

of the Seine." Though an unbeliever in Revelation and the mortal enemy of what he deemed the degenerate Papacy, he was in his way deeply religious; and his conception of nationality as a divinely appointed organ for the service of humanity at large, soared far above the narrow patriotism of the countrymen of Napoleon, and indeed above the patriotism of even the most liberal minds in most nations. Contact with him could not fail to leave an impression on any man, however opposed to him in sentiment, who had an eye for greatness of character. He remained, even in exile, the heart of the Italian movement, though he lacked some qualities necessary to make him its head.

By the death of the Rev. F. D. Maurice, we lose one to whom, considering the number and eminence of his disciples, it is impossible to deny the title of a great teacher, though to many, perhaps to most, utterances appeared merely dark, which to disciples appeared "dark with excess of light." Mr. Maurice had himself deeply imbibed the religious philosophy of Coleridge, whose pre-eminent virtue was not clearness. The essence of his teaching, and the source of his power as a teacher, seem to us to have been his conviction of the truth of Christianity as the one key to human nature and to man's relations with God, independently of any questions of ecclesiastical dogma or even of history. This, in fact, is the essence of Broad Churchmanship, of which Mr. Maurice was perhaps the best known type. So decidedly "Broad Church" was he, that he was forced to retire from his Professorship in King's College; but Lincoln's Inn, of which he was chaplain, refused to receive his resignation; and the University of Cambridge did not scruple to elect him to her chair of Moral Philosophy. The best of his theological works, as well as the least obscure seems to us to be still his "Kingdom of Christ." On more practical questions of personal and social morality, he was clear as well as impressive. Of the value of his efforts as a social reformer, an educator of the working classes, and a mediator between them and the wealthier classes, there can be no doubt. As little doubt can there be of the nobleness, beauty and truly Christian excellence of the character which attached to him in no ordinary degree a circle of no ordinary friends.

Another name, not so well known to the general reader, must be added to the obituary of the month—Mr. William Henry Smith, of the Middle Temple. A quiet, retiring student, whose nature shrank from the elbowing struggle for success necessary in the profession he had chosen, he early retired to Keswick to pursue his reading and his meditations in the quiet atmosphere of the Lake District. His "Discourse on Ethics" has been of service to many, and even his talents as a dramatist so far attracted Macready that he produced "Athelwold" on the boards of Drury Lane. The work by which he is best known is "Thorndale or the Conflict of Opinions"—a book well and favourably known to many Canadian readers. He was a warmly attached friend of Prof. Maurice, whose death preceded his own but by a few days.

The number of works on Religious and Philosophical subjects constantly issuing from the press is so great as to be almost bewildering. We can only notice a few of the more prominent books in this department. Principal Tulloch announces an elaborate work, in two volumes, on Rational Theology

and Christian Philosophy in England, in the 17th Century, which will doubtless prove a valuable contribution to church history, from the author's point of view. Dr. Dollinger, the Alt-Catholic leader, is at present, delivering a course of lectures at Munich on the re-union of the Christian churches, of which an English translation is promised. Judging from a report of the lecture on the English Church taken from the *Allgemeine Zeitung*, Dollinger's views are not dissimilar to those of Dr. Pusey in his celebrated *Eirenicon*. Another noble author, Lord Ormathwaite, better known as Sir John Walsh, has taken the field as a controversialist. "Astronomy and Geology Compared," (New York: Appleton) is the name of the little work; it is, however, only the title of the first part of the essay. The second and third parts are written with no small ability; the objections to Darwin and Buckle, and the author's theory of civilization are, to a large extent, original and are stated in terse and forcible language. The book will, no doubt, be very generally read. The Rev. Stopford Brooke, one of the Queen's Chaplains, has published a series of discourses under the title of "Christ in Modern Life." (New York: Appleton.) The style is rather florid, but we have no doubt they were well received by the aristocratic congregation of St. James' Chapel. Mr. Brooke rejects the doctrine of endless punishment in strong and vehement terms, but generally speaking his gospel is the orthodox one, flavoured to suit patrician ears. "Man and his Dwelling-Place," by James Hinton (New York: Appleton) is a work of considerable interest from the Unitarian side. His views of eternal death do not differ materially from those of Mr. Brooke. The style of the work is eminently earnest and devout, and we cordially sympathize with the author's tone, even where we cannot agree with his theory. President Porter, of Yale, like Dr. Paine, of New York, has published an elaborate work on "The Human Intellect, with an introduction on Psychology and the Soul," and Professor Hickok, of Amherst College, a learned treatise on "The Creator and Creation," in which he tries to give an *a priori* demonstration of theism and of the ideas of space, time, cause and effect. "Paul of Tarsus; an Inquiry into the Times and the Gospel of the Apostle to Gentiles," by a Graduate, (Boston: Roberts) handles the history of St. Paul in a similar style to that adopted by the author of "Ecce Homo" in treating of the life of our Saviour. The work has not yet reached us, but it has already attracted general attention in England. The Rev. W. Sanday, a Fellow of Trinity, Oxon., is the author of a critical essay on the "Authorship and Historical Character of the Fourth Gospel," with special reference to the contents of the Gospel itself. A series of lectures by the Rev. R. St. John Tyrwhitt on the interesting subject of Christian Art and Symbolism will shortly appear. The Rev. Dr. Bartle re-opens the *questio vexata* of the intermediate state of the dead, in a work of considerable learning and judgment—"The Scriptural Doctrine of Hades." It contains a critical examination of man's nature, the state of the dead, the redemption of the world and "a refutation of the unscriptural creed of professing Christendom in reference to the Atonement." Dr. Bartle, we may mention, is the Principal of Freshfield College, Liverpool. We conclude with the odd title of a book not yet published:—"The Martyrdom of Man and his Apotheosis," by Win-