

*Schools of Apastamba, Gautama, Vāsishtha, and Baudhāyana*, translated by the late Georg Bühler; and *The Zend-Avesta*, translated by James Darmesteter—Part I., *The Vendīdād*; Part II., *The Sīrōzahs, Yasts, and Nyāyīs*. While the letter-press is not as good as that of the original edition, it is tolerably clear, and upon the whole the work will serve the same purpose as its prototype. "We may well hope," says Prof. Max Müller in the Preface, "that a study of the Sacred Books of the East may produce a kindlier feeling on the part of many people, and more particularly of missionaries, towards those who are called heathen, or even children of Satan, though they have long, though ignorantly, worshipped the God who is to be declared unto them, and that a study of other religions, if based on really trustworthy documents, will enable many people to understand and appreciate their own religion more truly and more fairly." μκρκ.

### HERACLITUS TRANSFIGURED.

(500 B. C.)

The salt sea laps the shores of many lands—  
Now whipping the black sky with sharp, white spray,  
Now seeping noiseless through the level sands,  
In shallow pools, where little children play;  
Now glassing the fierce heat of tropic skies,  
Now, where the sun doth neither set nor rise,  
Heaped into frozen tumult, far and lone—  
But, in all moods and climes, the Sea is One.

And as its waves surge to their utmost height,  
Only to break and form new waves again—  
As Fire devours things precious in our sight,  
To give what Nature else might seek in vain—  
As dead, to living leaves, their lost life give,  
So we, in dying, do most truly live.  
Eternal change still grinds relentless on,  
And on its wheel Birth, Life, and Death, are One.

(1899 A. D.)

Life, in new forms, forever is new born—  
The pushing green things break the cold spring sod;  
The hour-old lambs, beneath the dappled dawn,  
With awkward gambols, warm their timid blood;  
The babe's first cry, with fond rejoicings blent,  
Gladdens the home, but—spending, yet unspent—  
Beneath our feet, or in the farthest sun—  
Life, through expression manifold, is One.

HENRIETTA R. ELIOT.

### BOOK REVIEWS.

LEÇONS DE GÉOMÉTRIE ÉLÉMENTAIRE (Géométrie plane). By *Jacques Hadamard*  
Paris, Colin et Cie., 1898. Pp. xvi + 308.

One of the most interesting and promising movements of the present time, in the line of elementary mathematics, is that headed by M. Darboux, dean of the

Faculté des Sciences at Paris. Under his direction have already appeared four volumes of a *cours complet de mathématiques élémentaires*, this of M. Hadamard's being the latest.

Those who have read the preceding works, especially the masterly *Leçons d'arithmétique* by Jules Tannery, and the equally valuable *Leçons d'algèbre élémentaire* by Bourlet, know with what breadth of view, scholarship, and freshness and vigor of style these secondary school subjects have been treated. For M. Hadamard's work it is only fair to say that it maintains the reputation already won for the series.

The work is not at all of that timid kind which fondles a student all through his course, never letting him walk alone, and always keeping him in the well-worn paths of Euclid and Legendre. On the contrary, it places him as soon as possible upon his own resources, it opens the door to the anharmonic ratio, to poles and polars, to inverse figures, and, in general, to the elementary notions of recent geometry, and it even ventures to set before him the non-Euclidean theory of parallels. And all this is done with such clearness and simplicity as to convince any doubting teacher that many of these modern ideas may well crowd a considerable amount of inherited matter from our courses.

It is refreshing, too, to find that the author follows such writers as Petersen and Rouché and de Comberousse in laying before the student the best methods of attack. The era of leaving the beginner to grope entirely in the dark in the solution of a problem should be drawing to a close.

It is also a pleasure to see a work which is honest in its definitions, one which confesses that a straight line is undefinable to a beginner, one which defines the area of a curvilinear plane figure before it begins to theorise upon it, and one which believes in learning no definition to-day which must be unlearned to-morrow.

On the whole, the work deserves to rank as one of the notable text-books of the year.

State Normal School, Brockport, N. Y.

DAVID EUGENE SMITH.

