

be valuable, must be supported by those who use them. It is plain that in Kentucky, at least, our public schools will never accomplish their work until the wealthy and intelligent cease to send their children at the age of twelve to boarding-school. When the better classes begin to keep their children in the public schools until a good course of study is finished, they will also begin to take an interest in these schools, to exercise care in the selection of trustees, and demand that competent teachers be chosen, comfortable houses built, and suitable furniture and apparatus supplied. This has long since proved true in Louisville and the larger towns, but in the country districts trusteeships are accepted with a feeling of condescension, as a sort of doubtful honor next in degree below a country magistracy, and the teachers' places are treated as the patronage of the trustees, to be given to daughters of relatives or neighbors. Almost never is a local tax laid to support the school, and the money coming from the State Treasury is treated as a donation to the neighborhood.

We have in this an excellent exemplification of that promotion of mendicancy which you fear. Unfortunately, our Constitution will not allow us to change this by legislative enactment. It does not follow, however, that moneys which may be voted from the national Treasury must be used in the same harmful way. It has been proposed that such moneys be set aside as a fund to foster local taxation. Whenever a district not heretofore taxing itself for schools shall levy a tax for general school purposes, or to build a school-house, it is proposed to add an equal amount from this fund; in like manner, a district increasing its local taxation for school purposes is to be aided to the extent of the increase.

That Kentucky and the South generally need better schools, that the need is much more pressing than in the North, and that it will be many years before it can be met from within, is undoubted. That the general Government, which, however unwillingly, has impoverished the South by war, and has distributed the public revenue lavishly to its soldiers, may do a gracious thing in helping educate the negro voters it has thrust upon us, and the white masses it has plunged in ignorance, is clear. The one cry of teachers, county superintendents, and all interested in our schools, is "More money!" Money—itself a mere blind force, incapable of self-direction—unwisely used, however, will undoubtedly do great harm, as you anticipate. We promise to try to use it carefully and wisely.

The other question is, Can the national Government afford it? Who will tell us?

C. H. GREATHOUSE.

LOUISVILLE, April 23, 1886.

MISTRANSLATION AGAIN.

TO THE EDITOR OF THE NATION:

SIR: The truly laughable English version which you cite of some lines from Froebel's "Charcoal Burner" is simply another example of carelessness in translating. The original reads:

"Und ist er auch schwarz in seinem Gesicht,
So schadet dies seinem Herzen doch nicht,"

which might be rendered:

"And even if sometimes black in his face,
Such blackness his heart can never disgrace."

But there are some people who can never learn to make a distinction between *kindlich* and *kindisch*.—Respectfully,
THEODORE BAKER.
DRESDEN, GERMANY, April 16, 1886.

WANTED—A NEW GRAMMAR.

TO THE EDITOR OF THE NATION:

SIR: In the April number of "Modern Language Notes," I find an article, over the signature

of Mr. Samuel Garner, which was so welcome and so strong a support to ideas which I entertain, that I would call further attention to its subject. Mr. Garner protests against the "illogical, misleading, not to say senseless proceeding, so common in our grammars and elementary books for teaching foreign languages, of translating the subjunctives in the paradigms by *may* and *might*, as though these words were the usual English equivalents." Further on: "The primary source of the erroneous practice is to be sought in the English grammars themselves, whose authors have been content to remain in the old ruts, repeating the inaccuracies of the first grammar makers, who had no scientific knowledge of the language."

I should like to see an English grammar which, among other things, discards the potential mood; gives a full and proper treatment of the infinitive and its uses; insists upon a dative and a vocative case; calls "articles" and "possessive pronouns" by their right name, "adjectives"; and through it all urges the student to use his common sense as much as his memory. Although Prof. March in his Anglo-Saxon grammar gives in paradigms the "potential" mood, and grammars of all lesser grades do the same—or worse—until Prof. Welsh even blots the subjunctive from his books, and leaves the potential to be the sole subordinate mode, yet we must confess that there was never, nor is now, a potential mood in the English language. It is a fiction of "the first grammar makers." Few grammars, so far as my limited observation goes, hint that the infinitive may have a subject; most of them expressly deny it; and in those which partially admit it, a wrong explanation is given. For instance, in Prof. Whitney's work ("Essentials"), superior to any other of its grade as it is, the statement is made (sec. 449) that "the root infinitive is used after a verb and its object, as a kind of adjunct to the latter, signifying an action in which it is concerned. . . . The construction has been carried much beyond its natural limits, as the object of the verb has come to seem a kind of subject to the infinitive." Would it not be better for the author to simply affirm, consistently with the usages of the English language from the beginning of its recorded history to the present, that in sentences like "They saw her depart," "her" is the subject of the infinitive "depart"? Unless grammarians do admit this—nay, insist upon it—many expressions in English cannot be parsed.

