

evolution must be godless. We have recently learned that Romanes whispered true concerning Romanes at that time, he himself having now told us that he had been constrained by the severe discipline of his intellect, though with the sharpest pang to his moral nature and his past traditions, to assume a materialistic explanation of the origin of the universe. A slight history of the movement of Romanes's thought has been prefixed by the Rev. Canon Gore, editor of *Lux Mundi*, to the notes for his new book which Romanes had entrusted to him shortly before his death. These notes, together with two essays, form a small but most remarkable volume, remarkable not only as showing the orbit of his mind's progress, but as another evidence of the swing back on the part of many thinking men to religion, from a science that has been too exclusive in its claims for the intellect.

Romanes, a Canadian by birth, was a very successful student in natural history at Cambridge, and had preserved during his university career a firm belief in Christianity, which indeed had so penetrated into the moral fibre of his character, that he never turned traitor to its spirit. At this time he won a prize for an essay showing the compatibility of prayer with natural law in the universe. Shortly after this a change came over his thinking, and in 1876 he published anonymously, under the nom de plume *Physicus*, *A Candid Examination of Theism*, in which he threw his old guides overboard, chart, compass and all, and went adrift on a material universe, surrounded by the "lonely mysteries of existence." For many years he continued so, till a short time back some well known stars appeared on his horizon, and he began to take his reckoning again, as we see from the essays in this volume on the *Influence of Science on Religion*, which were to have come out in the *Contemporary Review* about the year 1889. From this time on one headland after another came into sight, and shortly before his death he re-entered into full communion with the Church of Christ, and recovered that peace which he had "loved long since and lost awhile."

These notes or thoughts on religion are sections often complete of a new book which he had intended to publish as a *Candid Examination of Religion*, showing the unsatisfactoriness of the fundamental positions of his earlier book on Theism. It may not be uninteresting to enter into fuller detail, beginning with