THE EMBLEMATIC MOUNDS OR ANIMAL EFFIGIES. By *Stephen D. Peet*, of the "American Antiquarian," Chicago, Ill. American Antiquarian Office, 1898. "Prehistoric America," Vol. II.

This book treats of an interesting topic of which very little is known. The author was for many years a resident of the State of Wisconsin, and is well known as the editor of the oldest journal devoted to archæology published on the continent, the *American Antiquarian*, he is more familiar with the effigies than any man living, for he has made them a study for several years. These effigies are more numerous in that State than in any other, though a few are found in Ohio and Illinois, Iowa and Minnesota, in which States they make the migrating route of the effigy builders. They were formerly very numerous. When the country was new, they were plainly visible and their outlines easily recognised. The only person who has written upon them was Dr. I. A. Lapham who surveyed many groups, but did not undertake to explain their significance.

His report was published by the Smithsonian Institution, as among the earliest "Contributions" and is now out of print.

Dr. Peet entered the field determined to find out the significance of the effigies but had no clue whatever as there are no traditions concerning them.

His first discovery was that of a game drive, which was composed of a series of long mounds arranged in parallels near a ford on the Rock River. It was at-

tended by effigy mounds on the bluff, from which an extensive view over the prairies, in either direction, could be gained. A Buffalo effigy was noticed near the ford, the entire group suggesting that this was the place where the unknown people entrapped buffaloes (or at least shot into them as they were driven into the traps).

The next discovery was that the effigies represented not only the larger animals, such as buffaloes, elk, bear, deer, which were followed as game, but also many smaller animals and birds, such as squirrels, minks, foxes, wolves, turtles, lizards, swallows, pigeons, eagles. These latter animals were placed sometimes near the game drives but oftener on hill tops near the lakes and rivers, conveying the idea that they were, not merely imitations and works of fancy, but had some religious significance, probably as clan totems.

Taking this as a clue, the author was able to trace out the various clans which once inhabited the State, and ascertain their location, the extent of their habitat, as well as the names which they bore. He was able also, by studying the groups, to identify the village sites, burial places, and council houses, the dance grounds, the garden plots, the corn fields, the sugar bushes, the lookout stations of the different clans, as the effigies showed how thoroughly the totemistic system was incorporated into the life of the people.

There is no place in the world where clan totems are placed upon the soil and made to mark the homes and represent the clan life of a people as they do here. This fact made the study fascinating. Besides this the effigies are interesting as works of art, for they are close imitations of the shapes and attitudes of the various animals and are like a picture gallery or museum on a large scale. Even such small animals as the squirrel, the fox; such birds as the swallow, pigeon, eagle, duck, swan, and wild geese, which still abound in the region, are represented in characteristic attitudes, most of them in Alto relief. The earth was thrown up and moulded so as to represent the animals, sometimes as at rest, sometimes as if in motion or in flight, expressing in each case the different moods of the wild animals.

The book was written in the field, chapter after chapter; and as a result one is obliged to follow the author in his explorations and catch the ideas as they gradually dawned upon his mind. There is no hint as to the people who built these effigies until near the close of the volume. In one of the last chapters the author speaks of the Rock Inscriptions and Cave Drawings which have been found in Iowa and Minnesota by means of which the mythological divinities of the Dakotas have been identified. Some of these have been discovered in the effigies, and the natural conclusion is that the Emblematic Mounds were erected by the Winnebagos who were a branch of the Dakotas. This conclusion is given in the second edition which has just been published, thus making this edition more valuable than the first which was published in 1890 before the author's explorations had ceased. Many of the effigies have been destroyed, as the State has become a great summer resort, and cottages have been erected where the effigies formerly stood.

It is fortunate that such perishable monuments as these were plotted and drawn before they were destroyed, for it is probable that in a few years the clue to the system embodied in them would have been lost, and no one could have ascertained to any certainty the object for which they were erected. There was a system of religion embodied in them which was very powerful and quite similar to that which is represented by the paintings which appear on the tents of some of the living tribes. The world is full of the monuments, and America is not by any means lacking, but many Americans, ignorant of the interesting things that are at their own doors, travel many miles over sea and land to study the monuments in

the ancient countries of the East, which are no more interesting or instructive than these.

