

given. And here Prof. Tyndall's article on "The Scientific Use of the Imagination" would be a good answering letter. That use is very different from any of the wildness for which Dr. Abbott eloquently contends. It will be observed that the faith on which he insists as born of the imagination is very different from the traditional faith of Christianity. This is a supplementary faculty superior to reason and much more infallible. But Dr. Abbott's "faith" is something that looks for its justification to the uncertainties of ordinary knowledge. It is of a piece with these uncertainties.

The most remarkable feature of Dr. Abbott's book, considering that its principal object is to contend for a purely natural Christianity, is its insistence on the existence of Satan. Nowhere is the book so nearly eloquent as in making this point. He finds it "difficult to listen patiently," he says, "to what people are pleased to call arguments against it." It seems to him "that if we are to have a genuine trust in God it is almost necessary that we should believe in the existence of a Satan." The poor need the comfort of this belief, and the rich the help of it for a social inspiration. The New Testament warrant for it is easy to make out, but Dr. Abbott argues it from experience as well as from the words of Jesus. He does not think it would be well to personify Satan with the same vividness with which we personify the Father in heaven. Where this Satan, this "enemy," came from, he does not attempt to say, but he is sure that the Almighty is not in the least responsible for him.

The part played by illusion in the development of faith is the subject of several letters, and "the worship of Christ" of several more. Dr. Abbott worships Christ as the incarnation of the goodness of the world, but the steps by which he passes to this worship from a conception of his purely human character are difficult to find and follow. It is not a little refreshing, after the vague and fanciful character of much that he has written here, to come upon the succession of chapters on the miracles of the Old Testament and New. The method and the results of these chapters may not commend themselves equally to all, but they will not be found either vague or dull, and their considerations are such as the traditional believer in the miraculous must squarely reckon with. Their freshness is owing in a great degree to the boldness and ingenuity of their attempt to account for the miracle stories by the unconscious perversion of words and phrases in early hymns and Scriptures of the Church. His minute and patient study of the New Testament makes all he says in this connection interesting and important. His treatment of the greatest miracles recorded, the resurrection of Jesus and his miraculous birth, is much less successful than his treatment of the others, for with these he is "bound in the spirit" to save something of reality. What he saves from the resurrection is (he thinks) a vision purely subjective, but absolutely convincing, of the immortal Christ. His negative considerations are likely to be much more effective than those that aim at a positive rehabilitation.

Lastly, we have two letters on the relations of the Church of England to a non-miraculous Christianity. The first asks the question, "Can a believer in Natural Christianity be a minister in the Church in England?" The second tells "what the Bishops might do" to make it easier for those who have given up miracles, and the infallible Bible, and the deity and authority of Christ, to accept ordination. Dr. Abbott contends in advance that he has not "the clerical mind"; that he is not a special pleader for the Church or for its ministers, but a man resolutely bent on seeing things as they are. But it may well be doubted whether he has obeyed the in-

junction of old time, "Know thyself." His book throughout impresses us as the work of a man bound, at all hazards (never with conscious indirection) to save the husk of the old doctrine and observance, while letting the kernel go. His problem is, How can we still keep up a show of the old forms and phrases, whatever must be given up of their original contents? And though we are sure he would be immeasurably grieved to have it so, we are obliged to think that the encouragement of intellectual dishonesty will be the principal outcome of his book. He "cannot think that any sincere worshipper ought so far to take offence at one or two expressions in the Creed—which may be interpreted by him metaphorically, though by others literally—as to separate on that account from the national Church. Grant that his interpretation may be a little strained—nay, grant even that he is obliged to say, 'I cannot believe this'—yet I should doubt the necessity, or even wisdom and rightness, of cutting himself off from the Church of England because of one or two clauses of the Creed, so long as he feels himself in general harmony with the Church doctrine and services"; advice which, by force of contrast, reminds us of Carlyle's to John Sterling: "Elsewhither for a refuge or die here! Go to perdition if thou must; but with a lie in thy mouth?—By the Eternal Maker, No!" But what need there is of some device to save the young men of England to the Church, is evinced by a postscript to "Letter 30." At Trinity and St. John's, Cambridge, the two largest colleges, only eight Fellows out of sixty took holy orders from 1873 to 1879; from 1880 to 1886, only three out of sixty. Of sixty Fellows of Trinity who took degrees from 1873 to 1886, only two have been ordained. Carlyle's advice to Sterling seems to have prevailed.

