

must; cannot be otherwise,' said another of the heathen chiefs. 'How can a man make picture of an object unless he saw it? So he must have seen and talked with him as a friend.' I wish the gentleman would be so generous to give his book to the inquisitive chief. He may do him much good." EMMENGAHBOWK.

BOOK REVIEWS.

NEUCHRISTENTHUM UND REALE RELIGION. Eine Streitschrift wider Harnack und Steudel. Nebst einem Katechismus realer Religion. Von *Dr. Julius Baumann*, ord. Professor of Philosophy in the University of Göttingen. Bonn: Verlag von Emil Strauss. 1901. Pages, 56.

In this work Doctor Baumann criticises Professor Harnack of Berlin and the Rev. Steudel, pastor of the church of St. Roberty, of Bremen, and a disciple of the famous professor—the former for his lectures on the essence of Christianity, and the latter for his text-book of religious instruction for young people. Our author opposes the lack of scientific thoroughness in both, and discovers the weak point in the religious views of this new Christianity and new Protestantism in a hankering after mysticism. Harnack is a scientific man; he is one of the most prominent representatives of the critical school; his investigations of Church history, the history of the Christian dogma, etc., are classical; but in all his studies we can trace his staunch allegiance to a belief in the supremacy of sentiment (page 188). Harnack says: "Science cannot satisfy all the yearnings of the spirit and the heart" (*Lectures*, pages 11–12). And again: "Science cannot give meaning to life. The questions of whence and whither she can answer as little to-day as two or three thousand years ago. She teaches us facts, traces contradictions, interconnects phenomena, explains illusions of the senses." Harnack denies that she can produce judgments of any absolute valuation. He says (page 11): "Absolute judgments of valuation are always the creatures of sentiment and will; they are a subjective act." While Harnack is strictly scientific in his work as a professor and historian, while he eliminates miracles and critically analyses the texts and documents of Christianity, while he concedes that the early Christians were utterly mistaken in the main dogma of their religious conviction, viz., as to the second advent of Christ, he again and again objects to science as being unable to give a norm of life, and resorts again and again to sentiment as being alone capable of giving absolute valuations of religious significance. Professor Baumann points out that all religions are of the same nature, that for instance, the present Chinese national movement against foreigners is essentially based upon such a subjective valuation of their religious convictions against those of the Christian invaders. There is subjectivism on both sides. But Professor Harnack does not consider these contradictions as affecting his judgments of absolute valuation. His own religion is, as he himself expresses it (page 95), "A dualism the origin of which we do not know; but as moral beings we are convinced, that as it is presented to us for the sake of being overcome and reduced to a unity, it points out an original unity, and will ultimately be resolved in harmony in a concrete dominion of the good."

Harnack's disciple, Pastor Steudel, follows essentially the same direction. He is critical, he opposes belief in miracles, but after all he builds his religion upon subjective conviction. "Metaphysical cognition has only a subjective significance," he says; "objective certitude can only be obtained by experimental science" (page 92). Thus, the essential religious ideas lie outside the pale of science. Steudel says (page 13): "If God could be reached by means of investigation, as

for instance we can investigate the nature of light, he would cease to be the object of religious conception. He would be one of the many cognisable things of the world, the presence and mode of activity of which must be heeded. It is exactly the incognisability and the incomprehensibility of God which makes him the object of religion. In contrast to all the things of the world, his existence is only surmise." Thus, Steudel revels in the infinite, and yields to the sentiment of awe. "The fixed stars in space," he says, "must be conceived to be infinite. Matter is infinitely divisible, and these things are in the interest of a religious explanation of our world-conception not less important than the order of the laws of nature."

