especially on the subject of spirits, and then proceeds to relate a large number of the tales, grouping them so far as possible, and aiming particularly to show how similar they are all the world over. The first class of stories dealt with are those that relate how human midwives are often snatched away and taken to fairyland to assist at the birth of fairy children. Then come the stories of changelings and babies stolen by the fairies, followed by tales of other robberies by the fairy-folk, as well as of robberies perpetrated or attempted by mortals against the fairies. Stories of men being put to sleep for years and even centuries, as in the case of Rip Van Winkle, occupy a considerable space, and the list is completed by two chapters on the swan maidens.

Thus the greater part of the book is taken up with the tales themselves, and we are rather disappointed at the meagre attempts to explain them. A few discussions appear here and there, and a brief concluding chapter sums up the author's theories, so far as he has any theories to offer; but one cannot help feeling as he closes the book that the "science of fairy-tales" is as yet hardly entitled to that name. Mr. Hartland has indeed marshalled a great body of facts on his chosen theme, and his book is written in a style that will make it attractive to all that are interested in its subject. But it must be remembered that facts are not science,—they are only the materials of science,—and that the real aim of the scientist is to explain the facts. Mr. Hartland shows very clearly that folk-tales bear a similar character everywhere, and that they must therefore be attributed to certain intellectual and moral characteristics common to all tribes of men; but what those characteristics are he does not even inquire. He ascribes the origin of the tales to the primitive belief in spirits,—but that is merely using the genus to account for the species,—and gives no real explanation at all. It is evident that the most difficult work connected with the subject is yet to be done; but meanwhile those who wish for a large and well-arranged collection of the facts will find it in the book before us.

Educational Review. Vol. I. No. 1. January, 1891. Ed. by NICHOLAS MURRAY BUTLER. *m.* New York, Henry Holt & Co. 8°. $3 a year; 35 cents a number.

The Pedagogical Seminary. Vol. I. No. 1. January, 1891. Ed. by G. STANLEY HALL. Worcester, Mass., J. H. Orpha. 8°. $4 a year; $1.50 a number.

WE have had in this country for many years a number of educational periodicals, but they have been of inferior character, and some of them practically worthless. There is room, therefore, for a new and better one; and the general interest now manifested in educational matters makes the present an opportune time for starting such a work. Two journals of the kind have now appeared in magazine form, one from a private publishing-house, the other from Clark University; and even a slight examination will show that they are superior to any thing of the sort that we have had in America hitherto. Whether and how far they will supply the existing need cannot be determined from the contents of the first numbers; but these give evidence of thought as well as of reading, and show that the editors of both are in earnest in their new undertakings. They are, however, quite different in character, and we shall therefore consider them separately.

The *Educational Review* opens with a number of essays; then follow brief discussions, editorial and otherwise; next comes a series of book-notices; and, last of all, a few extracts from foreign periodicals. Most of the articles are fairly well written, though none have any special merit of style, and some contain suggestions and criticisms of real interest. The book-reviews are similar to those that appear in the best newspapers, and will doubtless prove an attractive feature of the magazine. The notes and discussions present some good points, but one or two of those in the editorial department are marred by too much dogmatism. The least successful papers are the essays, not one of which is really satisfactory, their brevity being inconsistent with a proper treatment of their respective subjects, while most of them have the air of having been written to order. President Gilman writes on "The Shortening of the College Curriculum," intimating his opinion that it can perfectly well be shortened, but without suggesting any thing very definite. William T. Harris contributes a strangely narrow and shallow article on "Fruitful Lines of Investigation in Psychology," and also a book-review of similar tenor. We hope that these articles are not a sample of the way the *Review* will treat philosophical themes "Is there a Science of Education?" by Josiah Royce, is the first of a series of articles, and contains little besides vague generalities; but the author promises in future numbers to treat some more definite aspects of his subject. Superintendent Andrew S. Draper discusses "The limits of State Control in Education," and makes some suggestive remarks; but his paper is far too brief for a proper treatment of its theme. The last of the essays is by Charles de Garmo, on "The Herbartian School of Pedagogics," and bids fair, when completed, to give a good synopsis of Herbart's views; though whether these views are of much value admits of question. On the whole, the *Educational Review* bids fair to be useful; but we hope to find the essays in future numbers more elaborate and thorough.

The Pedagogical Seminary consists in the main of notes on the educational systems and theories of other countries. It opens with an editorial on the aim and purpose of the *Seminary*, followed by a paper, also from the editor, on "Educational Reforms;" while the rest of the number is mainly devoted to the study of recent changes in the schools and universities of foreign countries, and of foreign discussions on educational topics. The editor and his associates seem to desire and anticipate great changes and reforms in our own educational system, especially in its higher departments; but they leave us in great uncertainty as to what specific changes they wish for. However, they have here collected a mass of information which can hardly fail to be useful to educators, and which may suggest beneficial reforms in our schools. One cannot help asking, though, why President Hall and his associates have started this little publication of their own, when the *Educational Review* would have served them well as a medium for addressing the public. As the *Seminary* is to be published only three times a year, it will not contain a great deal of matter, and its fusion with the *Review* would seem to be easy as well as desirable. But however published, and from whatever source they may come, real contributions to our educational literature are certain to be welcome.

The Future of Science. By ERNEST RENAN. Boston, Roberts. 8°. $2.50.

THIS book is not just what its title would lead us to expect. It contains very little about physical science, and nothing whatever about its future: on the contrary it relates almost exclusively to the sciences of mind and society, and the future of religion. M. Renan takes the ground that the highest degree of intellectual culture is to understand humanity, and this work is written from that point of view. It is not a new work, however, but was composed forty years ago, when the author was young; and it has many of the characteristics that we should expect to find in a work coming from such a source. It is written in the author's usual diffuse and rambling style, and with rather more than his usual flippancy; and the views it expresses are those with which readers of his other books are familiar.

M. Renan starts with the assumption that "there is no such thing as the supernatural," and consequently that every thing that has hitherto been called religion is destined to pass away. "The religion of the future," he says, "will be pure humanism." God is "the category of the ideal." "In the future the word 'morality' will not be the proper word. . . . I prefer to substitute the word 'æstheticism.'" In short, to lead an intellectual life and pursue the scientific and artistic ideals is the only religion that is now left to us. Such is the opinion of M. Renan, which he reiterates without the least suspicion that he may be mistaken. Moreover, it appears that he himself, even at the age of twenty-five, had already reached perfection; for he says, "I, as a man of culture, do not find any evil in myself, and I am impelled spontaneously towards what seems to me the most noble. If all others had as much culture as myself, they would all, like myself, be incapable of doing an evil act" (p. 333).

But our readers must not suppose that the book contains nothing better than the above-quoted passages. On the contrary, when the author leaves the question of the future religion, and talks