Again, few grammars mention a dative case, and when they do, disguise it as indirect objective. The indirect object (they say), like the direct, is put in the objective case, but the objective in this use is to be called the dative-objective, since it answers to the dative case of other languages. This, in the face of the fact that the English itself has always had a real dative case—not an objective "answering to the dative of other languages." The use and meaning of the case remain the same as when there was a distinctive termination to prove its existence.

On these and other points—notably the substitution of the name "possessive adjective" for "possessive pronoun"—I think the grammars of to-day can be improved. I well know there are many who have a horror of introducing into English grammar any terms or rules from the Latin; and, having always associated the terms "dative," "subject of infinitive," etc., with the Latin, they reject them from the English, forgetting that the English grammar taught in most of our schools is based upon the works of those "who had no scientific knowledge of the language," and who in consequence, when they wrote English grammar, "made up" a mass of unscientific rules, and as many, or more, exceptions, founded upon the language, as it was in

their day, and quite inadequate to satisfy the inquiries of any intelligent boy. Many advantages are to be claimed for this "new" grammar, chief among which are (1) the introduction it will give to the study of the grammar of foreign tongues (ancient and modern), and the consequent lessening of their difficulty; and especially (2) the development of the mind by an appeal to the reason and intelligence of the student—a training now sought in the study of the classics, and hence lacking when such study is wanting.

H. C. PENN.

CENTRAL COLLEGIATE INSTITUTE, ALTUS, ARK.

Notes.

CASSELL & Co. publish immediately the second volume of 'Actors and Actresses of Great Britain and the United States,' edited by Brander Matthews and Laurence Hutton. It includes some of the most eminent names of the English stage.

G. P. Putnam's Sons have nearly ready 'A History of France under Mazarin, with a sketch of the Administration of Richelieu,' by John Breck Perkins, in two volumes, 8vo.

Mr. Thomas Whittaker will speedily issue for summer reading a fifty-cent edition of Frederick Saunders's 'Pastime Papers.'

A new sensational novel, 'Haschisch,' is announced by Jansen, McClurg & Co.

The English Shelley Society has well in hand a 'Concordance to the Poetry of Shelley,' which it is hoped to finish in the course of two or three years.

The plates of Mrs. Dall's handy 'What We Really Know about Shakspeare' (Boston: Roberts Bros.) have been carefully corrected for the second edition, now before us. It is a readable guide and book of reference to the Shaksperian sources.

A revised and enlarged edition of Dr. Edward Robinson's 'Harmony of the Four Gospels in English,' edited by Prof. M. B. Riddle, has been handsomely brought out by Houghton, Mifflin & Co. Footnotes have been added from the Revised Version, with a special bearing on the purpose of the Harmony.

In connection with the foregoing may be mentioned 'How We Got Our Bible' (London: Bagster; New York: John Wiley & Sons), a popular account, somewhat rhetorical and pedagogic, of the manuscripts and the versions, by J. Paterson Smyth.

Our notice, some months ago, of the two hundred and fiftieth anniversary of the Boston Public Latin School has apparently brought to our table a second edition of the 'History of the School of the Collegiate Reformed Dutch Church in the City of New York, from 1633 to 1883' (R. Brinkerhoff, 34 Vesey St.). This school purports to be the oldest in the United States, preceding the Boston Latin School by two years. The claim is somewhat shadowy, but no doubt the institution is a very interesting one if only for its long persistence. Being denominational, and at most only a grammar school, it had and has no such significance for New York as the Latin School for Boston. At the present time, we are glad to say, it admits other denominations besides the Dutch Reformed. The volume before us is pleasantly illustrated with maps, cuts, and portraits, and has lists of pupils for more than a century.

The 'Handbook of Plant Dissection,' composed by J. C. Arthur, Charles N. Barnes, and John M. Coulter, editors of the *Botanical Gazette* (Henry Holt & Co.), may—for shortness of reference to the authors, as well as for substance of doctrine—be called the A B C of vegetable anatomy for the laboratory work which is now much in vogue.

It is one of the many adaptations of the Huxley and Martin sort of laboratory manual for elementary biology, on a system which is by this time pretty well threshed out. This one seems to have been carefully and thoughtfully prepared. Accordingly, "it is hoped that the work will be found suitable, not only for classes pursuing a regular course of lectures, but also for those who have never before studied botany, and for home use away from the assistance of a teacher." We should advise such to begin their botany in a very different and much easier way, and to defer the minute anatomy, with its *phloem* and *xylem*, to a later stage.

