
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE

CHURCHMAN

FEBRUARY, 1882.

ART. I.—REVISION OF OUR DIACONATE.

"IT is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church —Bishops, Priests, and Deacons." So it is expressed in the Preface to the Form of Ordination; which Form is appointed, "to the end that these Orders may be continued and reverently esteemed in the Church of England." They have been continued, and are reverently esteemed; but their existing forms, proportions and relations to each other may at any time be reconsidered.

The ministry of the Church of England certainly consists of bishops, priests, and deacons, but after the following sort: a general body of presbyters, headed by a very small number of bishops, and edged by an extremely narrow fringe of an annually renewed and annually vanishing diaconate.

The proportion of the episcopate to the presbyterate is much below what was common at first, and is now usual elsewhere, and is far from satisfying theoretical requirements; but it fits in with the constitutional conditions and historical circumstances of the English Church; and, by making authority less capable of frequent and ubiquitous interference, it gives room for that large liberty of individual action which our presbyterate happily enjoys.

The question which I am raising bears upon the opposite end of our ecclesiastical system—namely, on the rank which bears a title, not of government, but of service. If I could, on the whole, defend our existing system of the episcopate, I cannot equally uphold that of the diaconate.

We can only just be said to possess an order of deacons at all. Our parishes do not possess it as part of their system, but

only here and there by accident, for the first year in which a young curate comes; and then the distinction of order, though essentially great, is not superficially apparent. He cannot take a living, does not read the Absolution, or consecrate in the Holy Communion, but in general these are the only obvious tokens of difference. More often than not he is put to full ministerial work at once, and in all respects but those mentioned does the same things the first year as a deacon which he will do the next year as a priest. Thus, in the parish system and usual ministry of the Church, the order of deacons has no real place, and exists only as a transient and scarcely distinguishable accident in a comparatively few places at a time; and thus the theory of the ministry is rather preserved in form than realized in fact.

There are constitutional theories which may wisely be left in that condition. I submit that this is not such a case, and that some approaches should now be made to a more systematic realization of the idea.

The diaconate has a double character. It is assistant service —it is probationary preparation. For the first purpose, on our present plan, it provides inadequately; for the second, it is worked imperfectly. If these assertions are true, there ought to be a movement for the revision of our system; and there are tokens in many quarters that such a movement will be made. The inadequacy of our diaconate for that assistant service in the church which its name implies, cannot be remedied by any such revision of our present system as would leave the office confined to a small number of men, young in years, and holding it for a short time. It would be necessary to augment the number and prolong the time of service, and open the office to men of various classes of society, creating a body not in its nature transitional to another office, yet supplying in its more spiritual and capable members fit candidates for the higher ministry. But practically the order of deacons cannot be thus transformed. The increase of its work as assistant service cannot be successfully sought by an extension of the order itself, but rather by supplementary additions to it. We must now treat it as being only, what in fact it is, *a probationary preparation for the priesthood*, and aim at its improvement in this character. It needs improvement in this character; for, in respect both of probation and of preparation, its present provisions are defective.

I. In respect of *probation*, what tests does our system include; and with what testing effect are they applied? The tests are: (1.) The testimony of three beneficed clergymen, given collectively in a form supplied to them. (2.) The more searching inquiries which the bishop may privately make. (3.) The

examination for priest's orders. Similar tests having been applied on admission to deacon's orders, a man accepted at the first stage is not very likely to be rejected at the second. When he is so it is generally from failure in the examination, on account of insufficient study in the interval. And *then* it is only postponement for another trial. In one diocese I have seen it gracefully expressed, "He is invited to return to his studies." Final rejection is rare, and indeed, under the present system, can only be justified by the strongest reasons; seeing that the deacon has already been separated from secular callings, and if he does not become a presbyter, the prospect in his adopted calling is gone. The door behind him closed after him as he passed through it, and now the door before him is shut in his face. For the same reason it is only one man here and there who of his own choice remains a deacon for life. Perhaps no one ever has that intention, and only does so from some unexpected change in health or circumstances. If very few men are denied full orders, as having shown themselves in their Diaconate unfit for their work, perhaps still fewer draw back as having found that they had no vocation for it. Thus, whatever may have been done for this end before, the year of the Diaconate is a probation only in a very modified sense; if it be a means of sifting, it is a sieve which is gently shaken and which lets very little through.

II. *As to preparation.*—"The preparations of the heart are from the Lord:" if for any work, above all for this. But I am writing of methods and circumstances. The deacon is surely an apprentice. Apprenticeship includes practice, supervision, instruction.

Of practice there is usually enough—too much indeed, too little graduated, and prematurely imposed. This is natural, since a rector, paying for the benefit to his parish out of his own resources, seeks a curate, not that the man may be trained, but that the work may be done. The young man arrives; and, generally speaking, either from the exigencies of the parish, or from the failing health of his rector, has to begin at once with an amount of preaching and teaching for which no former habit has qualified him; and this perhaps combined with such constant occupation in other ways as leaves scanty time for his sermons and none for his other studies. No doubt by working, men learn to work, and by preaching, they learn to preach; but by premature pressure they acquire a loose habit, and learn to do it ill.

Supervision and instruction in the year of the diaconate, are as it may happen. They may be real and effective, but often the curate is wanted because the incumbent is old, or ill, or so sharply occupied with his own necessary work as to leave little

power of attending to anything else. Nor are all clergymen who have curates particularly fitted to teach them, whether in reading, in preaching, or in dealing with souls; and if they are so fitted, they often do not do it, as my inquiries have led me to believe. There being no other responsible supervision or systematic regulation for the term of apprenticeship, I conclude that in this respect our system is itself deficient.

There is much to be said on the other side of inquiries made and influences used before deacons' orders are conferred, and of assistances given and securities obtained afterwards; but it will still remain true that if the diaconate be a period of probation and preparation, that theory is so imperfectly realized as to suggest a revision of our system.

Now, how can probation be made more real, and preparation better secured?

For probation a main condition is a reasonable facility for deciding in either of two ways, after a sufficient trial has been given. A probationer whom there are *very* urgent reasons for perpetuating is scarcely a probationer at all; and this is the case now. Shall it be provided that a deacon at the close of his year may drop his commission, and return unblamed to secular life? There is much to be said for this, but, in my opinion, it would not, in fact, be admitted: it is too great a departure from the principle and practice of the Church in regard to Holy Orders. The same result may be secured in another way. Let the time preliminary to Priests' Orders be extended through two stages instead of one, by a revival of the order of sub-deacons. Some have objected to this order as being Romish; if it were, I should not suggest it. But I do not date Romanism from the third century, at which time this order first appears. It belonged originally to the Minor Orders, and not to the Majores Ordines, or "Holy Orders," into whose ranks it was raised in mediæval times. Practically employed in the elaborate hierurgical ceremonial, from which (thank God) we are delivered, this ministry seemed to be wanted no more. But it is wanted now for larger and nobler purposes than it served then. Evangelistic, pastoral, and didactic work is thickening upon us, and new exigencies may be near. The ordained ministry needs, and will need, fresh ranks behind it for relief and support. But, even if revived on no larger scale, this grade would give us what we are now seeking, a preliminary experience before an irrevocable step. Being ἀχειροτόνητοι, commissioned without imposition of hands, taking no title of Reverend, not licensed to preach in the Church, not assisting in administration of Sacraments, yet giving themselves to other ministerial work, the sub-deacons would make practical trial of their vocation, with the door still open behind them for return to secular life, if so minded or so advised.

