

to the editorial management of an eminent specialist. The September number, among other subjects, deals with "The American Board and Minneapolis," "Religious Movement in Italy," "Our Toiling Children," "Anti-Lottery Bills in Congress," and "The Use of the Revolver in America." Each number contains the "Boston Monday Lectures," by Joseph Cook. Our Day Publishing Company, 28 Beacon Street, Boston. Yearly subscription \$2.50.

The Unitarian Review is an ably conducted monthly magazine of ninety-six pages, which, in addition to matters pertaining to the Unitarian denomination, discusses in every issue questions of general interest. Its contributors are generally men of culture and literary ability, with a competent knowledge of the subjects which they undertake to treat, and the editorial work is always well done. In addition to the usual editorial departments, the August number presents the following table of contents: "Two Old-Time Ministries in Lexington," "The Orthodox Church of Russia," "Moore's Gothic Architecture," "Forms of Agnosticism," and "Intermingled Ways of New and Old." The bill of fare for September includes: "A Fourth Form of Christianity," "A Personal Devil," "Rowland G. Hazard," "The Abolition of Prisons," "The Peace Congress of 1890," and "Critical Theology." Among the subjects editorially treated in these numbers are the following: "Professor Carpenter on the First Three Gospels," "Nationalism and Christian Socialism," "The Ministers' Institute," "Kindred beyond the Sea," "Cardinal Newman," "A Memory of Dr. Hedge." Office of the *Unitarian Review*, 141 Franklin Street, Boston. Price \$3 a year.

The American Catholic Quarterly Review for July discusses with great logical and literary skill a dozen subjects of deep interest to Catholics, and to Protestants as well, on Juvenal's principal *Homo Sum*, etc. One article of great interest is on "The Immoral Teaching of the Jesuits," and it deals with the late Rev. Dr. Littledale's article on the Jesuits, published in the "Encyclopædia Britannica," in which the familiar charges are repeated that the Jesuits taught the doctrine of probability, and that the end justifies the means. The writer here disclaims the truth of these charges, and claims that they are a perversion of anything taught by any Jesuit author of repute. His version of Jesuit teaching on this point is that the lawfulness of man's deliberate action depends on three principles: "The end which man proposes to himself, the object to which his action of its own nature tends, and the circumstances that accompany and qualify it." These points are explained and illustrated at length, and supported by numerous quotations from Jesuit authorities. But the art of proof by quotation is so easy, that it can scarcely work up the strongest form of conviction, as the reader is not certain what, or how much was omitted, nor how far other authors equally reputable might be found in opposition to the quotations. It will be found a pretty heavy undertaking to convince the world that