The 'Code of Nomenclature and Check-List of North American Birds,' adopted by the American Ornithologists' Union, and now published in a handsome volume from the University Press at Cambridge (New York: L. S. Foster, 35 Pine St.), is a thorough-going and most scholarly attempt to fix and give stability to names in this branch of zoology, and to determine the principles of future naming. It contains the latest and most enlightened exposition of the trinomial nomenclature imposed on scientists by the rise of the development theory, and in this particular can be commended to a much wider circle than ornithologists. There are three parts: an introduction; a formal laying down of principles, canons, and recommendations; and the check-list in three sections, of which the second is called "Hypothetical," since the birds enumerated are doubtfully North American, and the third is of fossil birds. In the check-list the classification and habitat of each bird are indicated; and, in order to diminish as much as possible the inconvenience which every change of nomenclature causes, a reference in each case is given to the corresponding entry in the four earlier standard check-lists of Baird, Coues, and Ridgway.

S. E. Cassino & Co., Boston, publish Dr. Chas. O. Whitman's 'Methods of Research in Microscopical Anatomy and Embryology,' which is the latest treatise on that form of zoological investigation. It is the result of studies at home and abroad, is illustrated and filled with practical directions, and is probably the best volume we have that will instruct the beginner and also assist the advanced scholar.

The literature of climatology, especially with reference to health, receives an addition in a reprint of 'Dr. Chas. Denison's essay on 'Moisture and Dryness' (Chicago: Jansen, McClurg & Co.), wherein the author takes the ground that dryness and elevation are the most important elements in the climatic treatment of phthisis, repudiating the idea that equability of temperature is of any special benefit. Dr. Denison insists that an equable climate is essentially a damp climate, and a damp climate is a purgatory leading the consumptive to lower depths. The pamphlet is well supplied with weather maps and statistics, and is worthy of study by pulmonary invalids and those in charge of them.

The secondary title of Dr. J. Leonard Corning's 'Brain Rest,' namely, "A Disquisition on the Curative Properties of Prolonged Sleep" (Putnam), and the fact that ten lines of the title-page are occupied with his credentials, pretty fairly indicate the literary style of this essay. Besides an involved discussion on the theory of sleep, which may be referred to the medical faculty without our comment, the central idea is the regulation of the cerebral circulation by certain mechanical devices. It is too distinctly a professional book for analysis here, or for laymen to read with profit.

The 'Harvard Advocate Catalogue—1866-1886' consists of a well-written sketch of college journalism at Harvard, with especial reference to the rise and fortunes of the *Harvard Advocate*, now twenty years old. This has been composed,

almost without the aid of records, and hence very laboriously, by Mr. T. T. Baldwin, of the present editorial staff. An appendix contains a register of all the editors from the commencement, with their occupation, address, etc., and their "publications." From this last particular it appears that out of 143 graduate editors more than a third have become authors of books, or writers for the periodical press. Even the "business editor" is occasionally found in this category. The college library has in past years been benefited to the extent of \$500 by the profits of the *Advocate*.

The *Southern Bivouac* for May has a final paper on the Resolutions of 1798-99, and a sketch of the life of John Breckinridge. In this paper Mr. Durrett discloses the interesting accident by which the copy of the Resolutions and the letter of Jefferson came into his hands. They had, it seems, been among the papers of James D. Breckinridge, a nephew of John, and had been sold after his death without discovery of their valuable character. The Resolutions Mr. Durrett compared not only with the printed acts and journals of the Kentucky Legislature, and with a contemporaneous publication in the *Palladium* and the *Kentucky Gazette*, but with the official copy sent to the Massachusetts Legislature. This completes the authentication by the method we formerly spoke of as the satisfactory one, and which our correspondent President Welling first informed us had been followed. The way is now open for the other interesting question, How can we account for the incorrect copy in 'Elliott's Debates on the Constitution'?

The opening article in the *Antiquary* for April is by Mr. Frederick Hodgetts on the "Scandinavian Elements in the English Race"—a point of view which is too much overlooked in the study of English institutions. This article, descriptive of Scandinavian life, does not throw so much direct light upon English life as we had hoped; but it is to be continued. "London Rogues and Relief of Distress Three Centuries Ago," by Dr. Charles Gross (an American writer), is a valuable contribution to the history of charities, consisting of a city ordinance of 1579, which contains many regulations observed at the present day; e. g., the last article calls upon "Citizens, Artificers, and other, and also all farmers and other for husbandry, and gentlemen and other for their kitchens, and other services, to take servants and children both out of Bridewell and Christ's Hospital, etc." Most of the other articles are continued from former numbers, and are of considerable interest.