Thus the probation, *after* experience, which now scarcely exists, would become a recognized and necessary reality.

Preparation would gain as well as probation by this extension of time and succession of stages. But for this object there is now needed, and would then be more needed, some authorized regulation and supervision. To inquire into life and work, to encourage the development of ministerial capacity, to secure ample time for study, and give stimulus to its prosecution, to watch, to charge, and to counsel, these are things which, in so solemn an apprenticeship, ought not to be left to chance; they claim an authorized and responsible superintendence. The incumbent, too, needs some one to whom he can have right to refer, and the bishop needs some one through whom he can inquire. This officer exists. Deacon and sub-deacon are the proper charge of the archdeacon. His title suggests it; his position fits him for it; but (what is more to the point) the Prayer Book invests him with it. In the service for "the making of deacons," it is ordered that—

> The Archdeacon, or his deputy, shall present the candidates, saying:—"Reverend Father in God, I present unto you these persons present to be admitted Deacons."
>
> "Take heed," says the Bishop, "that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church."
>
> "I have inquired of them," the Archdeacon shall answer, "and also examined them, and think them so to be."

The same direction is given when the deacons are to be ordained priests; where the duty is assigned to "the archdeacon, or, in his absence, one appointed in his stead."

There are good reasons why the bishop should often appoint others to conduct the final examination, and then there is a fitness in their appearing as deputies of the archdeacon for presentation of the candidates; but if they relieve him of the last part of his charge they have not relieved him of it all; and, if the changes now advocated should take effect, that which is now a duty in theory would then be a duty in fact. It would not overburden the office. Much of its charge over buildings being now assigned to the rural deans, it is left more free for the higher charge over *men*. Worth, honour, and grace would be added to the waning importance of this ancient office by a duty of such spiritual interest, and by a service of such value to the Church, as would arise from the relation of counsellor and guardian to her ministers in the opening stage of their work.

To this provision for securing a longer experience before attaining priest's orders, there should be added, I think, a further

provision, that no man should be qualified for institution to an incumbency or independent cure, till he had been in priest's orders for one year at the least. Thus three years of advancing ministerial experience would be assured (instead of the one which is now possible) before so weighty a charge could be assumed. It would be better still if this last period of assistant work were made not one year but two. Besides the immediate reasons in regard to age and experience, there is the additional advantage that the restricting the chances of promotion for younger men is, as far as it goes, an enlarging of those chances for the older.

To the scheme of revision now sketched there is a very practical objection, of which I am fully sensible. It lies, as usual, in the department of money. The young man in his first year of ministerial work would not, as sub-deacon, receive above half the stipend which a deacon may expect. This objection would, of course, cease to apply if he could be admitted to this order at the age of twenty-two. That, however, appears to me undesirable; and I can only remind the objector that in many other professions men have to wait longer than a year before they receive more than nominal pay, or, indeed, any income whatever. But, whatever consideration should be given to objections against a suggested change, consideration should also be given to the reasons for it, and I submit that there are good reasons why things should not remain precisely as they are.

Beyond the subject treated in this paper, there lies a larger question—that of broadening the basis of the ministry by the formation of a recognized order of lay-helpers, co-deacons, or by whatever other name they might be designated. This question, however, is here only named, in order to preclude the idea that any such changes as have been now suggested are proposed as adequate to the needs of the case upon the whole. Reasons for the larger addition to our platform are numerous and urgent; but it is not the object of this paper to set them forth.

At present, attention is concentrated on ecclesiastical courts and debates on ceremonies; and controversy grows passionate about the administration, interpretation, or revision of laws and rubrics. Prosecutions are instituted; men go to prison, and will not come out; synods are gathered; bishops charge, admonish, and are defied; meetings and newspapers are wearisome with clamour. Perhaps one can scarcely hope to be attended to, who quietly expresses a conviction that the measures which would most benefit the Church are not in the region of government, but in the region of service; that not by her courts and decrees,

but by the practical arrangements of her ministry, she will best encounter the growing emergencies of the times in which we live, and still more of the times which are at hand; provided always that her conscious dependence is not on these methods, or any methods at all, but on the supply of the spirit of Jesus Christ, "from whom the whole body, having nourishment ministered, and knit together, increaseth with the increase of God."

T. D. BERNARD.

ART. II.—BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

FEW fruits of the Church's spiritual life afford a truer indication of its growth and activity than the measure of support which it renders to foreign missions from year to year. No enterprise of Christian philanthropy can be more fully at one with the mind of Christ; none so entirely free from the influence of mundane interests.

If, then, we can ascertain, year by year, what is the aggregate sum contributed for foreign missions, we obtain, as the late Bishop Wilberforce once said, a pulse-like index to the spiritual health of Christ's visible Body, the Church. Like the pulse in the human frame, however, it is affected from time to time by the fluctuating influences of external circumstances, utterly apart from the normal condition of the body itself.

When we bear in mind the extreme depression which has been felt in agriculture and commerce during recent years, we naturally expect to find its influence affecting the pecuniary support given to mission work. It is therefore cheering to learn that, although individual Societies have suffered from this depression, yet the aggregate contributions to foreign mission work have not been lessened. On the contrary, for the financial year 1880 (which, with many societies, includes the first quarter of 1881), British contributions to foreign missions reached a *maximum*[1] never before attained. Their total was one million,

[1] SUMMARY FOR TEN YEARS.

Total British Contributions in			1871	for	Foreign Missions	£855,742
,,	,,	,,	1872	,,	,,	882,886
,,	,,	,,	1873	,,	,,	1,032,176
,,	,,	,,	1874	,,	,,	1,009,199
,,	,,	,,	1875	,,	,,	1,048,408
,,	,,	,,	1876	,,	,,	1,048,472
,,	,,	,,	1877	,,	,,	1,100,793
,,	,,	,,	1878	,,	,,	1,071,944
,,	,,	,,	1879	,,	,,	1,086,678
,,	,,	,,	1880	,,	,,	1,108,950

one hundred and eight thousand, nine hundred and fifty pounds (£1,108,950). Thus, the pulse indicates a healthy, active condition of spiritual life, in the midst of depressing circumstances. Friends of missionary work may well be thereby incited to renewed and increased exertions. Thanking God, they take courage, and labour with redoubled ardour.

The work, however, has foes as well as friends. Citing the misery, want, and crime to be found at home, ignorant persons have been known to protest against our devoting so large a sum as one million sterling to foreign missions. To meet such carping criticism, it may be well to mention here that "The Classified Directory to the Metropolitan Charities" states that their total income exceeded four millions sterling during the year 1880. As that Directory deals with the metropolitan charities of London alone, these figures are extremely instructive.

