

length, to be an impossibility. The Archbishop declines to follow his opponent; but confines himself mainly to proving that authority, being admitted in other matters, ought also to stand for demonstration in religion. He further shows by copious extracts that the Churches of England and Scotland in theory, and the Nonconformists of both countries in practice, hold the Church to be independent of the State in spiritual things. Not one of these extracts, however, strengthens the Archbishop's position. What these Churches contended for obviously was—entire religious freedom from State control. Certainly none of them thought for a moment of putting forth the extraordinary claim of Ultramontanist supremacy over the State, whenever and under whatever circumstances the Church chooses to assert it.

"The Evolution Hypothesis," by Dr. Bastian, is concluded in this number. The paper is supplementary to the writer's well-known work on "The Beginnings of Life." His object is to prove that life can be originated independently of pre-existing forms. He adopts the theory of La Place touching the creation, or rather self-evolution of the universe from a nebulous haze. He anxiously repudiates the idea of intelligent creative power, for admitting which, by the way, he reproves Mr. Darwin rather sharply. He also combats the views of Huxley, Tyndall and Herbert Spencer, all of whom adhere to the old theory that life can only be produced from antecedent life. The only man after Dr. Bastian's own heart appears to be Mr. G. H. Lewes. Dr. Vance Smith gives an account of the mental struggles of the Rev. Theophilus Lindsey, "A Broad Church Vicar of the Last Century," who, after years of perplexity and hesitation, left the Church because he had ceased to hold the doctrine of the Trinity. "Evangelicalism" is a paper by the Rev. J. M. Capes. This gentleman, it will be remembered, "went over" to the Church of Rome during the Oxford movement, and afterwards returned to the Anglican communion. To use the cant phraseology of the day, he was first a pervert and then a revert. As is commonly the case under the circumstances, he has swung round to the opposite pole with considerable velocity. He impeaches the trustworthiness of the Gospel narrative, and repudiates justification by faith, as well as the doctrine of eternal punishment. This paper is a reply to the Rev. Mr. Wynne, who had taken up the cudgels on behalf of the Evangelicals. There are some very readable translations of Russian Idylls in this number. There seems to be a Russian fever in England at present, for we observe that the people of Colchester, and of other towns, are sending their Crimean guns to Woolwich to be broken up.

Whatever Mr. Walter Bagehot does, he does well.

His paper on "The Metaphysical Basis of Toleration" is a plea for freedom of discussion from a somewhat original point of view. The writer thinks there are signs of a reaction on this subject. We quote two sentences, one from the opening and the other from the close of the paper. "What is more curious, some writers, whose pens are just set at liberty, and who would, not at all long ago, have been turned out of society for the things that they say, are setting themselves to explain the 'weakness' of liberty, and to extol the advantages of persecution." Again, "To most people I may seem to be slaying the slain, and proving what no one doubts. People, it will be said, no longer wish to persecute. But I say they *do* wish to persecute. In fact, from their writings, and still better from their conversation, it is easy to see that very many believers would persecute sceptics, and that very many sceptics would persecute believers." We may remark that Mr. Bagehot confines himself almost entirely to toleration by law, referring briefly to toleration by society at the close. The story of Emanuel Deutsch, the Talmudic scholar, is extremely touching. It is written by the Rev. Mr. Haweis, author of "Music and Morals," in whose house he spent the last two years in excruciating pain, which he bore with the bravest of hearts. He was another of the martyrs to overwork, and he struggled and hoped on to the last. We have another instalment of letters from Mrs. Browning to Mr. R. H. Horne, scarcely so generally interesting as usual. "The Speculative Method," by Lord Arthur Russell, is a defence of metaphysics against the experimentalists. The writer shows that science is deeply indebted to philosophy, and quotes in proof passages from Professors Huxley and Tyndall, Dr. Carpenter and Mr. Lewes. He appears to be an Hegelian. The concluding article is on "The Tory Press, by a Tory." The writer, Mr. Arthur Murphy, endeavours to point out the wants and weaknesses of Tory journalism. One of its wants is a very common one—the want of money. Having reviewed at some length the papers of his party, he indicates its great desideratum—a paper, like the *Saturday Review* or *Pall Mall Gazette*, which would perform the same service for the Tory party that these journals perform for its opponents. Mr. Murphy desires a philosophical Conversatism, whose theory shall be adequately expounded by the press. The paper is well written, and will interest readers of either party.

In the *Fortnightly*, Mr. Morley, the editor, commences an essay on "Compromise," of which two chapters are given. Its design, to use the writer's words, "is to consider some of the limits that are set by sound reason to the practice of the various arts of accommodation, economy, management, con-