The leading and in fact the only general article in *Le Livre* for April is an account of Dickens's second visit to Paris in 1855, by R. Du Pontavice; just as the only illustration is an etching after "Phiz's" full-length seated sketch of "Boz."

'Assyria; its Princes, Priests, and People' is the title of a new popular volume by Professor Sayce, published by the Religious Tract Society of London, in the collection marked "By-Paths of Bible Knowledge," of which it forms the seventh number. Like several other of the author's frequent productions in the same field, it contains, side by side with information alike instructive and new to most readers, some that has been often repeated with little variation by the same pen. It repeats, however, little of what was given, under the title 'Assyrian Life and History,' in M. E. Harkness's contribution to the same collection (No. ii.). What is strange, and slightly unfair toward the purchasers of the whole series, is that the eight illustrations after the monuments, attached to Mr. Sayce's book—Monolith of Shalmaneser II., Assurbanipal and his Queen, etc.—are identical with eight out of the nine contained in the earlier Assyrian volume of the "By-Paths."

The anonymous author of 'Bismarck nach dem Kriege,' 'Bismarck—12 Jahre deutscher Politik,' 'Bismarck in Frankfurt,' and 'Bismarck in Petersburg—Paris—Berlin,' has added another volume to his cycle of sketches of the German Chancellor. The new book is entitled 'Bismarck in Versailles.' It is divided into twelve sections, whose titles—"The League of Neutrals, down to the Blockade of Paris," "The Provisioning of Paris," "Tröchu's Preparations," etc.—make one suspect that the writer uses the name which he places at the head of his publication only as a convenient and taking sign for a medley of loosely connected chapters on the great Franco-German war, without having much to say about the diplomatic hero of it during his stay in the French city which witnessed the proclamation of the new German Empire. The perusal of some scores of pages will convince the reader that the biographical element in this fifth 'Bismarck' of the prolific anonymous—who marks his identity by three asterisks—is infinitesimal, and that his history, too, is only a readable rehash of oft-repeated narratives, with hardly the addition of a new fact, anecdote, or view.

Of the various historico-political year-books in English, German, French, etc., which serve as retrospective summaries of events and partial supplements to encyclopædias, André Daniel's 'L'Année Politique,' now in its twelfth year, is one of the least comprehensive, but also one of the most readable. It gives only fugitive glimpses of affairs in the minor states, and incomparably more space to France alone than to the rest of the world; and is thus, to readers outside of the French Republic, chiefly valuable as an addition to such publications as W. Müller's yearly 'Politische Geschichte der Gegenwart,' the 'Annual Register,' or Appleton's 'Annual Cyclopædia.' Within its narrower sphere, however, it is full, pleasantly discursive, and bright. The "Introduction" to the year 1885 exhibits the author in a gloomy, patriotic mood. He sees the republic passing through a dangerous crisis, for the severity of which all parties—Opportunists, Radicals, reactionaries—are almost equally to blame: "Ni à droite ni à gauche il n'y a de mœurs politiques. . . . L'affaissement général des caractères a fait d'effrayant progrès; la France entière semble épuisée; . . . partout l'épicurisme intellectuel ou matériel et l'égoïsme d'individu ou de classe."

—In the *Century* for May Mr. Julian Hawthorne gives us a second study of the philosophy of his father's works, but it is of less interest than his analysis of the morality of the 'Scarlet Letter.' In it he deals almost wholly with the short stories and allegories, and is occupied rather with disengaging the elements of Hawthorne's personality in his earlier literary life, and with unfolding the moral purpose and insight as one of these. He thinks that the secluded years which Hawthorne spent in meditation and laborious experiment with his genius were made more tolerable by a very proud ambition, and the half-satirical expectation that his fame would some day burst forth and the world suddenly awake to the knowledge that a man had been among them who was a prophet. Incidentally the writer also shows how thoroughly Hawthorne rejected the modern world. He was not a reformer, we all know, but in his retirement there was more than mere social separation, more than simple natural reserve; his disapproval of the order about him was a rational and moral dissent, of which the indirect expression may be easily noticed. He had the iconoclastic spirit of 1835, though he broke no images. The religious article of the number is an attempt to show that evolution is a doctrine which may be Christianized, and, when it has been sufficiently humbled by the process, be ac-

cepted into the scientific faith of the church. It is, perhaps, too metaphysical to be convincing to any but a theological thinker; it appeals to the religion of the study, not to that of the people. Articles on "Country Dwellings," "The Flour Mills of Minneapolis," the "Lick Observatory," and "Fancy Pigeons," furnish the illustrations. A sonnet to Mrs. Jackson, by Col. Higginson, is an unusual feature.