It may be mentioned, further, that the education of the children of the poor in Public Elementary, or National, Schools of England and Wales, cost in 1880 no less than five millions sterling. Of that sum Churchmen and others interested in religious education gave £739,155 in voluntary contributions; a sum which is little less than the total amount raised at home for foreign mission work ten years ago. Another means of gauging the relative value of the million of money now given yearly to missionary societies, may be found in an estimate put forth by *The Times* newspaper some years ago, that Churchmen subscribe annually for the building and repair of churches at home as much as one million sterling. We know also that for the relief of the Indian Famine no less than half a million sterling was subscribed in England during three months alone in 1877. These facts and figures are of greater value for our purpose, because they relate to matters connected with Christian charity.[1]

In the United States of America the support afforded to foreign mission work has received more attention, as a valuable indication of spiritual life in Christian communities. In fact Americans who studied the matter were in the habit of asserting that their various Boards of Missions raised more money in a year than all the European societies put together. Conclusions respecting the comparative effeteness of British Christianity were not withheld with any undue modesty. Nor was it until the writer's first Summary of British Contributions

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1 Beyond the field of Christian charity, the number of illustrations is almost unlimited. One of them was sent to the writer in December last by a gentleman who had read a brief Summary of British Contributions to Foreign Missions. He said, "The British Isles spend sixteen millions annually upon tobacco in various forms."

was reprinted in the United States, that some American periodicals began, with genuine surprise, to acknowledge that the American contributions fell very far short of those raised in the British Isles.

Before such contributions can be safely consulted, as a pulse-like index to the activity of the Church's spiritual life, great care is needed in preparing our summary. We must first endeavour to take into account all the separate agencies through which support is rendered to foreign mission work. As we become familiar with their number and method of action a conviction grows upon us that, after analysing all the printed reports, we must make some allowance, by estimation, for contributions of small sums sent through unreported channels. Many will be surprised at the number of societies for which formal reports are printed. Seventy-four, at least, have been called into existence by the requirements arising out of the large share of blessing which God has vouchsafed upon the evangelistic labours of a few great societies. These seventy-four agencies are quite distinct from, although inclusive of, the multitudes of special funds, administered by, or contributed through, some of the great societies.[1]

Of the seventy-four societies, there are but three which receive from the British Isles more than £100,000 per annum for foreign mission work. They are the CHURCH MISSIONARY SOCIETY (£205,564);[2] the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (£126,484); and the WESLEYAN MISSIONARY SOCIETY (£112,347). In seniority, next to the S. P. G., the oldest of the larger Societies are the BAPTIST MISSIONARY SOCIETY (£48,508), which was founded in 1792; and the LONDON MISSIONARY SOCIETY (£79,721) which has existed for 87 years. The much older CHRISTIAN KNOWLEDGE SOCIETY (£12,000 for foreign missions), established in 1698, and the MORAVIAN MISSIONS of the United Brethren (£4,928), founded in 1732, are not largely used as channels for contributions to foreign mission work.

There are, altogether, twenty-five societies which are engaged in general evangelistic work among the heathen, sending both

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[1] In the Report for 1880 the SOCIETY FOR THE PROPAGATION OF THE GOSPEL enumerates no less than 356 such special funds, which flow through it as a channel. For 143 of them the Society administered the contributions; but in 213 cases the Society simply transmitted the contributions to persons or places named by the donors. The CHURCH MISSIONARY SOCIETY enumerates 51 special funds administered by it.

[2] The figures given throughout this paragraph do not represent the *total incomes*. They merely show the sums raised by voluntary contributions within the British Isles during the year 1880. Rents, dividends, interest, and foreign contributions are excluded.

men and money.[1] It is noteworthy that the development of zeal at home for missionary work among the heathen, has at length overpowered the non-proselytizing principle of the Society of Friends. Fifteen years ago, in 1867, the "Friends'" Society for foreign missions was formed; and its work is well supported by the Quaker community.

Fourteen societies are devoted solely to promoting Christian education in India and the East. The majority of them benefit females only, either in zenanas or in schools. With them, therefore, we may class another Society, called the DELHI FEMALE MEDICAL MISSION of the Church of England.

Nine societies attend only to mission work in our Colonies or on the Continent of Europe. Other seven are merely AID SOCIETIES; they simply gather funds wherewith to assist Continental Churches, or American missions in Turkey, or some special work of British missionaries.

Six societies, devoted to the special work of promoting Christianity among the Jews, scattered throughout the world, receive altogether about £50,000 per annum, in voluntary contributions from the British Isles.

Of the remaining societies, five are Bible, or Tract Societies; three are colleges or institutions which educate men solely to serve as missionaries; and, lastly, there are in England two Roman Catholic Missionary Societies.

Having ascertained what societies exist, our next requirement is to obtain their reports. As the financial year of many of them does not terminate until the 31st of March, several reports are not published until September, or October; so that no summary can be completed until ten months after the close of that year to which it nominally relates. Thus we are writing in December, 1881, respecting missionary contributions made in 1880, and our words will not be read until the year 1882 has become a month old.

An examination of the various reports makes it manifest that the rough-and-ready method, adopted by some periodicals, of jotting down the total sum found on the debit, or receipt side of each society's cash account, would be worse than useless for our purpose. Those totals include very large sums which were not raised within the British Isles, and others which were

[1] Seven of these are supported by the Church of England; two are jointly supported by Churchmen and Nonconformists; the sixteen others are those of the Wesleyans, Congregationalists (London Missionary Society), Baptists, General Baptists, Church of Scotland, Free Church of Scotland, United Presbyterian Church of Scotland, English Presbyterians, Irish Presbyterians, United Methodists' Free Churches, Society of Friends, Primitive Methodists, Methodist New Connexion, Welsh Calvinist, Scotch Secession.

not contributed during the current year. Analysis of the resources of each society shows that they include dividends, rents, and interest, derived from contributions received in many previous years, and balances brought forward from the preceding year; as well as foreign contributions obtained outside the British Isles, and sums borrowed to meet emergencies, or obtained by the sale of investments, or of books in trade. None of these can be included in the Summary, as British contributions of the current year. The importance of this consideration cannot well be estimated without an illustration. Twenty, or even ten, years ago grave misconceptions were current respecting the relative support given to several societies by British contributions. Take, for example, three societies which, ten years ago, in 1872, had larger incomes than any others. The totals to be gathered from their published accounts were:—

British and Foreign Bible Society .	£188,837
Wesleyan Missionary Society . .	161,833
Church Missionary Society. . .	159,670

These figures were quoted, in speeches and in the public prints, as if they represented the sums charitably contributed in the year by the supporters of these societies within the British Isles. Analysis, however, showed that about one-half of the Bible Society's income was derived from trade sales of copies of the Scriptures; while more than one-quarter of the sum credited to the Wesleyan Missionary Society was derived from money contributed abroad and in the mission fields, or granted by the Government to mission schools. When we came to tabulate the sums actually contributed charitably to these Societies in 1872, within the British Isles, the order of the totals was reversed; and the statistics of other years proved that this reversed order correctly represents the relative support given year by year to those three societies. The British contributions given to them in the years 1872, 1875, and 1880, were as follows:—

	1872.	1875.	1880.
Church Missionary Society . .	£157,020 ...	£192,599 ...	£205,564
Wesleyan Missionary Society .	118,830 ...	135,636 ...	112,347
British and Foreign Bible Society .	96,061 ...	116,802 ...	115,463

When the numbers of the Wesleyan body are borne in mind, we can fully endorse an observation formerly made by Canon Liddon, in writing to us respecting these statistics:—"How

noble are the efforts of the Wesleyans!" If the rest of the population of this country contributed in an equal ratio, the support given to foreign missions would be greatly increased. Nevertheless, it is right that the greater actual support given to other missionary societies should be correctly understood. The Church of England raises, annually, considerably more than half a million sterling for her foreign missions.