Professor Baumann claims that this Christianity is something new, and ought not to claim to be a mere reform of the established Christianity. He proposes in its place "a real Christianity," or, as he calls it, "a really scientific religion"; and no doubt the main idea of his proposition is valuable and can be substantiated. But the explanation which he gives on pages 43-50 will be found very unsatisfactory, for it lacks precision and suffers as much as the views of his opponents from terms that must be regarded as purely sentimental. His religion, too, is expressed by: "I believe" (No. 8, page 44). It is not based on scientific knowledge, and the contents of his belief are expressed thus: "I believe in God, creator and preserver of the world, from eternity to eternity." Baumann believes that the organic world has risen out of the inorganic, not in the way that 9 is a product of 3 times 3, as an equal from equals; but he says: "It must be assumed that under the thoughts of God, at a certain stage of the evolution of inorganic nature, the use of it as the basis of an organic activity is discovered and will be realised as a real thought" (No. 13, page 45).

We do not mean to say that the idea which Professor Baumann means to express is incorrect, but we would say that it needs further elucidation. We agree with him in his criticism of both Harnack and Steudel, but we cannot as yet say that he himself has discovered the right formula of a religion that would be acceptable upon strictly scientific grounds. We believe ourselves that this is the ideal of the future; in fact, we try to realise such a truly scientific religion, and we hail his attempt to do so. Nevertheless, we find him over-critical in judging the work of others, and lacking in justice as to the mode of the evolution of thought. Professor Baumann says that the original Christianity as Jesus meant it died out with the non-fulfilment of the prophecies of the second advent. The Christianity of history such as it developed on the soil of the Roman Empire, and which was transferred to the Teutonic races in Northern Europe, has comparatively little to do with the eschatological view of Jesus of Nazareth and the early Jews. This is true in one sense only. The fact is that in its development Christianity adapted itself and changed, giving new interpretations where the old views had become untenable. Both Professor Harnack and Pastor Steudel are as much entitled to call themselves Christians, or new Christians if they please, as Paul was to call himself a disciple of Jesus. With given conditions a new phase may set in which will so radically change former traditions that the traditional name ceases to be appropriate; but it seems to me that men like Harnack and Steudel are sufficiently in contact with tradition to be justified in calling themselves Christians, and remaining in contact with the historical evolution of Christianity. Since the change which St. Paul made in starting the Gentile Church, and also Luther's reformation, were sanctioned in history as mere phases in the evolution of Christianity, we see no reason why the changes of modern theology should not be regarded in the same light.

CONSTRUCTION FORM WORK. An Introduction to Geometry for Grammar Grades.
By *William N. Hailmann*. Boston: C. C. Birchard & Co. 1901. Pp., 60.

The teachers of this country are waiting for a good work along the lines suggested by the above title. There is an opportunity in the combining of mathematics with manual training in the grades, possibly limited to the drawing and coloring of geometric figures, as in this work, possibly adding paper-folding as was done for more advanced students by Sundara Row in India (The Open Court Publishing Co. has in preparation an American edition), or possibly adding mensuration and thus making a triple alliance of arithmetic, geometry, and drawing. But unfortunately this little work of Dr. Hailmann's fails to meet the reasonable requirements for such a manual. While it awakens interest in geometric constructions, not only by the study of pure form, but also by the use of color, it sadly fails in point of accuracy and of modern spirit.

A work of this kind should have a propædæutic value; it cannot exist by itself; it must look forward to more substantial mathematics beyond, and it must not scatter seeds that will bring forth tares. Yet it is just here that this book becomes a dangerous one. It lacks mathematical scholarship; or rather, perhaps, it was so hurriedly written and so ill revised that it contains the many errors attendant upon a first draft.