P. C.

THE CROSS, IN TRADITION, HISTORY, AND ART. By the *Rev. William Wood Seymour*. With Illustrations. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Company. Price, \$7.50.

We cannot help feeling a certain reverence in reviewing a book whose author died before its completion, leaving the labor of giving it the last touches of revision and making it ready for publication to the friendly hand of a literary executive.

The book of the Rev. William Wood Seymour, embodying years of his labor, has become his monument, and the monument of a beautiful book full of thought and adorned with appropriate illustrations is certainly greater than obelisks or pyramids or crosses of marble.

The book is a stately volume of nearly five hundred pages, in large octavo, and printed on the best calendered paper. It discusses the use of the cross as a religious symbol. The pre-Christian cross in Africa, Asia, Europe, and America, is briefly and certainly not exhaustively dealt with. The main bulk of the book is made up of the legends of the cross (pp. 83-113), the story of the invention of the cross (pp. 114-133), and the cross in Christian art (pp. 151-349). Another hundred pages are devoted to the cross in heraldry, on coins, etc., and in church ceremonies. The tenth chapter, on "the Puritan opposition to the cross," is treated "more in sorrow than in anger." The mention of the southern constellation which bears the name of the cross, the cross in nature, as found in flowers, and supposedly also in the hexagonal stars of snowflakes, form the conclusion of the work.

We cannot say that the author shows extraordinary critical ability, and we cannot help adding that he has omitted the ventilation of several important problems in the history of the cross, while he treats subjects of little consequence with much complacency and at great length. But the reader who at the start is prepared to find the book written from a somewhat antiquated standpoint and written with a love for the details of the monumental records which the belief in the cross has produced, will not only not be disappointed but richly rewarded, for the work betrays an artistic enthusiasm for beautiful forms and their rich ritualistic display which at once gives one the conviction that none but an Episcopalian clergyman can have been its author.

P. C.

THE ELEMENTS OF SOCIOLOGY. A Text-Book for Colleges and Schools. By *Franklin Henry Giddings*, M. A., Ph. D., Professor of Sociology in Columbia University, New York; Author of "The Principles of Sociology." New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1898. Pages, xi, 353. Price, \$1.10.

The purpose intended to be fulfilled by the present work, which is not a mere abridgement of the author's *Principles of Sociology*, is the providing of a text-book for the study of the nature and laws of human society. Such a study Professor Giddings thinks is preferable to the plan now adopted in schools and colleges of giving either a thorough course in some one subject or a superficial course in many subjects comprised in the province of economic, legal, and political science. It would "familiarise the pupil with the principal forms of social organisation; with the thoughts, the sympathies, the purposes, and the virtues that make society possible; with the benefits that society confers; and with the conduct that worthy membership of society requires." These facts and principles underlie all details

of law and politics, all sound political economy, and all public morality, as the author affirms, and they constitute the science of Sociology as set forth in this text-book, which is intended to give an elementary description of society in clear and simple scientific terms.

