

head of modern thinkers, whose attention has been given to the practical evils of society and the means of their removal. His general principles should be cautiously separated from the details which accompany their exposition, many of which are so exclusively adapted to the French character, as to prejudice their reception with persons of opposite habits and associations. The great question, which he brings up for discussion, concerns the union of labor and capital in the same individuals, by a system of combined and organized industry. This question, it is more than probable, will not be set aside at once, whenever its importance is fully perceived, and those who are interested in its decision will find materials of no small value in the writings of M. Fourier. They may be regarded, in some sense, as the scientific analysis of the coöperative principle, which has, within a few years past, engaged the public attention in England, and in certain cases, received a successful, practical application.

**The Ecclesiastical and Political History of the Popes of Rome, during the Sixteenth and Seventeenth Centuries.** By Leopold Ranke. Translated from the German, by Sarah Austin. In Three Volumes. London: Murray.

This beautiful work gives a sketch of the history of the Church from the time of Christ to Leo Tenth; then a minute history of the epoch of the Reformation, and especially of the attempts made in good faith, within the church, for its reformation, and shows how these proved abortive, notwithstanding the sincerity and enlightened views of many Catholic prelates. The rise and progress, corruption and destruction of the Jesuits is carefully told. The work closes with a view of the history of the church up to the time of Napoleon; and the present state of things. In design and execution, the work is truly a poem; and it has been adequately translated.

**Poetry for the People and other Poems.** By Richard Monckton Milnes. London: Moxon.

**Democracy in America. Part the Second.** By Alexis De Tocqueville. In Two Volumes. Translated by Henry Reeve, Esq. London.

**The Life of Luther; with Notices and Extracts of his Popular Writings.** Translated from the German of Gustavus Pfizer, by T. S. Williams. With an Introductory Essay, by the Author of "Natural History of Enthusiasm." London.

**The Universal Tendency to Association in Mankind, analyzed and illustrated. With Practical and Historical Notices of the Bonds of Society, as regards Individuals and Communities.** By John Dunlop, Esq. London.

**The Last Days of a Condemned.** From the French of M. Victor Hugo. By Sir P. Hesketh Fleetwood, Bart., M. P. London.

**Account of the Recent Persecution of the Jews at Damascus: With Reflections thereon, and an Appendix, containing various Documents connected with the Subject.** By David Solomons, Esq. London.

**The Fine Arts in England, their State and Prospects, considered relatively to National Education. Part I. The Administrative Economy of the Fine Arts.** By Edward Edwards, of the British Museum. London.

**Memoirs and Letters of Sir Samuel Romilly, with his Political Diary.** Edited by his Sons. Second Edition. In Three Volumes. London. 8vo.

**Goethe's Theory of Colors.** Translated from the German, and edited, with Notes, by Charles Lock Eastlake, R. A. London.

**Materialism in Religion; or Religious Forms and Theological Formulas. Three Lectures, delivered at the Chapel in South Place, Finsbury.** By Philip Harwood. London.

The title of this pamphlet would lead one to expect somewhat significant in its contents. Such an expectation is not disappointed on the perusal. We find here no stale thoughts repeated till the breath of life is pressed out of them, but the fresh and bold, though now and then crude, expressions of a mind that is clearly in earnest, and wont to look at man and nature, through no veil. The spirit, which ceases not to work through evil report and good report in the midst of our own society, is quick and powerful abroad. It is indeed almost starting to listen to the echoes of familiar voices, as they are borne to us from strange lands. Let them be welcomed from whatever quarter they come, as proofs, pleasing though not needed, of the identity of truth, and its affinity with the human soul.

The author of these Lectures proposes to consider the tendency, more or less observable in all the great religious organizations of mankind, to materialize religion; to clothe the religious idea in a material garb, and confine it in material forms. He pursues this tendency, through the religious history of the world, in three of the most remarkable phases which it has successively assumed,—Judaism, Catholicism, and sectarian Protestantism. The following passage explains his point of view.

"I have no controversy, then, with the tendency to materialize religion. There is truth in it; it is, in a manner, the beginning and the end, the Alpha and the Omega of all religion. To read the spiritual in the material, the infinite in the finite, and the invisible things of God in the things that he has made, and then to re-embody our spiritual conceptions in new material forms of life and action—this is all the religion that the wisest of us can have. The two principles of spiritualism and materialism are antagonistic in their lower developments only. In their perfected form they coincide: the climax of the one is