

to revive the dungeon and the fagot as instruments for crushing dogmatic error or an obnoxious ritual. But the authorities of the Church of Rome do not profess any compunction for the employment of their instruments of compulsion in past ages, nor do they repudiate the principles from which persecution arose, and on which it was justified. So far from this, one of the pestilent errors of the age, which is thought worthy of special denunciation from the chair of St. Peter, is the doctrine of liberty of conscience. The massacre of St. Bartholomew and the fires of Smithfield will cease to be justly chargeable upon the Church of Rome when this church authoritatively disavows and condemns the principles of coercing the conscience, and of inflicting penalties on what are judged to be religious error, which was at the bottom of these and of a long catalogue of like cruelties."

Dr. Fisher's style is clear and good. But he occasionally uses words which are not English, such as "errorist," "indirection," "irenical," "tenuous." For the last some authority may be found, but its form is barbarous. We have also noticed a curious slip of the pen on p. 166, where Edward VI. is spoken of as the successor of Mary.

The appendix contains a chronological table and a list of works on the Reformation, both useful.

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LECTURES ON LIGHT, DELIVERED IN THE UNITED STATES IN 1872-'73. By John Tyndall, LL.D., F.R.S. New York: D. Appleton & Co.

There must be very many who would have spent both time and money for the purpose of hearing Professor Tyndall lecture, but who were unable to gratify their wish. Many as were his hearers, they constitute but a fraction of those who would gladly have listened to his utterances, had it been possible to do so. The publishers of this little work deserve, therefore, and doubtless will receive, the thanks of a very wide and appreciative public, for having placed within their reach the words of this brilliant investigator and eloquent speaker. One finds some difficulty in believing it, but we have Prof. Tyndall's own voucher for the assertion that, on quitting England, these lectures were wholly unwritten, that they were begun, continued, and ended in New York, during his brief visit there, and whilst overwhelmed with his own work and with American

hospitality. Such, nevertheless, is the fact, and it must be conceded that the man who could write such a series of lectures in such a short space of time, and amid the thousandfold distractions of the life he was leading, must be endowed with no common clearness of intellect and with an industry that is something marvellous.

The ground covered in the six lectures which compose this volume is very extensive, and almost all the leading phenomena connected with light are discussed at greater or less length. Written, as they are, by the hand of a master, and treating of what has been the study of his life, it would be impertinent to attempt any criticism of these lectures. We will, therefore, only say that they are written in the clear and lucid style for which Tyndall is famous, that they are illustrated by engravings where these are necessary, and that they constitute as a whole an admirable introduction to the study of the phenomena and laws of light.

The lectures which form the body of the work are followed by a short appendix, containing a speech made by Prof. Tyndall at a banquet given in his honour at Delmonico's, in returning thanks for the toast of the evening. In this speech we are brought face to face with the lecturer as a man; and, however widely one may differ from him in theoretical opinions, one cannot help feeling that he is a man not only of high and cultivated intellect, but of high soul and noble aims. Those who wish to know Professor Tyndall as he is, and to know how he has come to be what he is, will read his speech with care, and will find in it much of abiding interest and worthy of permanent recollection. Two facts only we may note here. One of these is that Tyndall, like so many Englishmen who spend a mere passing visit in the United States, and who go there with strong claims upon public courtesy and hospitality, has returned to England with a strong belief that underneath the political differences which separate America and England is a deep and broad current of genuine brotherly feeling and friendship. This may be so—it certainly ought to be so—but we doubt if any Englishman who has ever lived in the United States as more than a bird-of-passage, and who has lived there as a humble and obscure individual, has ever been able to satisfy himself that the Americans, as a nation, possess this friendly feeling towards England. Few, indeed, but arrive at the melancholy conviction that this feeling is wanting or even reversed in the minds of the majority of the people.