—Lippincott's reminds us that Thoreau was a poet, and prints once more the exquisitely classical lines on "Smoke." These are sufficient to justify the article, but the other selections show at most only unworked ore. Thoreau wrote some good verses with Emerson's hand, of whom he was at times the direct inspiration; but the lines he himself penned are of little value, except to emphasize the fact that the charm by virtue of which he exceeds other literary naturalists springs from his poetic temperament. He saw things in an atmosphere of thought, and shining with the beauty which is felt only in their suggestions. In his formal poetry the lack of art is fatal to enjoyment. The difference between poetic prose and prosaic poetry is that in the case of the former one looks up, and with the latter one looks down: he is on a different level of expectation. The iridescence struck by a sudden glint of light is pleasant to see, but it is not the rainbow. Let it be enough for Thoreau to stand first among our rustic lovers of nature, and to have made our fields and woods more friendly to us; he showed us where the laurel grows, but he never plucked it. The second and last couplets of the lines on "Smoke" so different a man as Landor might have written. Austin Dobson contributes a poem, and Andrew Lang and Julian Hawthorne curious stories. The Society for Psychical Research seems to be affecting literature, to judge from these and other examples. The ghosts of Mrs. Radcliffe and Monk Lewis have become scientific, but they are the same old ghosts broke loose from the literary graveyard of the last century.

—The work, in two volumes, entitled 'Johnson's New General Encyclopedia and Copper-Plate Hand-Atlas of the World' (A. J. Johnson & Co.), and which is an abridgment of 'Johnson's Universal Cyclopædia' with additions and corrections to date, frankly assumes to share the merits of the parent work. To those who know the latter this is an advertisement that its defects—its unevenness and its want not of editors, but of editing—are retained in the abridgment: the stream cannot, in such a case, without the greatest labor and at corresponding cost, rise higher than its source. The latest date that we have observed in the body of this encyclopedia is January 27, 1885, that of the death of General Gordon at Khartum: but the Appendix was apparently closed some time in March. The use, therefore, of the present tense and the perfect definite in the notices of Emerson and Phillips, who died in 1882 and 1884 respectively, is evidence of careless revision; the failure to note the date of the death of James Watson Webb in 1884 is an oversight which should have been avoided. The French troubles in Anam, Tonquin, and Madagascar were flagrant in 1883, but Tonquin has no article to itself, and in neither of the other two is there any allusion to hostilities with the French; and yet the Congo Free State, down to November, 1884, is duly recognized in the Appendix. In regard to biographies it is true of the abridgment as of the original that it is very rich in obscure or hardly-made names, that "have but a temporary notoriety, and in future years may disappear," but meantime are conveniently embalmed here. Nevertheless, the fresh editing takes no account of as prominent men of the time as Joseph Chamberlain and Henry Fawcett in politics, or of Edgar Faw-

cett, Henry George, Joel C. Harris, Helen Hunt Jackson, Henry James (save for one line under the notice of his late father), in literature, or of E. S. Holden in science. We might extend this list, but we have instanced only names to which articles are allowed in Dr. Thomas's 'Biographical Dictionary,' which went to press at the same time with the 'Encyclopædia.' Robert G. Ingersoll is twice set down as Robert J.—in a cross-reference and in the Appendix. In short, not to multiply fault-finding, this work, like so many of its class, must be taken for what it brings, and its accuracy must be tested by other authorities. Much that is curious and helpful here would hardly be sought in its place, e. g., "Great Circle Sailing," and "Centre of U. S. Population," or (as singular a freak as any we have observed) "Labienus, Les Propos de," the title of a political satire under the Second Empire, which one would not have expected to find in a list from which the 'Odyssey' is excluded.

