

the whole, the scientific Biologist comes off the worst in the investigation, and the Walt Whitmanite the best. The only drawback in the Symposium is that the Socrates is only like his prototype in his position, and does not dominate the rest, or leave us secure in his authority. The final solution might as well come from any mouth as from his. That solution, he indicates, lies in the life of the personal affections—affections extended to as many of our fellow creatures as possible. Knowledge and Art, contends this follower of Browning, are only necessary steps in the Evolution of Love: the heart alone makes them fruitful.

The dream with which the discussion ends will be congenial to many, though perhaps not to experts in metaphysics. But the book is a compound of poetry and philosophy, and was written rather for the parlour than the study. It is, at all events, suggestive, and that is saying a great deal.

The Papacy in the XIXth Century. By Friedrich Nippold, translated by Laurence Henry Schwab. (G. P. Putnam's Sons. 10s. 6d.)—The most cogent among the many reasons which lead us to welcome the publication of this powerful book is that it may help to mitigate the ignorance of Continental Christianity, which is largely responsible for the two extreme tendencies in our own Church—the hankering after unity which, since 1870, can only be purchased by an impossible sacrifice, and the violent prejudice against things good or indifferent in themselves, which would have been exploited in the political interest at the last General Election had it not been for the war in South Africa.

The central purpose of the book is to emphasise the distinction between Papalism and Catholicism. At the same time the writer has successfully illustrated and maintained the importance of the Catholic ideal as a corrective to the individualism of the Protestant schools of thought. There are grounds for suspecting that this latter positive purpose has been to some extent obscured by the form which the translator has