

States were in the Union, and could no more get out of it than a minority of stockholders can dissolve a corporation. As Mr. Lincoln said, to assert that the Southern States were no longer in the Union was to make the fatal admission that States, whenever they please, may, of their own motion, dissolve their connection with the Union. The Union, he thought, could not survive that admission, and he declared: "If that be true, I am not President; these gentlemen are not Congress." This theory, whether correct or not, was the original theory of the loyal North. Mr. Lincoln was right; had it not been believed that the Southern States continued to be States of the Union after the ordinances of secession were passed, the North would not have employed "coercion" to preserve the Union and the Constitution.

The furious passions aroused by President Johnson's arbitrary proceedings eventually caused this theory to be disregarded. The violent partisans who controlled the Congress and overruled the President were driven to act as if they held Professor Burgess's theory of statehood, and practically declared that there were no Southern States. The representatives of the Northern States really created a number of new States out of the territory formerly occupied by the Southern States, just as they might have created new States out of the territory conquered from Mexico. Professor Burgess, of course, does not complain of this. As there never were any Southern States, in the proper sense of the word, it was idle to talk of their rights. What he does complain of is that the work of setting up new local governments was scandalously botched. Few will differ with him on this point, and, as we have said, he tells the story well. But, for the reasons assigned above, those who wish to understand the Constitutional questions involved will not find that this book meets their requirements.

The Evolution of Sex. By Profs. Patrick Geddes and J. Arthur Thompson. Revised edition. New York: Charles Scribner's Sons; London: Walter Scott. 8vo, pp. xx, 342, illustrated.

Book I. treats of male and female—of primary and secondary sexual characters and differences, and of theories relating to them. Book II. treats of the analysis of sex—of organs, tissues, cells, hermaphroditism, sex elements, egg cells, male cells or spermatozoa, and a theory of sex, its nature and origin. Book III. treats of the processes of reproduction—of fertilization, parthenogenesis, asexual reproduction, and alternation of generations; and Book IV. treats of the theory of reproduction, including facts of growth, special physiology of sex and reproduction, organic immortality, psychological and ethical aspects of sex, laws of multiplication, and the reproductive factor in evolution.

By means of gleanings from the conclusions reached, something may be shown of the character and inclusiveness of the work. A fundamental idea in it is, that male and female differ in regard to protoplasmic changes (metabolism); the female being less active, longer lived, and more given to construction or upbuilding (anabolism), and the male being more active and more affected by disruptive changes (katabolism). With the origin of

sex two more or less divergent lines of variation are thus introduced. Sex originated as the cells developed from the protoplasm, one cell well nourished and quiescent becoming an ovum, another more hungry and more active becoming a flagellate sperm. A primary difference of male from female lies in the relative preponderance of katabolic changes, disruption. The idea that the cell nuclei alone are of importance in fertilization, the cell substance being considered a mere adjunct, is not favored. Fertilization is supposed to benefit the species in a continuance of its vitality, a sort of rejuvenescence, and it may be that it is an important source of variation. Parthenogenesis is said to be a degeneration from ordinary sexual process. Asexual reproduction occurs in many degrees, from continuous budding to discontinuous multiplication; it occurs in many types, from polyzoa to tunicates. Alternation of generations may be described as a rhythm between a relatively anabolic and katabolic preponderance. At the limit, at the maximum or optimum of size, cell division restores the balance between mass and surface; but the actual mechanisms of the process are at present beyond analysis. Reproduction may ward off death in the protozoa, the nearest to immortal of all organisms, but it helped to cause it in the simplest metazoa.

The intellectual and emotional differences between the sexes are correlated with the deep-seated constitutional differences. Egoism and altruism have their roots in the primary hunger and love, or nutritive and reproductive activities. Emotion and activity have a common origin. Spencer's conclusion that man's future evolution must continue mainly in the direction of psychical development, decrease of fertility keeping pace with increase of individuation, is accepted. The greatest step in nature, from single-celled to many-celled animals, though bridged by loose colonies, was made not by selection of the more individuated and highly adapted forms, but by the union of relatively unindividuated cells into an aggregate, in which each became diminishingly competitive and increasingly subordinated to the social whole. These authors read creation's law as not a struggle but as love; they are not at all ready to accept an advantage or utility, ascertained or supposed, as sufficient explanation of a fact; they go farther toward the origin. Their book is an improved edition of a good work; it is a monograph which could hardly be more abridged, unless, perhaps, it might be somewhat in the amount of attention given to particular theories much discussed in the past, but now of only traditional importance.

Traces of the Elder Faiths of Ireland: A Folklore Sketch. In two volumes. By W. G. Wood-Martin, M.R.I.A. Longmans. 1902.

