

from the Aryan village community, through the Imperial systems of the Orient and the Occident, the rise of the Feudal System, Commercial Supremacy, and the Municipal Organization of the free cities of Europe.

War, though in a moral aspect barbarizing and decivilizing, yet stimulating the intellect, as in the great movement of the Crusades, brought back from the older civilization of the East much science and learning, art and literature for the culture of the Northern tribes. Among the more striking agents of civilization have been those of religion and law, leading to the development of morality and organization of society. In recent times, the industrial conditions of society have greatly promoted civilization, especially the introduction of labour-saving machinery and the discoveries of inductive science. Labour has been ennobled at the expense of the fighting and do-nothing classes.

Several important chapters are devoted to "The Intellect and Its Instruments," "The Evolution of Ancient Literature," "The Development of Fine Arts," "The Expansion of Science," and "The Progress of Education." These are all treated with philosophical insight and discrimination. We strongly dissent from some of the author's views as to the primitive condition of mankind, but, with this abatement, there is much that is just and true.

The influence of Christianity on the development of morality and progress of civilization is duly recognized. Above the ancient religions of Confucius, Brahma and Buddha, rise the sublime morality and altruism of Christianity. "In the whole history of the modern world, from the time of Christ to the present, we perceive the working of a new thought, the all-sufficient principle, which has lifted men of all levels." The amelioration of mankind, the abolition of slavery, the elevation of woman, the modification of the penal code, the passionate charity which remembers the forgotten, which visits the forsaken, is recognized as the direct outcome of the religion of Jesus.

The author's outlook on the future is grandly optimistic. The pursuit of knowledge and truth is more and more dominating the world. "To the degree that the love of knowledge grows," says our author, "that of money must decrease. But there rises another element into civilization, into human force. The warm government of human feelings, the grandest of all forces—that of kindness and brotherly sympathy is already making itself felt. This first became a power with the mission of Christ and the establishment of the religious system which bears His name, giving rise to the unity and fraternity of the whole human race.

. . . The whole range of selfishness is rapidly approaching its end. . . . On either side we see abundant evidences that the reign of sympathy is verily inaugurated upon the earth. In the golden age of the future, poverty must be succeeded by comfort, suffering from disease be reduced by medical and hygienic knowledge, injury by accident be diminished by greater care and skill." The final condition of moral development will be one of general sympathy rather than one of general charity. The reign of intellect will be supplanted by the fervour of sympathy, and selfishness will cease to be the moving power in the heart of man. "Such may be 'the second coming of Christ upon the earth.' At what remote period in the future it will be reached is beyond the powers of human prophecy to predict, but towards its coming all the lessons of human history point, and all the paths of thought and action tend." Such is a brief outline of the scope and purpose of this remarkable book.

The New Empire: Reflections upon Its Origin and Constitution, and Its Relation to the Great Republic.
By O. A. HOWLAND, of Osgoode Hall, Barrister-at-law. Toronto: Hart & Co. Pp. 630. Gilt top. Price \$2.00.

The first impression of this volume is that it is an *édition de luxe*. Its beautiful Old English type, its clear page, wide margin, uncut edges, and