

affects only some shades of opinion, Calvinism notably. "Calvin speaks," we are told, "in perfect consistency with his horrible theology, of babes a span long crawling about the floor of hell." But no such monstrosity is in the Catholic doctrine. We fail to see the force of the latter assertion, for what Calvinists predicate of non-elect infants, Roman Catholicism certainly asserts of those dying without baptism. The latter "are indeed 'damned' in the sense that they cannot attain to the Beatific Vision," &c. In other words, they suffer the *pœna damni*, but then he somewhat paradoxically asserts that the loss though "most momentous," is really nothing, because "it is not a conscious loss to them." Protestants have themselves, according to Mr. Oxenham, been the cause of all the heresies about future punishment, by travestying the Catholic doctrine of justification by faith, and rejecting Purgatory, for which we have a brief *resumé* of Scriptural and traditional arguments. The paper is well worth perusal, and suggests some general reflections which would be out of place here.

Dr. Bastian's question, "Why have Animals a Nervous System?" is hardly answered by him, unless the answer be that they have it because they need it. The scientific information contained in the article, especially that portion which relates to the dubious boundary-line between the animal and vegetable kingdoms is valuable; but what are we to say of a theory which traces the beginnings of intellectual action to the Drosera, or Sun-dew, and the Venus Fly-trap? We can only stand aghast and sigh for the days of Lord Monboddo. This "fundamental mode of intellectual action" is lost again, it appears, in the lowest animals, and we are expressly cautioned against attributing their mechanical actions to "a rudimentary, yet conscious discrimination and power of willing." Mr. Harvey's "Pauper Abroad," is a noticeable contribution to comparative Sociology. Like all recent literature on the subject, it levies war upon the English system. The writer's ideal appears to be the Elberfeld system, as expounded to English readers by Miss Octavia Hill—the chief merit of which lies in its efforts to save the poor from falling into the pauper condition, and to raise them as soon as possible out of it—to teach them by degrees, in Miss Hill's words, to be "above the degrading need of charitable or poor-law relief, to be energetic, provident and industrious."

Dr. Carpenter appears in a new rôle in his paper "On the Fallacies of Testimony in Relation to the Supernatural." The title sufficiently indicates the drift of its writer. He had been induced some years ago to investigate the matter in connection with the phenomena of mesmerism, spiritualism and allied forms of delusion, when imposture was certainly absent. His conclusion is that the miracles of the New Testament must be sub-

mitted to similar tests, and he scarcely conceals his opinion that they will not emerge unscathed from the fire. One sentence will show the tendency in this direction:—"Science has been progressively, and in various ways, undermining the old 'bases of belief'; and men in almost every religious denomination, animated by no spirit but that of reverent loyalty to truth, are now seriously asking themselves whether the whole fabric of what is commonly regarded as authoritative Revelation must not be carefully re-examined under the searching light of modern criticism, in order that what is sound may be preserved and strengthened, and that the insecurity of some parts may not destroy the stability of the whole." Dr. Littlefield's paper on "Ultramontane Popular Literature" is a fitting pendant to Dr. Carpenter's. Its purpose is to show, from such works as the Pilgrims' Almanac (*Almanach du Pèlerin*) and the Abbé Curicque's "Prophetic Voices, or Modern Signs, Apparitions and Predictions," the materializing and degrading tendency of Ultramontaniam. The whole story of Lourdes and other shrines is told at length, and the apotheosis of the reigning Pontiff exposed under the suggestive title of "Grand Lamaism." Dr. Littlefield is of opinion that, as the *cultus* of the Virgin superseded the worship of the Trinity, so the Tibetan system now in vogue is fast substituting Pius IX. for the Madonna.

The *Fortnightly Review*, as a whole, is rather dull this month. Still, there are one or two valuable contributions in it. Mr. Zincke, the author of a recent work on Switzerland, aids the cause of the land reformers by a paper on "The Channel Islands and Land Tenure." The writer is strongly impressed in favour of peasant proprietary; at the same time he repudiates anything like the revolutionary proposal to break up large English estates. He advocates simply the abolition of the law of settlement, and if we understand him aright, the prohibition of any of the prevailing methods of tying up the land. "I have not," he remarks, "said anything with the view of promoting a compulsory *morcellement* of the land, or for limiting, or in any way interfering with our existing liberty of devising our land to our immediate successors; indeed I should be glad to see this liberty so complete as to allow to every holder of land in the United Kingdom, power of leaving it absolutely to whom, and in what proportions he pleased." It is clear, however, that the owners of large estates, especially those of the aristocracy, would take care to provide against any disruption of their property, if the liberty of bequest were left them. Mr. Zincke's description of the Channel Islands is of the roseate kind, and he compares their inhabitants and condition of land culture with those of the Isle of Wight, much to the disadvantage of the latter.

Mr. Swinburne, having sent to press his noble