

*Slavische Volksforschungen:* Abhandlungen über Glauben, Gewohnheitsrechte, Sitten, Bräuche, und die Guslarenlieder der Südslaven, vorwiegend auf Grund eigener Erhebungen. Von Dr. Friedrich S. Krauss. Leipzig: Wilhelm Heims.

The latest work of Dr. Krauss in the field of Slavic research deals with the beliefs, myths, customs, and ceremonials, and the peculiar guslar songs, of Servia, Bosnia, and the adjacent regions upon which we depend for our Balkan question. Our author frankly states that very little of this folklore material is representative of the genuine ancient Slavic cult, most of it being the result of Byzantine acculturation, through the Greek church influence, modified and enlarged by Arabic and Turkish additions since the fall of Constantinople. The loosely organized and illiterate Balkan tribes were as little able to resist intellectual as military conquest. The product is a mass of folk belief and custom essentially Oriental and Asiatic, with here and there outcroppings of the rude primitive Slavic cult. The heroic period of Slav tradition and guslar song dates from the wars of the Turkish invasion, in which the mountain tribes upheld the throne of the emperor.

The first part of the work deals with witches, vilas, pest spirits, returned souls, the vampire, the werewolf, the nightmare spirit, cannibalistic practices and love charms, each section, with ample illustration of proverb and folk tale. The second part treats of the characteristic guslar songs, with which the author has already made us familiar, chanted to the accompaniment of the *gusla*, a sort of primitive violin. These songs are in great vogue among the people, and, in the opinion of the author, as of other investigators, constitute the real treasury of Balkan tradition. Sixteen specimens are given at length in both languages, with historical introduction and explanatory notes. Twenty-five pages of index make every reference readily available.

Many of the folklore beliefs and customs are more or less general throughout Europe, while others seem to be peculiar to the region and are built up with an elaboration of detail not often found elsewhere. Special witch nights are those dedicated to St. John and St. George, when wreaths are hung upon the horns of the cattle to make them secure from evil charms—flowers and branches being the homes of kindly plant spirits. A curious belief exists as to the danger that threatens the twelfth son of a family on St. John's night from the attacks of evil spirits armed with snags and stumps from the fields. To guard against this the peasants go over the fields in the autumn and remove every stump or half-rot-

ted post. When the wind blows strong, the *vilas* (fairies or forest sprites) love to dance in those places where travellers halt for rest; but whoso rests where their sweat has fallen will lose speech or power of motion or be stricken by consumption. It is easy to know such places, however, by the tracks of the dancers in the dust, for they have only four toes on a foot. Then there are child-eating witches that devour their own children, and heart-eating witches that fasten upon a man while he sleeps, so that he afterwards withers and dies. The great amulet against witchcraft is a clove of garlic from seed planted and grown in the severed head of the first snake seen in the spring, the head, with the seed in it, having been buried in the garden.

Pestilence is the work of a horrible female spirit, with veiled face and hoofed feet. She has no power for evil until in her wanderings she meets a sinner who for twenty years has concealed a mortal sin. Him she attacks, and, tearing out his heart and changing it to dust, she scatters this to the four winds. He who inhales this dust dies in agony. Such is the germ theory in primitive Servia. The plague spirit was once barred from entering a village by a brother and sister, who went out naked upon a pitch-dark night and plowed a furrow around the village with a plow drawn by two black oxen from the same cow. The folklorist will readily recognize the elements of the formula.

The vampire belief seems to have reached its highest development among the Slavic nations. A Servian precaution to prevent the return of a ghost as a vampire deserves notice for its suggestion of primitive paganism. On the eve of the funeral the old women go to the grave and build around it a circle of tow, to which they set fire. When the fire has burned down, a knife is driven into the earth above the breast of the corpse, and a hawthorn thorn above the place of each hand and foot, in order to pin down the ghost should it try to escape from the grave as a vampire. It should be noted that this is done only when the deceased was under suspicion in life. Those who die in youth or in grace do not become vampires. Among the Moslems the fire is sometimes actually built in the grave of the suspected one, and a hawthorn stake, burned to a sharp point, driven through the body.

*In Three Legations.* By Madame Charles de Bunsen. New York: Chas. Scribner's Sons. \$3.50.

These memoirs contain the contemporary impressions of the wife of a Prussian diplomat at Turin, Florence, and The Hague a generation ago. Madame de Bunsen was the sister of W. H. Waddington, afterwards French Prime Min-

ister, and French Ambassador in London. English by stock, French by bringing up, and Prussian by marriage, she had the cosmopolitan point of view and contacts which well fitted her to be a diplomat's wife. Add to those charms a quick and receptive intellect, and simplicity of character proof against the artificiality of courts and social conventions, and you have an unusual personality. Madame de Bunsen was at Turin from 1858 to 1862, during the years when the Piedmontese capital became the storm-centre of Europe. Her impressions of men and events are vivid—nothing so good has been published since Marchioness d'Azeglio's letters. The historian will be repaid by dipping into them, for they give day-by-day notes of the war of 1859. Her description of the scene between Garibaldi and Cavour in the Chamber of Deputies is the most vivid that any foreign eye-witness has written.