The mention just made of the British and Foreign Bible Society recalls to mind a doubt once expressed to us by that admirable Christian man, the late Lord Chancellor Hatherley. Are such societies rightly accounted to be missionary societies? This question would equally apply to the Religious Tract Society, Vernacular Education and School Societies, and even to Hospital and Medical Missions. It does not apply to the Society for Promoting Christian Knowledge, which was at its foundation inaugurated as a foreign missionary society, and it continues to be, as the late Canon Miller said, a Missionary Society, a Bible Society, a Tract Society, and a Pure Literature Society, all combined in one. Lord Hatherley's question illustrates, again, the necessity for careful analysis, as well as comprehensiveness, in dealing with statistics of societies' incomes. The various Bible and Tract Societies do very much home mission work; but they also largely supply the literary needs of foreign missions. THE RELIGIOUS TRACT SOCIETY devotes at least £12,000 per annum, and sometimes nearly £19,000 in one year, to such foreign mission work. THE BRITISH AND FOREIGN BIBLE SOCIETY expends £70,000 or £80,000 per annum thereon. Its operations are by no means confined to the direct work done by its own foreign depôts, and by its numerous agents throughout the world. It prints versions of Holy Writ, made by missionaries, in the tongues of heathen tribes; it often pays to their societies the stipends of such missionaries when engaged upon translations of the Scriptures; it grants money, paper, and books, in aid of the colportage and other work of auxiliary societies in India and elsewhere; and, at home, it makes direct grants of Bibles to missionary societies and missionary colleges.[1] The development of many foreign missions would have been sadly hindered and grievously curtailed without the assistance of the British and Foreign Bible

[1] In 1880 it made such grants in response to applications received from the Australian Bishop of Perth, the Church Missionary Society, S. Augustine's College at Canterbury, S. Boniface Mission House at Warminster, the Zenana and Medical Mission, the South American Missionary Society, the Paris Missionary Society, the Suadieh Mission, the French Canadian Missionary Society. It likewise made large payments to the London Missionary Society, the London Society for Promoting Christianity among the Jews, and the Basle Missionary Society.

Society. Its last report states that, at the request of Bishop Steere, of Zanzibar, it is publishing Rebmann's version of St. Luke in the Swahili tongue; and in previous years large grants of portions of God's Word in that tongue have been made by the Society to the UNIVERSITIES' MISSION IN CENTRAL AFRICA.

When we have realized with how great a variety of societies we have to deal, and when we have analyzed their receipts for the financial year 1880, we obtain the following summary of British contributions to the foreign mission work of seventy-two Protestant societies for that year.

22	Societies of the Church of England .	£465,816
11	Bible, Tract, Education, and other Societies, jointly supported by Churchmen and Nonconformists .	161,074
15	Nonconformist Societies (English and Welsh)	304,313
17	Scottish Presbyterian Societies . .	158,494
7	Irish Presbyterian Societies . .	12,481
	Total voluntarily contributed in the British Isles during 1880–1 . .	£1,102,178

As a matter of statistics, we must add to this total the small sum of £6,772, contributed by Roman Catholics in the British Isles, through two societies, for their Church's foreign mission work; completing the total of £1,108,950.

As this tabulated statement lies before us, we may remember that the population of Great Britain and Ireland is more than ten times as great as that of Scotland. If, then, the Presbyterians in Scotland contribute £158,494 in one year, the British Isles ought to raise at least ten times as much—that is to say, more than one million and a half. Thus, when measured by the Scottish contributions, the total sum raised in the British Isles falls short of what it should be by more than half a million sterling.

Another important feature connected with the Scottish societies is the small cost (about 6 or 7 per cent.) of raising the contributions which they receive. Each of the three great Presbyterian bodies names a day upon which collections shall be simultaneously made, for one of its mission schemes, throughout all its kirks or chapels. There is no such expenditure upon association secretaries and deputations as our English societies are imperatively compelled to incur.

The great care which is required to ensure a true and accurate use of these statistics may be illustrated by a recent mistake. When printing the tabulated Summary above given, *The Christian*, for December 1, 1881, omitted the second entry, and

changed the nomenclature used by the writer. It stated that of the total £1,108,950, the Episcopalians contributed £465,816; the English and Welsh Nonconformists £304,313; the Scotch and Irish Presbyterians £170,975. Such a statement is utterly misleading. Every one of its assertions falls far short of the truth. Each of the three great sections of Christians thus classified contributed very much more towards the total named than the amount credited to them by *The Christian*. Of the large sum (£161,074) devoted to foreign mission work by the Bible, Tract, Education, and other societies, jointly supported by Churchmen and Nonconformists, no account is rendered by *The Christian*. We estimate that more than £90,000 of that large sum was contributed by Episcopalians, and not so much as £71,074 by non-Episcopalians.[1] Consequently, if we were disposed to follow *The Christian* in seeking thus to divide the total British contributions to foreign missions for 1880, we should say that Episcopalians contributed more than £555,816, and that Non-Episcopalians raised less than £546,362. This contrast, however, does not originate with us; it springs from the change made by *The Christian* in our summary and in our nomenclature.

Carefully, again, should it be remembered that the total British contributions do not form the entire revenue of the societies. Their expenditure is partly defrayed by the proceeds of dividends, interests, and rents accruing from investments of past years, and by foreign contributions raised or earned abroad and in the mission schools.

The total income from funded or invested property possessed by all the missionary societies amounts to about £60,000 per annum. Roughly speaking, one-third of it belongs to the Presbyterian and other Nonconformist societies; and two-thirds are possessed by societies of the Church of England. The largest income of this kind is, naturally, that which still remains in the hands of the COLONIAL BISHOPRICS FUND (£10,476), as the permanent endowment of various Sees in the Colonies. Next in amount is the CHURCH MISSIONARY SOCIETY'S income of £10,092, from investments. This, however, arises mainly from the recent munificent gifts of Mr. Walter Jones and Mr. William Charles Jones, the income from which is entirely appropriated to the payment of native agents in the mission fields. The William C. Jones' fund is restricted to such agents as are employed by Native Church Councils which raise from local sources

[1] We here count the Wesleyans among the Non-Episcopalians, although their recent Œcumenical Conference, held in London, contained many Wesleyan Methodist Bishops. This fact alone shows the folly of using the term "Episcopalians."

a certain definite sum to meet a grant from the fund. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL has an income of £9,904, from investments mainly appropriated to special objects; and a similarly appropriated income of £3,159 accrues to the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The only other considerable incomes from investments are those of the WESLEYAN MISSIONARY SOCIETY, £4,839; the LONDON MISSIONARY SOCIETY, £4,600; the FREE CHURCH OF SCOTLAND FOREIGN MISSIONS, £3,110; and the MAGEE INDIAN EDUCATION FUND of the Irish Presbyterian Missions, amounting to £1,276 per annum.

