

idea of arbitrariness in the universe or in any "agent, or existence, or power operative in it." On the other hand, the Emotions make the demand, "absolute and emphatic," that this agent, or existence, or power, is not to be regarded as mechanical. We must therefore exclude arbitrariness on the one hand and "mechanicalness" on the other. Mr. Hinton strives to show that the Emotions do not, after all, assume or even admit of the former, and that Science has discarded the latter. Therefore they are capable of reconciliation; nay more, they never were, properly speaking, in antagonism. What is to be done—the problem to be solved is this: "So to use the Senses, the Intellect, and the Emotions *together*, as to learn from the appearance presented to us by Science, some truer fact, in respect to which we shall be able to understand why it should present to us this appearance." The office of the moral feelings is subsidiary to the intellect, clothing the dry skeleton of phenomenal mechanism with the warm glow of active vitality.

Mr. Hewlett's critique on "The Poems of Mr. Morris," is in the main favourable, and occasionally enthusiastic. He points out the many felicities of style, the admirable reproduction of antique and mediæval fable, and the admirable unconsciousness of the poet's original style. The Defence of Guinevere, the Life and Death of Jason, and all the earlier poems seemed to Mr. Hewlett full of promise. Although he laments the absence of humour, which his master Chaucer possessed in such abundant measure, he protests against his being placed in the same form with Rossetti and Swinburne in the "Fleshly School of Poetry." Finally, while recognizing the many beauties of "The Earthly Paradise," he feels constrained to admit that he has forsaken his first method, and that "return to his early stand-point of unconscious serenity is plainly impossible." Dr. Radcliffe, in "Man Trans-corporeal," deals with a subject of absorbing interest in a peculiar and somewhat original way—not merely the immateriality of the soul or its superiority to the body, but its absolute independence of space or time, and its *immanence* in everything remembered, "wherever these may be, no matter whether without or within:" from which he concludes, that "the act of *recognition* ceases to be separable from the act of *cognition*." The

writer analyses the phenomena of memory, imagination, pure intellect, and will at some length, as confirming his views.

The *Fortnightly Review* opens with a paper on "The Kafir War of 1873," by Mr. Westlake, Q. C. It is an earnest plea against the treatment of Langalibalele and his tribe by the authorities of Natal. According to the writer, "two hundred persons, including old men, women, and children have been killed, about two hundred sentenced to transportation or imprisonment, and fifteen thousand have been deprived of their land and cattle and driven out homeless." The two hundred who perished outright were, in plain English massacred in cold blood, not by the native troops alone, but also by, and under the direction of, the whites. This tribe (The Ama-Hlubi) had not rebelled against the Government; on the contrary, their chief and almost all the fighting men ran away, and endeavoured to find refuge amongst the Basutos, when the troops were sent against them. The only offence they had been guilty of was the possession of arms without a license. When they had got, as they thought, into neutral territory, the troops still followed them. Then, contrary to the express orders of their chief, who was far in advance, a small body fired on their pursuers. They were all trapped through the treachery of the Basutos and Langalibalele was transported for life, after a farcical trial which reflects great dishonour on the name of British justice. His plea is given in Mr. Westlake's paper, and it is clearly one of Not Guilty; yet the court recorded one of Guilty. The privilege of summoning witnesses was denied him, and the counsel (who could not speak Kafir) whom the court assigned him, threw up his brief because he was not permitted to go into the merits of the case. Bishop Colenso appealed on behalf of the chief, but without success; fortunately he is now in England, and has laid the matter before Lord Carnarvon. In a recent letter he asked the Aborigines Protection Society not to agitate the matter further, as a decision had been come to, which could not be disclosed at present, but was entirely satisfactory to him.

We should like to have devoted some space to a detailed notice of Professor Clifford's extraordinary paper on "Body and Mind." As it is, we must content ourselves with a few brief words explanatory of its nature and its.