

agreement of the individuals of whom it is composed. To make the individuals agree, there would, indeed, be required at the outset the most fundamental of all changes ; in fact, as Europe as seen, the only mode of inaugurating a Communist government is civil war. On the old lines, society is advancing, though slowly, not only towards liberty, but towards equality and fraternity ; this a fair comparison of the ages as they are mirrored in history will show. The belief that property has its duties as well as its rights, the enthusiasm of philanthropy, the sense of social brotherhood itself, as well as that equal distribution of political power which is a security against oppression, are things of recent birth ; and it cannot be doubted that they are working a great change though not a sudden transformation. The penalty of an abortive attempt to effect a sudden transformation, as the world knows, is the wreck of reasonable hopes. The latest phase of humanity is this New World which, for those who labour, is surely a happier world than the old.

No adequate account of political and social movements could be given without embracing the changes which are taking place in the fundamental beliefs of men, and which, in this as in every former great crisis of human history, are the primary source of the world's unrest. THE BYSTANDER'S notices of current theology and philosophy have been written by one who has not excluded, or tried to exclude, from his mind the doubts and perplexities of the age ; who firmly believes that the only issue from those doubts and perplexities is the fearless and unswerving pursuit of truth, with entire liberty of opinion ; but has not yet abandoned the hope of a reconciliation between Religion and Science, or persuaded himself that the Reign of Law is the dethronement of God. Criticism from such a point of view is necessarily wanting in decisiveness ; but there is no reason why it should be wanting in honesty or in reverence. What criticism at the present juncture, can be decisive ? The religious difficulties of our generation are unlike those of any before it. At the epoch of the Reformation, when the Catholic