In connection with a Summary of British Contributions, it must never be forgotten that much else is bestowed besides the sums actually forwarded to the head-quarters of each society. The value of the time, labour, and travelling expenses given by voluntary deputations, preachers, and collectors; the cost of kindly hospitality cheerfully dispensed; the local expenditure upon printing and advertising, and many such small matters, though large in the aggregate, cannot be estimated. All these are additional contributions which no Summary can include.

On the other hand attention should be drawn to the fact that the Wesleyan and the Methodist New Connexion Societies class their missions in Ireland with foreign missions. Their total expenditure upon Ireland, however, is so small as to be insignificant; not reaching £8,000 per annum. In the same way, of the Irish and English Roman Catholic contributions to foreign missions, fully one-half is expended upon Romish missions within the British Isles. In all these cases, however, we must remember that the entire contributions are, by the donors, subscribed *bona fide* for foreign mission work.

W. A. SCOTT ROBERTSON.

ANALYSIS OF THE RECEIPTS OF SOCIETIES FOR 1880–1.

I. *Societies of the Church of England.*

	From abroad and other Sources.	From Investments.	British Contributions.
	£	£	£
Church Missionary Society	721	10,092	205,564
Society for the Propagation of the Gospel in Foreign Parts (in addition to £8,747 received through Societies mentioned below)	1,900	9,904	117,737
Society for Promoting Christian Knowledge (For Foreign Missions)	...	...	12,000
London Society for Promoting Christianity among the Jews	303	3,159	31,079
Colonial and Continental Church Society	25,421	142	14,381
Colonial Bishoprics' Fund	3,560	10,476	10,984
Carried forward	...	...	£391,745

	From abroad and other sources.	From Investments.	British Contributions.
	£	£	£
Brought forward	...	...	391,475
Church of England Zenana Missionary Society	...	24	13,615
South American Missionary Society	2,723	201	8,510
Central African Mission	363	217	9,479
British Syrian Schools	790	107	5,809
Melanesian Mission	2,062	...	2,446
"The Net," for Mackenzie Memorial and other Missions	...	114	4,062
Spanish and Portuguese Church Aid Society,[1] about	...	...	4,300
Columbia Mission,[1] about	...	...	3,900
Missionary Leaves Association	...	8	3,304
S. Augustine's Missionary College (in addition to endowment)	...	731	2,526
Christian Faith Society for the West Indies, about	...	2,176	...
Capetown Aid Association	...	...	1,723
S. Boniface Mission House, Warminster	...	...	1,600
Foreign Aid Society	...	3	1,234
Coral Missionary Fund	...	14	1,209
Delhi Female Medical Mission	...	...	354
Estimated value of gifts sent to Mission Stations, and of other contributions unreported	...	...	10,000
Total of the Donations, Legacies, and Annual Subscriptions	...	...	£465,816

II. *Joint Societies of Churchmen and Nonconformists.*

	£	£	£
British and Foreign Bible Society (portion devoted to Foreign Missions)	...	...	75,000
Religious Tract Society (portion devoted to Foreign Missions)	...	...	18,915
China Inland Mission	...	...	10,162
Indian Female Normal School Society	...	...	6,720
Turkish Missions' Aid Society	...	64	7,412
East London Institute for Training Missionaries,[1] about	...	...	7,000
Society for Promoting Female Education in the East (money and "work")	...	574	11,498
Christian Vernacular Education Society for India	1,329	139	5,495
Moravian (Episcopal) Missions of the United Brethren	13,808	837	4,928
Waldensian Missions' Aid Fund	...	...	2,667
Trinitarian Bible Society	...	34	2,175
Estimated value of other Gifts and Contributions unreported	...	...	9,102
Total British Contributions through joint Societies	...	...	£161,074

[1] The compiler could not obtain a Report from this Society.

III. *Nonconformist Societies (English and Welsh).*

	From abroad and other sources.	From Investments.	British Contributions.
	£	£	£
Wesleyan Missionary Society (to Irish Missions £6,270 went)	122,981	4,839	112,347
London Missionary Society	23,926	4,600	79,721
Baptist Missionary Society	8,364	1,921	48,508
English Presbyterian Church Foreign Missions	122	141	11,913
United Methodist Free Churches Foreign Missions	6,770	125	6,373
British Society for the Propagation of the Gospel among the Jews	...	...	6,357
"Friends'" Foreign Mission Association	...	417	5,219
Primitive Methodist Foreign Missions	...	...	6,050
Methodist New Connexion Foreign Missions (to Home Missions £1,600 went)	850	...	4,790
General Baptist Missionary Society	3,680	259	3,838
Evangelical Continental Society	...	...	3,526
Welsh Calvinistic Methodist Missionary Society	1,255	742	3,264
Colonial Missionary Society	70	40	3,153
Wesleyan Ladies' Auxiliary for Female Education in Foreign Countries	759	45	2,736
"Friends'" Mission in Syria and Palestine	740	...	1,758
Estimated value of Work and other Contributions unreported	...	...	4,760
Total British contributions through English and Welsh Nonconformist Societies	...	...	£304,313

IV. *Scotch and Irish Presbyterian Societies.*

Church of Scotland Mission Boards:—			
Foreign Missions	4,141	1,216	15,854
Ladies' Mission to Indian Women	...	...	3,200
Colonial Missions	...	17	11,657
Jewish Mission	304	142	4,718
Ladies' Committee for Educating Jewesses	...	...	395
Continental Missions	...	1	126
Free Church of Scotland Missions:—			
Foreign Missions	20,963	3,110	37,600
Ladies' Society for Female Education	...	...	3,974
Jews Conversion Fund	...	437	4,117
Colonial Mission	...	70	3,744
Continental Fund	600	77	4,252
United Presbyterian Foreign Missions	887	123	42,063
National Bible Society of Scotland (exclusive of sales)	...	1,307	14,653
Edinburgh Medical Missionary Society	250	69	4,136
Waldensian Missions' Aid Fund	...	...	3,305
Lebanon Schools	...	...	1,786
Original Secession Church Indian Mission	45	...	614
Estimated value of other Scotch Contributions	...	...	2,300
Total through Scotch Presbyterian Societies	...	...	£158,494

	From abroad and other sources. £	From Investments. £	British Contributions. £
Brought forward	...	...	158,494
Irish Presbyterian Missions:—			
Foreign Missions	1,103	288	4,332
Ladies' Female Missionary Society .			1,400
Magee Indian Education Fund . .	...	1,276	...
Jewish Mission			2,617
Colonial and Continental Missions .	...	185	2,554
Gujurat Orphanage	...	...	290
Waldensian Missions' Aid	...	...	288
Estimated value of other Irish contributions	...	...	1,000
Total Scotch and Irish Presbyterian Contributions	...	...	£170,975
V. *Roman Catholic Missions.*			
Society for the Propagation of the Faith .	...	...	5,052
S. Joseph's Missionary Society and College (Mill Hill)	...	...	1,720
Total			£6,772

ART. III.—A LADY'S CRUISE IN A FRENCH MAN OF WAR.

