

Three Weeks in Central Europe. By T. Sopwith. (Willis & Sotheman.)

THE writer of this simple little narrative visited Nuremberg, and the Franconian Switzerland, Dresden and the Saxon Switzerland, Treves, Aschaffenburg, Leipzig and Dresden, with his eyes open and without a Murray. Returning from his trip, and consulting the Handbook for North Germany, he is much impressed with its accuracy, and to these feelings he gives vent by frequent quotation and praise. We cannot say that Mr. Sopwith adds much to the common stock which is represented by Murray's Handbook, but he talks of everything in a pleasant tone, and his book will be valued by his friends.

Wood Nuts from a Fairy Hazel Bush, Cracked for Little People. By Jean d'Ensingé. (Groombridge & Sons.)

'Wood Nuts from a Fairy Hazel Bush' is one of those books for children in which birds and beasts talk like human creatures, and is scarcely up to the average standard of such literature as we look for in the children's season. Notwithstanding the large number of editions through which many of such publications have run, we are of opinion that their apparent popularity with infantile readers is factitious rather than real, and arises from the amusement they occasion to a considerable proportion of the adult perusers on whom it devolves to select books for the nursery and play-room. Children rarely care for stories that contradict their experience. In past time they delighted in fairy tales because they were able to believe thoroughly in their representations; but as soon as they were taught to regard fairies and their doings as mere inventions of literary art, the records of fairyland ceased to gratify them. Like older readers of fiction, little boys and girls prefer stories which are in harmony with their knowledge of the world and its government, and they regard with almost as much aversion as incredulity the ingenious narratives which endow the inferior animals with powers peculiar to human creatures. Above all other stories they like those which illustrate the characters and doings of little folk who, like themselves, are by turns naughty and good, have kind papas and mammas, holidays and punishments, troubles and triumphs. There is no lack of writers for the juvenile public who ply their craft in the realistic fashion; but unfortunately for themselves and those whom they strive to divert, the most able and artistic of these matter-of-fact scribes are prone to spin out short tales into long histories, and weary their special readers with excessive wordiness. Miss Jean d'Ensingé's prose is not without commendable points, and some of Mr. Harrison Weir's illustrations of her volume are capital; but the lady's verse is wretched stuff, and after weighing the merits of her performance against its demerits, we cannot say that it is satisfactory.

We have on our table *Church and State; or, National Religion and Church Establishments considered with reference to Present Controversies*, by the Rev. T. B. Birks, with a Preface by the Right Rev. the Lord Bishop of Lincoln (Hatchards).—*Notes on the Prophecies of Amos; with a New Translation*, by William Drake, M.A. (Williams & Norgate).—*The Religion of the World*, by H. Stone Leigh (Trübner).—*Typhaines Abbey: a Tale of the Twelfth Century*, by Count A. De Gobineau, translated by Charles D. Meigs, M.D. (Low).—*The Mess Book; or, Stray Thoughts on Military Reform*, republished from the *Tomahawk*, with a Chapter on the Purchase System of the Army, reprinted from the *Britannia*, by a Civilian (Hardwicke).—*Jingles and Jokes for the Little Folks*, by Thomas Hood, with Illustrations (Cassell). Also the following pamphlets:—*Supplement to the First Edition of the Memoir of the Rev. John Keble, M.A., late Vicar of Hursley*, by the Right Hon. Sir J. T. Coleridge (Parker).—*The Concluding Address to the General Assembly of the Church of Scotland, May, 1869*, by the Moderator, the Rev. Norman Macleod, D.D. (Strahan).—*The Primary Article of Faith in the Church of the Future*, by William George Clark, M.A. (Bell & Daldy).—*The Ministries and Sacraments of the Catholic Apostolic Church: the former compared with Holy Scripture,*

