

contents. The Professor is evidently determined to secure the blue ribbon in the head-long race into materialistic oblivion. After the ordinary explanation of the *modus operandi* of the brain and nervous system, we meet with the following startling propositions: That the physical world gets along entirely by itself; that will (therefore the Divine will) cannot influence matter, and to say that it does "is not untrue, but it is nonsense;" that matter can only be influenced by surrounding matter or its motion; "that the human race as a whole, has made itself during the process of ages;" that the doctrine of a destiny or providence outside of us is "immoral," if it is right to call any doctrine immoral; that the reality which underlies matter "is that same stuff which being compounded together in a particular way, produces mind;" "That the supposition of mind without brain is a contradiction in terms," so that not only has an immaterial soul in man no existence, but there is no room for God, angel, or spirit, or for a world to come; that no such thing as Mind can be present in the inter-planetary or inter-stellar spaces; that man is a conscious automaton and *therefore* a responsible being, for if he possessed free-will he would not be so; from which we conclude that he is responsible for what he cannot help, and irresponsible for what he can help, &c. "These be thy gods, O Israel!" This is the consolatory creed which science regards as "nearly certain," "quite certain," or "highly probable." It is true that "not one man in a million has any right to a definite opinion about" these "facts." Only the select few are privileged to know the mysteries of the universe, or peer into its cheerless gloom; yet people will usurp the right to examine the claims of this appalling theory! In the exercise of that, albeit usurped, liberty, we ask our readers: What do you think of "Dogmatic Atheism?"

Mr. Cliffe Leslie's paper on "Auvergne" is a very interesting sketch of a French Province of which even travellers know little. Its scenery is but lightly touched upon, the writer being chiefly concerned with the effects of physical geography and religious or family traditions, on social and economical phenomena. He takes

occasion to administer a sharp rap over the knuckles to the orthodox political economists. Mr. Fitch's paper on Education is of no immediate interest in Canada. It treats of the various ways which suggest themselves to the writer of extending and improving the English system of popular instruction. Mr. Symonds contributes an instructive article on "The Blank Verse of Milton." His first step is to trace the history of this form of unrhymed versification in English, as brought into use by the dramatists "from Marlowe to Massinger and Shirley." Then follows an examination of Johnson's mistakes regarding it. The great critic's ear was so attuned to the flowing couplets of the rhymed iambic pentameter, that he was quite bewildered when he attempted the scansion of some lines in *Paradise Lost*. Mr. Symonds also expounds the laws of this blank verse, compares Milton with the Dramatists in regard to the use made of it, and shows the liberties taken with it by the great Epic poet. In an article on "Clergy and Laity," Mr. Lewis takes up the cudgels on behalf of Mr. King, the clergyman who owned the winning mare, "Apology." The nature of the article may be gathered from the moral:—"The more the clergy are driven out of their top-boots, the more we shall see them in chasubles and birettas. Banish them from the opera-stalls by all means, but do not be surprised to find them taking their seats at the confessional." After all, he thinks that hunting and breeding blood-horses are nobler occupations than "cackling about and playing at croquet." The Honourable Mr. Stanley's review of "The Greville Journals," calls for no special remark; and the same may be said of Mr. Greg's very brief reply to Mr. Grant Duff, which is merely written to correct a few misapprehensions, and to show that he and his critic are substantially agreed. Mr. Edward Dicey treats of "The Republican Defeat in the United States." His general view is simply this, that the reaction has been caused by weariness of the negro, and that under a Democratic régime, the whites will again rule over him. He regards the "bogus" governments as a necessary evil, and the policy of concession to the South a fatal error.