A Lady's Cruise in a French Man of War. By C. F. GORDON CUMMING, Author of "At Home in Fiji," "From the Hebrides to the Himalayas," &c. In Two Vols., with Map and Illustrations. Wm. Blackwood and Sons: London and Edinburgh. 1882.

IN a recent CHURCHMAN was reviewed Miss Gordon Cumming's charming book about Fiji. We have observed, without surprise, that a third edition of this work—one of the best books of modern travel—has soon been called for. From the same publishers we have now received the story of a "Lady's Cruise in a French Man of War" among certain groups in the South Pacific. This book may be described as a sequel to "At Home in Fiji;" and it will prove, no doubt, equally popular. Together with Miss Bird, whose "Unbeaten Tracks in Japan" was reviewed, some months ago, in these columns, Miss Gordon Cumming takes the highest rank among pleasing letter-writers who picture scenes of travel. A keen observer, she has a graphic pen, and she knows what is worth portraying. The scenery; the people—their customs, health, and peculiarities;

the climate, with its changes; the *flora* and *fauna;* the influence of Europeans for good or for evil on the natives: all such matters are treated in due detail, while the descriptions are never dull. The epistolary form of authorship, no doubt, has its own advantages, particularly with regard to the record of travel impressions. Anyhow, to Miss Gordon Cumming's letters may well be applied the epithets "fresh" and "natural." The book is very readable, as well as informing. Upon the subject of Missions, the chief test with a Christian critic, the traveller's testimony is clear; and most readers probably will say that it is candid. What she saw or heard on the spot, taking pains only to get at the truth, that she wrote home. Her witness, therefore—that of an acute and unbiassed observer—has weight.

From an introductory page we learn how it was that the cruise in the man of war came about. When, in the spring of 1875, Sir Arthur Hamilton Gordon was appointed first Governor of Fiji, Miss Gordon Cumming was invited to form one of the party who accompanied Lady Gordon to those lovely isles. Two years slipped away, brimful of interest, and each month made her feel more "at home in Fiji." She was not unwilling, however, to see more of the islands of the great Ocean. In 1877 a French man of war, which had been placed at the service of a Roman Catholic Bishop, called at Fiji; and, recognizing her keen appreciation of scenery and love of sketching, the officers invited her to complete *le tour de la mission.* The invitation was again and again renewed; and so it came to pass that on Sept. 5, 1877, commenced a cruise which "proved one of the most delightful episodes in many years of travel."

The French vessel, the *Seignelay,* was commanded by Captain Aube, and the bishop on his diocesan voyage was Monseigneur Elloi. The officers, "a particularly gentleman-like set, pleasant, well-informed," were exceedingly kind; and all the people on board, in fact, from the officers and quartermaster down to Antoine, the Italian *maître d'hôtel,* did their best to make the English lady feel at home. A charming little cabin was assigned to her—full of natty contrivances to make the most of space, with a bookcase containing a very nice selection of French and English books. Life on the *Seignelay* seemed that of "a happy family:" the relations of the officers with their fine old captain were "those of cordial sons with their father." At evening tea, a ceremony instituted specially out of respect to the supposed habits of their guest, six or eight of the officers were generally present.

They first made for the Friendly Islands; and in a letter, dated "Off Tongatabu, Sept. 7, 1877," we read:—

We are now about 250 miles east of Fiji, and sighted land this afternoon; we have just anchored off Tonga, which certainly compares unfavourably with our beautiful Fijian Isles. This is the dullest, flattest land I have yet seen—a low shore, fringed with long lines of cocoa palm, which, seen from the sea, are singularly monotonous. The king's town, Nukualofa, consists of a long row of more or less ugly villas, stores, and barracks, built of wood and painted white: one is bright green. The houses are roofed with zinc or shingle, and the general effect is that of a new English watering-place. King George's palace is a rather handsome wooden building, like an hotel, and is reserved for his guests. The Government offices occupy another wooden building; and just beyond them is the printing-office, in which a few books, a magazine, and an almanack, are printed in the native tongue; a large Wesleyan church, painted white, and with a very small steeple, stands on a green hill on the site of an old fortification, and close to it is the house of Mr. Baker, Wesleyan missionary.

About a mile and a half along the shore is another village called Maofanga, where there is another Wesleyan church, but it is chiefly a Roman Catholic settlement; and near a neat thatched chapel of the true Tongan type, I see a long pleasant-looking bungalow, which I am told is a convent, the home of a society of French Sisters. To-morrow morning I hope to go ashore and see everything.

The shore-reef is so wide, it appears, that at low tide there is a broad expanse of slimy mud and sharp coral; so it was with some difficulty a landing was effected. On the king's house floated the flag of Tonga—red, with a white cross on one corner. King George, with a guard of 200 men, waited for a formal visit from Captain Aube and the bishop: twenty-one guns were fired from the ship, and the same salute was returned. For ourselves, writes Miss Gordon Cumming:—

we naturally made for the highest point of this very flat town—namely, the Wesleyan Church, which, although it only stands about fifty feet above the sea, commands a good bird's-eye view of its surroundings—thatched roofs just seen through luxuriant bread-fruit trees, cocoa-palms, and large-leaved bananas, with scarlet hybiscus and rosy oleanders, to give an occasional touch of colour.

Close to the church is the grave of the commander of an English man of war, who, forty years ago, allowed his valour to overcome his discretion, and himself led an armed force to assist the present King George in asserting his claim to the throne. In charging a stockade he and several of his men were killed, and an English gun was captured, which still lies at the village of Bea, about four miles from here. Another very sad memory clings to this place—namely, that of the barbarous massacre, in the year 1799, of three of the very first missionaries who ever landed in the South Pacific. A party of ten men were sent to Tonga in 1796 by the London Mission; and for three years they contrived to hold their ground, till, on the breaking out of a civil war, three of their number were murdered, and the

others were compelled to fly and conceal themselves as best they could. On this occasion, as on almost every other when the lives of Christian teachers have been sacrificed, the action of the savages was distinctly due to the influence of wicked white men. The culprit at Tonga was an escaped English convict, who, having won the ear of the king, persuaded him that these men were wizards, and that an epidemic which was then raging was due to their malignant sorceries. So, at the bidding of this scoundrel, the poor savages murdered their true friends. That any should have escaped was due to the most providential and unlooked-for arrival of a ship captured in the Spanish war, and brought to Tahiti—whence a member of that mission undertook to navigate her to New South Wales, on condition she might call at Tongatabu, to see how it fared with his brethren in the Friendly Isles. Thus happily were the survivors rescued, and the missions abandoned, till the Wesleyans ventured to re-occupy the dangerous ground, with what success we well know, seeing that to the aid given by their Tongan converts was due much of their wonderful progress in Fiji. On the green hill of Nukualofa are the graves of those early martyrs, shadowed by dark mournful casuarina trees. Leaving the church, on the little grassy hill, we descended to the dead level, and passed long rows of thatched houses embowered in flowering shrubs, with banana and pine-apple gardens. These are the homes of the mission students and their families, all very tidy, and with well-kept grass paths, and green lawn all round.