This latest work of Mr. Wood-Martin, in two rather handsome volumes, is based in part upon his earlier book, entitled 'Pagan Ireland.' The new and much enlarged treatise constitutes one of the most ambitious efforts that have yet been made to deal with the life and religion of the ancient Irish people. Ranging all the way from "speculative geological archaeology" to contemporary folklore, it professes to set forth the present state of knowledge with regard to the

course of Irish paganism from the earliest times till its absorption by Christianity. This was a large undertaking, and we are bound to say that it has not been attended with much success. Perhaps the time is not ripe for such a treatise; at all events, Mr. Wood-Martin's book is so amateurish in character that it neither sets forth competently the present state of knowledge in its field, nor makes any very solid additions to such knowledge. At the same time it exhibits broad and various information based upon prolonged studies. It might be not improperly termed a learned work, and the author, by virtue of his wide acquaintance with the subject and his earlier contributions to its literature, is at least a veteran among amateurs.

Since Mr. Wood-Martin was writing for the general public, he tried to be thoroughly popular in method; and he has succeeded to the extent of being very readable. In the matter of clearness he has not done so well, and his earliest chapters especially are disorderly and confusing. In attempting to avoid the cumbersome methods of a scientific treatise, he has erred on the side of laxity, and allowed himself freedoms which are to be regretted. Thinking it too pedantic, for example, to cite his authorities in footnotes, he has left his readers with no direct means of tracing his most interesting statements or of checking his more doubtful ones. He has a way of inserting long passages of commonplace matter, enclosed between marks of quotation, without any indication of the source. At the same time he usually labels citations from Shakspeare and Milton, and he credits a familiar sentence from the "Urn-Burial" to the authorship of Sir John Browne! This last lapse—and later correct references to the great English prose-writer show that it was only a lapse—leads us to add that we have seldom seen so many inaccuracies in a book so handsomely published by a good house. Some of the errors reveal positive ingenuity. Bartholomew Anglicus (I., 185) appears as "Angelicus"; Gay's Fables are assigned to "Gray" (I., 359); and "primitive rights" is once printed where "rites" must be meant (II., 315). We do not intend to give a list of the misprints we have noted; but the number of these inaccuracies, taken together with a peculiar looseness in style and paragraph structure, gives the impression that the copy was made from dictation, and never competently revised or corrected in proof.

We have spoken of certain inexcusable blemishes in Mr. Wood-Martin's work, but, judged as a scientific treatise, it has more fundamental faults. It is characterized throughout by lack of critical method. Instead of going himself to the ultimate available sources of knowledge, the author is too often contented with second or third-hand information. Thus, we are told (I., 340) that "Dr. P. W. Joyce says [Dianrecht] had a son, and a daughter Armedda, more skilful than himself." We have much respect for Dr. Joyce, but we should not quote him as if he were a contemporary of Tiger-nach, or somehow otherwise possessed of information unknown to the modern world. We should as soon think of saying, "Professor Goodwin declares that Pallas Athene was born from the head of Zeus!" As a result of this rather indiscriminate use of sources, Mr. Wood-Martin's material is a good deal impaired in value; and his habit of mentioning no authorities for many

statements (or else of citing vaguely an Irish manuscript of uncertain date) makes it hard to distinguish the true from the false.

In the treatment of his material, too, Mr. Wood-Martin shows the same lack of proper method. In chapter iv. he discusses Oriental elements in Irish tradition, and mentions Eastern analogues to Celtic tales; but his parallels are not all significant, and he subjects them to no critical examination. Again, in the chapter on St. Patrick (I., 245), the various problems that concern the life of the saint are altogether too summarily dismissed. The author's inability to deal with mythological problems may be inferred from the following short paragraph (I., 346):

"Irish gods were apparently but deified mortals, celebrities of their day, taken indiscriminately from the three so-called colonies of the Formorians [*sic*], the Dedannan, and the Milesians."

This is of course nothing but the euhemerism of the old Irish annalists served up anew as mythological theory. But the most extraordinary example of Mr. Wood-Martin's capacity for going astray appears in the following passage about the ancient Irish hero, Cuchullin:

"Regarded from another standpoint Cuchullin is, to a certain extent, a mythical and mythological being, as the account of his life given in written records has apparently been remodelled on that of Christ. Cuchullin's age at death is thirty-three. He has an immortal father and a mortal mother of the royal line; he is born in a district remote from Emania, the Irish Jerusalem; when a child of ten he steals away from his mother with his little wooden shield and sword of lath to contend with the hero youths of Emania, as the boy Jesus went into the Temple to argue with the Jewish Doctors; in fact, his deeds, as a youth, are a mere adaptation of the recorded early life of Christ in the Apocryphal Gospels. He is brought up by Culand the artificer, as Christ is brought up by Joseph, the carpenter; he is employed defending the weak against aggression; the last three years of his life are full of trouble and misery; he dies, after being pierced by a dart, after taking a drink, exclaiming, 'The Gods of Erin have deserted us,' standing erect with his back to a pillar-stone to which he had tied himself; other coincidences might be given."

From the preceding quotation alone it ought to be apparent that Mr. Wood-Martin cannot be deemed a trustworthy authority upon the subject with which he deals.