Although specially written to carry out this purpose, the present work follows the lines of the earlier one above referred to. Attention is called, however, to important developments of sociological theory now first presented, and it is to a consideration of these special features of *The Elements of Sociology* the present notice will be devoted. An analysis of the practical activities of social populations and of the motives from which they spring forms one of those features. It is preceded by a consideration of the composition and unity of a social population to which it is a necessary supplement; as an organic structure is valueless if it does not manifest its functional attributes in some phase of practical activity. As pointed out by the author, population is increased from two sources,—birth and immigration, and we may discover what are the practical activities of mankind by observing what things children become interested in, learn to do, and are taught to do as they grow to manhood; and then what immigrants become interested in and learn to do as they become adapted to the ways and conditions of the country where they have settled. Now, as the first years of a child's life are occupied chiefly "in getting acquainted with people and things and establishing preferences,—that is to say, likes and dislikes," so it is with the immigrant. He has to get acquainted with the new country in which he has established himself, and with its native inhabitants. Both have to become used to their new world, and hence the first great practical activity of life is *appreciation*. The second of these activities is *utilisation*, or "the process of trying to control, adapt, and use the things of the external world." This is followed by *characterisation*, which consists in so shaping one's own character as to make it more and more nearly adapted to the kind of world in which one lives; and then by *socialisation*, or "the systematic development of acquaintance and of helpful social relations." These four simple practical activities give rise by their combination to certain complex activities, which are termed by the author economic, legal, political, and cultural. Each, again, has its special motive, which works out its aim by a particular method. Thus appreciation operates by response to stimuli to acquire the information it seeks and by imitation; utilisation employs attack, impression, imitation, and invention, to obtain the gratification of its desire or appetite; characterisation has for its motive the desire for complete satisfaction, and its methods are persistence, accommodation, and self-control; finally, the method of socialisation for the realisation of its motive,—the pleasureableness of acquaintance, companionship, and sympathy, is assimilation. All of these methods are modes of "one universal method which is found in every form of matter and in every state of mind," and is called conflict, which may be the primary conflict which results in complete destruction or subordination, or the secondary conflict where the contending objects are much alike and nearly equal in power. Progress is a continual change in the proportion of secondary to primary conflicts, and as the normal tendency of conflict is towards equality and the milder forms of strife, it necessarily terminates in a kind of equilibrium which is called toleration, and is maintained through the reassertion and renewed activity from time to time of the socialising motives.

A complete summary of the author's analysis of the practical activities of social populations and of the motives from which they spring has been given, owing to its fundamental importance. The chapter on Co-operation, which is also one of the

special features of the present work, shows the dependence of co-operation on the like-mindedness and the consciousness of kind which constitutes the cement of society. The essential social fact is like-mindedness which "necessarily tends to establish and to perfect co-operation. All co-operation depends upon like-mindedness. All the higher and complicated modes of co-operation depend upon the extension of like-mindedness and the expansion of the consciousness of kind." The importance of the principle of like-mindedness is evidenced by the development of the social mind which is defined by Professor Giddings as "that sympathy and concurrent intelligence of the like-minded which results in common purposes and concerted acts." The integration of the social mind passes through various stages which form three large groups: Sympathetic like-mindedness with impulsive social action; Formal like-mindedness, as exhibited in tradition and conformity; and Rational like-mindedness, giving rise to public opinion and social values. For the laws which operate to give these results we must refer our readers to the book under review, stating only the law of combination and of means which the choices of people under different social conditions exemplify. It is thus stated by the author: "A population that has only a few interests, which, however, are harmoniously combined, is conservative in its choices. A population that has varied interests, which are as yet inharmoniously combined, is radical in its choices. Only the population that has many, varied, and harmoniously combined interests is consistently progressive in its choices."

In the chapter on *The Character and Efficiency of Organisation* the author formulates the laws of liberty, afterwards tracing the early history of Society and its development through different forms, from what he calls the horde to the ethnic nation. The first stages of civilisation are identified with "sympathetic and formal like-mindedness throughout a population that is believed to have the capacity for assimilation," and its essential spirit is affirmed to be a passion for homogeneity. Civilisation itself is described by reference to its essential elements, but if the principle expressed by Lewes be true, that a thing is what it does, then civilisation must be the putting an end "to innumerable forms of conflict, to innumerable unnoticed wastes of energy," and the liberation, for other expenditures, of enormous stores of mental and physical force, which have been the cause of endless variation, differentiation, and progress in later times. Progress is thus identified with rational like-mindedness, which is the product of doubt, scepticism, and denial in the social mind, that is, of unlike-mindedness, followed by discussion and subsequent agreement. Under such conditions a solid organisation becomes "ever more variable, flexible, adaptable, in a word progressive." Finally, the author shows that all successful experiments in democracy are identifiable with the development of ethical like-mindedness. He points out what are the necessary modes of equality upon which fraternity and liberty depend, and concludes that the appreciation of them by the community, and "a practical application of them involve both intellectual agreement and a unity of purpose which, while containing elements of sympathy, contain also the judgements born of rational criticism of the social problem. Such unity is a mode of like-mindedness in which reason and conscience predominate."

