

as to whether Dr. Carpenter has succeeded in his attempt at the fusion of two such diverse systems of philosophical speculation. For our own part, we think he has made out a very strong case for himself. Under any circumstances, his work is thoroughly readable and interesting, which cannot always be said of works treating of kindred subjects.

COMPARATIVE POLITICS: Six Lectures read before the Royal Institution, in January and February, 1873, on the Unity of History: the "Rede Lecture," read before the University of Cambridge, May 29th, 1872. By Edward A. Freeman, M.A., Hon. D.C.L., Late Fellow of Trinity College, Oxford. London: Macmillan & Co.

In "Comparative Politics" Mr. Freeman makes a bold and successful claim for political institutions of a right to "a scientific treatment of exactly the same kind as that which has been so successfully applied to language, to mythology and to the progress of culture." This book is far more valuable for what it suggests than for what it teaches, and yet its teaching is valuable and weighty. With the view of aiding thought and facilitating reference, a number of notes are added at the end of the volume, which place the reader at the fountain heads whence Mr. Freeman drew his own knowledge and on which his generalizations depend.

The first Lecture treats of the range of the comparative method, and it is shown how that applies to political institutions as well as to mythology and language, though of course in a different degree. The word "Politics" is used in the same sense which it bears in the name of the great work of Aristotle, and by "Comparative Politics" is meant the study of political institutions—of forms of Government. Analogies are pointed out between the political institutions of times and countries the most remote from one another, and the laws laid down by which we may be enabled to say one institution was borrowed from another or both were derived from a common stock. A political constitution is "a specimen to be studied, classified and labelled, as a building or an animal is studied, classified and labelled by those to whom buildings or animals are objects of study." Likenesses are to be noticed and specimens classified. There are three causes to which likeness may be owing. It may be the result of direct transmission, and this may take several forms—may for instance, be the direct handing on from one state of things to another; or it may be imitation in one of the many shapes imitation may assume. The institutions of a ruling city or nation will reappear in its dependencies. English colonization furnishes many examples of this. Again, the Legislative Assemblies of Europe have followed the English

model, and the difference between the French *Corps Legislatif* and the Parliament sitting in St. Stephen's, and the Parliament sitting in Ottawa and the great inquest of the English nation whence we have sprung, may be likened to the difference between the real kindred and artificial kindred, such as adoption. But institutions may be alike and yet no transmission and no imitation—for like causes produce like effects. Therefore we must have some confirmatory evidence in order to enable us to come to the conclusion that two institutions, bearing unmistakable marks of likeness, stand to each other in the relation of parent and child, or in that of blood relations owning a common ancestor. "It is only when we find the unmistakable witness of language, or some other historical connexion, that we have any right to infer that the common possession is due to the same cause." "At the time of the dispersion each band of settlers took with it a common tongue, a common mythology, a common store of the arts of social life. So it also took with it certain principles and traditions of political life, principles and traditions common to the whole family, but which grew up in the several new homes of the scattered nations into settled political constitutions, each of which has characteristic features of its own, but all of which keep enough of likeness to show that they are all off-shoots from one common stock." In the second lecture, these principles are applied to the Greek, the Italian, and the Teuton. As the Aryan family stood out from the other great families, so the Greek, the Roman and the Teuton, each in his turn, stood out above the other nations of the Aryan race. The institutions of each nation are examined, and by an elaborate and subtle analysis it is shown that all come from a common stock. This chapter is as instructive as any like number of pages in any book ever written, and is as interesting as a novel of Lord Lytton's. The process is continued in the third chapter, which deals specially with "the State." The fourth is devoted to "the King; the fifth to "the Assembly;" the sixth to "Miscellaneous Analogies;" the "Rede Lecture" on the Unity of History coming last. There are one hundred and fifty pages of notes, which consist not of Mr. Freeman's observations, but of extracts from the sources he has studied, notes which, we repeat, will be found most useful by the student. There is also an exhaustive index. "Comparative Politics" is a book written by a studious scholar for students, and to those who have not been led by Mr. E. B. Tylor on a similar path of thought, the volume will open up a new country, and to all it will be instructive to follow the firm scientific footsteps of Mr. Freeman in a field which he has measured and explored and made his own.