

The philosophical conception of the Mahâyâna is illustrated in the accompanying picture which is found in Buddhist temples all over Northern Asia: We see Buddha enthroned as the Buddha of the good law; at his right side universality is enthroned on the lion, and is revered under the name Mañjuçri; on the left side, particularity, called Samantabhadra, is seated on the elephant. The former represents wisdom and strength, the latter love and charity. Farther down, we see two historical figures—the two chief disciples of the Tathâgata; Ânanda stands under Samantabhadra, or particularity, representing the loving-kindness of Buddhism, and Kâçyapa, sometimes called Mahâkâçyapa, the formulator of doctrines and the intellectual leader among Buddha's disciples, stands under Mañjuçri, or universality.

The illustration is typical, and an outline-drawing of this conception is also printed as the frontispiece to the great edition of the Mahâyâna text in Chinese, which enthusiastic Japanese believers in Buddhism undertook in 1881-1884. It was painted by Somé Yûki, a Japanese artist, who executed the picture according to the traditional style, after patterns which visitors to Buddhist temples may remember having frequently seen in Buddhist sanctuaries. 5.

BOOK NOTICES.

Dr. Ferris Greenslet, Fellow in English in Columbia University, has recently published in attractive form a study of *Joseph Glanvill*, a prominent divine and publicist of the seventeenth century. Dr. Greenslet's book is the thesis which he presented for the degree of Doctor of Philosophy at Columbia University, and offers a readable, critical review of the development of English thought and letters in Glanvill's time. (New York: The Macmillan Co. 1900. Pages, xi, 235. Price, \$1.50.)

The latest issue of the Citizen's Library of Economics, Politics, and Sociology, edited by Prof. Richard T. Ely, is a discussion of *Economic Crises* by Prof. Edward D. Jones, of the University of Wisconsin. Professor Jones's definition of a crisis is that of a disturbance of the equilibrium between demand and supply, and he believes that a helpful view of the causes of crises may be obtained by arranging them according as they arise from the side of demand and supply. He studies the effect which the increased use of capital has upon crises, the relation of legislation to crises, the effects of crises upon the wage system, the periodicity of crises, and the psychology of crises. (New York and London: The Macmillan Co. 1900. Pages, 251. Price, \$1.25.)

Dr. John Bates Clark, Professor of Political Economy in Columbia University, is the author of a portly volume bearing the title *The Distribution of Wealth, A Theory of Wages, Interest and Profits*, the purpose of which is to show that the "distribution of the income of society is controlled by a natural law, and that this law, if it worked without friction, would give to every agent of production the amount of wealth which that agent creates." He claims to have discovered "a method by which the product of labor everywhere may be disentangled from the product of coöperating agents and separately identified." This is something for which both laborer and capitalist, each of whom deems himself unfairly rewarded

for his contributions to society, have been craving for millenniums. (New York and London : The Macmillan Co. 1899. Pages, xxviii, 445. Price, \$3.00.)

The Doubleday and McClure Co., of New York, are the publishers of Mr. Henry George's posthumous work, *The Science of Political Economy*. In 1891, after a lecturing tour through Australia and a trip around the world, Henry George set to work upon a primer of political economy which "was to set forth in direct, didactic form the main principles of what he conceived to be an exact and indisputable science, leaving controversy for a later and larger work." As he proceeded, he realised, however, the difficulty of making a simple statement of principles before having thoroughly canvassed the entire field, and he consequently changed his plan and presented the larger work first. In the words of his son, who has edited the posthumous volume now before us, it was the design of this work to "recast political economy and examine and explicate terminology as well as principles; and which, beginning at the beginning, should trace the rise and partial development of the science in the hands of its founders a century ago, and then show its gradual emasculation and at last abandonment by its professed teachers—accompanying this with an account of the extension of the science outside and independently of the schools, in the philosophy of the natural order now spreading over the world under the name of the single tax." Mr. Henry George died October 29 1897, during the mayoralty campaign in New York, in which he was a candidate and left his great work technically unfinished, though in its main essentials completed. We have not space here to enter upon an analysis of its contents. It is sufficient to say that the doctrines of his famous book, *Progress and Poverty*, are here presented in more systematic form and that this last work of the great economical thinker will find many close students and many enthusiastic admirers. The book contains a fine portrait of Mr. Henry George as a frontispiece. (Pages, xxxix, 545.)