When the seat of the new kingdom of Italy was removed to Florence, the Bunsens moved with it. Madame de Bunsen's letters still abound in political memoranda, but social and official news predominates. We have many charming glimpses of Princess Margherita of Savoy, of Crown Prince Frederick, who came down after Sadowa and was lionized, and of celebrities whose fame was more local. In 1868, M. de Bunsen was transferred to The Hague; but on the way thither he spent some time in Berlin, and his wife "snaps" for us life at the Prussian capital on the eve of the war with France. The almost incredible stiffness and punctilio at court remind one of Spain in the seventeenth century. "If any one wishes to know their exact social value," she says, "I advise them to come to Berlin. After being waved on by Kammerherren to the particular room where you belong, and the particular table where you can have your supper, there being other rooms and other tables to which you must by no means go, and, after having to get out of the way of 'Excellenzen' and your 'Vorgesetzten' [superiors] generally, not to speak of the 'Hohe Herrschaften,' at the end of the season you are not likely to retain many illusions respecting yourself, whatever you may have indulged in before" (p. 297). Still, Madame de Bunsen's sense of humor and her cheerful temper served her not less in Berlin than elsewhere, and she never grumbles. She shows us the present Kaiser as "such a little duck" of ten; Virchow, who at an afternoon reception offered to give her a history of herring fishery since the twelfth century; Bismarck, Kaudell, Mommsen, Benedetti, and many more who made history in those years. Not least interesting is her account of life in Holland; and when she comes to the year 1870 she sheds sidelights on the war. A large number of half-tones from contempo-

rary photographs add to the value of this pithy volume. Unfortunately, the proofreader has passed by many blunders in the foreign phrases.

## Notes.

William Vaughn Moody's remarkable play, "The Faith Healer," is to be issued in book form by the Macmillans.

Mary Hallock Foote's novel, "The Royal Americans," a story of Revolutionary times, in which Ethan Allen and the Schuyler family appear as characters, is promised for March by the Houghton Mifflin Company.

Books on religious subjects about to be published by the Macmillans include "Studies in Religion and Theology," by Dr. Andrew M. Fairbairn; the "Ethics of Jesus," by Henry C. King, president of Oberlin College; and "The Gospel and the Modern Man," by Dr. Shailer Mathews.

The attraction of "The Poems of Matthew Arnold," issued by Henry Frowde in the Oxford Edition, lies in the brief but happily turned introduction contributed to the volume by A. T. Quiller-Couch. He takes his text from Arnold's own words on Joubert and from Arnold's distinction between the Homers, Dantes, Shakespeares, who are "the great abiding fountains of truth," and the lesser spirits whose strength is in their fineness and reflection. Mr. Quiller-Couch's development of that text will make pleasant reading for those who have been, or still are, devoted Arnoldians. One point we question. Like so many other critics he speaks of Arnold as a poet who never has been and never can be popular. In one sense, if we compare Arnold with Tennyson or Longfellow, that is no doubt true; Arnold's readers have been chiefly in academic circles and among the thoughtful, but, after all, barring temporary fads, that is equally true of most other poets, and we suspect that the actual reading of Arnold will stand high in any quantitative test.

Henry Frowde had already brought out, in the Oxford Library of Prose and Verse, an exact reprint of Keats's "Poems Published in 1820"; he now issues another such reprint, furnished in the present case with an introduction and notes by M. Robertson. The body of the text contains the "Lamia," "Isabella," "Eve of St. Agnes," "Hyperion," and the great Odes, reproduced line for line as they appeared in the publication of 1820, without change except that for convenience of reference line-numbers have been added. As the two great sonnets, "Chapman's Homer" and "Bright Star," are given in the introduction and the ballad of "La Belle Dame" in the notes, we have here virtually all the work on which Keats's immortality depends; the miracle of its beauty and the reader's pleasure are enhanced, we think, by this separation from the earlier and later work which are marred respectively by unripeness and—alas, that it must be said!—overripeness. Mr. Robertson's notes are partly helpful but in much larger part useless or worse. Keats wrote in "The Eve of St. Agnes": "At length burst in the argent revelry"; Mr. Robertson

comments: "Argent, silver. They were all glittering with rich robes and arms." He tells us that "shrive" means "confess," that Boccaccio was "an Italian writer of the fourteenth century," etc. Such notes are an impertinence; readers who need that kind of information had better be directed to Mother Goose than to Keats. Fortunately, the notes are placed at the end of the book, where they do not obtrude on the sight.

