

and religious mythology of our Scandinavian ancestors. In the very names of the days of the week, the memories of Thor and Woden, of Friga and Tuesco, are perpetuated. Many elements of our character and history, of our popular belief and folk-lore, have their roots far back in the old Norse antiquity. Yet, till the publication of Prof. Anderson's excellent manual, there was for English readers no easily accessible and satisfactory treatise on this subject. This old Mythology was of an essentially noble character. In its genesis, like all mythologies, it was an impersonation of nature. But the stern and savage scenery of the Scandinavian mountains and meres, desolate fiords, sombre forests, and swirling maelstroms, gave to the northern superstitions a peculiarly weird and awful character. The gods were incarnations of savage force and waged incessant war with the *Jotuns*, or giants, Frost, Fire, and Tempest. Yet Balder, the beautiful, the Sun god, that quickens with his smile the dead world to life, is a nobler conception than Phœbus Apollo, and the stern virtues of Odin and Thor shame the vices of Jupiter and Mars. The religion of the North seems to us to have been instinct with a profounder ethical spirit and purer morality than the sensuous worship of beauty of the soft and sunny Isles of Greece. Hence, in the providence of God, the uncorrupt and vigorous Gothic races were chosen to supplant the effete civilization of the South and to become the fathers of modern Europe. The noble Anglo-Saxon and Teutonic civilization of the world to-day, the foster parent of social order, stable government, and religious liberty, is the result of the religion of the Bible grafted upon the sturdy stock of that old Norse ancestry, whose honest blood flows in all our veins to-day.

The first part of Prof. Anderson's valuable work consists of a disquisition, historical and critical, upon

the Norse mythology; and the second part, of his analysis and interpretation of it, illustrated by copious translations of its Eddas and Sagas, and strange legends and traditions.

Under the latter head we have the mythological account of the creation and preservation of the world, of the life and exploits of the gods, fates, giants, and heroes; of the elves, trolls, nixies, and gnomes—spirits of the earth and air and sea; of the banquetings of Valhalla, the sacred hall of Asgard; of the development of evil, the destruction of the earth, the death of the ancient powers, and the regeneration of both gods and men under the mild and beneficent sway of Balder the beautiful. For the details of this august religious drama of the ages, the belief which moulded the characters of our forefathers, and in no small degree shaped the destiny of their descendants, we must refer our readers to this volume.

The publishers are to be congratulated on the elegant style in which they have gotten up this book. The heavy paper, clear type, symbolic engraving, and gilt device on back and side, are in admirable keeping with the intrinsic value of the work.

*The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.* To which are added Two Brief Dissertations on Personal Identity, and the Nature of Virtue. By JOSEPH BUTLER, LL.D., Lord Bishop of Durham. With a Life of the Author, Copious Notes, and an Ample Index. The whole edited by REV. JOSEPH CUMMINGS, D.D., LL.D., President of Wesleyan University. 12mo., pp. 395. New York: Nelson and Phillips; Methodist Book Rooms, Toronto, Montreal, and Halifax.

IT is an epoch in the intellectual history of any man when he first masters the argument of Butler's analogy. This immortal treatise is