and the latter with the Standards of the Reformed Churches as exhibited in the Works of the late Principal Cunningham, in Letters by Two Presbyterians (Bosworth).—*What I have Written: a Letter Explanatory and Defensive to the Rev. Henry Constable, M.A., regarding the Future of the Human Race*, by Henry Dunn (Simpkin).—*The Untrodden Path*, by H. Belcher (Office of the *Anglo-American Times*).—*Abstracts of two Papers on the Geography of Disease—1. The Geographical Distribution of Heart Disease and Dropsy in England and Wales; 2. The Geographical Distribution of Cancer in England and Wales*, by Alfred Haviland (Kimpton).—*Small Pox and Compulsory Vaccination, Part I. (Church)*.—*The Advantages of the Boarding Out System as applied to Pauper Children briefly considered, with the Report of a Committee appointed by the Bath Board of Guardians, showing the Results of the Operation of the System in Scotland and England up to the Present Time*, by Col. C. W. Grant, R.E. (Macmillan).—*Proceedings of the Bath Natural History and Antiquarian Field Club, 1869*.—*Second Annual Report of the Birmingham Education Society* (Birmingham, Hudson).—*Report by the Principal Librarian, Mr. James Cargill Guthrie, presented to the Free Library Committee, at their Meeting held in the Town Hall, Dundee, on May 21, 1869*.—and *Chancellor's Latin Essay, 1869—Trades Unions—Utrum prosint an obstant Republicæ Operariorum Societates, censendum est*, by Clifton W. Collins, B.A. (Parker.)

LIST OF NEW BOOKS.

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- Atkinson's *Ballad History of the Derbyshire Ram*, 4to. 5s. bds.
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- Book of Worthies, by Author of "Heir of Redclyffe," post 8vo. 4/6
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PREHISTORIC GREECE.

Edinburgh, June 25, 1869.

In reference to Mr. Finlay's interesting letter [*Athen.* No. 2173] regarding the remains of the undescribed Stone period in Greece, be so kind as permit me one or two remarks.

Mr. Finlay states that neither Homer nor Hesiod appears to have heard anything of men who lived in lake habitations. Both Herodotus and Hippocrates, however, describe such lacustrine dwellings.

The stone oelt and flint arrow-head have, apparently from their forgotten and hence mystic origin, gained the name, to which Mr. Finlay alludes, of "thunderbolts," from India to the western shores of Europe. Two centuries ago, Sir Robert Sibbald describes them as known under this appellation in Scotland, where the corresponding designation of "elf-bolt" and "elf-shot" is still common.

Regarding one type of archaic stone structure in the east of Europe,—viz., the cromlech,—we still greatly lack information. Do many remains of these ancient structures exist in Greece? One cromlech still standing near the old city of Mycenæ has been described and figured by Baron Bonstetten and others. Mark, for a moment, its significance as a Greek chronometer! One of the most ancient buildings in Greece, constructed of tooled stones with sculptured portal pillars, is the so-called treasury or tomb of Atræus or Agamemnon at Mycenæ. The lintel placed over the entrance of this antique, dome-shaped chamber is, according to Dr. Clarke, "perhaps the largest slab of hewn stone in the world." The building itself is considered, by Gell, Hughes and others, as reaching backwards to ten or twelve centuries before the Christian era; this and the other archaic remains of Mycenæ being, to use the language of Mr. Dodwell, "enveloped in the deepest recesses of recorded time." But if this hewn and pillar-sculptured structure is thus so very old, how greatly

older still is, in all likelihood, the neighbouring massive cromlech, constructed, as it is, of rough megalithic blocks, untouched by any tool. At the time at which the "treasury of Atræus" was built, metallic implements were known; and the bronze nails found driven between the stones in the interior of the building have been shown by Mr. Halkett to be exactly of the same composition as modern bronze, or with 10 per cent. of tin. At the time at which the cromlechs in the north-west of Europe were reared, apparently (if we may judge from the remains connected with them) none but stone weapons and tools were known; but these weapons and tools are generally polished, as if belonging to a people more advanced than the "Flint-folk" of the south of England and the west of France, whose stone instruments, as found in the river-drifts, &c., are rough and unpolished on the surface. In Greece, however, as elsewhere in Europe, the race of men that, in veneration for the dead, reared our archaic cromlechs, in all their quaintness of architecture, have apparently lived and died out before the commencement of our historic times; and even the very name of this people has been utterly lost.

