

text original documents, snatches of philological and palæographic lore. The combination makes somewhat difficult reading, especially when the subject is intrinsically complex. Nevertheless, we think he has produced an admirable volume. It reveals wide knowledge. It contains the text of many important documents, two at least of peculiar interest, viz., the Rosetta Stone and the Decree of Canopus. He has employed the results of the latest researches and discoveries, including the revenue papyri recently discovered. The book is attractive and instructive in a high degree. G. S. G.

Primitive Buddhism: Its Origin and Teachings. By ELIZABETH A. REED, A.M., Member of the Philosophical Society of Great Britain, etc. Chicago: Scott, Foresman & Co. 1896. Pp. 218.

The writer of this volume had a worthy motive in its preparation, viz., to make it possible for many to learn quickly and easily what Buddhism is, and to be able to distinguish the true Buddhism of Gautama and his early followers from much that is today claimed as Buddhism, but which is falsely so-called. She is not a specialist on the subject, and we cannot but regard this as an essential defect. When there are so many admirable books on the subject—we need mention merely the incomparable manual of Rhys Davids,—it is a question whether a contribution by a non-specialist has any real reason for existence. The book is full of quotations, selected in most cases from first-rate writers. Those from St. Hilaire should have been omitted. The treatment of the subject is in general just and careful; the extracts from the Buddhist books well made. It is a pity that the writer should have ascribed the practice of widow burning to Buddhism in two strongly expressed passages, when it is quite reasonably certain that this practice sprang up after Buddhism had lost its grip in India. The author's discussion of the problem of the Tantric Buddhist literature evinces a similar misapprehension, since this entire literature belongs to the latest and least Buddhist Indian Buddhism. There is a strange omission, also, in the list of causes for the spread of Buddhism in India. Absolutely nothing is said about the personal character and influence of Buddha. It may perhaps be worth while also to point out a curious slip of the author in her statement that "India was one of the provinces of Darius at the time when the prophet Daniel held a high position at the king's court" (p. 194). The references to the book of Esther also show that the writer has not grasped the import of the discussions on this book.

In the flood of literature that is being produced on the subject of Buddhism, this book has an admirable quality which will raise it above many others, viz., that it distinguishes sharply and clearly between primitive, original, Buddhism, and the later outgrowths. In this respect the author shows a true historical sense, and deserves high commendation.

G. S. G.