*Historia Numorum*: a Manual of Greek Numismatics. By Barclay V. Head, Assistant Keeper of the Department of Coins and Medals in the British Museum. Oxford: Clarendon Press; New York: Macmillan.

THIS book, long looked for by students of numismatics, constitutes, in the entire range of coinage, Greek and related to the Greek, the *vade mecum* which, since Mionnet's catalogue was issued, has been a desideratum unfulfilled. Its limitation to Greek coinage and its affiliations is justified by the enormously greater importance of Greek numismatics, as an aid to, archaeology, art, and history, in comparison with all other branches of the science, as well as by the fascinating completeness and harmony of its system. It replaces the voluminous Mionnet by a still ponderous but much more useful book, hardly by its bulk (808 large octavo pages, besides introduction and alphabetical tables) disqualified to be the travelling companion of the student of numismatics. To make it less was clearly impossible, for condensation could go no further than Mr. Head has carried it without becoming obscurity. The introduction of eighty pages of fine type containing an admirable index and résumé of all that part of archæological lore which is necessary to the student; a brief and modest preface; such a compendium of bibliography as will suffice for all students not specialists; a condensed history of the coining of money as far as known, beginning with modes of exchange by barter employed before money; the metric systems of Egyptians, Babylonians, and Assyrians; the Phœnicians, the Lydians, and their position in relation to numismatics and their invention of coinage; Babylonian and Phœnician values of the precious metals; transmission of weight standards (an interesting exposition of an involved subject); the types of Greek coinage, in which this almost romantic subject is fully dealt with in principle;

chronological classification; which is, in fact, a brief history of coin art; a section on inscriptions, and another on inscribed names of functionaries; the relation of public games and festivals to coinage; civic titles and epithets; alliance coins, colonial coins, and dated coins—this synopsis will suffice to show how complete is the investigation involved; but the book alone will give one to understand with what scholarly intelligence and conciseness the pith of all these themes has been given by Mr. Head.

To quote from the mass of concentrated information is difficult, but the section on the chronological classification of coins by style may be taken as giving one of the principal reasons of the importance of the author's subject:

"It has been often and truly said that Greek coins are the grammar of Greek art, for it is only by means of its coins that we can trace the whole course of art from its very beginning to its latest decline. Neither statues, bronzes, vases, nor gems can, as a rule, be quite satisfactorily and exactly dated. Coins, on the other hand, admit of a far more precise classification, for in every period there are numerous coins of which the dates can be positively determined; and around these fixed points a little experience enables the numismatist to group, within certain limits, all the rest."

Besides the coinage of Greece properly considered, those of states whose mints were influenced by the Greek are considered briefly, as, the Roman, Latin, Etruscan, Phœnician, British, etc. In speaking of Central Gaul, the author says this "was the district in which the gold staters of Philip were first imitated." Without contesting the accuracy of this statement, for Mr. Head is too careful and learned a numismatist to make it without authority, we should like to know the grounds of this conclusion, for this seems hardly the conclusion of Pulski (not noted in the bibliography), who has studied the question profoundly, and traced the staters copied from Philip's, from the lower Danube to England. As the Gauls of the lower Danube were those who first came in contact with Greek civilization and carried on trade with Macedon, in the time of or soon after Philip, it seems hardly natural for the first copies to be made so far away as Aquitaine.

The 'Historia Numorum,' from the name and authority of its author, will find its way as a book of reference into every numismatic library; but as a compendium of all that the beginner and casual collector wants to know, for its judicious selection of types for illustration, as well as for lucid statement, whether with reference to the artistic or historical side of numismatics, it becomes an indispensable text-book. The "process" illustrations, made from casts of the coins, are all that is needed for identification of the various mints and epochs, as well as for the general artistic qualities of the coins. There is no attempt on the part of the author to urge speculative theories, or to pass the limits of sober investigation, though in a subject of this kind conjecture must often bridge over the void between well-ascertained facts; and no dogmatism impairs the value of this admirable book, which may be safely recommended as a guide into the study of general as well as Greek numismatics from the way in which the connection of Greek with non-Greek coinage is shown at all points of contact.

*Life among the Germans.* By Emma Louise Parry. Boston: D. Lothrop Co. 1887.