Some war weapons belonging to this or some other archaic race have, it is said, been found on the plain of Marathon, seemingly showing that it had been probably the site of human strife and slaughter ages before the Persian host was there defeated by Miltiades. After Miltiades' victory there were reared on the battle-field, as is well known, one large and various smaller sepulchral mounds over the dead, and ten or twelve stone pillars were set up, inscribed with the names of the 192 Athenians who were slain. Pausanias saw these pillars and read the names cut upon them six centuries afterwards. Were these pillar-stones placed around the chief sepulchral mound in the form of a circle, as we see in many archaic sepulchral mounds and stone circles in our own country and in other parts of Western Europe? Do antique unsculptured and uninscribed circles of monoliths of the stone era exist anywhere in Greece as they do, in sufficient abundance, in many parts of Britain, Scandinavia, France, &c.?

M. D.

ORIGIN OF SPECIES.

Mornington Road, June 29, 1869.

WITHOUT pretending to an exact solution of Mr. Darwin's elephant problem, I would submit that his first calculation must have been the truest, if, indeed, it made the rate of increase sufficiently high; for the period of doubling seems to me somewhere about 23 years, whereas his present estimate in the *Athenæum*, letting 18,803,080 become no more than 34,584,256 in 30 years, requires as much as 34 years for doubling.

Remembering that if the births of the first generation extend through 60 years, those of the second will be spread over twice that period, those of the third over thrice, and so on, we shall find the births in the first three centuries as follows:—

Total of each generation.	Dates between which they are born.	No. born in 1st century.	No. born in 2nd century.	No. born in 3rd century.
6	30—90	6	—	—
18	60—180	0	12	—
54	90—270	3	30	21
162	120—360	—	54	67
486	150—450	—	81	102
1,458	180—540	—	81	405
4,374	210—630	—	—	937
13,122	240—720	—	—	1,640
39,366	270—810	—	—	2,187
No. surviving each century		15	258	5,419

Now, as the first parents are not here counted, not surviving the first century, nor even their youngest calf living through the second, in the third at least the regular birth and death rates must be established. The number alive after two centuries, we see, is but 17 times that at the end of the first; while the number alive after three centuries is 21 times those surviving the second. But a 21-fold increase per century is doubling in every 22.7 years; for as Log. 81 is to 100, so is Log. 2 to 22.7. This rate will give in 5 centuries about 2,400,000 elephants, and in one more century 50,000,000. Even the second century's 17-fold

increase would approach Mr. Darwin's first results. His present correction, therefore, allowing not even an 8-fold centurial increase, must, I think, involve some great error.
EDWARD L. GARBETT.

CORRECTIONS IN CHAUCER.

Kensington, June 25, 1869.
It results from my examination of the whole of Chaucer's rhymes that *ay* never rhymes to *a*, hence "Come, pay me!" could not rhyme with "blame," in the Miller's Tale, v. 3709, and this reading, therefore, as well as *compain*, is of course found in no MS. The request of Absolon, "Thanne kisseth me, syn it may be no bett," will not puzzle any one who weighs the difference between *ba* and *kiss*, as suggested by the Latin *basium* and *oculum*. "Com, ba me!" which I paraphrased by "Come, mumble me!" therefore suits the context, as well as the MSS.

In the Prologue, v. 253, the six newly-published texts read,

for thogh a wydwe hadde nocht a sho,
So pleasaunt was his *In principio*,
Yet wolde he have a ferthyng or he wente,

in place of *hadde but a shoe* of Tyrwhitt, or *but oo schoo* of Wright, which readings have occasioned difficulty. The new text is very simple, "For though a widow were so poor as to go unshod, yet he would wheedle something out of her." The *In principio* is explained in the Temporary Preface to the Six-Text Edition, p. 93: see also p. 95.

ALEXANDER J. ELLIS.

ST. JAMES'S CHURCH IN LOUTH.

Bottesford Manor, Brigg, June 26, 1869.

The rector and churchwardens of Louth most courteously responded to a request I made to them, that they would permit me to have access to the parochial records of their town for the purpose of taking transcripts of such parts of them as seem to be worthy of publication. Although the documents at present to be found do not begin at so early a period as some other papers of a similar kind, I know of no series of more interest than this for the time which it embraces.