—It was in 1837 that Heine wrote concerning Liszt: "I need not refer to his talent, for his fame extends over Europe. He is unquestionably the artist who has in Paris the most enthusiastic admirers, but also the most rabid opponents." Half a century has not greatly altered the situation. The extraordinary enthusiasm with which Liszt has been lately received in Paris and London, after an absence of many years, is perhaps without a parallel in the history of music. On the other hand, he still has opponents—no longer, however, as a pianist, as in the days of Thalberg, but as a composer. As Liszt's music is but little known in Paris and London, the ovation tendered him in those cities had reference to the great pianist and musical educator rather than the creator; but the numerous Liszt concerts attending the festivities may have cleared away many of the prejudices against his music fostered by ignorant scribblers. The well-known historian, Dr. Langhans, was in London when the first Liszt concert was given, and writes to the Berlin *Boersen-Courier* that on no other occasion within his memory did Liszt's personality produce so great an impression as here. "At the public rehearsal already the 2,100 seats in the hall were all sold; the applause which arose when the aged composer made his appearance lasted several minutes, and when, in the course of the rehearsal, he had taken his place in front of the orchestra, in order to express his intentions by an occasional word or gesture, the public was more eye than ear. But what extraordinary internal and external harmony is required by a person who is the object of such universal attention, in order not to 'lose his balance'! Who could avoid 'posing' in some manner on feeling that thousands of eyes were fixed on him? Liszt is this magician, for not a movement, not a look shows that he is in the least embarrassed. This absolute naturalness, this antique beauty and geniality, is doubtless the real cause of the magic spell he exercises over others." The performance of Liszt's "St. Elizabeth" gave Langhans an opportunity to note the two points in which musical England excels—soloists and chorus. The former excellence may be traced to the long supremacy of Italian music, the latter to the cultivation of the oratorio. "The tonal beauty, the energy and fire of the chorus showed distinctly that one was in a country which, since the days of Handel, has been the special home of the oratorio. Overwhelming, too, was the effect of the chorus of angels, in the second part, sung by a chorus of boys in an elevated gallery." Liszt protests that his pupils, Rubinstein, Bülow, and Saint-Saëns, play better now than he does; nevertheless he was prevailed upon to play some Hungarian and Chopin compositions. As contrasted with

his former heaven-storming style, one critic remarks that now "Liszt is the mildest of the mild. His touch, even at seventy-five years, is still exquisite. His fingers seem to be hardly in contact with the keyboard. He appears to caress the keys, in order to produce a tone at once incomparable and indescribable." Another critic says:

"The production of tone is most extraordinary. He makes the piano sigh and sing. You do not hear notes struck with the fingers and sounding *piano* or *forte*, but lovely and enchanting sounds floating as it were in the air, and with infinite gradations of tone from soft to loud. The pianissimos are not soft-pedal pianissimos; the fortissimos are not hard or noisy; the means between these extremes are not cold or colorless. The tone is always pure and beautiful. With his magic touch he works wonders, and you feel rather than hear the music. The exquisitely finished style adds, too, to the charm of the performance; and some of his greatest effects are produced by making everything sound not as a studied piece, but as an inspired improvisation. How well this suits the national Hungarian music need scarcely be said."

—To the credit of the London press he it said that there were few ignorant denunciations of Liszt's music. Liszt has been quite as badly misrepresented by the press as Wagner, and has often indulged in fits of pessimism. In a letter to Herbeck, dated 1875, and printed for the first time in the current number of the *Neue Zeitschrift für Musik*, he declares that "an artist reckons without his host if he honestly trusts himself to the public. People hear and judge only by reading the newspapers. Why produce music for people who only wish to read the papers?" And in another letter he urges Herbeck to give him "Prometheus" in Vienna: "This Herculean task is specially adapted for you. Mighty eagles, lacerating the Titan's liver, there are none, it is true—but in their place a whole host of ravens and vermin."

—The April number of *Les Lettres et les Arts* (Boston: Schoenhof) opens near the middle at two charming pages in the most delicate green tints of spring time: Kaemerer's youthful female figure in an April garden, and, opposite, a maze of blossoming boughs and nests and birds surrounding the perfect little poem of Pierre de Nolhac, 'Le Chanson de printemps.' A sonnet by Armand Silvestre illustrates the fine etching by Henner, "La Nympe," which forms the frontispiece. M. Léo Delibes gives six pages of music to accompany the wild poem "Gai! Tsigane!" which François Coppée has adapted from the Hungarian Petöfi, and which Clairin has accompanied by two expressive and characteristic illustrations. M. Henry Cazalis writes with enthusiasm of the sixty aquarelles illustrating the fables of La Fontaine, which M. Gustave Moreau has devoted four years to producing for a wealthy amateur of Paris. Judging from the praises of M. Cazalis and from the reproductions of several of the water-colors themselves here given, the artist has certainly not succeeded in making his illustrations illustrate La Fontaine. There is no trace of the gayety and lightness of touch of the poet in the sombre and overwhelming creations of the aquarellist, which suggest the artistic possession that Zola expresses in his last terrible book, 'L'Œuvre.' The present number of the *Revue* seems to represent very fully in its illustrations the spirit of his *plein-airistes*, and it is this, perhaps, which gives it, more than anything else, the charm of unexpectedness and unlikeness to its predecessors that characterizes *Les Lettres et les Arts*. The most satisfying thing in the number is the short paper by M. Jacques Sauré, 'La Ronde de nuit,' with its brilliant reproduction of M. Waltner's rendering of Rembrandt's famous picture, and the etching by Rajon of Gérôme's "Rembrandt dans son atelier," and two exquisite small heads. From a

literary point of view the most valuable and suggestive article is "La Renaissance en Allemagne avant la Réforme," by M. Jules Zeller.