All the native houses in Tonga are oval in form, having both ends rounded. They have the same deep thatch as the Fijian houses, generally of reeds or wild sugar-cane. The walls are of plaited cocoa palm leaves or reeds interlaced; and the floors are strewn with dried grass, except in the wealthier houses, where there are mats. The cooking is generally done in a hut by itself, built over an oven in the ground; but many ovens are *al fresco*, and the daily yams, or the pig of high festivals, are baked quite in public. There are a number of horses, descendants of those left by Captain Cook, A.D. 1777. The roads are kept in good order. King George is too wise to waste the labour of his subjects; so instead of useless stone-drill or treadmill, all Tonga criminals labour for the commonwealth.

During her stay at Tonga, Miss Gordon Cumming was the guest of some French Sisters in the Maofanga Cottage Convent. At high mass in the large native church, "the better to impress the native mind," all the French sailors were paraded; and the officers, dressed in full uniform, were ranged in a semi-circle inside the altar rails. The priests wore "richly brocaded vestments," and the bishop's adornments were really splendid. "I confess," wrote the Protestant visitor—"I confess that to my irreverent eyes the preponderance of yellow and scarlet, and a good many other things besides, forcibly recalled the last gorgeous ritualistic services I had witnessed in many Buddhist

temples in Ceylon and on the borders of Thibet." For all the foreigners present chairs were provided; but the natives, as is the custom in this island with Roman Catholics, sat on mats or on the polished wooden floor.[1]

These people, like most kindred races when brought in contact with civilization, are fast dying out. There are now only about 9,000 on the Tonga group, 5,000 on Happai, and 5,000 in the Vavau district. They are a fine well-built race, with clear yellowish-brown skin, and features like those of an average good-looking European. The King is a very fine old man, in height about 6 ft. 2 in. At the villa-palace, on one occasion, the King could not be seen; he was in council with his chiefs over church matters:—

> Hearing of the great assembly of the chiefs to discuss the affairs of the Wesleyan Church [writes the visitor] brought back vividly to my mind all that I had heard in former days of this very King George, and of the prominent part taken by him in rousing these islanders to abandon their gross heathenism and cannibalism. So effectual has been his work, that now not one trace of these old evils remains, and these islanders are looked upon as old-established Christians.

On Sept. 12 the *Seignelay* sailed away from Tonga. Passing through the Happai group, they reached Neiafu, in Vavau, on the third day. Here, as elsewhere throughout the Friendly Isles, the Wesleyan Mission flourishes. In the three groups it has 125 chapels, with an average attendance of 19,000 persons, of whom 8,000 are "members." Four white missionaries superintend the work of thirteen native ministers, about 100 schoolmasters, and 150 local preachers. At the Theological College there are about 100 students. In Tonga there are no orange trees; but the district of Neiafu is one orange-grove.[2] Mr. Fox, the Wesleyan missionary, escorted the English lady to the summit of a hill, commanding a view of the intersected land and water:

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[1] The Protestants have abandoned the Tongan custom. Miss Gordon Cumming writes:—"In the Wesleyan churches, which are here built as much as possible on ugly foreign models, regular benches are the rule. I trust it will be long ere our simple and suitable churches in Fiji are replaced by buildings of that sort." Again, as to European cloth and garments of unsuitable shape, she writes:—"Is it not strange that this admirable mission, which has done such magnificent work in these isles, cannot be content to allow its Tongan converts the same liberty in outer matters as its wise representatives in Fiji allow their congregations?"

[2] It is the part of true hospitality to peel oranges for a guest, as their thick green skins contain so much essential oil, that the mere act of removing them makes the hands very oily and uncomfortable. Woe betide the rash and thirsty stranger who puts the green fruit to his lips to suck it, as he might a golden orange in Europe! A burning pain and almost blistered lips will teach him his mistake.

natives from the mission had made an early start, and breakfast was prepared on the hill top. The islands are densely wooded; at intervals along the shore villages nestle among the trees, One small island has lately been ceded to the Germans as a coaling station.

On the 16th the *Seignelay* was steaming along for Tutuila, in the Samoan Islands. The next English letter begins thus:—

Sept. 19.—We have had a long delightful day, and I am tolerably tired; but before taking to my mat, I must give you some notion of what I have seen. All the early morning the ship was surrounded by canoes full of natives, offering clubs, native cloth, and baskets for sale. Some of the canoes had ornamental prows, with carved birds, &c. After breakfast I went ashore. . . . . We were invited to enter several houses, which are much more open, and less like homes, than those in Tonga and Fiji. But the people are all in a ferment, for, as usual in poor Samoa, this is only a lull in the course of incessant tribal war.[1] They are noble-looking men, the fairest race in Polynesia, and truly dignified in their bearing.

The coast here is rugged, caved with volcanic rocks; the breakers are heavy. Miss Gordon Cumming, in a boating expedition of twelve miles, had ample reason to recall regretfully the smoothness of the Fijian shores. Not a single place was seen where it would have been safe to land. With ten stout rowers in their boat progress was slow; the spray was serious; so much water was shipped, in fact, that two men were told off to bale incessantly. Even at the town, it appears, there is only a narrow break in the rocks, where landing is tolerably safe in fine weather.

When the Samoan Isles were first discovered, an indigenous dog was found in the mountains—a small, dark grey animal, with a long back, and short crooked legs. It fed on bread-fruit and yams, having no other animal on which to prey except a little native rat. The natives naturally considered both dog and rat dainty dishes for high days. On some of the islands there was a native breed of pigs. These three—the only indigenous quadrupeds—are now extinct.[2]

From Tutuila the "French man of war" sailed for Upolu, on which is situated Apia, the capital. Upolu, like Savai and Tutuila, the principal isles of the group called Samoa (or the Navigator's) is very beautiful—richly wooded, with high moun-

[1] Some Samoan chiefs had made a voyage to Sir Arthur Gordon at Fiji, to claim a protectorate from England. The protectorate was not granted; but Sir Arthur received them with kind courtesy, and gave them good advice.

[2] The aboriginal Samoan *Manu-mea* (Didunculus strigirostris) a little kind of dodo, or tooth-billed pigeon, is very rare. The introduction of cats and foreign rats has driven it into the recesses of the forests. The body resembles a pigeon, but its head and beak are those of a parrot.

tain ranges. Apia, the chief town, consists of about 200 houses and stores; German, English, and American Consulates, a Roman Catholic Cathedral, and a Congregational Chapel. Our author's first visit was to Dr. and Mrs. Turner, of the London Medical Mission,[1] in connection with a Training College. She stayed in the house of Mr. Liardet, H.B.M.'s Consul, whose wife was an old friend. The state of affairs in the island was critical: unscrupulous whites, jealous of each other's trade, fanned the flames of discord. Inter-tribal disputes were fostered; while arms and ammunition were liberally supplied to the combatants. One firm, Godeffroy of Hamburg, in a thoroughly anti-Christian spirit, opposed itself to all efforts for the improvement of the natives. They absorbed a large portion of the Pacific traffic;[2] and to their agents was given this direction:—"Never assist missionaries by word or deed; but wheresoever you may find them, use your best influence with the natives to obstruct and exclude them." This was a plain acknowledgment of the principles which animate a large section of the mercantile communities in all quarters of the earth:—

> In every case [writes Miss Gordon Cumming] the opposition seems due to the same cause—a covert hatred to the teaching which discountenances immorality of all sorts, including that of exchanging bad goods at fictitious prices for useful products. It matters little whether blue beads and muskets, or opium (with a background of English artillery) be the goods to be disposed of; the principles involved, and the consequent antagonism to every agency for good, are necessarily the same.
>
> It is unfortunately only too notorious that wherever . . . . the natives have derived their first impressions of civilization from traders, they have invariably deteriorated. On the other hand, throughout Polynesia, the missionaries were the first to occupy the field, where traders dared not venture, and in every case they so tamed the fierce savages that commerce naturally followed in their wake. Yet even here no debt of gratitude is considered due to the successors of those early pioneers, and the antagonism of the traders to the missionaries is unfortunately notorious.