The church of St. James, at Louth, possesses one of the finest late perpendicular spires in England. The accounts for the time it was being built are as nearly perfect as may be, and detail in a very minute manner the means by which the funds for the work were collected and the structure built. Of the rites of the unreformed church there are many interesting notices. The people of Louth were, many of them, strongly attached to the old religion, as is shown in every page of their account books, and as they proved by their conduct during the short-lived Lincolnshire rebellion of 1536, when 20,000 men rose in insurrection, or rather in tumultuous and disjointed remonstrance, because

Christis churche very lyke ym spoilyd to be
And all abbays suppressit.

For taking a leading part in this weak endeavour after reaction the vicar of Louth was hanged at Tyburn, and many of his neighbours suffered severely.

My intention is to go over the whole mass of the papers and to copy for the press everything that seems worthy of note, either for its ecclesiastical, political or local interest. I shall not forget that one of the most important uses of records of this kind is to furnish materials for a general history of prices.

I have reason to believe that certain papers which once were in the possession of the churchwardens or the corporation of Louth have found their way into private hands. If this be so, I shall be much obliged to any one who may possess such documents, or know where they may be found, if he will communicate with me.

Louth, like most other towns, had before the Reformation several religious guilds. A large number of rolls, charters and other records relating to these fraternities and their property were preserved in a "hutch" in St. James's Church. At the change of religion they were probably removed, but I think, not destroyed.

Louth Park Abbey, a Cistercian house, one of the Daughters of Fontaines, was situated here. No

cartulary of this monastery is known, yet one there must have been. Should it exist now I should much like to know of it.

Some few extracts from the Louth account books, taken almost at random, appeared in 1834, in an anonymous publication, called *Notitia Lude*, and pickings from these have again been printed in Mr. G. A. Poole's 'History of Ecclesiastical Architecture.' How far the person who transcribed the extracts in the first instance was fitted for his work may be gathered from the following specimens:—

"1515-6. Md. That Thomas Tayleyor draper gafte the wedercoke, wich was bought in Yorke, of a gret bassyn and mayde at lyncoln, and the kyng of scottes brought the same bassyn in to Ingland with hym."—Vol. i. p. 266. The English is somewhat vague, but the sense is clear enough. The King of Scots, when he invaded England two years before, had brought a copper basin with him: this had been taken among the baggage of the vanquished, at Flodden, and passed into the hands of some person at York, of whom Thomas Tayleyor bought it for the purpose of having a weathercock made thereof. This memorial of Flodden has perished, and its place been supplied by another vane with far less interesting associations. The record of what seems to me a curious trait of patriotic feeling has been rendered unintelligible, after the following fashion, by the transcriber: "Mem. That Thomas Taylor, draper, gave the weathercock, which was bought in York, of a great baron and made at Lincoln; and the King of Scots brought the same baron into England with him."—*Not. Lude*, 147. One of the perquisites of the sexton here, in the sixteenth century, was a charge of fourpence each for covering graves. The object of this payment is not very clear, but it seems a very probable conjecture that it was for repairing the floor in those cases where persons were buried within the sacred building or its porches. Here is an entry in point, and the former reading of it: "Circa 1557, paid to John belman for cowrryng Robart marshalles wyffe grawe iiiiid."—Vol. ii. fol. 130. "Paid to John Belman for ceweryng Robart Marshalles wyffe gret toe iiiid."—*Not. Lude*, 51. The transcriber was so pleased by his discovery that he caused the whole line to be printed in italic type.

It may interest some of your readers to know that, in 1643, the churchwardens disbursed eightpence "for frankinsence to perfume the church."

EDWARD PEACOCK.

RUSSIAN PROVERBS.

Moscow, June 21, 1869.

THE Scotch and the Spaniards have hitherto divided the credit of possessing the largest store of proverbial wisdom; but were the literature of Russia more widely known, she might prove a formidable rival either to the land of oatmeal or to that of oranges. We have often regretted that none of the great native authors should ever have thought it worth their while to make a systematic collection of the pithy sayings which are so familiar in the mouths of their countrymen; but, fortunately, the writings of Gogol, who excelled all his contemporaries as much in knowledge of national life and manners as in humour and imagination, form almost as comprehensive a dictionary of Russian proverbs as Cervantes' great work of those of Spain. A large proportion of those maxims are couched in rhyming couplets in order, doubtless, to engrave them more easily and indelibly on the popular memory; but their pointed terseness, their quaint, homely vigour, and dry Sancho Panza satire, scarcely need the aid of rhyme to recommend them. They are, indeed, more fully than words can express, the faithful mirror of the shrewd, simple, dogged, humorous, Russian mind, ever veiling its natural keenness under a mask of habitual and impenetrable stolidity.