—It has a rather ominous look for the authenticity of the 'Königinhof Manuscript' and 'Grünberg Manuscript'—those Ossianic treasures of the Bohemian nation—that a new and thorough investigation of it is advocated by a first-class Czech antiquary and philologist, Prof. G. Bauer, of Prague, and that in the *Athenæum*, a periodical issued under the auspices of the Czech University of that city. Attacks on the 'Königinhof Manuscript' have but rarely and faintly come from national Bohemian quarters, though 'The Judgment of Libusha,' so mysteriously discovered shortly after Hanka's alleged great "find" in a lumber corner of the church steeple at Königinhof, September 16, 1817, was violently denounced as a fraud by the patriarch of Bohemian Slavists, the Abbé Dobrovsky, and many of his disciples, and has always been half-heartedly defended. The 'Love Song of King Wenceslas,' 'Libusha's Prophecy,' and other minor fragments of ancient Bohemian poetry have been given up by the most obstinate Czech scholars, and Hanka's and his helper Svoboda's complicity in those mystifications are, though very reluctantly, admitted by many. But the epics and lyrics of Königinhof, the very late attacks on which—in the last three decades—by Feifallik, Max Büdinger, and others, were met with as much zeal as learning by the veteran historian Palacky and the Jireceks, possess a kind of religious sanctity in the eyes of Bohemian nationalists. Those poems, which were to prove that there was a grand Homeric school of popular bards in Bohemia, more than a century, and possibly many centuries, before John Huss preached in Prague, have done more than any other production by a Czech to resuscitate and regenerate the Bohemian language, and rouse the national sentiment, in our century. Whether Hanka honestly or dishonestly brought to light the 'Králdovský Rukopis'—whether, if it was a forgery, he did his part for the sake of notoriety or, as Kopitar says, "cæco patriæ amore abreptus"—the fact stands that he has made history. The Czechs were right in nationally celebrating, in September, 1867, the semicentenary anniversary of the appearance of the parchment strips of Königinhof, even though the 'Rukopis' may only have been *ben trovato*. "If this banknote be forged," a stanch Bohemian is reported lately to have said, "well, we have bought too much for it—our national regeneration, our poetic literature." The literature on the subject is immense; a full, though nationally partial, historical and bibliographical exposé is contained in Vlach and Helfert's 'Die Cecho-Slaven' (1883).

EARLY ARABIAN KINSHIP AND MARRIAGE.

Kinship and Marriage in Early Arabia. By W. Robertson Smith, Lord Almoner's Professor of Arabic in the University of Cambridge. Cambridge: At the University Press. 1885. Pp. xiv, 322.

PROFESSOR SMITH states that in his discussion he has followed the line of investigation laid down by the late Mr. J. F. McLennan in his works on primitive marriage, kinship, and the patriarchate. The problem being to determine what was the development of customs of kinship and marriage, Mr. McLennan undertakes to establish the following positions: the most ancient system of blood kinship was through women only, and this by reason of the uncertainty of fatherhood; the primitive promiscuity accompanied by female infanticide was followed by capture of wives and exogamy, these by polyandry of various

sorts through which the advance was made to male kinship; the primitive groups were, or were assumed to be, homogeneous; the rule of female kinship tended to make exogamous groups heterogeneous; next arose kinship through both females and males, then kinship through males alone, dependent on the development of the idea of fatherhood; this kinship tended to produce homogeneous groups, whence, from difficulty of intermarriage in such a group, there again came into play marriage by capture and the evolution of capture; under the condition of exogamy and female kinship there arose heterogeneity, with marriage within the tribe; such a tribe easily grew into a caste; and such a group, having come to feel its unity, would naturally feign a common ancestor. These are the conditions which Professor Smith seeks to find in the old Arabic life. He has conducted his investigation with such wealth of learning and carefulness of discrimination as fairly entitle his book to the name of an independent work. He has gone for the most part to original sources, and shows the same acuteness of observation and felicity of illustration that have appeared in his former works. He brings out a multitude of curious details in connection with the ancient Arabian society, and with old Semitic life in general, including the Old Testament.

