

MR. CONWAY'S "Earthward Pilgrimage" seems to have produced a strong impression on both friends and foes in England. In a recent debate in the House of Commons, Mr. Bouverie, a conservative, spoke of it as a work of remarkable ability, and quoted passages from it to show that a revolutionary school of thought on social subjects is growing to strength in Great Britain. "The Theological Review" says, "The book is full of suggestive thoughts, poetically and pointedly expressed: and though, to a thoughtful and judicious reader, he may seem extravagant, one-sided and unfair in his statements and representations, the general impression left by the whole is that it is the earnest and healthy skepticism of a man of real genius." "The Academy" speaks of Mr. Conway's style as possessing "high intellectual vitality, the subtle, pointed, exquisite manner, the fertility in sparkling conceits, striking analogies and similes, happy historical allusions and anecdotes," and his charges against the traditional religion, though violent, as "so refined and cultivated, so cool, disengaged, full of well-bred restraint, as almost to persuade us of their moderation."

"THE NEW YORK TRIBUNE" says of Mr. Weiss's new book: "From the specimens we have given of Mr. Weiss's trains of thought, our readers may obtain an idea, correct, although inadequate, of the main drift of this remarkable volume, which we do not hesitate to pronounce one of the most original and suggestive which have ever appeared in our native literature."

"THE MODERN EPOCH IN POLITICS" is a new work by D. A. Wasson, which will, when published, if we do not mistake, create a "sensation" of a wholesome character.

"THE SPIRITUAL ANNALIST AND SCIENTIFIC RECORD" is the name of a new magazine, edited by J. H. W. Toohey, and published in Boston by W. F. Brown & Co. It is ably conducted.

WE shall publish in our next number a carefully prepared paper on "The French Commune," by W. J. Linton, who has had favorable opportunities for an impartial review of the whole subject.

A FRIEND sends us "a few new subscribers to help the 'boiling pot.'" We wish many others may be as thoughtful, and not forget us during this "hot weather," persuaded that the pot will boil itself.

and hear the voice of reason everywhere. Do you see Jesus walking among men as himself only a man, and so lose your heaven-born Lord? You are restored to your own birthright, and have the privilege of being a son of God yourself. God becomes your present source of supply, and is no longer "a Hebrew tradition." To this invisible Well you may go and drink and thirst no more.

What then is the burden of all this protest and passion? It is that all those hindrances of Church and State which, under pretense of mediating, are separating mankind from God, shall be removed. Men claim the present and shining light of God to show them what they may do for themselves and each other.

THE questions of the moral or spiritual life are not affected by the intellectual or moral stature of Jesus, and no Radical can take other interest in the discussion than is prompted by the desire to rightly estimate the characters of all who have lived on the earth and left their fame to posterity. There seems to be no excuse, however, for any to set him up, lawyer-like, and try him as a prosecuting attorney would a criminal. His name has suffered enough from the treatment of Orthodoxy. Radicals can afford, in all justice, to show him a little personal sympathy, and especially since they do not propose to ride into heaven on his back.

FATHER TAYLOR'S little prayer, as prayers go, is quite refreshing: "Blessed Jesus, give us common sense, and let no man put blinkers on us, that we can only see in a certain direction, for we want to look around the horizon; yea, to the highest heavens and to the lowest depths of the ocean."

ROBERT COLLYER finds a hearty welcome among the Unitarians of England, in spite of the "loose way" of saying things to which he is addicted. At their Festival he told them, "I like to meet a company of Unitarians that will speak out their convictions, and show, as we say in the West, that they 'ain't nothing else, nohow.'" "We are no better for being Unitarians and at the same time tasting very strongly of Orthodoxy. "You have a right to feed your hearts on the story of the past. But I tell you it began to be a question whether Egypt was going to live much longer, when she paid more attention to embalming her grandfathers than she did to inspiring her children." He rejoiced that the Unitarians were not "going to tumble the cream back into the blue milk."

Are the signs as hopeful this side the water?