MISS PARRY'S book is sensible, fresh, and fairly interesting—just what one would expect a book to be which was written by a young American woman (she calls herself a female), neither rich nor poor, orthodox in faith, and, apparently, a schoolmistress by profession. It lacks, indeed, the touch of genius which converts the dross of

mere fact and opinion into the gold of literature; but this is partly the fault of the subject. Not even Mr. Hamerton could invest his abode in Germany, if he had one, with the nameless charm which pervades every page of his account of 'Round My House' in France. From Howitt and Mathews, of forty years ago, to Miss Parry of to-day, not one of many English writers who have described German life has been able to produce a work (we exclude fiction) of any literary value, unless we except Mr. Hawthorne, whose work is a satire rather than a description. All young Americans return from Germany full of enthusiasm, and dreaming of the time when they can resume their delightful life there. But if they resume it after a dozen years, as occasionally happens, they usually find that the charm lay in the glamour of youth and of intellectual emulation, not in the German background. Miss Parry, however, is less enthusiastic than is commonly the case, perhaps because too mature to be carried away by temporary impressions. She never forgets the American standard of manners, domestic comfort, and household sentiment, and finds that even in instruction Germany is behind America in some departments.

The preface to her book, written by another hand, dwells upon the fact that it is not a mere traveller's diary, but a view of German life from the inside. It is this, but hardly to the extent which the preface indicates or the author evidently thinks, in spite of the fact that she spent less than a year in Germany. She studied Latin at the Victoria Lyceum, and was regarded as a phenomenon in consequence; and indeed she would be deemed a phenomenon, as a Latin scholar, in any country, judging by the phrase "omnia est vanitas," the only one from that language with which she adorns her pages. It is not clear why she should quote the Old Testament in the Latin version, but it is certain that the translator of the Vulgate does not authorize the opinion that vanity is everything. Her chief effort, however, seems to have been to learn German, which, she says, she "resolved to conquer." We regret to say that, judging from the evidence her book furnishes, she has but imperfectly succeeded. There is an error of some kind on nearly every page; and though many of these are doubtless due to the printer (as when Varnhagen von Ense is distorted into "Von Hargen von Euse"), he cannot be made to shoulder all of them. Especially reckless is she with her genders, giving or withholding them with as much abandon as a cockney does his "h's." When she enters her boarding-house (the description of which is the best thing in the book), she finds "ten other pensioneren," meaning *Pensionäre*; on the table she finds a contribution-box "für den [die] Armen," as well as meets a "herzliche [s] Willkommen," after which she is "melded" (*gemeldet*) to the police; she is taken in to dinner by a "Herr Capitaine" (*Kapitän*, sea-captain, but the context shows that *Hauptmann*, captain in the army, is meant), and so on; while her ignorance of the difference between shall and will, and the frequent misuse of other words, make the reader think that less Latin (and German) and more English would improve her style. Perhaps her most singular error is where she confounds English and German in her version of the familiar legend of the Wartburg—"Wart, Berg, du sollst eine Burg werden"—which, *werden* here being translatable into "become," she quotes, "— du sollst eine Burg bekommen." Almost equally comical is the frequently recurring translation of the familiar phrase "es geht los" as "it goes loose," and of "gern haben" as "have kindly." But though our author's fund of general information, as well as of German, might be increased, we take leave of her with regret, and

shall remember with pleasure several of her entertaining pictures of Berlin life—above all, that of the "family of American ancestry," whose good deeds and charming manners are described so minutely.

*Yachts, Boats, and Canoes.* By C. Stansfeld-Hicks. *Forest and Stream* Publishing Company.

As a manual for amateurs who are seeking amusement in small boats and canoes, Mr. Stansfeld-Hicks's book, although roughly put together, will serve a useful purpose. It makes no pretence of being a scientific treatise—indeed, much of it is little better than a commonplace scrap-book; but it contains the facts that amateurs need to know, and it states them in such a way that they can be readily grasped. The author appreciates keenly the fascinations of single-handed sailing, and his enthusiasm for this most exacting and most delightful sport will find a warm response from all genuine yachtsmen. With anything larger than a three-tonner he has little to do. A considerable part of his book is devoted to the amusement that has come into vogue of late years, under the name of "model yachting." As compared with real yacht-sailing, model yachting, though in its diminutive way a pretty sport, hardly deserves its name. Apart from the element of danger, which of course is wholly wanting, and the uncertainty attending its conditions and results, there is no analogy between the miniature craft, used for automatic racing in tiny seas, and the real vessel navigating a real sea under the guidance of a mind and hand on board. In spite of its uncertain elements, however, model yachting bids fair to have a future, and the author's practical hints will assist its development.

