

"human individual, but is realised fully in the Ideal Man, and can be disclaimed "by imperfect men only by disclaiming human responsibility."

In this way the author reaches his definition of God, and proves his existence as we prove the existence of other minds than ours. His standpoint is essentially that of faith as an escape from the horrible implications of mechanicalism, his demonstrative principle *postulates* "morally perfect Power as at the root of the physical, æsthetical, and spiritual experience of mankind, although with a background of inevitable mystery." He has an explanation of miracles, at least of miracles as rationalised, and he finds in "optimist trust" the highest human philosophy as opposed to the grim and awful sufferings of the world, which so sorely shake the theistic faith. This last is done in the second volume.

Notable are the candour and fair tolerant tone of the author in his treatment of the opinions of others, to which he gives the fullest weight in his power. The examination of the theistic and atheistic testimony of the world is in fact the finest feature of the work.

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GREEK FOLK POESY. Annotated Translations from the Whole Cycle of Romaic Folk-Verse and Folk-Prose. By *Lucy M. J. Garnett*. Edited with Essays on the Science of Folklore, Greek Folkspeech, and the Survival of Paganism, by *J. S. Stuart-Glennie, M. A.* Vol. I. Folk-Verse. Pages, 477+lvi. Vol. II. Folk-Prose. Pages, 541+ix. London: David Nutt. 1896.

These two handsome volumes are the work of two scholars. The translations of the modern Greek Folk-Verse and Folk-Prose, constituting the bulk of the work, and which, owing to the multitude of Grecised foreign words, the poverty of dialectical grammatical forms, and the varied contractions and elisions that occur in the language, were very difficult, has been made by Miss Lucy M. J. Garnett who possesses exceptional knowledge in this field of linguistics, while all the learned paraphernalia, the annotations, the critical and scientific introductions have been supplied by that well known scholar Mr. J. S. Stuart-Glennie. The work, which places a vast amount of hitherto inaccessible material within the reach of English Folklorists, is thus accompanied by all the erudite equipment which is so necessary to prevent such researches from running afield and from culminating in hedonistic dilettantism and in the collection of vast heaps of linguistic rubbish born of a sheer delight in the labor of accumulation. Mr. Glennie has supplied (1) a General Preface, in which he traces the history of folklore researches and seeks to point out the way in which they may be turned to practical account in the furtherment of a philosophical knowledge of the world; (2) a Preface proper, in which he gives the history of the special Greek Folk Poesy which he and Miss Garnet have collected in this work; (3) an exhaustive Introduction on the Science of Folklore, where his learning and insight show to special advantage; and (4) a conclusion on the Survival of Paganism, in which the author proposes a solution of the questions of the origin of supernatural gods, and of the origin of natural causation. It is Mr.

Glennie's purpose to determine the character of the "Primitive Conception" of nature so called, and hence of the truth there may be in Comte's theory of fetishism, Tyler's theory of animism, and Spencer's theory of spiritism. This is a problem, he contends, the solution of which is a *sine qua non* for a scientific theory of the origin of the history of religion. In *Folk Poesies*, that conception he believes may be best ascertained if we make ourselves thoroughly master of the folk dialects in which they are expressed, and if, above all, the Folk Poesy specially chosen for study has been little if at all affected by the conceptions of the great Culture-Religions. Both on account of the possibility of mastering its language and of the little influence on it of Christianity, the study of Greek Folk Poesy has appeared to him to be specially important for the rectification of two grave defects in the philosophy of history—viz., "the lack, as yet, of a verified theory of the Conditions of the Origin of progressive Social Organisation, or Civilisation; and, further, the lack of a verified theory of the Conditions of the Origin of progressive Philosophic Thought, or Ratiocination." The solution of the problem set by the first of these defects must primarily be drawn from the results of historical, archæological, and ethnological research; but the solution of the problem set by the second of these defects depends mainly on the results of folklore research. With a view, therefore, chiefly to the solution of this problem of thought-origins and hence of thought-development, the representative pieces of Greek Folk-Poesy which make up this work have been translated and arranged in such classes as to make them available for the purposes of scientific generalisation. These classes are three in number, viz., mythological idylls and tales, social songs and stories, historical ballads and legends, the first of which is divided into three sections: Zoönist, Magical, and Supernalist; the second into Antenuptial, Family, and Communal; and the third into Byzantine, Ottoman, and Hellenic. From a private communication we learn that Mr. Stuart-Glennie would now prefer to substitute the term *Panzoism* for *Zoönism*. Mr. Stuart-Glennie's contribution to *Criticisms and Discussions* in the present *Monist* affords an opportune occasion for our readers to acquaint themselves with his views on the origin of civilisation, which form the complement to the present work. μκρκ

CONTRIBUTIONS TO THE SCIENCE OF MYTHOLOGY. By the Right Honorable *Prof F. Max Müller, K. M.*, Member of the French Institute. Two Volumes, Longmans, Green & Co.: London, New York, and Bombay. 1897. Total number of pages, 864. Price, \$8.00,

To his imposing series of works on *The Science of Language*, *The Science of Religion*, and *The Science of Thought*, Prof. Max Müller now adds two more stately volumes on *The Science of Mythology*. He thus partially fills the gap in the work of his life as he had planned it many years ago, namely, "an exposition, however imperfect, of the four Sciences of Language, Mythology, Religion, and Thought, following each other in natural succession, and comprehending the whole sphere of activity of the human mind from the earliest period within the reach of