

per persons to carry it out. Then follows a review of the causes of the defeat at the polls. Mr. Chamberlain evidently thinks, although he does not say it in so many words, that Mr. Gladstone has done his work as leader. He praises that work, but he can also say some hard things. No agent of the Conservative reaction could utter anything severer than this:—"At a moment's notice the dissolution was resolved on, and Mr. Gladstone promulgated through the country the meanest public document that has ever, in like circumstances, proceeded from a statesman of the first rank." The writer proceeds to contend that the party must go forward—must have a programme. After suggesting some minor reforms which are required, and passing over Free Land as premature, and Free Schools, because Mr. Foster has ruined the question, he takes his stand on a Free Church as the best and most urgently required of all the liberal measures. He presses the questions of disestablishment and disendowment, regarding them as inseparably connected—the one not to be thought of without the other. "If," says Mr. Chamberlain, "Mr. Gladstone feels that he has done his work, his worst enemies will admit that he has earned his right to repose." * * "Great crises do not wait for leaders, but create or do without them."

Mr. Leslie Stephens contributes a review of Disraeli's novels. We are somewhat surprised at the monotone of eulogy which runs through it, but service, however, will be done by the publication of this critique simultaneously with the appearance of Mr. Gladstone's paper. It will afford the means of comparing the two party leaders, and set in a clear light the earnestness of moral purpose in the one and the love of gaud and tinsel characteristic of the other. Mr. Ashton Dilke gives a graphic and extremely interesting account of the Caucasus, which may be recommended to those who know little of Schamyl's country;—that is almost everybody. Professor Beesly's paper on "The History of Republicanism in France" is well written; but although the facts are clear enough, we do not profess to understand how the writer comes by his inferences. After proving that the Republicans have always been a small minority of the French people, he concludes that a Republic is not only possible, but inevitable. His great idol is Danton, as a previous writer's was Chaumette. He has a great deal to say about the White Terror of 1795 and 1815, but nothing of the

Reign of Terror which was brought to an end on the 9th Thermidor, 1794. He says that "French instinct has always leant steadily to personal rather than parliamentary government," which would point, we should think, not to the permanence of the Republic, but the restoration of the Empire. We believe the Republic gives France the best promise of order and repose; but we do not think Professor Beesly has proved that it is likely to last. However, he has something more to say on the point. Mr. Oscar Browning puts in a plea for the effective teaching by models, &c., of archæology in schools, including in it art and daily life, and also topography.

Mr. Morley reviews the anonymous work on "Supernatural Theology," which has excited such general attention in England. He says that these volumes "are by far the most decisive, trenchant and far-reaching of the direct contributions to theological controversy that have been made in this generation." As the work will probably reach us in a short time, we may content ourselves here with a remark or two. The work is an attempt to answer fully and exhaustively the all-important question:—"Is Christianity a divine revelation supernaturally made, or is it not?" The writer's answer is in the negative. The antecedent credibility of miracles is discussed at great length, with Hume as a basis, although he evidently furnishes but a small part of the ground. There is, then, the question, "Did the Scripture miracles really happen?" The reader is reminded, in the words of Baden Powell, that "at the present day it is not a *miracle*, but the *narrative of a miracle*, to which any argument can refer, or to which faith is accorded." Hence a large portion of the work is taken up with a destructive criticism of the Gospels. An examination of the testimony of Justin Martyr alone occupies one hundred and fifty pages. Comparative Thaumaturgy, or a comparison of the miracles of all nations, also finds a place. The entire work appears to be the most able and elaborate assault upon the faith yet made. Mr. Appleton's paper on "The Public Endowment of Research" is an argument in favour of giving public support to those who make scientific discovery, strictly so called, the business of their life. He contends that the universities were founded to support this class, and, therefore, that they ought to supply the necessary funds.