It is well known that the surviving Arabic literature of the pagan period is of very small extent, and what we have has been in part worked over by later Moslem editors and traces of paganism obliterated. It is to be expected, therefore, that the history of the earlier times should be found not so much in direct statement as in the remains of customs and institutions; these are to be interrogated, and their testimony to the most ancient condition of things carefully sifted. What, now, may we hold to be the established results of such an inquiry?

Professor Smith makes it probable that the earliest bond of kinship in Arabia was through women only. This is the most natural explanation of the occurrence of female eponyms. Nöldeke's suggestion that these names simply arise from the fact that Arabic collective nouns are feminine, hardly accounts for the phenomena. That the tribe should represent its ancestor as a woman points to a time when relationship was reckoned through women. The number of such eponyms in the Arabian tribes is not small, and in the Jewish tradition we have such names as Sarah, Rebecca, Leah, and Rachel. If from the earliest period kinship had been reckoned through males, it would be very difficult to account for the occurrence of such traditions. There is, further, the heathen Arabic rule of bars to marriage which were only on the female side. In other primitive societies we find such a rule of prohibited degrees always connected with female kinship, and there seems no reason to suppose another explanation here.

Prof. Smith finds no direct proof that the ancient Arabs had a practice of exogamy—that is, a custom forbidding marriage within the tribe. In historical times they were certainly not endogamous—that is, marriage without the tribe was not forbidden; for there are mentioned numerous cases of intermarriages between different tribes. But when we compare the general progress of society in Arabia and in other primitive communities, we find in the former conditions which are commonly associated in the latter with exogamy.

When Mohammed established his legislation, the patriarchal and patronymic organization was already fully in existence. The husband was the head of the family; the children took the father's name, and were reckoned to his tribe; the husband had almost complete authority over both wife and children. But there was then, also

in existence another sort of marriage, called by the Arabians *mota*, which Mohammed endeavored to abolish. This was a contract entered into between husband and wife for a definite period, the parties being of equal authority—that is to say, the wife enjoying an independence which did not belong to her under the later condition of things. There are, moreover, traces of still another form of marriage, freer and more primitive than the *mota*, in which the woman was the principal party. Living in her own tribe and in her own house, the woman seems to have been permitted to receive at will husbands from other tribes, to have entertained them at her pleasure, and to have been entirely independent of them in her movements. Her children were then reckoned to her tribe. McLennan has designated by the term *beena* those temporary marriages in which the husband went to live with his wife; Mr. Smith includes marriages of the *mota* and *beena* types under the name *sadic*, as a designation of all those marriages where the wife is not under the husband's authority, but meets him on equal terms. A number of examples in illustration of this custom might be cited from the ancient history. Thus, the famous Hatim was chosen as husband by Mawiya, was received by her in her own tent, and was dismissed by her at her own pleasure, because she found his generosity intolerable. In the *Aghani*, xvi, 106, it is said: "Women in the Time of Ignorance, or some of them, had the right to dismiss their husbands, and the form of dismissal was this: If they lived in a tent, they turned it round, so that if the door had faced east it now faced west; and when the man saw this he knew that he was dismissed, and did not enter." And so the tent belonged to the woman, and the husband was received by her at her own will. It is this custom that seems to be referred to in the Hebrew expression "to go in unto," as a synonym of marriage—that is, to go into the wife's tent (compare 2 Sam., xvi, 22).

Back of such marriage arrangements, however, there seems to have existed in Arabia a custom of polyandry. For Yemen Prof. Smith cites the direct testimony of Strabo, 16, 4. Indirect testimony he finds in the story given in Bokhari, 6, 114, where a man goes halves in wives with his adopted brother, a procedure that would never have occurred to one but from a preceding custom of polyandry. The same thing might be inferred from the signification of the word *kanna*, which means both spouse and daughter-in-law, and thus points to the time when a woman might occupy a position of wife to a group of men, and her children be reckoned to the group and not to any particular man. McLennan makes two types of polyandry, which he calls the Nair and the Tibetan; in the former, the more primitive, the woman is the wife of a group of men not related to one another; in the latter she is the wife of all the brothers of a family. Of the early existence of this Tibetan polyandry among the Semites, there is indirect evidence: for example, among the Hebrews the custom of levirate marriage, the brother marrying the widow of his deceased brother, the first son of the new marriage being reckoned to the deceased husband. See Matthew xxii, 25-26, a condition which represents accurately the remains of a custom of Tibetan polyandry.

Beyond this point the data of early Semitic life do not reach. In certain other early societies we find that such polyandry was preceded by promiscuity (not, apparently, by communal marriage). Prof. Smith very properly limits himself to the discussion of the facts of Arabic life actually known, and does not attempt conjectures as to the earliest possible period.

Another class of facts which McLennan has brought into prominence and which Smith here