

only that which we wish to see, Professor Max Müller tells an amusing story :—

“Niebuhr was very anxious to discover traces of Greek in Italian, as spoken by the common people in the South of Italy. He thought that the occupation of the country by the Greeks, when the South of Italy was called *Magna Graecia*, ought to have left at least a few vestiges behind, just as the occupation of Britain by the Romans can be proved by such words as *chester* in *Dorchester*, Lat. *castrum* ; *coln* in *Lincoln*, Lat. *colonia* ; *cheese*, Lat. *caseus* ; *street*, Lat. *strata*, scil. *via*. Finding himself one day with Bunsen in a small boat, and being caught by a storm, Niebuhr listened attentively to the sailors, who were rowing with all their might, and shouting what sounded to Niebuhr's ears like *πλόη*. ‘Listen,’ he said to Bunsen, ‘they call for *πλόη* or *εὐπλόη* (*εὐπλοια*), a fair voyage. There you have a survival of the Greek spoken in *Magna Graecia*.’ Bunsen listened attentively. He saw that one of the sailors looked very English, and that the other simply repeated what he said, and what seemed to them to possess a certain charm ; and he soon discovered that what to Niebuhr sounded like *πλόη* or *εὐπλόη*, was really the English ‘Pull away.’”

Assuredly the caution is not unnecessary. And we are in equal danger of not seeing what we do not wish to see. It is very questionable whether the lecturer has escaped this second error. It is true that he does not profess to cover the entire ground—“the whole of that immense field of religious thought”—yet he almost formally sets forth these lectures as a summary of his life-work in this direction. He modestly depreciates the value of his discussion, yet he claims to have treated with an “approach to systematic completeness” three great “preliminary questions”—“(1) The definition of Natural Religion ; (2) The proper method of its treatment ; and (3) The materials available for its study.” The positions that he takes up are in thorough accord with the undefinable but ever-present and influential *Zeit-geist* ; and they are supported not only with varied learning and argumentative force, but with the deserved authority of the lecturer's illustrious name. Even a few fragmentary remarks—all that my space will allow—on a book of such importance may not be without their usefulness.