Mr. Stansfeld-Hicks has of course a word to say on the vexed question of "skimming-dishes" versus cutters. He goes so far as to admit that "the present English type of racing yacht, which is produced by the tonnage rule taxing length and beam and allowing unlimited depth, though far superior to the shallow class of boat, has probably been carried to an extreme"; and he adds: "The contests between the *Genesta* and *Puritan*, *Galatea* and *Mayflower*, and especially the *Miranda* and the American schooners, show that beamy vessels of small proportionate displacement and large sail area are not to be despised; especially in smooth water and light winds." This is a handsome concession for an Englishman to make, though it is much like a Frenchman's saying, after the war of 1870, that the Germans were not altogether contemptible antagonists. After reading it, one is hardly surprised to learn from this ingenuous author that the Americans, "with *Puritan* and *Mayflower*, have kept up the idea that they are able to put something together that will get through the water." It may be suggested that the recent contest at Marblehead has come just in time to keep up still further this "idea," and that, as the race took place in genuine cutter weather, it has sufficiently proved that smooth water and light winds are not indispensable conditions for a victory of the *Mayflower* over the *Galatea*.

*Chapters on English Metre.* By Joseph B. Mayor, M.A. London: C. J. Clay & Sons.

In the above-named work, Prof. Mayor has published certain papers, "greatly modified and expanded," originally read before the London Philological Society between 1874 and 1877, which form seven chapters of the work, and has added five other chapters. He entitles the work 'Chapters on Metre' "in order to show that it makes no pretence to completeness," and states his object

to be "to ascertain, by a process of induction, the more general laws of our modern metre, and to test the results in a variety of instances." He adds the wish "that some competent scholar would take up that historical side of the question which I have left untouched." While Prof. Mayor is acquainted with Schipper's 'Englische Metrik,' as he makes two references to it, he does not state that this is just the point of view from which Schipper's work is written, and when it is completed, probably during the current year, we shall have a complete historical development of English rhythms. Schipper's first volume ends with Lyndsay, and Prof. Mayor begins his studies with Surrey, so that the two do not occupy common ground.

The subject of English metre is one of great importance, and has been heretofore much neglected. It is an interesting sign of progress that scholars are devoting themselves to the study of it, notwithstanding the different "systems," so called, to a criticism of which Prof. Mayor devotes a large portion of his work. His introductory chapter assumes the postulate "that a scientific treatment of the subject of metre is possible and is desirable," and his criticisms are directed to ascertaining "how far this desirable end has been already achieved." He holds that the classical names of the feet are to be retained for the sake of convenience, it being clearly understood what they mean in English verse; that "the routine scansion" is "natural and necessary," as well as scientific—as against Mr. Alexander J. Ellis; and that it is "of use in the interests of education." In this latter aspect Prof. Mayor has a co-worker in this country in Mr. F. B. Gummere, who has endeavored to popularize a knowledge of metre in the interests of education, by his 'Handbook of Poetics.'

After a brief summary of the business of a metrist, Prof. Mayor proceeds to criticize the metrical systems of Dr. Guest, Dr. Abbott, Mr. Symonds, and Mr. Ellis, with brief notice of Prof. Masson and Mr. Keightley on the verse of Milton. The chapter on Dr. Guest's 'Antiquarian A-Priorism' is a work of supererogation, for no one can read Prof. Skeat's recent republication of Dr. Guest's work without realizing that it is altogether antiquated, and that no such cumbrous system can ever be applied to English metres, though we must give Dr. Guest credit for realizing the importance of accent in English verse, and for first attempting an historical treatment of English metre. Prof. Mayor's system is so similar to that of Dr. Abbott that the differences seem to be more a question of words than facts. He says, indeed: "In its general outline I believe this to be the true and natural system, giving technical expression to the practice of the best writers and readers of poetry, and not setting up an antiquarian standard to which they are required to conform." He thinks, however, that Dr. Abbott "is too much enamoured with a mechanical regularity, and makes too little allowance for the freedom of English versification." The criticisms touch mainly contraction and resolution in verse, which Prof. Mayor would restrict, and therefore admit anapæsts and dactyls more freely in iambic and trochaic verse. He objects, too, to the accentuation of *the, a,* and other light words usually unaccented, and so would admit the pyrrhic much more frequently than Dr. Abbott; but it is difficult to see how we are to get over accenting such words sometimes in Shaksperian verse, even though the stress may not be as heavy as that on a fully accented syllable, for a pyrrhic in iambic or trochaic metre will follow the normal accentuation of the foot. Dr. Abbott's remarks on this chapter show that the two are in closer agreement than one would suppose from Prof. Mayor's criticisms. Mr. Symonds's views, as given in his article on the