

The earliest date, as well as the original discoverer, of the art of printing, is one of the moot points of history. An interesting communication on this point has been lately made to the *Academy* (June 4) by W. M. Conway. The conclusion at which he arrives is that "the earliest printing press to which both a date and a locality can at present be assigned was used near Groenendaël, in the forest of Soignies, in the Province of Brabant, before the year 1440." The books that establish this conclusion are by Henricus ex Pomerio or Van den Bogaert, Prior of Groenendaël, and are of a religious nature.

E. B. Taylor's "Anthropology, an Introduction to the Study of Man and Civilization," is an interesting summary of results arrived at by the school of archaeologists, of which the author is a distinguished member, and which includes the names of Lubbock, Evans, Dawkins, Mitchell and others. The history of pre-historic man is a study of comparatively recent birth and the natural sequel of the popularization of the evolution hypothesis.

A monument to Lord Byron has been erected at Missolonghi. His name is dear to the Greeks, as a great poet; as one who made their country the theme of much of his poetry and identified himself with the cause of their liberation. The monument consists of a statue of the noble poet, executed by the sculptor, Vitalis of Syra. It is carved in Pentelic marble, and bears upon it an inscription, written in Greek by Prof. Demetrios Semitelos, to the following effect:—

Pause, stranger, look on Byron, Britain's peer  
 And poet, whom the muses loved full dear;  
 Him, so their friend they never should forget,  
 By public tribute Greeks in stone have set—  
 Comfort and joy he brought to Greece, when she  
 Fought weary the good fight of Liberty.

The funds for the purpose were raised solely by Greeks, none others being allowed to contribute. Byron's name has always stood higher abroad than in England, but after suffering from a temporary depression his claim to a high place among English worthies is at last being acknowledged. Matthew Arnold's volume of selections, prefaced by the article that lately appeared in *Macmillan*, is a sign of this.

Norse Mythology has lately attracted an unusual share of attention. The origin of mythology generally has been a point of much dispute, and when Prof. Bugge, about three years ago, propounded the theory that the Northern Mythology was in great part borrowed from classical and, above all, Christian traditions, brought home by the Vikings in the ninth and tenth centuries, his discovery set people thinking. It was, in fact, a return to the old explanation of the Pagan Gods, such as may be found in the first book of "Paradise Lost." Prof. Bugge's theory, however, did not pass unchallenged. Prof. Stephens has recently delivered, in the University of Copenhagen, a course of eight lectures in reply. Without denying that Norse Mythology may contain elements from classical or Christian sources, he believes the debt to be altogether very inconsiderable. After examining Prof. Bugge's argu-