Martin Steinke, Bhikkhu Paanasara, and Pandit Sheo Narain. We are glad to read in this Magazine that the group of American Buddhists in New York City are planning to issue a new journal to be called *The American Buddhist*.

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*The Shrine of Wisdom* contains its studies in the Oriental wisdom. The winter number has an article on the Awakening of Faith in the Mahayana. The editors of this magazine are taking an interest in Mahayana Buddhism and sharing their knowledge of it with others. The greater part of the rest of the number is taken up with two articles: one on Neoplatonism in the Persian mystical poets and the other with an introduction to and comments on Thomas Taylor's dissertation on the Platonic theory of ideas. Readers of *The Eastern Buddhist* will surely find not only these articles but something in every number of the Shrine to serve for reflection.

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*The Occult Review* for January has an editorial on spiritual magic in India. Its departments of Correspondence, Periodical Literature, and Book-reviews and Notes are always of interest.

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*The British Buddhist* for January has two fine articles, Chovi or Cosmos by J. f. McKechnie (Bhikkhu Silacara), and Ahimsa by Mr. A. H. Perkins. This article on Ahimsa receives special appreciation by the editors of this magazine. However one may feel about the killing of animals for food or clothing it seems to us specially barbaric and uncivilised to kill them for sport and adornment. Mr. Perkins speaks of the throwing away of unwanted dogs, once pets but now destined to the lethal box. But here in Japan there is no lethal box and the poor strays are cruelly clubbed to death by fiends clad in human guise. Sad for the helpless dogs and sad for these miserable men so ignorant that they are willing to earn their livelihood in this way, for the dogs' flesh and skins are commercially used. When will the world learn to be compassionate as the Buddha taught? When will justice be meted out to the long suffering animals? Mr. Perkins insists that it is the bounden duty of every Buddhist to face the appalling apathy and callousness to animal suffering and to do everything humanly possible to bring about a higher outlook.

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We have seen two numbers of *Calamus*, the quarterly journal of the Order of the Great Companions, edited by Will Hayes, published by the Order of the Great Companions, Dublin. This Order aims at linking together those who are working for world brotherhood along spiritual lines, that is, by preparing the way for a world religion. The articles in the magazine are written with this ideal in view, and as the study of comparative religion is necessary towards this end, there are many articles on the subject and selections from the works of the great religions. We have read the magazine with sympathetic understanding.

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*The Seer* is a monthly review of astrosophy, astrology, and of the psychic and occult sciences. It is edited by Dr. Francis Rolt-Wheeler, and published in Carthage, Tunisie. The magazine is chiefly devoted to astrology and seems to be a most thoroughgoing and interesting vehicle of its department of thought. There are however other articles besides astrological which will be of service to the student of occultism.

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## NOTES

The following circular has been recently issued :

### THE BURNETT ANIMAL MERCY SHELTER

About fifteen years ago, an American lady living in Tokyo, spending much time at Kamakura, began to keep at her little house there the many cast-away dogs and cats which she and her housekeeper were in the habit of picking up in the streets and on the roadsides. She noticed with dismay the general practice of throwing away unwanted puppies and kittens, and it grieved her to see the sufferings of these little ones.

Gradually, the number of the animal children grew and the small house became a dog and cat shelter. During all these years this lady supported the shelter out of her college salary. As time went on, this support became too much of a strain for her, and she wondered if there were not others of a like mind as hers who would be willing to share the expense with her. Moreover, the shelter had outgrown the little house and new quarters were needed. In her keen desire to put the shelter upon a firmer basis, she appealed to the well-known worker in humane lines, Mrs. Charles Burnett, of the American Embassy. Her appeal was not in vain, for Mrs. Burnett responded with a loving heart. Through her efforts the little shelter became a large one. Land was secured, and a house, kennels, and yard erected. The shelter has been named for Mrs. Burnett and is called "The Burnett Animal Mercy Shelter." All who were interested in the work were thankful.

Now a new problem has arisen. The land and the buildings have been given and the stray dogs and cats installed, but a fund for maintenance is lacking. At present, there is no endowment, a few subscribers help, a few donations are given, but these cannot keep the home going. Money is needed for a helper, for food, for printing circulars, and so on. Will not those who feel that even the animals are a part of God's thought\* and also those who have some pet dog or cat or who have had a beloved one in the past

\* This was written for general circulation. Buddhists may substitute manifestation of the Dharmakaya.

help in this work of carrying on the home for these less fortunate ones?

The Shelter is situated at Kita Kamakura adjoining the temple of Engakuji. Visitors will be welcomed. Those persons who wish to send a stray dog or cat may do so by forwarding to Ofuna Station and paying the fare. While not necessary, it is urged that a monetary gift, large or small, be sent for the care of the animal. Such gifts will be welcomed and acknowledged. The desire is that enough people should promise annual subscriptions that the work may continue. The Shelter is self-supporting in that it is not connected with any society, so it must depend upon those who are in sympathy with its work. It is hard to refuse suffering and to send it unhelped away. If those to whom this appeal is made could see these half-starved creatures, they would not pass by on the other side. Will they not see with our eyes and hear with our ears or come and see with their own, but in either case promise an annual subscription, large or small, which will enable us to know how far we may venture in relief.