*Bulletin* No. 1 of the Keats-Shelley Memorial, Rome (Macmillan), is a handsome quarto of nearly 200 pages. It is edited by Sir Rennell Rodd, the British ambassador at Rome, and by H. Nelson Gay, the American historian, who, as a resident of Rome, was chiefly instrumental in negotiating for the purchase of the building and in fitting up Keats's apartment. R. U. Johnson, of the *Century Magazine*, first suggested the memorial and had charge of raising the American fund. The *Bulletin* contains a history of the enterprise, a report of the opening ceremonies at which the King was present, a list of documents and souvenirs, and a catalogue of the first thousand books installed in the library. There are several views and facsimiles. The volume will be prized by all collectors of Keats and Shelley material. The purchase of the house by the joint contributions of Americans and English, with the good will of the Romans, is an international event of unalloyed satisfaction.

Seven years after the appearance of the first volume, we receive the twentieth and last volume of the sixth edition of "Meyers Grosses Konversations-Lexikon." There is to be a supplementary volume, taking account of the changes in the main work necessitated by the lapse of almost a decade. By the time the supplementary volume is off the press, the publishers will undoubtedly be at work on the preliminaries of the seventh edition. It is this systematic and continuous process of revision that gives the standard German cyclopædias their high reputation for reliability, conciseness, scope, and proportion. It is a standard which we are measurably approaching in this country. The leading article in the present volume, to our own patriotic view, is the one on the United States (*Vereinigte Staaten*). The text is closely condensed, but comprehensive. The maps are plentiful. On the much vexed question of the strength of the German element in the United States, the estimate here runs to eleven million souls. Meyers is distinguished from its great rival, Brockhaus, by a stronger predilection for what newspapers call the human interest side. Of the typical American we learn that his mind, "ceaselessly bent upon the acquisition of property," is practical, penetrating, and untiring. He is tall, slim, and with strongly marked features. He develops early both in mind and body, but shows little inclination for the arts or poetry. "The women possess exceptional charm and grace, and a freedom of bearing that is both well-mannered and attractive." (Imported by Lemcke & Buechner.)

It is not strange that Dr. George A. Gordon's "Religion and Miracle" (Houghton Mifflin Co.) has assembled a swarm of protestants about him, and made him feel the *rabies theologorum*, which Melancthon said it would be one of the delights of

heaven to escape. It is not so much that Dr. Gordon denies any particular miracle, or that he declares supernatural occurrences to be impossible. On the contrary he maintains that miracles are logically possible, and says that he has no interest in the destruction of the belief in miracle. It is just that lack of interest in the subject of the miraculous that makes Dr. Gordon's attitude so tantalizing to the orthodox. If he had declared that a large number of the Biblical miracles had come to be incredible to him, and had set forth with reverence and regret the reasons why he could no longer hold them, he would have found objectors, but he would have stirred less feeling. Instead of stating what miracles he does not believe, and his reasons therefor, he expresses surprise that thinking people should still be troubled about the supernatural, confesses that the subject of miracle has hardly entered his mind for many years, and proceeds to exhibit how well Christian piety, including belief in God and discipleship of Christ, can thrive without any article respecting miracle in its creed. It is this indifference and suggestion of superiority which occasion anger at his position. It may be suggested that the defenders of the orthodox view have really the deeper insight. The concept of miracle is a very old one, and has played an important part in the life of all men of religious genius. The doctrine may need restatement, and it might have been better for Dr. Gordon to attempt its reconstruction than to set it aside as so easily negligible.

The "Historical Guide to the City of New York" (Frederick A. Stokes Company), compiled by Frank Bergen Kelley, with the cooperation of the City History Club of New York, is a handsome guide-book of above 400 pages, literally crammed with instruction, interest, and amusement of an exceptional kind. It will please the antiquarian by its minuteness and authority, and the ordinary citizen by the aspect of age and tone it lends to the drab and raucous city he lives in. For instance, there is seemingly no romance connected with living on One Hundred and Sixty-sixth Street, east of Third Avenue, in the Bronx. Yet, just south of One Hundred and Sixty-sixth Street was once "Pudding Rock," a gigantic, "glacial boulder," where the Indians held their corn feasts, unmindful of subway schedules and office-hours. The entire territory of the greater city is examined for every historic spot, every old building, every tablet, and every milestone the ground can be made to yield. The material is presented in the form of sixty pilgrimages, illustrated with more than that number of maps. A delightful volume to muse over.

The peculiar merits of "The Minnesinger, Vol. I, Translations" (Longmans, Green & Co.), by Jethro Bithell, lecturer in German at the University of Manchester, are strength and originality, rather than smoothness and melody. Indeed, there is hardly a piece in the volume that does not suffer from a deficiency of these latter qualities. Nevertheless, the translator has genuine lyrical feeling and his command of language shows such a wide range, such vigor and raciness, that his renderings stand quite above the level of the uninspired and perfunctory work which we usu-