We have felt bound to criticise him frankly, because it would be a pity if his theories should be taken too seriously. It now remains for us to say that his book has its uses, and that, in spite of its faults,

we do not regret its publication. Judged as an uncritical collection of material upon Irish folk-lore, it is both of value and of interest. It represents a long labor of compilation, and the bibliography alone (comprising over nine hundred entries) would merit grateful recognition. Mr. Wood-Martin seems to have explored very fully the books in his list, and he has put together an elaborate account of the beliefs and practices of the modern Irish peasantry. His work thus furnishes a valuable supplement to the older Irish writings, on the one hand, and on the other hand to such treatises as Rhys's 'Celtic Folklore,' which deals chiefly with the British Celts. An abundance of local legends are cited to illustrate the survival of ancient customs and superstitions. Some of the chapters (like that, for example, which deals with the "hag" in Irish tradition) are full of suggestive matter. In a word, the Celtic scholar will find much to repay him for working through Mr. Wood-Martin's pages, and the excellent index will lighten his labors. By thus serving the convenience of scholars, 'Traces of the Elder Faiths' may prove in the end to have helped considerably toward a better knowledge of Irish paganism. But in itself the book cannot be called sound or scientific investigation.

The Life and Times of Alfred the Great.

By Charles Plummer. Oxford: Clarendon Press; New York: H. Frowde. 1902.

Mr. Plummer here prints his six Ford lectures, delivered at Oxford last year, with a certain amount of additional material and copious but unobtrusive foot-notes, in a most agreeable and satisfactory little book. It would be impertinent to dilate on the author's competency. His editions of the Anglo-Saxon Chronicle and Bede's 'Ecclesiastical History' are the standard editions, and have given him a place among the most distinguished students of early English history. The present work not only sustains that reputation, it also shows that Mr. Plummer is a first-rate popular expositor. The book is full of interest for the general reader, and a valuable monograph for the historical scholar. In two hundred pages it tells us everything that is known about Alfred the Great, with abundant references to previous discussions of debatable matters, and acute comments on all points of controversy. It is not to be expected that everybody will agree with everything in a discussion so beset with difficulties, but it is safe to say that none

of Mr. Plummer's opinions can be neglected or waved aside by his successors.

The treatment is so compact that a thorough review would take much space. We can advert to only a few of the many interesting questions discussed. The examination of the Latin 'Life of Alfred' which passes—not without challenge—as the work of Bishop Asser, is specially noteworthy. Mr. Plummer began his investigation in an incredulous frame of mind, but has come to the conclusion that the document, though corrupt and interpolated, is probably authentic in substance. His arguments are ingenious, and some of them are hard to meet. It is unlikely, however, that they will be universally accepted. We must wait for Mr. Stevenson's long-expected edition, which will probably settle the question. The account of Alfred's own works is by far the best that has yet appeared. The translation of Bede is confidently claimed for the King (and his literary bureau), despite the Mercian dialect and the comparative literalness of the rendering. Many good Anglo-Saxonists will dissent, but we are inclined to think that Mr. Plummer has established a strong probability. The history and the topography of the Danish wars are set forth with extraordinary clearness, and the sketch of Alfred's internal administration is appreciative and moderate. The author has succeeded in bringing out the king's personality with a good deal of vividness, and with no appearance of effort.

The informality of style, due to the fact that the lectures are printed substantially as they were delivered, is a distinct relief from the stiffness of most historical monographs.

BOOKS OF THE WEEK.

Atherton, Edward. *The Adventures of Marco Polo*. D. Appleton & Co.
Bernstein, Herman. *In the Gates of Israel*. J. F. Taylor & Co. \$1.50.
Davis, A. W. C. *Balliol College*. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. \$2.
Hart, J. M. *The Essentials of Prose Composition*. Philadelphia: Eldredge & Brother.
Henderson, B. W. *Merton College*. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. \$2.
Paul, H. W. *Matthew Arnold*. (English Men of Letters.) Macmillan.
Runic, D. W. *Oriel College*. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. \$2.
Segall, J. B. *Cornell and the Spanish Drama*. The Columbia University Press. Macmillan.
Smith, F. *Hopkinson. Novels, Stories, and Sketches*. In 10 vols. Scribners. \$15.
Thompson, Rev. H. L. *Christ Church*. (Oxford College Histories.) London: F. E. Robinson & Co.; New York: E. P. Dutton & Co. \$2.
The Temple Bible: (1) *The Book of the Prophet Ezekiel*, edited by O. C. Whitehouse; (2) *The Book of Jeremiah and Lamentations*, edited by E. T. Green. London: J. M. Dent & Co.; Philadelphia: J. B. Lippincott Co. 60c. each.
Troeger, J. W. and Edna B. *Harold's Discussions*. (Nature-Study Readers.) D. Appleton & Co.
The "Man in the Street" Stories. J. S. Ogilvie Publishing Co. \$1.

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