

taken the right side ; but he distinctly takes a side, and his tone throughout accords with his feelings. The keynote is struck in the account of the "slow crucifixion" of Gourlay with which the narrative opens, and is prolonged *crescendo* to the end. Moreover, Mr. Dent fails to see this group of events as it stands in its historic surroundings, and to judge the acts and actors with a fair and comprehensive reference to the circumstances of the period. The old Colonial Constitution was well exchanged, when the fulness of time came, for one of a more liberal kind ; but it was itself liberal for its day, especially when we consider that one moiety of the double Colony was a conquest. It was practically not much less liberal than that which before the reform of Parliament was enjoyed by the Imperial country. Nor does it seem to have been ill-administered, so far as the governors were concerned : it may reasonably be doubted whether for the young community a government of party politicians would have been really better than theirs. An administrative oligarchy, nicknamed the Family Compact, had grown up, kept to itself the spoils of office, and, it seems, abused its power over the Crown lands. That there was corruption on a colossal scale we find it rather difficult to believe. The "mansions" of the principal members of the Compact are still to be seen and are of very modest dimensions, while nothing is more certain than that their owners did not leave vast fortunes. The great political reaction caused by the French Revolution and the Napoleonic wars was succeeded by a tidal wave of Liberalism which extended from the Imperial country, where it swept away the Rotten Borough Parliament, to the Colony, and for the government of the Crown and its councillors substituted that of the Colonial Parliament. The past seldom slides quite smoothly into the future. There was a struggle between the administrators of the old system and the aspirants of the new, in the course of which many violent things were said and some violent things were done : though it is absurd to talk of the wrecking of a printing-press as if it had been a massacre, nor less absurd to accuse a man of "a cruel and dastardly murder" because in the days of duelling he killed his adversary in a duel. At last there was a sputter of civil war (for that, rather than rebellion, is its proper name), caused, be it observed, not by any act of tyranny on the part of the Governor or the official oligarchy, but by the defeat of the Reformers in a popular election, owing mainly to the publication of an indiscreet letter from Mr. Hume. The page of history being ever chequered, all this might well have been told with philosophic calmness. Of the State Church we are well rid ; but the institution existed in those days everywhere except in the United States, and the Scotch Presbyterians, who were active in pulling it down here, upheld it in their own country ; nay they would have upheld it here if the Anglicans would have gone shares with them in the endowment. That Mr. Dent is bent on exalting Dr. Rolph at the expense of other characters, and notably at the expense of Lyon Mackenzie, whose "mannikin" figure is constantly used to set off the physical, moral and intellectual majesty of the great man, nobody can fail to remark. Mr. Dent has a right to the indulgence of his fancy : these are the days of hero-worship, rehabilitation and historical paradox ; but he cannot expect us all at once to bow down to the image which he has set up, and to trample on the image which he has cast down. He will tell us more about Dr. Rolph in his second volume ; but so far the hero rather wears the aspect of a timid and wary politician, who inspires councils at which he refuses to be present, and is willing that his friends should face the risk of enterprises which he declines to share. Mr. Dent's book is lively and readable ; no doubt it will have many readers. But it leaves room for a more impartial treatment of the subject. We do not know that "Thorpe Mable" has said more ; and if he has only said this, his head ought not to be in peril.

At the English Court, many years ago, among the youthful Maids of Honour appeared one who though a maid was by no means youthful. The explanation given by gossip of the phenomenon was a mistake of identity. A secretary, it was said, had addressed the letter offering the appointment to the aunt instead of the niece. This was credible : neither lady being famous the blunder was possible, and when the offer had been accepted correction would have been painful and, the office being one of no importance, needless. But it is not credible, even though Sir Francis Hincks may have heard it from Mr. Roebuck, that Sir Francis Bond Head should have been sent out by mistake for Sir Edmund Head as Governor of Upper Canada. Sir Edmund was at that time only about thirty years old ; he had spent five of the years which followed his graduation in a college tutorship, and though rising into notice he was not by any means in a position to be sent out as Governor of an important Colony. Sir Francis Bond Head was well known ; it was probably thought that his roving and adventurous habits, knowledge of the world and jovial character would render him congenial to the Colonists, while his ignorance of politics and

