

where these men, who spent their lives in such studies, failed, Prof. Campbell claims a complete victory. He enters the field, and waxes his magic wand, and all is done; the old Etruscan starts again into life, and gives up its long impenetrable secrets. "Etruria capta est," and he declares: "I have the honour to report to this Insritute, as one of the most important results of my studies in Hittite Palæography, the solution of the Etruscan problem." Perhaps we are unfitted for criticising this last wonderful achievement, as we had attached no importance to the results which Prof. Campbell imagined he had reached in regard to other languages, but we were long at a loss to understand, even from his own point of view, what possible connection there could be between Hittite Palæography and this Etruscan problem. But this present contribution is only a part of a great "Etruria Capta." He promises a fuller work in which he will offer a translation of the Eugubine Tables. We quote his words: "Of these Tables, seven only and a part of the eighth are in the Etruscan character, the rest are written in the Roman alphabet, and are in Umbrian. These Umbrian Tables are being translated and will be shortly presented to the world as the oldest Celtic documents." Umbrian Celtic? As well tell us that English is Japanese or Choctaw. But in this promised translation of the Eugubine Tables, will Prof. Campbell kindly begin with the eighth. We have to inform him that there are not more than seven of these Eugubine Tables, and they are all in Umbrian, though five are in the Etruscan characters, and two in the Latin. The Etruscan Tables are much older than the Latin, and they prove the early extended influence of the Etruscans, and the prevalence of their alphabet. But when in 307 B.C. the Umbrians became subject to the Romans, they adopted the Roman customs and the Roman alphabet, and so the acts and the ritual of the College of Priests, which had been previously in the Etruscan alphabet, were transliterated into Latin.

Prof. Campbell has imagined that Etruscan may be Basque, and he resolves to prove it Basque. He is not the first who has imagined this. Some fifty years ago, Sir Wm. Bethran wrote some articles in "Les Annales de Philosophie Chrétienne," having for their object to prove the identity of the Basque and Etruscan. Scholars did not even condescend to review his absurd hypothesis. The only notice we believe the work ever received was in this form, "Cette assertion