

the Essenes were really Buddhists. But we believe that the arguments in favour of this thesis are as weak as can be ; nor indeed does the author claim for his work any higher or larger motive than to satisfy those who have already become followers of the Esoteric philosophy. His pages are penned "not to trouble the hearts of those whose faith is firmly fixed in the lessons of their childhood ; not to anger pious souls, or to seek effect by denying what so many men and women, good, honest, and convinced, hold to be true and sacred." So these are recommended not to read the work, and we cordially agree with the author ; and if the others are satisfied with such mental fare as is here presented to them, they must be easily pleased.

In five lectures, stretching in all to eighty-six pages, Mr. Howatt has essayed to set forth the *Fallacies of Agnosticism* (3) ; but though his work is in many ways commendable, it can hardly be considered comprehensive. Each lecture is headed by a text from Scripture, that of the first lecture being the famous Athenian inscription, Ἀγνόωστω Θεῷ, in which Mr. Howatt says the existence of a God was assumed and then declared to be unknown ; which "is demanding too much from the flexibility of language." However, St. Paul was not so critical ; but made the motto the peg for a wondrous homily. Mr. Howatt makes a good point when he says that agnostics often substitute history for science ; his little story about *katalysis* is very amusing ; and he remarks how evolution fails to account for the religious instinct. Mr. Howatt sets gnosticism against agnosticism ; but surely he does not do this without a forgetting of Church history ; and when he tells his readers the reason for the rise and fall of Greece and Rome, he almost proves too much. The work is of such a compass that it can be easily read and mastered ; and so may perform a function which a larger volume would possibly fail in.

The connection or contrast between *Socrates and Christ* (4) has often occupied the attention of learned men, and has derived a new interest in these latter days from the attention paid to the subject of Comparative Religion. Mr. Wenley's volume is a weighty and thoughtful essay, in which he maintains that "the development of Greek thought and the peculiar character of Judaism necessarily rendered Christ's work different from that of Socrates. While dogmatic theology undoubtedly contains very many elements derived from Greek philosophy, Christianity at its source is in nowise Greek. Philosophy partly prepared the way for it, and originated not a few