freedom from political connections, instead of being a fatal disqualification, might be thought a valuable qualification for the neutral part which he was sent out to play, and which had he played, all would probably have gone well. Had the offer of the appointment by any strange accident been misdirected, the Minister on discovering the mistake would certainly have corrected it, however awkward the process might have been, rather than have sent the wrong man on an important and difficult mission. Instead of that, according to Mr. Dent, he and his Under-Secretary, Mr. Stephen, who was one of the foremost of Colonial administrators, when the offer had been declined by Sir Francis talked him into acceptance. Mr. Hume also hailed the appointment as excellent. When the bubble of the Brunnen of Nassau had burst, and Sir Francis's administration had proved a *fiasco*, stories about the origin of the appointment were not afloat, and the subsequent appointment of the other Head became the natural foundation of a myth.

THE presence of Archdeacon Farrar in the United States was sure to stir up a controversy on the question of Eternal Punishment. That belief, like some others, has varied in intensity not only with the changing phases of theology but with historical conditions. It was strong in the ascetic during the dark days of mediæval misery, and in the persecuted Covenanter : it has grown weaker under the kindly influences of modern civilization, and amidst the general progress of mercy and humanity. Whether it is taught in the New Testament is a question the answer to which mainly depends on the verbal construction of passages in the first three Gospels. The language of some of these passages is figurative, and repels literal interpretation. But as to all of them, and all passages on the verbal construction of which great questions are made to turn, it is constantly to be borne in mind that we do not possess the very words of Christ, who spoke Aramaic, whereas the Gospels are in Greek. The authorship of the Synoptical Gospels must be allowed by all candid minds to be uncertain, nor have we satisfactory assurance that any one of the three writers either was an actual hearer of the Lord, or wrote from the dictation of one who was, for the narrative ascribed by primitive antiquity to Saint Matthew was in a different language from the document we possess. It seems that the three Gospels were not individual works so much as accretions round a common nucleus of tradition, and this process implies a lapse of time probably too great for verbal memory. The character and the morality which have transformed the world we certainly have ; on the phraseology we cannot absolutely depend. It is hardly reasonable, then, to set a phrase, particularly a figurative phrase, against the general tenor of the teaching. Yet this we must apparently do, if in the face of the general teaching as to the justice and the fatherly goodness of God, we hold the doctrine of Eternal Punishment. If with the doctrine of Eternal Punishment is combined that of Election, the moral difficulty becomes greater still. One of the tyrants of Milan contrived a mode of putting his enemies to death by torture prolonged over forty days. He is branded by history as the greatest of monsters ; yet his forty days were as a moment compared with eternity, and he was not himself the actual torturer, as is the Omnipresent Power of Dante's purgatory and hell. The bisection of mankind also into the good and wicked, which the doctrine implies, though admissible for the purpose of a parable, is manifestly at variance with literal fact, the shades of character between the two moral extremes being innumerable, so that no sharp line can anywhere be drawn. Dr. Pusey, when he contends that the fear of Eternal Punishment is necessary to scare men into righteousness, is founding the doctrine on expediency, not on truth, and we may doubt the expediency of anything which misrepresents the character of God. The Gospel and our consciousness alike tell us that as we do well or ill here, it will be well or ill for us hereafter : more they do not tell us, nor does it seem possible that we should know.

#### A FOREIGNER'S OPINION OF AMERICAN POETS.

OF all subjective influences which a critic, that he may prove impartial, requires to guard against, there is none so insidiously potent and so difficult to eradicate as the "*esprit de corps*," the bias in favour of one's Mother Country and all that she produces. Fortunately for the Nineteenth Century illiberal prejudices are fast disappearing in Literature, Art and Science, and light, faint but increasing, begins to show itself in Theology. Praise-worthy patriotism is in many cases ; but in criticism, where prejudices cannot but render opinions of none account, and where liberality in all respects is a *sine qua non*, patriotic bias must be put aside. To accomplish this is indeed a difficult task ; to disabuse the mind of principles which have been instilled into it during its whole development, and which should on other occasions hold powerful sway, is well-nigh impossible. Fortunately