

Darwin and Spencer are reviewed at length with great vigour and ability. Evolution is a modal and not a causal theory. 'The genesis of a form is not explained when it is shown how it came to be, but only when what caused it to be is made evident. Evolution has done the one, but not the other; has simplified our notion of the creational method, but not of the creational cause' (p. 87). And again: 'Granted the old handicraft theory is replaced by "the struggle for existence," in which by "survival of the fittest," nature evolves more perfect forms and creates new species—what then? Simply the old inevitable question—whence the "existence" to struggle, the "fittest" to survive, the "nature" which is the cause of the contest, whose potencies, too, perform so many wonderful things? The new creational process simply makes us confront the old question of cause—does no more.' (p. 86). The author exposes the futility of such phrases as the *Universeum*, the Inscrutable, and the Unknowable, the last of which 'transmuted into forces, beguiles the physicist into fancying that he is walking in the, to him, sober and certain paths of observation and experiment, while, in truth, he is soaring into the heaven of metaphysics.' But we must draw our notice of this acute and interesting work to a close, without fulfilling the promise made at the outset. This is the more to be regretted because Mr. Fairbairn's paper on the origin, development, and varieties of 'The Belief in Immortality' is full of instruction. The second part unfolds comparative Psychology or the Philosophy of Race, marking out the place and office of the Indo-European and Semitic races in civilization, religion, literature, and philosophy. In concluding this necessarily imperfect sketch of the 'Studies,' we most sincerely recommend it to the reader as a concise, yet comprehensive survey of some of those perplexing problems which agitate the thoughtful minds of the age in which we live.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, AND MEMOIR. By his sons the Rev. David K. Guthrie and Charles J. Guthrie, M. A., Toronto. Belford Bros. 1877.

This handsome volume contains a faithful record of a Scottish clergyman, well known all the world over, and far beyond the limits of his own Church, as a man of cheerful piety, high principle, and untiring beneficence. If the work had only contained the bare outlines of such a life of active exertion and hallowing influence, it would deserve the perusal of those who are good and in earnest, as well as those who long to be both. But it is no mere religious biography—no new literary device for sermonizing, under the attractive guise of per-

sonal history. Nine out of ten of ordinary memoirs of the sort are profitless for good, unless the trial of the reader's patience and long-suffering. Ordinary biographies are sometimes fulsome in tone and tediously minute in detail, but the dullest, the most eulogistic and inane of them is not to be compared with the dreary records of pulpit triumphs, and the paltry details of humdrum work in the parish. Yet no one is obliged to read them, and presumably there is a public to which they afford inexpressible delight, or they would not be written, except to console, flatter, or oblige relations, or at any rate published so often as they are.

Dr. Guthrie's Life is not pious drivel; on the contrary its tone is robust and manly; it is full of graphic descriptions of 'Auld Scotia,' and neatly limned portraiture of her sons. Moreover it is full of racy Doric humour, full of anecdote, full of shrewd observations about men, measures, and all matters of human interest. The old classification of mankind into men, women, and clergymen, might be seriously adopted, and, if it were, no one who reads the entertaining volume before us would deny that it is full of interest for all three species of the *genus homo*.

Unfortunately, it is not possible here to quote at length from the work under review, or to attempt to follow the venerable clergyman from his birth at Brechin, in Forfarshire, to his calm and happy passing away, seventy years afterwards, at St. Leonard's-on-the-Sea. A brief glance at the general merits of the work and some few indications of the noble and thoroughly benevolent character of its subject must suffice, and if such a review induces our readers to peruse the volume for themselves, its purpose will be served. It is impossible to read this biography of a Free Churchman who made a prominent figure in the disruption of May, 1843, without almost involuntarily comparing him with another Presbyterian clergyman, who did not 'go out' at that memorable crisis. Of course reference is made to Dr. Norman McLeod, whose biography we had occasion to review last year. It may appear singular that the latter, whose Highland blood would, according to a popular English theory, render him peculiarly orthodox in faith and rigid in practice, should, like Maccaulay, sprung from the same stock, seem, in the eyes of strict Church people, woefully unsound in doctrine. Dr. Guthrie on the other hand was a Lowlander, and although he possessed a most cheerful temper, the broadest sympathies, and the kindest heart, he was neither broad nor sympathetic when the 'auld' creeds and national traditions in religious matters were threatened. Nevertheless, although he is unflinching in his adherence even to the least justifiable severities of Scottish habit or opinion, he always manages in his admirable