lations of Divinity. Pagan divinities were historical human beings deified by their quondam subjects and their descendants. Those who worshipped them forgot the creator in the creature.

The third essay is on Buddhism. Prof. Oldenberg regards Buddhist monachism as an evolution, and looks upon Prince Sidhartta, or Gautama Buddha, as a myth. He finds a similar mental movement in the west, represented by Orphic mysteries and Pythagorean philosophy, and does not scruple to say that Buddhistic prototypes underlie extensive portions of the Gospels, and that, either at Alexandria or at Antioch, the intercourse of Christian writers with Buddhistic envoys led to the introduction of a large number of stories, proverbs and parables, from Indian literature, into that of the New Testament.' This statement is absolutely destitute of any historical foundation. There is not the least evidence for a western At the beginning of the Christian movement of Buddhism. era it began to die out in India, taking refuge in Cevlon in the south, and passing, with its Turanian votaries, into Tartary, Thibet and Siberia in the north. Apart from the evolutionary views of Prof. Oldenberg, his three lectures are well worthy of study, learned yet popular, entertaining, and stimulating to thought. I may add in his vindication that there is considerable resemblance between oriental and occidental monachism. and that the granting of indulgences to sinners for a mundane equivalent was a common Buddhist practice long before it became recognized in Europe. The Abbé Huc long ago referred with alarm to the similarity of Buddhist to Romish worship, which he regarded as a trick of the evil one.

Messrs. Drysdale & Co. have sent to the Journal Rudyard Kipling's The Seven Seas. It is a 210 page volume of poetry published in America, by D. Appleton & Co., of New York. Its dedication is to the city of Bombay, concerning which the poet says, 'Of no mean city am I.' Thereafter follow twenty-four Songs of the Sea, and seventeen Barrack-Room Ballads,