One cannot read the work without discovering a number of these errors, together with many eccentricities that are foreign to the modern language of geometry. A few of each should be mentioned to justify this criticism: "For purposes of measurement, the circumference of the circle is divided into two equal parts. Each part is called a degree" (p. 5); "To draw a *regular* rhombus" (p. 25), rhombus having already been defined to be what the author calls "regular"; "How to draw a regular pentagon" (p. 29), the construction being only an approximation; "How to inscribe a regular heptagon in a circle" (p. 33), with the assertion that half the side of the inscribed equilateral triangle is a side of the regular heptagon. Of course it will at once be said that the author does not mean what he says, and that these constructions are intended as approximations in spite of his positive assertions. But if this be so, why has there been such care to specify approximate features only fifteen pages later? The author classifies lines as either parallel or diverging. Under the latter he says that they "converge in the direction in which they approach each other. When prolonged in the direction in which they converge, *they will meet in a common point.*" He surely could not have had in mind the hyperbola $xy=a$, or indeed any case of asymptotes, for his other definitions exclude considerations of infinity. He cannot claim exemption from the consideration of conics, since he introduces the subject; indeed, he carries the subject of curves into the interesting domain of "watch-spring" and "diverging" spirals! Without specifying further cases of this kind, except to say that the regular polyhedron mentioned on page 57 may be very irregular, the other criticism of the book should be noted.

The work has been described as eccentric. By this is meant that it uses terms, follows sequences, arranges figures, and employs definitions, that are not justified by common mathematical and educational usage. We have "focuses" for the foci of an ellipse, but "radii" for what analogy would suggest as the radiuses of a circle. There is a definition (though questionable) for radius, but none for horizontal and vertical until long after those words appear. The rarely used terms "octants" and "sextants" are defined, but "isosceles" is not explained until after it is used, and then in these words: "The resulting triangle is said to be isosceles

because it has two sides equal." While not denying this statement, it would be interesting to know what it means to the child or to the teacher who has not studied Greek. That "a circle is a curvilinear plane bounded by a uniformly curved line" may be accepted if we know what a uniformly curved line is and how it differs from an ellipse (or an elliptical curve, the two terms being used interchangeably on p. 45).

It is hardly worth while to pursue the subject further. Enough has been said to justify the assertion that the book is disappointing and is not one to be recommended to teachers.

DAVID EUGENE SMITH.

State Normal School, Brockport, N. Y.

ÉTUDE SUR L'ICONOGRAPHIE BOUDDHIQUE DE L'INDE. D'après des documents nouveaux. Par *A. Foucher*, maître de conférences à l'École des Hautes Études. Ouvrage accompagné de dix planches et de trente illustrations d'après les photographies de l'auteur. Paris: Ernest Leroux, éditeur, 28 Rue Bonaparte. 1900.

MYTHOLOGIE DES BUDDHISMUS IN TIBET UND DER MONGOLEI. Führer durch die lamistische Sammlung des Fürsten E. Uchtomskij. Von *Albert Grünwedel*, Dr. phil. Mit einem einleitenden Vorwort des Fürsten E. Uchtomskij und 188 Abbildungen. Leipzig: F. A. Brockhaus. 1900.

Buddhist iconography is in its full extent a *terra incognita* still, but there are a number of scholars and travellers at work who have done creditable work, and the authors of the two books under review belong to the very foremost authorities in their special line of investigation. But while Grünwedel has given special attention to the Gandhara sculptures which, as is now a well-established fact, mark the beginning of all Buddhist art, Foucher has excluded them from the province of his investigations for the purpose of limiting his review to the properly native Indian art. The Gandhara sculptures are Græco-Indian and represent a period in which the Greek spirit is still Greek and not as yet assimilated to the Asiatic taste. Foucher proposes to trace the figures of the iconography of the Northern Asiatic nations to their Indian prototypes. This is a difficult task, because the artists who carved or painted them omitted to denote their significance. As means of identification M. Foucher utilises materials of the University Library of Cambridge, among them a manuscript containing numerous miniatures with explanations. He reviews in Chapter I. the sacred monuments of Buddhism, the stupas or tumuli, the temples, the cave temples, the assembly halls (*charityas*), the monasteries (*vihāras*), and in Chapter II. the divinities in their general characteristic features and the Buddhas, the Dīpankara, a kind of John the Baptist, one of the most important former incarnations of Buddha, Shakyamuni, or Bhagavan, the Blessed One, Vajrāna, or Buddha on the diamond seat; and the Bodhisattvas, among them Avalokiteçvara or Lokeçvara, the Lord Protector of the world, Meitreya, the Buddha to come, Mañjuçrī, etc.; lastly the feminine divinities Tara, Cunda, Mariçī, Vasudhārā, Prajñāpāramita, etc. The third Chapter contains a discussion of the most important scenes of the life of Buddha represented on the monuments.

