Glimpses of Three Coasts. By Helen Jackson (H. H.). Boston: Roberts Brothers. 1886.

THE papers that fill this volume are rather the fruit of travel than the description of it. The first coast visited, the Californian, is looked at in the main as the scene of the early Spanish missions, which interested the author ethically through her sympathy with the work of civilizing the Indians. The other coasts, Scottish, Norwegian, and Danish, are more picturesquely treated; but here, too, it is the novelist who writes, and scenes from the common life are of more consequence to her than landscape. Often the narrative becomes only a dialect-sketch. The village and play of Oberammergan, which are the last subjects, could hardly be "glimpsed" from any but a Bohemian seacoast. The volume has no unity, and most, if not all, of its contents have appeared in magazines or papers.

George Eliot and Her Heroines: A Study. By Abba Goold Woolson, Harper & Brothers.

THE very poor portrait of George Eliot prefixed to this volume-a mechanical engraving of a feeble photograph—is a fitting frontispiece for it. That this "study" has succeeded in producing a certain sort of likeness of George Eliot is not to be denied; but it is feeble in conception and mechanical in execution. Such power of representation as it possesses is impaired by frequent uncalled for criticism, of a kind that might even be pronounced impertinent, of George Eliot's works, though they are ranked as highly as they deserve. There is, too, a large amount of extraneous matter. There are few leading themes in the volume and no striking passages. It is, therefore, a book impossible either to analyze or to quote from. A few unfortunate misconceptions might be pointed out were it in any wise worth discussion.

Bilder aus dem englischen Leben. Von Leopold Katscher. Zweite Auflage. Leipzig. 1885.

Aus England. Von L. Katscher. Leipzig. 1885. 109 pp.

Nebelland und Themsestrand, Von L. Katscher. Stuttgart: G. I. Göschen. 1886. 473 pp.

GERMANY must be the paradise of the "literary journalist"-using the phrase in the sense in which it is understood by those who so describe themselves. In Germany, as elsewhere, scholars and specialists occasionally write articles, and the littérateur is not absolutely unknown; but the staple of German magazines and feuilletons consists of "reports" and political correspondence writ large, being as devoid of the literary flavor as are the columns of a newspaper. Mr. Katscher is one of the best, as well as one of the most prolific, of these journalists, and has turned his reporting faculty to the best account in connection with what seems to have been a long residence in London. But he has neither the grace of style necessary to make commonplace agreeable, nor the power of intuitive perception which draws from it an unobvious meaning. In these volumes we find discussed everything of current newspaper interest, from sewers and gas to the Salvation Army and the Shakers, but nothing is treated in any but the every-day, superficial aspect; so that, however useful as an encyclopædia of useful information, Mr. Katscher's collections cannot be said to have any claim to form an addition to literature. His sketches are always sensible, but never shrewd. He is too exclusively a journalist to take a particular interest in anything, and altogether too reasonable and careful to display the prejudice and ignorance which. faults as they are, give the foreign studies of his French contemporaries a certain interest, if not value. What is more surprising is that he shows none of that "thoroughness"-that special familiarity with some field of research or phase of life-which one expects to find in German books, and which characterized the English studies of Mr. Katscher's predecessors, Althaus, Rodenberg, Hillebrand, and Holtzendorff.

Die Buddha-Legende und das Leben Jesu nach den Evangelien: Von Rudolf Seydel, Professor an der Universität Leipzig. Leipzig: Otto Schulze

This little book is a sequel to the author's previous work on the same subject ('Das Evangelium von Jesu in seinen Verhältnissen zu Buddha-Sage und Buddha-Lehre'). It includes in it arguments drawn from the most recent researches into the Buddha legend. The conclusion to which the author now comes is, that it is quite possible that the structure of the Gospels was framed after a Buddhist model. He says that the Evangelists need have known nothing of the Buddhist legend, as it was Buddhist: but that a poetical Gospel, or the framework of a Gospel, might have been put together at Ephesus or Antioch or Alexandria by a Christian poet brought into contact with a Buddhist mendicant attached perhaps to some embassy to the Westand that on the lines of this poetical outline, confessedly built on the Legend of Buddha, the Evangelists, with no knowledge of Buddha himself, might have constructed or shaped the Gospels of Christ. Professor Seydel gives an example of what he means by observing that the typical group of the Virgin and Child, as painted by Raphael or Holbein, must undoubtedly have been suggested by the Isis-Horus figures, although without any distinct recognition in the minds of the Christian painters. In other words, his theory is that there is always a surviving ideal of the fittest, whether in poetry or art, which commends itself to the mind of the man tuned to receive it, though he himself in accepting the ideal is utterly ignorant of the source or concrete origin of the idea itself.

Professor Seydel therefore takes for granted that the Buddha-life was an ideal of human perfection, not necessarily the most perfect ideal, but such an one as, in the development of man's capabilities, would commend itself to the great human conscience. This ideal, transplanted to another soil, and brought into contact with a higher knowledge and a more complete religious system, and at the same time with a more perfect ideal of human greatness, viz., the character of Christ, produced the first thought of framing a life of Jesus; or, in other words, suggested the idea of the Gospel narratives.

It is undoubtedly a fact, notwithstanding all contradiction, that the Buddha legend was put together before the Christian era; and when we follow Professor Seydel in his comparisons of the leading features of this legend with the particulars found in the Gospels, we cannot but allow that there is a great similarity of framework. But as this does not support the wild arguments of those who would convert the Christian system into a perverted form of Buddhism, neither does it seek any reconciliation with those who discard the Buddhist element in the development of the religious idea in man, which is embodied in history. We think that Professor Seydel has put the whole matter, as it concerns the parallels between the Buddhist legend and the Gospel narrative, in very fitting words, as concise as any canon can be, when he says, on p. 16 of his work, "Tne probability of the independent origin diminishes in proportion to the increasing specialty of the resemblances and the increasing frequency of such specialties."

BOOKS OF THE WEEK.

Arnold, T. The Second Punic War; Being Chapters of the History of Rome, edited by W. T. Arnold. Macmillan & Co. \$2.25.
Behrends, Dr. A. J. F. Socialism and Christianity. Baker & Taylor. \$1.50.
Blake, J. V. Manual Training in Education. Chicago: Charles H. Kerr & Co. 25 cents.
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Buchheim, C. A. Modern German Reader. Part II. Macmillan & Co. 60 cents.
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