The Western reader would doubtless be surprised to find how many old friends have taken rank, either by coincidence or by actual borrowing, among the popular maxims of our Eastern brethren. "Strike the iron while it is hot," "All is not gold that glitters," "Fair and softly goes far," "As a man sows, so will he reap," and many more such, are recognizable at a glance; but besides these unmistakable importations, there are numerous

others so slightly disguised as to be known at a glance. No connoisseur in proverbs could remain long in doubt about the identity of the following saws: "Mind is good, but two are better;" "Every fox praises his own tail;" "Stretch your feet according to the length of your robe;" "One cannot make a priest out of an unlearned man;" "Go after two wolves, and you will not catch even one;" "A good beginning is half the work," &c.

Among a race so proverbially shrewd and saving as the Russians, there is, as may be imagined, no lack of maxims recommending prudence and economy, from which it is well worth while to select a few examples. "Measure seven times, and cut once," might be written above the doorway of every tradesman at the Nijni Fair, and would almost seem to have been suggested by the celebrated Irish pedlar, famous for giving short measure, who, when asked the price of a yard of ribbon, replied "Well, yer honner, that depnds very much upon the length of the yard!" "Do not go into the water without inquiring for the ford," is a picturesque version of our "Look before you leap," calculated to be sufficiently popular in this land of sudden thaws and violent freshets. "Trust in God, but do not stumble yourself," admirably exemplifies that extraordinary mixture of simple piety and hard-headed shrewdness which forms the basis of the Muscovite character. A more unmixed devotion is expressed by another proverb very popular among the peasantry: "With God, even across the sea; without Him, not even to the threshold." "The half-koepck saves the rouble" will be easily recognized as a kinsman of our familiar saying, "Take care of the pence, and the pounds will take care of themselves." There is much truth in the following: "To trade without sense is only throwing money away;" but it is unhappily supplemented by the "wicked wisdom" of a companion maxim, which expresses with incomparable frankness and simplicity the first and great commandment of Russian traffic: "Without cheating, no trading!" There is a similar flavour of sly attention to the main chance in another very favourite saying, "Money is not God, but it shows great mercy!" Any native diplomatist might appropriately quote "The deeper you hide a thing, the sooner you find it," which appears to be the great fundamental rule of conduct with a race whose invariable habit it is to mask their real purpose, and who (as one of their greatest novelists caustically remarked in his last work) "always introduce casually, at the end of a conversation, as a thing of no moment whatever, the very matter which is the sole object of their visit."

Some of the most characteristic and picturesque of Russian proverbs are to be found among the rhyming saws above referred to, the jingle of which is naturally calculated to please the simple taste of an unlettered peasantry. The popular saying, "Truth is severe, but to God 'tis dear," is, we suspect, more quoted than followed by the bargain-loving children of the Czar; but it is precisely the kind of maxim which looks well at the head of a chapter or in the peroration of a moral treatise, where it accordingly figures very frequently. "They who wear wide sleeves, in their heart are thieves," is a bitter and not wholly unmerited hit at the provincial clergy, recently quoted in grim irony by the members of the Celibate Brotherhood of Morshansk, when questioned upon their religious opinions by the judges who tried them. We may further notice "When life is not bright, death does not fright," "A tongue that is pert is its own sure hurt," "Speak out with might when your cause is right," and, quaintest of all, "If God don't forsake us, the pigs will not take us," which has been the "Nil desperandum" of many a Muscovite Teucer in his extremest need.

It is somewhat remarkable that no country possesses a larger store of maxims inculcating honesty and fair play than crafty, sharp-dealing Russia. A few examples are well worth selecting. Conscientiousness in trade is recommended by "Pledge not thy word rashly, but hold to it when pledged," "A debt is adorned by payment," "Roguary is the last of trades," "Sell your goods profitably, but do not fleece your customers," and many others of the same kind—rules, it is to be