Persons wishing to give a good home to a dog or cat may apply to us. There is also a separate department for boarding dogs and cats. When people leave their homes and wish to leave their dogs or cats in a safe place and in good care, they may place their pets with us.

Those interested in the work of the Shelter once more ask you most earnestly to help those who cannot help themselves, that you may receive the opportunity of practising the quality of mercy and that you may be assured that in the giving of such gifts there is more for the givers than even for those who receive.

Donations will be acknowledged and a list of donors will be issued on a separate leaflet.

BEATRICE LANE SUZUKI  
KONO SEKIGUCHI

Kamakura, January 1930

This Shelter differs from others in that the principle of Ahimsa is practised. The dogs and cats are not killed. For this reason many workers in humane lines are not in sympathy with us, and therefore prefer to support organisations



which dispose of these animals by killing. The Buddha says in the *Mahavagga*, "Whoso belongs to the Order of the Buddha being a member thereof will avoid taking the life of any creature"; and in the *Dharmanika sutra* it says, "The adherent of the teaching does not kill or cause to be killed any living creature, neither does he approve of killing in others." This Shelter is organised according to this viewpoint, and all those who are in sympathy with us are asked to help us. We have found many Buddhists, both priests and laymen, of the same mind. Stray dogs in Japan are collected and killed in a most cruel manner, and every dog which has not a license, even if he is sitting upon his own door-step is regarded as a stray, and even the license is not always a protection.

The business of collecting or rather capturing these poor creatures is given over to the outcast class called "eta," and as their living depends upon the number of dogs they can catch they are ruthless in their methods. It is dangerous to keep a dog unless on a chain and taken out to walk accompanied. Dogs indeed in this Buddhist country are hunted animals. Not only do we propose to give a home to the strays but to issue and circulate literature both in Japanese and in English in regard to kindness to animals. The Japanese unkindness to animals comes from thoughtless ignorance rather than from real cruelty, and as Mr. Perkins says in his admirable article referred to elsewhere it is for us Buddhists to endeavour to assist in blotting out the "legacy of a barbaric past—the desire to kill forever."

It is on the eternal law of Ahimsa as Mr. Perkins states "of love and compassion to all beings that the Buddha based his teaching and it matters not what the religion of a man or a nation may be, they must eventually come back to those basic truths which the great Tathagata expounded twenty-five centuries ago. The Buddha with the supreme insight of perfect illumination, saw clearly that man, if he is to exist at all as a social being, must remember in his every act the great law of Karma."

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Religious themes as the subjects of moving picture films seem to be popular these days. Last year the life of the great Buddhist reformer and saint, Nichiren, was

dramatised and later *Kezuna* telling the story of women's sacrificing their hair to make ropes for the re-building of the Higashi-Hongwanji Temple was made a film. Now we have the life story of Shinran Shonin called *Eternal Shinran* as a cinema film and at the leading Kyoto theatre the play *Shaka* (Śākyamuni) is being produced.

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It is of interest to note that the practice of meditation is still a vital element in Japanese Buddhism. On the seventh floor of the Yusei Hospital in Tokyo a large Meditation Hall of Zen Buddhism was established for the patients and also for the doctors. The abbot of Myoshinji, one of the greatest Zen temples, is planning to build a Meditation Hall for the benefit of foreign (that is, Western) Buddhists who wish to come to Japan to practise meditation.

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The death of Dr. Sensho Murakami, once the president of Otani University and a great Buddhist scholar who wrote many books on general Buddhism as well as on Shin to which he belonged, took place October 31, 1929.

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We are pleased to note that a number of Buddhist associations are springing up in the West and in Japan for the benefit of Western people, that in Paris there is an association of Buddhists, and that by the efforts of Dr. Sylvain Lévi a Buddhist temple is to be built there. In New York several Buddhist centres have been opened. A number of Western people have recently come to Japan to study Buddhism and practise meditation.

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Mrs. L. Adams Beck (E. Barrington), the famous novelist and a Buddhist, the author of *The Story of Oriental Philosophy*, is now living in Japan and receiving inspiration for her delightful books which deal sympathetically with Eastern thought.

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A religious exhibition has been opened in Kyoto. It is being held specially to commemorate the patriarch of the Jodo school, Zendo (Shan-tao) Daishi. It has many interesting features, chiefly Buddhist, but there are also some ex-

hibits of early Christianity in Japan. Especially arresting are some life-sized portraits of the early Christian martyrs in Nagasaki. The Omotokyo the new Japanese religion has also a large stimulating exhibit. Its head Wanisaburo Deguchi is a man of great activities and talents, and a mystic, and said to be possessed of much psychic power. His paintings and drawings and the pottery executed by him, his books and letters are all shown and give a glimpse of a highly outstanding personality. The Omotokyo exhibit is in fact one of the most attractive parts of the religious exhibition. There are many old Buddhist paintings, especially ancient portraits of the great teacher, Zendo Daishi.

