

written is very logical, very clever, very poetical, but, conceal it as he will, the god of Dr. Carus is a mere machine, destitute of the freedom that his creatures possess. Wherein lies the use, the beauty, the comfort, of this mechanical god? You might as well sit down on a railway track and worship a steam engine, till it came along and killed you. Get back to Freedom, with a large F, Dr. Paul! It is real, it is true, you exercise it continually. You are free, *ergo*, God is free; and revelation, particular revelation, and miracle, and sin and misery, and love and blessedness, are all possible. I regret to learn, from the dedication, that the author's father, Dr. Gustav Carus, Superintendent General of the Prussian Church, has left a world that needed his earnest words, but rejoice to think of him as in the arms of a Personal God.

Where could a Manx book come from but from the Rev. Dr. MacNish, or, perhaps, from the Hon. J. K. Ward? That indefatigable student of Manx Antiquities, Mr. A. W. Moore, M.A., of Cronkbourne, has published, through Mr. David Nutt, 270, Strand, London, *The Folk Lore of the Isle of Man*, in a paper covered small octavo volume of 192 pages. The collection is a large and very interesting one, and must have cost its compiler no little time and trouble to make. The Myths connected with the legendary history of the island had already been set forth by Mr. Brash in the publications of the Manx Society, but Mr. Moore has greatly added to them. Hagiological and Mytho-Historical legends follow, presenting a strange mixture of Celtic and Norse traditions. Fairies and Familiar Spirits seem to have been much the same in Man as in other parts of Europe, even to the exhumed flint arrow heads regarded as their memorials. Among Hobgoblins, Monsters, and Giants, a peculiarly Manx one is the Buggane, although Bocan is Irish for hobgoblin, and Bwgan, the Welsh for spectre, the same doubtless as the English Bogy. These may possibly be contractions of the Iberic Basa-jaun, the master of the forest, or wild lord, famous in Basque superstition. The fifth chapter, on Magic and Witchcraft, shews that the belief in these was publicly expressed and made a matter of legal action as late as 1844. Customs and Superstitions connected with the Seasons is an interesting chapter on the survival of pagan rites in the observance of Christian festivals. Nature Worship is virtually the theme of the seventh chapter, which proves the ancient presence of Sabaeism, Totemism and similar observances in the island. The eighth deals with Customs and Superstitions connected with