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Timbuctoo is of the very highest interest. In his sketches of this region, and his journeys to and fro in it, of its natural scenery, its industrial customs, and the character and condition of its various tribes, Dr. Barth is not only always acute and accurate, but he is, what in the previous volumes we could not discover him to be, frequently humorous, and occasionally eloquent. There is less that the reader will wish to skip in this volume than either of the two preceding, and the pages are very little encumbered by those heavy notes which every German scholar feels bound to add to his text. In compensation for that blessed exemption Dr. Barth gives us sixteen Appendices in a hundred and fifty pages of small type, devoted to chronology, philology, meteorology, geography, and ethnology, — dry, erudite, and thorough enough to satisfy any pedant. The vocabulary of the Temashight tongue is so full, that it might serve all the uses of a student in that possibly future polite language. The parable of the “Prodigal Son,” as pronounced in this language, is not unmusical, and might make an excellent exercise for the vocal organs. The two poems of the Sheik El Bakay, in the eighth Appendix, are pleasant specimens of Arabic satire; and the song of Sheik Othman, in the third Appendix, is as musical as the average of English hymns.

We hope that some record of Dr. Vögel may yet enrich the narrative of discoveries in Africa, and that Lieutenant Burton will bring back from his dangerous adventure pictures of that central plateau which now of all the parts of the African continent alone remains unexplored.

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12. — *Shakers. — Compendium of the Origin, History, Principles, Rules and Regulations, Government and Doctrines of the United Society of Believers in Christ's Second Appearing. With Biographies of Ann Lee, William Lee, James Whitaker, J. Hocknell, J. Meacham, and Lucy Wright.* By F. W. EVANS. New York: D. Appleton & Co. 1859. 12mo. pp. 190.

THIS comprehensive manual of Shakerism will be found very convenient for those who seek correct information concerning the tenets and the methods of the followers of Mother Ann Lee. In a clear and readable style, with apparent fairness, and with the earnestness of sincere belief, Mr. Evans here makes known to the world the temper of that body in which he is a devoted minister. He does not appear as an apologist, excusing the views which his people hold of the union of the sexes, the duality of God, and the four cycles of heaven and

hell;—nor does he press as an advocate the characteristic ideas of his people against those of other churches. His statement is calm and scientific, and is fortified rather by fulness of Scriptural quotation than by rational argument.

The exegesis on which Shakerism, as described by Mr. Evans, seems to be based, will seem to most Biblical students original, if not ludicrous. The interior sense of the Word is here brought out as none of the allegorists, from Origen to Swedenborg, have revealed it. To uninitiated readers the connection between the texts cited and the doctrines which they support must appear very remote; and they will turn with more satisfaction to the statistical details concerning the sect, in despair of fully understanding its theology, or of appreciating its ethics. These details give the number of Shaker communities in the United States as eighteen; two in Maine, two in New Hampshire, four in Massachusetts, one in Connecticut, three in New York, four in Ohio, and two in Kentucky. The number of members in all these communities is about forty-five hundred. The largest and oldest Shaker community is that at New Lebanon in New York, near the borders of Massachusetts. It numbers six hundred members. Next in size is the community at Union Village, Ohio, which has five hundred members. The foundation of the sect in this country dates from August 6, 1774, when Mother Ann Lee completed her Hegira and landed at New York.

The perpetuation and growth of the Shaker sect is of course wholly by conversion. We know no facts to disprove Mr. Evans's assertion, that the Shakers, men and women, are true to their principles. The lives of their saints, which he appends, if not very remarkable, are at least as good as many which appear in the Romish Calendar. Shaker literature, including the present treatise, seems to be limited to nine works, five of which are pamphlets.

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13.—*The Crescent and French Crusaders.* By G. L. DITSON. New York: Derby and Jackson. 1859. 12mo. pp. 371.

THIS volume is a great improvement on the previous works of Mr. Ditson. The work on "Circassia" was tedious and diffuse; and the wretched typography of the "Para Papers" was not well redeemed either by the value of the matter or the grace of the style. In this new volume on Algeria, (to which the title, it may be remarked, is not very appropriate,) Mr. Ditson has gathered a considerable amount of valuable information, and has given the results of reading and travel in a quite