

magne, the conversion of the Teutonic nations, the rise of feudalism, the age of chivalry and the crusades, development of the papacy and its persecution of the Waldenses and other "Reformers before the Reformation."

Volume III. is devoted to the "greatest movement which has affected human thought, human life, and human civilization since the conversion of the Roman Empire and the Teutonic peoples—the Protestant Reformation." The development of the Renaissance in art and literature is admirably sketched with brief biographies of the great masters in both spheres. The Reformation spreading from Germany through western and northern Europe is traced, with the persecutions and religious wars which followed. For those who cannot possess the whole series, we strongly commend the purchase of this section, if possible—a book of nearly seven hundred pages, containing one of the best accounts of this great movement that we know.

Volume IV. treats the Puritan Reform and the Evangelical Revival. These movements began and reached their culmination chiefly in Britain and her colonies—and an heroic story it is. The struggle of the persecuted Puritans against the Romanizing Church, which raised the Huntingdon farmer to be the foremost power in Europe, "the greatest prince," says Macaulay, "that ever sat on the throne of the Plantagenets." The exile of the Puritans and their planting a new nation and a new world forms an interesting episode. A natural sequel of Puritanism was the evangelical revival led by the Wesleys and their helpers in the Old World and the New.

Volume V. describes the advance of Christendom in the nineteenth century, a march of conquest throughout the world, the era of the great philanthropies, of the Bible and Tract and Missionary Societies, of the abolition of slavery, the amelioration of labour, and the elevation of the people in all lands. First is treated the shifting of political power from the princes to the people. It is the century of popular government, of humane effort, of the conquest of nature, of the development of the arts, the sciences, the industries; of the exploration, trade and navigation of mankind. Out of these new perils arise. The scientific movement and Christian faith, modern developments of the papacy, and socialistic theories are discussed. This is

a volume of nearly eight hundred pages of profound and thrilling interest.

In this great work we have, after somewhat careful examination, discovered only one statement which we regard as somewhat misleading. While the book gives the relative positions of the Churches in Canada (1851) as follows: Roman Catholics, Presbyterians, Episcopalians, Methodists, Baptists, Lutherans, Congregationalists. Since that time the order has somewhat changed, the Methodists moving up to the second place. We have not the last census at hand, but the actual figures can readily be had.

"The New Menticulture; or, The A B C of True Living." By Horace Fletcher. New York: Frederick A. Stokes Company.

This is a vigorous plea for the eradication of the passions of anger and worry from the human heart. The author believes that all the evil passions are traceable to one or the other of these two roots. He does not think they can be killed by repression. Germ eradication is, he believes, the only method of getting these regnant evils out of the heart. Just as the horticulturist pulls up the weeds in his garden, so the menticulturist must uproot the tendency to get angry or to worry.

Mr. Fletcher illustrates his teaching by examples from the Christian Scientist, the Buddhist, the Christian, and other doctrines. He has collaborated pages and pages of personal evidences as to the benefit of his theory, and still more pages of comments on his book, from the press, the medical profession, and other sources. In fact, it is a book made up largely of what others have said about it, mostly in its praise.

The author fails to get down to the root of the matter. Nothing short of the grace of God in our hearts is going to eliminate the evil from them. Mr. Fletcher fails to take into account the great difference in the will-power of human beings. His idea of forming clubs for the elimination of anger and worry could only be the product of an age with a mania for forming clubs. Ten minutes before the throne of grace will do more to quiet anger and still worry than two hours in a club for the same purpose.