The illustrations of Foucher's work are indispensable for a comprehension of the material discussed. They are heliogravures made from photographs.

Grünwedel laid the foundation to a comprehension of the historical development of Buddhist art in his book *Buddhistische Kunst in Indien*, where he pointed out the significance of the Greek influence in Gandhara. We have here in the form of

a guide through Prince Uchtomskij's valuable collection of Buddhist art, an instructive introduction to the mythology of the Mahâyâna. Prince Uchtomskij has written the preface, in which he complains of the indifference that prevails in Russia toward the religious life of the Buddhists, who form such an important portion of Russia's Asiatic subjects. He recommends the study of their faith to Christian missionaries and dwells on the seriousness and other virtues of the devotees of Shakyamuni.

Grünwedel sketches the Buddhist pantheon of India in concise outlines (pp. 1-28), explains the best-known Buddhist saints, beginning with Nâgârjuna and ending with Lamas of the present day, and finally goes over the same ground treated by Foucher in his *L'icongraphie bouddhique*. He discusses the tutelary divinities, the Buddhas, Bodhisatvas, and the female divinities, such as Târâs and Dâkinîs, then the Dharmapâlas or protectors of religion, and local deities. References and Notes are relegated to an Appendix.

Grünwedel's book is rich in beautifully executed illustrations, and a good portrait of Prince Uchtomskij forms the frontispiece. P. C.

NOTES.

The Rev. C. A. Seelakkhandha, a high priest of Ceylon, is publishing a text of the *Visuddhi-Marga*, a famous Buddhist book, the title of which in English means "the path of purity." It is written by Buddhagosha, and is the same work which Mr. Henry Warren, of Cambridge, Mass. (the author of *Buddhism in Translations*) had begun to translate into English when he died, leaving the completion of his work to his teacher and faithful assistant, Prof. Charles Lanman, of Harvard. Since the *Visuddhi-Marga* is one of the most important Buddhist works yet untranslated, a text edition made by a Buddhist scholar and a prominent native priest will no doubt be of considerable assistance to the proper comprehension and interpretation of the book. The Rev. Seelakkhandha is one of the most active and best-known Buddhist priests, respected not only by his own followers, but also by European and American scholars. Further, Mr. Seelakkhandha has published a number of other works in Sanskrit, which will be valuable to students of Sanskrit. Among his recent publications we may mention his commentary to the Bhaktisataka, the price of which is only one rupee, and which contains a complete life of Gautama Sakya, and is recommended by the author to Sanskritists for translation.

He is regarded as a poet of repute among the Singhalese, and a recent hymn-book of his, the *Manglashtaka*, is recommended by those who can read it as a creditable composition, full of the spirit of Buddhist piety. It has been composed for the purpose of being read at the consecration of the Vihâra.

A book on the mechanism of the English government is a boon to students of history. Such information is the most difficult of all to get, for the reason that the constitution of Great Britain is an unwritten one, and her governmental methods have taken on a peculiar idiosyncratic form which has scarcely an analogue, let alone a duplicate, in any other country. Other constitutions and forms of government have been *made*; those of Great Britain have *grown*. The sketch, therefore, which Leonard Courtney has written of *The Working Constitution of the United Kingdom* will find many appreciative readers. He has distributed his exposition under three headings: (1) Parliament; (2) Institutions Subordinate to