In conclusion, reference may be made shortly to Professor Giddings's analysis of the psychological causes of social phenomena, which he regards as a new contribution to psychology and to sociology. He points out that though philosophy may be monistic, science in its account of man must always be dualistic, that is, it includes two parallel interpretations, one physical and the other psychological. Thus the laws which affect the physical aspects of society and the several stages of evo-

lution in its physical sense have their psychical counterparts. Social activity, like all other modes of motion in the universe, follow the line of least resistance, and so mental activity proceeds in the lines of least difficulty. Applying the rule to particular stages of evolution, the author states that "in the social passion for homogeneity, we see the process of integration; in the development of discussion and of criticism, we see mental differentiation and segregation. These higher intellectual processes, therefore, are differential consequences of mental activity in the paths of least effort as truly as physical differentiation is a consequence of equilibration in the lines of least resistance." Professor Giddings brings his excellent text-book to a close by reference to the action of natural selection and survival on the ultimate forms of society, its final paragraph with which this notice may fittingly end, being, "social causation is a process of psychical activity conditioned by physical processes and cosmic law." C. S. W.

PAUL: THE MAN, THE MISSIONARY, AND THE TEACHER. By *Orello Cone, D. D.* Author of "Gospel-Criticism and Historical Christianity," "The Gospel and Its Earliest Interpretations," etc. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1898. Pages, xii, 475. Price, \$2.00.

Although the subject of Dr. Cone's work is not new, yet it is so many-sided that something new may always be found to say in relation to it. Moreover, the personality of Paul is so attractive and his life experiences so interesting, that much of what has already been said will bear constant repetition. Much depends on the point of view and on the mode of treatment. Dr. Cone remarks that although a man of God, a providential man, in the eminent sense of the words, Paul must remain inexplicable until he is interpreted with due regard to his natural antecedents and his intellectual and religious environment. He could not escape from the atmosphere in which his spirit drew the breath of life. This is undeniably true and the author has done well to choose this as his point of view. He has done well also in basing his discussion of Paul's writings on those which are generally accepted as genuine—the Epistle to the Romans, 1 and 2 Corinthians, Galatians, 1 Thessalonians and Philippians. The doubtful authenticity of the Acts justifies the author also, in preferring to consider the missionary work of Paul from the internal evidence supplied by the Epistles, rather than from the precise statements contained in the former work.

The book under review is divided into three parts, which treat respectively of The Man, The Missionary, and The Teacher. Of this the first part, which deals with the formative influences which affected Paul and his teaching, his personal traits and his conversion, will be the most interesting to the general reader, who prefers to hear of the appearance, the manners, and the character of an individual rather than to learn of his opinions, which are subordinated also to a knowledge of his doings. The environment almost forms part of the man himself and it, therefore, enters into the consideration of the personality which is usually the most attractive feature of biographical sketches. Unfortunately, in the case of Paul we know little of the social surroundings in the midst of which he passed his early life. That he was of humble parentage and learned the art of sail-cloth manufacture, which was one of the chief occupations of Tarsus, the Cilician city where he was born, may reasonably be inferred from remarks made in his epistles. His literary culture was almost entirely limited to Hebrew, what little acquaintance with Greek he possessed having been acquired, in Dr. Cone's opinion, from its colloquial use and the reading of the Greek translation of the Old Testament and the Apocrypha. This he did to some purpose, however, for, as pointed out by Dr. Cone, Paul was so indifferent to the actual meaning of passages in the Old Testament as to employ the incorrect Septuagint version whenever it gave a sense better suited to his object than that of the Hebrew. That he had had a careful biblical training according to the Jewish theology of the period, is shown by his use of the allegorical mode of interpretation, various examples of which to be found in his writings are referred

