

chapter; cafes and theatres; the Colosseum; Pasquin, with much curious learning; harvest and vintage; the Campagna; markets; the Ghetto; field sports; fountains and aqueducts; births, baptisms, marriages and burials; summer in the city; the good old times, with a glance at ancient Rome. We may not further characterize these charming chapters, but will simply describe the book as essential to all who would know Rome well. For stay-at-home travellers we know no book which gives so good an account of Roman life and society.

*His Star in the East: A Study of the Early Aryan Religions.* By LEIGHTON PARKS, Rector of Emmanuel Church, Boston. Pp. 292. Boston: Houghton, Mifflin & Co. Toronto: William Briggs. Price \$1.25.

It is a very striking and beautiful thought that compares the great historic religions of the Orient to the Star in the East, which led the Wise Men to where the Young Child lay. But is the simile a just one? The object of this book is to show that it is. The author gives a brief account of the early Aryan religions—Vedaism, Brahmanism, Buddhism, Hinduism, and Zoroastrianism—showing their relations to the religion of Christ. He shows that while each of these ethnic religions contains some germ of excellence, Christianity alone of all the religions in the world unites in itself those varied excellences, and that in a higher degree than any of them; and that its pure white light combines the various coloured rays, the "broken lights" and distorted reflections, of some primitive revelation from God. Buddhism, that strange faith which for ages has been cherished by one-third of the sons of Adam, is characterized as "the most fearless facing of the stupendous facts of life, the most heroic effort to attain unto righteousness, the most sublime proclamation that knowledge is eternal life, and the sweetest picture of the soul's rest that the world has ever seen apart from the life of Jesus." But after all, though Buddhism is the least gross and anthropomorphic of the ethnic

religions, yet it is but an embodied spiritual selfishness. "Its highest good is the negation of personal being." "It is the pessimism of the Oriental mind," says our author, "oppressed by the magnitude of nature and disgusted with itself, that forms the soil in which Buddhism can grow. It vanishes like a nightmare at the preaching of the redemption of the world by a greater Man of Sorrows than Gautama. Yet it has deep notes within it which find an echo in the human heart."

Of these old religions, in a wider sense than the Laureate meant, we may say:

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

God has not left the world orphaned and desolate. Even these false religions are a preparation for the true. How vast an advance is the pure morality of Buddha to on the fetichism and cannibal orgies of Dahomey! Yes,

"God fulfils Himself in many ways  
For so the whole round world is every way  
Bound by gold chains about the feet  
of God."

*The Story of Metlakahla.* By HENRY S. WELCOME. Pp. 483. Illustrated. Saxon & Co., London and New York. Price \$1.50.

This book records one of the most successful efforts of modern times to civilize and Christianize the native tribes of the North Pacific Coast. A plain unlearned layman, with his heart filled with the love of God and love of souls, goes among those wild tribes, and through the sacred spell of the Gospel they become transformed from cruel savages to the dignity of men and the fellowship of saints. The strangest part of the story told in this book is that of the cruel persecution of this good man and his converted Indians by the high-church representative of the Church Missionary Society, the sending of a British gunboat to