

persecuted lovers find a home in America. Without one atom of disloyalty, we may say that in our humble opinion theoretical Fenianism, as distinguished from the systems of fraud and the ridiculous fiascos in the way of risings with which it is usually associated, is very much misunderstood, on account of ignorance of its history and motives and for lack of accurate appreciation of the hold which his wrongs, real or imaginary, have upon the Irish peasant. A correct knowledge of these things can do no harm to any one; and this book, if allowance be made for the natural bias of a keen partisan and a woman to boot, sets them forth vividly and on the whole fairly. As a general rule it is useless to argue with an Irishman on Fenianism; his native inconsequence of thought added to his opponent's misunderstanding of the case soon leads to a dead lock; but those who try to point out his mistakes should at least be sure that they understand them themselves. For this reason we have a kinder word than usual to say for such an unusual story.

Among the new editions of the season is particularly to be noted "Macaulay's History of England,"† from the Harpers, who may fairly claim to be considered the leading educational house among American publishers. In five handsome volumes, on excellent paper, and with the clearest of typography, it is certainly a most acceptable reproduction of a standard work, and all the more so from its moderate cost.

THE PERIODICALS.

The December number of *The Nineteenth Century* has two articles on India, the one by Sir Henry Rawlinson dealing specially with the Afghanistan embroglio, and the other by Sir Erskine Perry with the future of the Indian Empire; in both cases the long connection of the writers with the country and the excellent opportunities of acquiring accurate personal knowledge of it from official position giving much authority to the opinions advanced. Sir Henry Rawlinson puts in a disclaimer against his paper being taken as an authorised exposition of the Government's views, but it is of course to be fairly regarded as a reflection of them, if not directly inspired. A short *resumé* of the treatment of Shere Ali by former Administrations leads to substantially the same ground as that taken by the Beaconsfield party and recently insisted upon in an article in *Blackwood's*, that the "masterly inactivity" policy and the blowing hot and cold of Sir John Lawrence and his successors are to blame for all the trouble. Be this as it may, readers will be glad to find a summary, evidently more accurate than any information otherwise to be obtained, of the Russian movements in Asia and the various schemes proposed to the Russian Government since 1873. Various sources of information on this point are also indicated, and will be of use to those interested in the question. The "scientific frontier" idea is pretty strongly advanced at the close of the article, where we are told that Afghanistan is "geographically and politically a part of India, although, since our last conquest of Cabul in 1842, we have virtually and for our own convenience admitted the independence of the country." Sir Henry hazards nothing as to whether there will be an ultimate collision with Russia, but thinks it inevitable that the two great powers will "regulate their liminary arrangements" without regard to any intermediate States. Sir Erskine Perry does not go so far in Imperialism as Sir Henry Rawlinson, but recognises a possibility that a small island in the west cannot permanently keep in subjection such a distant and extensive Empire as India, which he is sanguine enough to think both must and can be made capable of self-government by the education of its people. The theory that the Hindus are a race doomed to subjection and unfit to rule themselves he disputes, the characteristic solicitude for the interests of the people exhibited in the records of Hindu rulers and the wonderfully successful efforts of the people in re-establishing themselves in power, on the least weakness appearing in the numerous foreign dynasties that have ruled them, being his main arguments. He does not, however, think British rule in danger by any means; on the contrary, he contends that the real power of England, her endeavours to secure justice, and her toleration have given it strength and power of endurance, in spite of the little hold upon the affections of the people which she has, and the estrangement perpetuated by sense of conquest, race, colour, religion and prejudice. The repugnance of the two races, he avers, has at least two excellent results. By preventing intermarriage it averts deterioration of the dominant race by intermixture of blood and enervation from continuous residence. The chances of a Russian invasion he puts out of present consideration. In view, therefore, of a long duration of power, England's mission is one of education. In such men as Sir Dinkar Rao, Sir Madava Rao and Sir Salar Jung he finds full proof that the natives can be made fit for self-government; the progress of the educational movement since its first impulse by the Act of 1819, and the foundation of a national system by Sir Charles Wood's minute of 1858 give every reason to hope for a bright future, in spite of the drawbacks arising on the one side from the short term of office in the highest places, the tendency to over reform and to experiment, and on the other from the important questions of caste and future religion. A paper entitled "What is a Colonial Governor?" will possess perhaps the greatest interest for Canadians. Mr. Edward Wilson sees in the appointment of Lord Lorne a peculiarly favourable opportunity for the definite settlement of this question by the Imperial Parliament. In this we may well concur with him, but that any collision between our Governor General and public opinion would damage our sentiment of loyalty is a position not so readily to be assented to. Lord Lorne's personal connection with the Crown is not likely to have much practical influence upon any such supposable conflict, on the side of our people at all events, the Princess representing to them the personal element of loyalty, and her husband's relation being lost sight of in his office. The possibility of a crisis arising out of the trade policy of the Canadian Government, directly or indirectly, is a strong reason advanced for defining a Colonial Governor's position more clearly than by the vague idea that he is simply in the position of a sovereign subject to the limitations of the British Constitution and bound to follow the advice of his Ministers. A discussion of the limits of the prerogative as regards the sovereign, followed by a brief re-