to by the author; who mentions, moreover, that Paul learned from his Jewish teachers the interpretation known as typological, the principle of which is "that events and persons of a past time may be regarded as prefiguring occurrences and individuals of a later age." He was evidently influenced also by Hellenistic ideas derived partly from the book known as the Wisdom of Solomon, but they were "subordinated to his gospel of the cross, and come out of his Christian consciousness transformed." Other features of his teaching show how deeply he was impressed by the ideas received from his Pharisaic instructors. Such are the establishment of the Messianic kingdom and the doctrine of the resurrection of the righteous at the coming of the Messiah, and the belief in a supersensible world of spiritual existences, good and bad, who intervene in earthly affairs and affect the fortunes of individuals. Rabbinical traditional lore was familiar to him, and he quotes from the Hagadah as if it were equally valid with the Old Testament as the word of God. The Hagadah constituted largely, indeed, the background of the apostle's thought, but, says Dr. Cone, "he rose above the pettiness and formalism and legal bondage of his race, above Pharisaism, the Hagadah, and Alexandrian speculation, and became by the strength and soundness of his intellectual and moral character one of the great religious forces of the world."

As to Paul's personal traits, the author accepts the opinion that his physical appearance was not imposing, although he thinks the traditional description of the apostle as "short, bald, bow-legged, with meeting eyebrows, hooked nose," overdrawn. The "infirmity of the flesh" referred to in Galatians is regarded as epileptic. The question whether Paul ever married is answered in the negative by Dr. Cone, on the ground of the opinion expressed by the apostle as to the relation of husband and wife in 1 Cor. vii. 1 and 9. He possessed the gift of continence, which is not surprising when we consider his intensity of conviction and resoluteness of purpose where his religious belief was concerned, and he would that all men had the same gift, although when absent marriage was permissible. The apostle's personality appears strongly in his literary style which, says the author, is characteristic of the man in a greater degree than that of most writers. His intense preoccupation with his theme made him careless of the logical connexion of his thought. He had no time to consider whether he was consistent with himself or no, but he was greater, says Dr. Cone, "than all speculation, and all paradoxes, and all theologies. He could afford to perpetrate antinomies and to write in a style which, like himself, was both Hebraic and Grecian. It was because he was both Greek and Hebrew, and had a far seeing vision, which looked beyond the making of a theology, and a great love that embraced mankind, that he became the conqueror of the world."

The conversion of Paul, which is rightly spoken of by the author as the most important event in Christian history next to the birth of Jesus, is said to be involved "in the obscurity that attaches to all spiritual processes which the subject of them cannot adequately explain to himself, much less to others." Dr. Cone points out that Paul nowhere mentions a conversion, but speaks of Christ as "seen" of him and "revealed" in him, and that some of the apostle's revelations were received during a suspension of his normal consciousness. His Christian belief, however, rested on the conviction that Jesus of Nazareth was the Son of God, the true Messiah, and that Jesus had been raised from the dead by divine power. What occurred at the martyrdom of Stephen and perhaps of other Christians made a strong impression on him, and the transformation may have been completed by a vision of Christ which, in the conditions to which he was subject, would be regarded as representing an objective reality. But it is time to bring to an end this incomplete notice of Dr. Cone's work, which gives in its second and third parts an excellent account of Paul's missionary labors and a keen criticism of his doctrinal teaching, concluding with a chapter on Christian eschatology with particular reference to Paul's special ideas.

C. S. WAKE.



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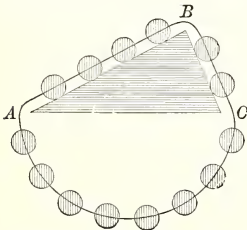
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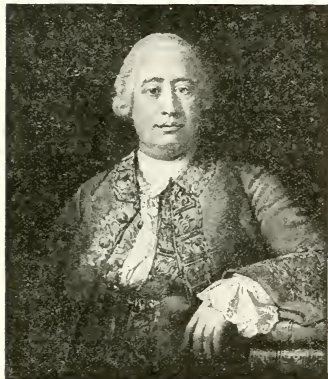
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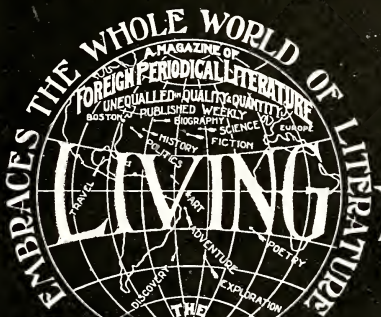
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