MAGAZINES AND REVIEWS.

In the *Expositor* for August philology is represented by Mr. B. R. Brice’s “Greek for the Greek” (xxvi. 201). Prof. Whitehouse’s interesting information (based on the reports of Profs. Ermann and Schrader) respecting the recent “find” of cuneiform tablets from the archives of the XVIIIth Egyptian Dynasty. Prof. F. B. Bruce continues his acute and suggestive articles on the Epistle to the Hebrews. Mr. Hutton writes with sympathetic insight on Job xix. 23-27, taken in relation to the whole book. W. H. Stuheim gives a helpful essay on the “authentic pictures” (word-pictures) of St. Luke, whose title of painter may, he thinks, have been originally meant in an “ideal” sense, this evangelist being a master of picturesque style. Mr. F. F. Emerson speaks with force on the teaching of Christ on the use of money.

Mr. G. H. Powell contributes to the *Aattended* for August an interesting article on Juan Ruis, a Spanish poet of the fourteenth century. The style, he says, is through the medium of a translation; but, far as we can tell from Mr. Powell’s version, we should imagine that Ruis is worthy of attention.

Dr. Huygen’s paper on the Archaeology of Rome will give pleasure to all who have visited the eternal city, whether they agree with him or not. Mr. Bent continues his extracts from Dallam’s diary. We can repeat what we said before—that we are sorry the

**THE ACADEMY.**

**CORRESPONDENCE.**

**THE BESTIAL ELEMENT IN MAN.**

London: August 3, 1888.

“One hesitates to dissent from so great an authority as Sir Richard Burton on all that relates to the bestial element in man.” So writes (p. xlii, Introduction to the Fables of Flavio), with uncalculated misrepresentation, Mr. Joseph Jacobs, who goes out of his way to be offensive, and who confesses to having derived all his knowledge of my views not from “the notorious Terminal Essay of the Nights,” but from an article in Ollendorf’s *Cyclopaedia*. This lofty standpoint of morality was probably occupied for a reason by a writer who dedicates “To my dear wife” a volume rich in anecdotes grievous. and not poor in language the contrary of conventional. However, I suffer from this Maccabean in good society together with Prof. Max Muller (pp. xxvi. and xxxii.), Mr. Clouston (pp. xxxii. and xxxv.), Byron (p. xliii.), Theodor Benfey (p. xlvii.), Mr. W. G. Rutherford (p. xlviii.) and Bishop Lightfoot (p. xlii.). All this eminent half-dozen is glanced at, with distinct and several sneers, in a little volume which, rendered useless by lack of notes and index, must advertise itself by its obsolete nature.

As regards the reminiscence of Homo Darwinianus by Homo Sapiens, doubtless it would ex hypote fex be common to mankind. Yet to me Africa is the old home of the Beast fable, because Egypt was the inventor of the alphabet, and that the oxymoron, the preacher of animism and metempsychosis, and, generally, the source of all human civilisation.

RICHARD F. BURTON.

**THE ORIGIN OF THE UNIVERSITY OF OXFORD.**

Athenaeum Club: August 4, 1888.

Mr. Hastings Rashdall’s letter in to-day’s *Academy* illustrates, I venture to think, the dangers of what may be called the Niebuhrian method of writing history. Starting with a bias, one is tempted to accept with indiscriminating gratitude whatever one’s own theories, and to neglect the most respectable evidence which conflicts with them. Mr. Rashdall will, I trust, excuse me if my reply to his letter consists mainly in reference to my previous communication, and in an appeal to the authorities therein textually set out. My supplementary remarks must be brief.

(I.) Mr. Rashdall began his former letter by postulating, inter alia, the invariable origin of universities from a cathedral (or large collegiate) church or from a migration, excluding such other possible influences as—e.g., those of an abbey, or a royal court. He now objects to my describing this generalisation as an “assumption,” preferring to call it an argument, or “an inductive” argument. I need hardly apologise for a term which is repeatedly employed with reference to his own argument by Mr. Rashdall himself in a later paragraph of his letter.

(II.) But Mr. Rashdall claims for his postulate of “something of the respect due to a hypothesis which enables predictions to be made which are subsequently verified”... “Some time ago,” he writes, “I worked on the analogy of University constitutional history, that Oxford must have risen by migration from Paris. I have since discovered...”

Just so. One starts with a theory; and, being on the look-out for evidence to support it, one is easily satisfied with what one finds. In my

**SELECTED FOREIGN BOOKS.**

**GENERAL LITERATURE.**


**HISTORY.**


**PHYSICAL SCIENCE AND PHILOSOPHY.**


FURRINGHOL, M. Untersuchungen zur Morphologie p. Systematik der Vogel. Amsterdam: T. van Loon. 18 M. 28 P.


**PHILOSOPHY.**


KAMERLINGH ONNES, O. De Fisicp. Phoenixen bapt. Alteo: Heinrich. 1 M. 20 Pr.


LEIBNIZ, D. Die verbales Synonyma im Oxford der Frau mitstehende. Leipzig: Fock. 1 M.


SALMON, J. E. De Speciebus et de Genere animalium, ab R. R. Haunte et W. F. c. div.斩. (Aquaria, Physicotheologia, 1872.) 2 M.

SCHURMANN, O. Studien zu Vegetat. Erlangen: Metzer. 2 M.

THOMAS, BERNARD. Beowulf. Unverantwortlich. Strassburg: Trübner. 9 M.