falling from a planetary distance; therefore he asks us to regard it as proved that the pyramid bears witness to the fall of Lucifer.

This is not convincing. The passage of Isaiah appears to have nothing to do with the pyramid. No evidence is adduced to show that the Hebrew word for altar has any connection with the Sanskrit verb to die; and all we know of the two languages renders this extremely improbable. No evidence is adduced to show that the middle syllable of "pyramid" lacks a vowel: either the Greek or the Sanskrit word. No evidence is adduced to show that the first syllable of "pyramid" means fire. It is true that it might mean fire in Greek, but of the etymology of the word we are quite ignorant.

In the next place, Mr. Parsons must not presume that the world will take his word for it that the writer Wilson proved in 1856 that the Great Pyramid interprets an ancient theory of gravitation. On the contrary, nigh thirty years having elapsed without any man of any character for learning having accepted Mr. Wilson's burden of proof, we may fairly put upon Mr. Parsons if he wishes to convince any judicious part of the public that that theory is true. Prima facie, it seems quite absurd. How could there be anything like a mathematical theory of gravitation in ancient times without its affecting ancient thought very powerfully? And if it did affect it, there are no traces of it in Mr. Parsons if he wishes to convince any judicious part of the public that that theory is true. Prima facie, it seems quite absurd. How could there be anything like a mathematical theory of gravitation in ancient times without its affecting ancient thought very powerfully? And if it did affect it, there are no traces of it in

The change was inventions, and the extension of the principle of division of labor through foreign trade. For Mr. Bowley clearly demonstrates that foreign trade exists only because of the pyramid, or as he says it, the export of England is mainly due to legislation that has permitted her people to produce what they could most advantageously, by permitting them to exchange these products for such other peoples had an advantage in producing. The full significance of the change, however, as we have seen, is not to be thought of in the mere exchange of labor for values, but the phenomena of price, for an increase in the money value of goods may or may not be coincide with an increase in their quantity. It is the latter circumstance that is of permanent importance, since there can be no question that he gets more food and clothing for less price is better off—quality being the same—as he who gets less of them for a greater price. Accordingly, Mr. Bowley reverts to the "index numbers" of Sauerbeck: "An imaginary budget is made out of a great variety of goods, wheat, cotton, wool, manufactures, etc. A definite quantity of each is taken in proportion to its importance; this budget is then valued at the prices current for each article for each different year. One date is taken as a standard, say when the budget comes to £200; the year 1871 being selected by Mr. Bowley. We must, however, beware of errors liable to occur in framing this imaginary budget; but, having given this warning, we shall assume that the method has sufficient scientific validity for the purposes for which our author employs it. It must be observed, too, that its validity is strikingly confirmed by the shipper's quotations of the amount of the volume of trade by index numbers showing a close parallelism with the tonnage of vessels cleared. Applying the method, Mr. Bowley finds that the date of Peel's first reformation is the date of the beginning of the fall of prices; the index number changing from 100 in 1840 to 75 in 1851, i.e., by 1.3. The average as far as £103 in 1840. From 1851 to about 1870 prices rose again, but since then there has been a gradual decline. Roughly speaking, from 1820 to 1851 prices fell 36 per cent., from 1851 to 1871 they rose 36 per cent., and from 1870 to 1890 the fluctuations have been less. From the period from 1850 to 1870 is commonly regarded as excellent, while since 1870 or thereabouts the complaints of depression have steadily grown louder. If we look at the values of exports and imports, the complaints seem justified. In 1870 these values amounted to £628,000,000. In 1888 they were again at £665,000,000, rising in 1890 to £718,000,000. But if we consider quantities, by employing the gold values of 1871, we find that the trade of 1875 would be reduced to £293,000,000, while that of 1888 would rise to £900,000,000, and that of 1890 to £1,200,000,000. Of course, the conclusion of this paragraph, then, would mean a rise from £19 in 1873 to £29.5 in 1890. The wails of the bimetallists over the evil state of the world do not seem to require very serious consideration, in view of these facts. The more conservative of them say that we must rehabilitate silver because it has a tendency to regenerate freer exchange. So far from being paralyzed, it appears to have increased 50 per cent. in 20 years, i.e., every Englishman on the averages gets so much more from foreign countries and returns so much more to them. The tonnage figures tell the same story. In 1873 tonnage cleared at ports of the United Kingdom was 44,000,000; in 1893 it was 74,000,000. If we take Mr. Giffen's figures, including both internal and external trade, we find that between 1870 and 1890 incomes and wages rose non-proportionally 40 per cent., while if reduced to the value which gold had in 1871, the rise would be 100 per cent. Foreign trade working by the importation of gold to keep the value of money, foreign wages in 1890 four times as much as the articles of common consumption as a man in a similar position obtained in 1890. While the increase of trade has not been so rapid in recent years as from 1840 to 1876, it would seem that the improvement in the condition of laborers has gone on at an even more rapid pace.

Space does not allow us to describe Mr. Bowley's other processes and results, or even to enumerate them. Suffice it to say that he examines the trade of Great Britain from many points of view, and in no instance does he have observed without unusual suggestiveness. It would not be easy to name any book that demonstrates more conclusively the ease for free trade, although there is very little in it of what by the protectionists is called "theory."

The Ideal of Humanity, in Old Times and New. By John Stuart Blackie, Emeritus Professor of Greek in the University of Edinburgh. Fleming H. Revell Co.

PROF. BLACKIE has chosen an admirable little book except that it does not indicate, nor even suggest, the tendency of the times of old. The first chapter has for its subject "David, the King of Israel." It might have been written in the happy companionship of Piousness, before the beginning of the critics, for all the profit it has derived from them. Either Prof. Blackie has not read Prof. Cheyne's Bampton Lectures on the "History of Israel," or he has chosen to work out a different line of argument. David is for him the traditional "sweet singer of Israel," and, whether or not "a man after God's own heart," one after the author's own. In that matter of Uriah he was a little crooked, to be sure; but then he may have argued thus and so. As for Remus's accusation—that he was always instigating others' wickedness and profiting by it while hypocritically condemning it and sacrificing the instruments of his peridy—nothing is said about it. Yet it is extremely suggestive of what was actually the ideal of humanity in David's time and for centuries following.

That Prof. Blackie's attainments are in Greek and not in Hebrew will lead the reader to expect something better in the second essay "On Christian Unity." But evidently a critical study of the New Testament has not been within his scope, seeing that he finds its ideal of humanity in the Sixth Commandment and the early church. Queerly enough, moreover, the Jewish Christians are treated as the heretics and schismatics, when, in fact, they were the orthodox party and Paul was the radical comes-out; his first canonical appearance being his polemic against Herac利on. The chapter entitled "Women" has an old-fashioned tone of patronage towards "the fair sex," also called "the weaker sex," "the dainty sex," and by other similar names. There is a laborious argument for women's speaking in church, notwithstanding the injunction of St. Paul, and for the practice of medicine and to write novels; but about woman in politics Prof. Blackie is not so sure. "It is a sphere from which the purer nature of the more moral sex may justly shrink." Still, if women wish to vote, it is "their business, not mine. If they will walk with sullen shoes in dirty puddles, let them walk." In a chapter on the Epistle to the Romans this recreant Sex takes direct issue with the apostle in the mat-