A fair review of the history of the nineteenth century is given in Mr. Edmund Hamilton Sears's *Outline of Political Growth in the Nineteenth Century*. (New York and London : The Macmillan Co. 1900. Pages, xiii, 616. Price, \$3.00.) It is a little wooden and mechanical, both in style and conception, and savors more of a chronicle than of a history; but it offers just that panoramic survey of the main events of the nineteenth century which will serve the purposes of many people. The modern history of France, Italy, Spain, Portugal, Belgium, Austria, Russia, the Balkan states, Germany, Holland, Denmark, Iceland, Sweden, Norway, Switzerland, of Great Britain and her colonies, of the United States, of Spanish and Portuguese America, and even of such minor or outlying nations as San Marino, Andorra, Liberia, Haiti, Santo Domingo, Japan, India, and Siam, is here presented in epitome; brief statements of political and commercial statistics have not been omitted, and in every case the narrative has been brought down to the present year. A good bibliography of works recommended for further reading and study has been added.

The second volume of Dr. Elisha Gray's delightful *Talks on Science* has been issued. It treats of the sciences of energy and vibration, embracing sound, heat, light, and explosives. Dr. Gray's talks are quite simple in character, and not with-

out the zest of humor and personal charm. The title of the little book is *Nature's Miracles*. Both by its contents and its style, the volume is well calculated to dispel the popular belief in supernatural wonders. (New York: Fords, Howard & Hulbert. Pages, vi, 243. Price, 60 cents.)

An excellent book on the care and education of children has been recently written by Dr. Nathan Oppenheim, of New York, and published by the Macmillan Co. (Pages, 308.) Dr. Oppenheim is favorably known as the author of a work on the *Development of the Child*, which has been pronounced by competent critics to be an exceedingly helpful book. His present work begins with pre-natal culture, devotes several chapters to the baby's outfit and nursery, to its feeding, bathing sleep, exercise, and clothing, to the habits of children, to the relations of parents to children, to the education of children, and to the treatment of defective children and of common diseases. The book is not technical in character, but rather on the order of plain and common-sense talks. At the same time, it is a product of the modern point of view, and as such is destined to exercise a very wholesome influence.

Readers of *The Open Court* will be pleased to learn that Dr. Moncure D Conway's *Life of Paine* has been translated into French and published by Plon-Nourrit & Co., 8 Rue Garancière, Paris. Some of Dr. Conway's articles on Paine appeared in *The Open Court*.

The latest number of the *Illustrated Catechisms* published in Germany by J. J. Weber, of Leipzig, is the second edition of the *Catechism of Psychology*, by Friedrich Kirchner. The author has taken an intermediary point of view with respect to the problems of psychology. He is neither the advocate of psychology without a soul nor the champion of the opposing theory. The results of anthropology and physiology have been employed to a considerable extent. The book is not properly speaking a catechism, but an attempt at popular exposition only. (Price, 3 marks.)

The World's Parliament of Religions was undoubtedly one of the most signal events of the century. Failure was prophesied for it, but success, brilliant in the extreme, was its issue. The secret of the marvellous unanimity displayed there and of the methods by which the representatives of all the World's Religions were induced to give to it their concurrence and aid, is best learned from the Addresses of Welcome delivered by the President, Mr. C. C. Bonney, to the Religious Denominational Congresses and now published in book form in the Religion of Science Library as a memorial of the wonderful events of the Columbian Year *World's Congress Addresses*. Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1900. Pages, 88. Price, paper, 15 cents (9d.).

Under the title *Introduction à la vie de l'esprit*, Dr. Léon Brunschvicg, Professor of Philosophy in the Lyceum of Rouen, has endeavored to render philosophy accessible to the public at large, at least so far as it is essential to life. All historical references and technical discussions have been avoided. The author believes that man carries within him an ideal of spiritual perfection which enables him to

construct independently within his own soul the true religion, which is the negation of all materialistic or practical faiths and is itself nothing less than the liberty or purity of the mind. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1900. Pages, 175. Price, 2 fr. 50.)

NOTES.

The article on the "Boxers" in the present number of *The Open Court* is doubtless the most authoritative statement of the origin of the Chinese troubles that has yet been published. Dr. Candlin is a Christian missionary of wide Oriental experience, an authority on the Chinese language and literature, the author of the little book on *Chinese Fiction* published in our Religion of Science Library and has resided for many years in the remotest parts of the Flowery Kingdom. He has been latterly at Tong-shan, in the far north of China, which for some years past has been the seat of violent Boxer disturbances. He is therefore eminently qualified to speak upon this subject. His communication was sent to us from Nagasaki, the nearest Japanese seaport to China, and temporarily the American naval base in Chinese waters, to which he seems to have opportunely and safely withdrawn on the eve of the present outbreak.