capitulation of the legislative machinery in the leading colonies—which, *en passant* it may be said, is a very convenient summary for ordinary purposes—leads Mr. Wilson to the enunciation of the proposition that a colonial governor, although only an agent of the sovereign, and having but derived and strictly limited power, does however retain in the delegated exercise of the prerogative, not only the power of refusing assent to measures, but that of dismissing a Ministry with a parliamentary majority,—a power which he claims to be a part of the Crown's prerogative, though "it has never been exercised since the accession of the House of Hanover, and it may be confidently predicted that it never will be again." The part of the last sentence quoted is in his own words; its correctness is certainly open to question. He also points out that a governor, though representing the sovereign, is not free from criminal and civil responsibility for his acts, and cannot use the plea "The Queen can do no wrong"; and that in many other respects his position is strangely anomalous. As a study of the question the paper is highly interesting, but we cannot indicate in any greater detail the line followed. The constitutional questions in Victoria and the Cape Colony are sketched, but our own crisis of last March gets only incidental mention,—a sufficiently notable fact, inasmuch as it possessed more of the elements of a direct conflict between the Chief of the Executive and his advisers than either the Australian or African difficulty, and is at least spoken of as a problem which may test Lord Lorne's ability. But it has received little attention in England, probably because of the complication arising out of the dispute concerning the authority of Lieutenant-Governors and the non-interference of the Governor General. Lord Dufferin wins the praise of being "the most successful Governor that ever ruled a British colony," and his constitutional trials are touched upon. There can be no doubt that, as Mr. Wilson holds, the time to settle the question is fitting and favourable. Sir Henry Tyler, the President of the Grand Trunk Railway, has been at the Cape on some mission for the Government, and gives the benefit of his observations in a descriptive paper, which is most *apropos*. The physical, political, social and economical aspects of the colony are treated very graphically, and a good deal of information can be got from this paper. The future of South Africa Sir Henry Tyler considers to depend, under good government and healthy enterprise, both of which seem lacking, upon a few main conditions,—a supply of labour; storage of water and irrigation; the planting of trees; improved means of communication. "Beauty and the Beast" is a curious comparison of the multitudinous forms of the nursery tale, which is one of the most widely diffused of folk-legends. In "Dogma, Reason and Morality," Mr. Mallock treats skepticism from a decidedly original standpoint, and claims, in an able argument setting clearly forth many misrepresentations of Roman Catholicism, that the battle between revealed religion and non-theism should be fought out between the Roman Church and the skeptics. Mr. Selater has an article dealing with the difficulties in regard to the distribution of animals on the earth's surface, and pointing out some of the difficulties in the way of the theory of the derivative origin of species, which however he maintains, not as a dogma, but as the only hypothesis a working naturalist can use. Mr. Ruskin finishes his discourse on Pre-Raphaelitism and Art matters in general with much strong language about people who don't agree with him and other people who interpolate his sentences with words he doesn't like. We note that in "Modern Painters" the word "hound" is foolishly used by him to make his description of the tomb of Ilaria prettier, and that the dog is really "a flat-nosed bulldog." "The Religion of the Ancient Egyptians," according to the Rev. John Newenham Hoare, was, in spite of the numerous forms of their Pantheon, a worship of one Supreme God unknown and inconceivable, the true source of all power and goodness, and resulted in great purity of life and high conception of duty to fit them for the eternity in which they believed. Mr. Kebbel takes up the subject of "Personal Rule," and replies to Mr. Dunckley's article in the last number, concluding that unless the House of Commons becomes once more what it used to be intellectually and socially, it may in a few years have so forfeited the respect of the more educated classes as to cause the people to look on with indifference, if not with positive satisfaction at the progress of personal rule.

The Unitarian Review opens with a description of "The Apocalypse of Baruch" as translated by Ceriani from the Syrian text discovered by him in 1871 in the Ambrosian Library at Milan. Whatever may be said as to its claims to authenticity, the latest addition to apocalyptic literature is a subject of great importance to biblical criticism. Its date is variously estimated, but is put down by the author of the article at about A.D. 80–100. Mr. Chadwick deals with "The Infinite Life of Man," and Mr. G. Stanley Hall with optimistic and pessimist views in man's present existence, in an article entitled "Democritus and Heraclitus." "The Duty of the Church in Cities," by Mr. E. E. Hale, is by far the most practical, and perhaps the most important, paper in the present number. Under the heads Charity, Education, Hospitality and Worship, are made many suggestions as to what could be done by city congregations; the result of much observation and experience is put into small paragraphs. "Perfection as a motive" is a short essay by Mr. Joseph H. Allan on the unsatisfactory incentive that the striving for complete knowledge affords. Mr. Horton sees in "Episcopalian Voices,"—to wit, three books by the Rev. Drs. Brooks, Ewer and Dix—many lessons for other churches, and notably for his own, whose "breadth" he complains is all one way. One of the clergymen under review has said that if there were to be rationalists and ritualists he wanted them in his own church; in fact, that he wanted every element there had to be. "Why," Mr. Horton says, "that is our own voice, our own spirit." But then what will he do with his rationalists and ritualists when he gets them? At all events, he is practical in wanting piety first and speculation afterwards, and in making righteousness the test, not doctrinal agreement; but how to ensure either we are not told. Dr. Morrison meets in "Biblical Criticism" the teachings of a noticeable book just published, "The Bible of To-Day." It is by Mr. John Chadwick of New York, and gives the most advanced opinions now reached by the Dutch school of critics. The old battle over the Synoptical Gospels and Paul's teachings is fought out, certainly not to Mr. Chadwick's advantage. Notes on affairs at home and abroad, and a review of current literature close a good number of a good review. The articles in the *Unitarian* have the unusual merit of brevity and no small amount of vigour.

† The History of England from the Accession of James the First. By Lord Macaulay. 5 vols., large octavo, cloth. Price \$10. New York: Harper & Brothers. 1879. Montreal: Dawson Brothers.