

mented; and I must again express my gratitude to you for communicating this book to me."

Dr. Carpenter disclaims to be an authority on account of his lack of Chinese scholarship, but the question of the independent origin of the Mahayana doctrine is to be decided by the facts brought to light through Sanskrit and Pali scholarship in which he excels, and sinology having only second-hand and post-Christian information concerning Buddhism, can throw only a little light of secondary evidence on the subject.

In comparing the two translations, Mr. Suzuki's version is distinguished by scholarship and is more faithful to the original, Dr. Richard's, however, has the advantage of containing the Chinese text which will be welcome to sinologists who wish to fall back on the original. Though we do not recommend the use of Christian equivalents in place of Buddhist terms, still the Christianization of the essay will be helpful to many. At any rate a comparison of the two translations thus made independently of each other will serve to reach a meaning still closer to the original, and the Open Court Publishing Company will be glad to procure copies of both editions for readers interested in such studies.

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### TRUE AND FALSE FREEDOM.

BY ARTHUR B. FRIZELL.

When a country-bred boy leaves the farm for the city, he rejoices at thought of the freedom which the new life offers. He is to be released from the necessity of early rising, independent of changing weather, free to get rich quick and spend money in agreeable ways. But with larger knowledge of the world comes a change in his thinking. Spending money without restraint means becoming a slave to one's appetites. Getting rich turns out to be a slow process, to which, moreover, many are called but few are chosen. Even a moderate degree of success involves submission to a far more rigid routine than the farmer knows and one which eventually becomes a hundred times more irksome than patient waiting on seasons of sowing and reaping. The successful capitalist is apt to think of the years when the song of the birds at daybreak called him to hard but healthful labor as a period of freedom compared with which those of his financial achievements seem one of gilded bondage, while the multitudes of the unsuccessful feel that they have followed a will-o'-the-wisp, sacrificing true freedom for false.

Few can witness an athletic exhibition without envying the bodily freedom of the performer; the circus rider or tumbler, the baseball pitcher, the ballet dancer seem independent of restraints which untrained muscles impose on our motions. Now if we stop to ask how the athlete's freedom is obtained, we find that it is by patient strenuous exercise. He relinquishes the false freedom of caprice, the liberty to do always what is most pleasant, to attain to a state of real liberty where the muscular activities are obedient to his will.

In the student's life a false view of freedom is sometimes fostered by excessive specialization, the freedom to study those things only which appear easy, interesting or commercially profitable and retain the liberty to think as you please about other questions. One who specializes in this way gains possession of isolated facts or of a microscopic field or a special way of thinking. He loses the wider view of our known universe as a connected whole no part of which is exempt from the constraining power of law.

Now we are not free to regard even the material universe as a product of blind chance. Neither can we justify ourselves in taking such a position with respect to the moral or the spiritual world. In all these fields there are indications of law which we may not ignore without intellectual dishonesty. A scientist feels that he is not dealing honestly with himself if he persists in holding an opinion contrary to the evidence of the facts or without putting it to the test of experiment when this is possible.

In the religious literature of the race is collected a vast mass of undeniable facts of spiritual experience. To ignore these facts is to subject oneself to the most insidious species of tyranny that can be set up in the human mind.

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#### BOOK REVIEWS AND NOTES.

THE CHRIST MYTH. By *Arthur Drews*. Translated by *C. Delisle Burns*. London: T. Fisher Unwin. Pages, 300. Price, 7s. 6d. net.

Arthur Drews has created a stir in Germany by his lectures on the "Christ Myth," a theory mainly based on the speculation of an American scholar, Prof. William Benjamin Smith of Tulane University.

Prof. Smith claims the existence of a pre-Christian Jesus-divinity who was worshiped as a Saviour-God or guardian spirit, but who later on was humanized in the form of Jesus with whom we have become acquainted in the Gospels. Whether or not this latest theory in higher criticism be correct, the book contains an enormous wealth of material with regard to the influence of Persia on the belief of a Messiah, the Hellenic ideal of a mediator as advocated by Philo, the idea of a suffering Messiah, his birth, his self-offering, his being the Lamb, his death on the cross, the significance of the cross and other symbols—all these factors were combined in the Christian Jesus who is known to us in several documents, the Pauline epistles, the synoptic Gospels, and the Johannine Jesus which is nearest to the gnostic Christ-conception. All these items are discussed by Drews who concludes his book with a statement of the religious problems of the present day.

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The *Theologische Literaturzeitung*, the leading organ of critical and scientific Protestant theology in Germany, founded by E. Schürer, and continued under the joint editorship of Adolf Harnack of Berlin, Hermann Schuster of Hanover, and Arthur Titius of Göttingen, announces its intention to extend its interest in the future into more varied and comprehensive fields. Besides the historic philological investigations pertaining to the realm of theology it will now devote itself also to the history of religion in general, directing its attention critically and fundamentally to all parts of this wide domain. The relations of religion to modern spiritual life are also to be attentively followed. In accordance with the constant increase of international good feeling, the literature of foreign countries will henceforth be given more consideration than formerly and the work of foreign scholars will be reviewed. Important scientific enterprises of significance for the history of religion will be reported in brief authentic communications and the cooperation of interested scholars of every nationality will always be welcome.

Such communications of a scholarly character and contributed manuscripts should be addressed to Professor D. Titius, Göttingen.