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Dr. Daijo Tokiwa's great work on Chinese Buddhist monuments was brought to completion last year. It consists of five cases of large folios accompanied by books explaining the photographs and rubbings which were taken by the author under difficulties. Following them he has just published another work also of great importance for the student of Chinese Buddhism. It is called *A Study of the Buddhature (buddhatā)*. Those Western scholars who can read Japanese will no doubt find in this an enormous amount of erudition and a mine of valuable information.

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Professor Junjiro Takakusu and Dr. Kaikyoku Watanabe are to be congratulated on their having successfully brought a gigantic undertaking to a finish. The undertaking consists in presenting a complete edition of the Buddhist Tripitaka in Chinese scientifically arranged and collated. It also contains some Chinese works excavated at Tun-huang. The editors are now publishing a supplementary collection of Buddhist literature which may be studied to best advantage in connection with the Tripitaka itself. Many rare works by ancient masters both Japanese and Chinese have thus become accessible.

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What may be called a comparative analytical index to the Chinese Agamas and the Pali Nikayas has been prepared by Professor Chizen Akanuma of Otani Buddhist university. A part of it was once published in the *Eastern Buddhist*.

The Nippon Buddhist Research Association which was organised in 1928 by the Buddhist Colleges in Japan, had its first and second general meetings in 1928 and 1929. The Report for 1928 contains: "On the Four Classes of Followers of the Buddha," by Chizen Akanuma; "On the Abhisamayalamkara," by Unrai Wogiwara; "Some Characteristic Features of the Buddhism of Central Asia," by Ryotai Hadani; and "A Study of the Dṛiṣṭānta-paukti and its Author," by Shoson Miyamoto.

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Dr. Ye-un Mayeda, ex-president of Ryūkyō University of Kyoto, died in April this year. He was reported ill for sometime owing to his advanced age. Though he belonged to Shin and was a great scholar of its philosophy, he was also renowned as an authority of Tendai philosophy. His chief works are: *Historical Development of Mahayana Buddhism*, *Outlines of the Tendai Teaching*, etc.

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The sudden death of Professor Taiken Kimura, of the Tokyo Imperial university, took place while this magazine was in the press. The loss is greatly lamented because he was yet comparatively young and at the height of intellectual productivity. He was only fifty. *Philosophies of India*, *Early Buddhist Thoughts*, *Study of the Abhidharma*, etc. are among his best works.

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*Studies in the Laṅkāvatāra*, by D. T. Suzuki, editor of *The Eastern Buddhist*, has recently appeared. The Sutra is one of the most important in the study of Mahayana Buddhism, especially of Zen Buddhism, for it was this which was handed over by Bodhidharma, the father of Zen in China, to his first disciple Hui-k'ê early in the sixth century. The present *Studies* analyses the contents of the Sutra giving a systematic presentation of them. It also contains a Sanskrit-Chinese-English glossary, which will be no doubt of much help to students of Chinese Buddhism.

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## EXCHANGES

We acknowledge with thanks the following magazines: *Buddhism in England*, London; *Mahabodhi*, Calcutta; *The British Buddhist*, London; *Buddhist India*, Calcutta; *Pra-buddha Bharata*, Mayavati, India; *Vedanta Kesari*, Madras; *Kalpaka*, Tinnevely, India; *Vedic Magazine*, Lahore; *Quarterly Journal of Mythic Society*, Bangalore City; *Indian Historical Quarterly*, Calcutta; *Bulletin of Oriental Studies*, London; *Message of the East*, Boston, U.S.A.; *Yogoda*, Los Angeles; *Re-incarnation*, Chicago; *Extreme Asie*, Saigon; *Die Katholischen Missionene*, Aachen, Germany; *La Revue Spirite*, Paris; *Rays from the Rose Cross*, Oceaniside, California; *Journal of Religion*, Chicago; *Occult Review*, London; *The Quest*, London; *The Shrine of Wisdom*, London; *Epoch*, Ilfracombe, England; *Le Lotus Bleu*, Paris; *The Theosophical Path*, Point Loma, California; *Liberal Catholic*, London; *The Theosophical Quarterly*, New York; *Christliche Welt*, Gotha; *Logos*, Tübingen; *Journal Asiatique*, Paris; *Il Progresso Religioso*, Genova; *The Young East*, Tokyo; *The Vaitarani*, Digapadia, Arttack (Orissa), India; *The Meher Message*, Nasik, India.

Exchanges please address the Editors, 39 Ono-machi, Koyama, Kyoto.

## MYSTICISM

The Sufi enwrapped in his blanket of wool,  
Proclaims as he utters: "Allah and Basul,"

"Oh, Thou in me

"As I in Thee—

"An endless, changeless Unity"

The Yogi of Ind, on the open grass mound,  
Repeats, as Aum enters his soul with its sound:

"A Unity,

"But One in Three,

"Thus to attain to samadhi."

The Christian recluse from the depth of his cell  
Cries, as he visions a heaven and a hell:

"Thou, I and He,

"One Trinity,

"Eternally! Eternally!"

H. W. B. Moreno