As to the influence of Christianity in Samoa, distracted as that island is, one noteworthy fact may be mentioned. On the Lord's day the belligerents, by common consent, abstain from

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[1] Founded by the elder Dr. Turner in the year 1844. Fully 2,000 teachers have been trained, including a number of men from far distant Papuan isles—from the New Hebrides, New Caledonia, the Tokelau and Savage Isles. "It is difficult to imagine a healthier, happier life," we read, "than that of these students."

[2] Shortly after Miss Gordon Cumming's letter was written this huge mercantile house failed for one million sterling.

fighting; missionaries and teachers pass freely in and out of their camps, while in the religious services all join.

We remember hearing Bishop Wilberforce, at the time of the visit to England of Queen Emma of the Sandwich Isles, make a remark concerning a rather ornate service as specially suitable for the converted islanders of the Pacific. The dignity of "Anglican" ceremonial, said the bishop, would be more likely to attract, and to satisfy them, than the simple services of American[1] or English Congregationalism. Miss Gordon Cumming, we observe, is not of this opinion. "The majority of the people in the Sandwich Isles (as throughout Polynesia)," she writes, "find the less ceremonious forms of religious observance better adapted to their needs." Her sketch of the Samoan Mission is interesting in the extreme; and she does full justice to the tact, self-denial, and prayerful patient labour of the Missionaries of the London Mission and the great Wesleyan Society. While there are some 35,000 Protestants, the Roman Catholics number 5,000. Many of the Samoan Christians have become zealous missionaries.

On the first of October the English lady returned to her cabin on board the French man of war, and Tahiti was reached on the seventh. The 1,700 miles were done in a week.[2] They entered Papeete harbour in a howling storm; everything looked dismal. The dreary grey day was in keeping with the sad news which the pilot brought: Queen Pomare was dead.

Miss Gordon Cumming was most hospitably entertained by Mr. and Mrs. Green, of the London Mission. Their "lovely home, just out of the town, and close to the Consulate—a delightful nest, embowered in mango and bread-fruit trees, with oleanders and hybiscus to lend colour to the whole—was separated from the sea by a pleasant garden." From the representatives of the French Protestant Mission the traveller also received a cordial welcome. One *pasteur*, M. Vernier, had been a student friend of Lord Lorne's at Geneva (under Merle d'Aubigné); and it must have been a goodly sight for Scottish eyes, under a Tahitian roof, to see photographs of Inverary. On another occasion, paying a visit to Mrs. Brander, the traveller found out that *la Maison Brandère* was, in fact, a link with a Scottish neighbour.[3] At Mrs. Brander's town-house, on

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[1] *Micronesia*, the small low islands, in the N.W. Pacific, American. *Melanesia*, S. Western Isles, Church of England and Presbyterian. *Polynesia*, groups in the S.E. Pacific, London and Wesleyan.

[2] The total distance travelled in the steamer from Fiji to Tahiti, including trips from isle to isle, was 2,985 miles.

[3] Mr. Brander, a half brother of Lady Dunbar Brander, in his early youth left Elgin for the South Seas. He married a Tahitian lady, and as an enterprising merchant and shipowner amassed a gigantic fortune.

one occasion, the traveller met a very delightful old lady, Mrs. Simpson, a true "mother in Israel," widow of one of the early missionaries.

The Romanist Mission in Fiji has had large aid and encouragement from the French Government. Nevertheless, out of the 8,000 native population, it appears, 300 nominal adherents is the maximum which the Romanists themselves have ever claimed; 50 is said to be nearer the mark. The English missionaries, it must be borne in mind, were subjected to very oppressive regulations when the French Protectorate was established in 1843. At that time the people were all Christians, and still in the fervour of first love; but that love has sadly faded under French influence, and from the influx of "infidel, or, at the best, wholly indifferent foreigners." (See vol. ii. p. 192.)

Without further extract, we must take our leave of these extremely interesting volumes. To our notice, however, it must be added, that they are printed in large, clear type; there are several delightful illustrations, and the map is good.

Art. IV.—THE IRISH QUESTION.

THE pacification of Ireland is the great political problem of the day. In the conflict of opinion between rival parties it is not by any means an easy task to unravel that tangled web which hitherto has tried the temper of the coolest heads, and baffled the ingenuity of the profoundest thinkers of the age. During the last Session of Parliament the Irish Question occupied the closest and the most careful attention of both Houses of the Legislature, to the exclusion of almost every other topic of home or foreign policy. And yet, judging from the present state of things, we seem as far off as ever from solving the great national controversy as to the best mode of restoring peace, prosperity, and contentment to the Irish people.

It is hardly necessary to observe that there exists a great diversity of opinion as to the origin of the present embroglio. The concerns of Irish political life are so varied and entangled, and subject to such rapid and complicated changes, that even the most experienced statesmen cannot easily devise rules to legislate for them all. How much more troublesome, then, must it be for ordinary Englishmen clearly to comprehend a subject involved in such intricacy and confusion! There are some who attribute this unhappy state of things to political, and others to ecclesiastical, causes. Others, again, think that it

may be accounted for by an injudicious mixture of both. Much discord and ill-feeling, doubtless, have arisen from the violent impingement of these opposite and varying forces, but they cannot altogether account for the unseemly spectacle which Ireland at this moment presents to the eyes of the civilized world. There must be other disturbing forces of greater potency at work than any mere question of party politics, or the divergent administrations of religion. Some malign agency must be engaged in secretly sapping the foundations of Irish society. Some moral poison of more than ordinary virulence must be permeating the social life of the Irish people in order adequately to account for the transformation of their traditional geniality and warmth of heart into the wild, and reckless, and visionary schemes of anarchy, cruelty, and bloodshed. The evil passions of our fallen nature have been lashed into more than common force and fury, and they have exhibited themselves in some of their most vindictive and hateful colours. Assassination, under circumstances of unusual horror, has been systematically perpetrated, paralleled only by the history of the secret societies of the European Revolution.[1]

There have been revolutions and rebellions of periodical occurrence in Ireland for centuries past, and, for the time being, they produced sufficiently serious complications. The efforts of industry were paralyzed, commercial enterprise and thrift were at a standstill, and the machinery of society was broken up. But those outbreaks were speedily suppressed by the strong arm of the law, after which the country relapsed into its normal condition of comparative repose, and the people resumed their usual occupations. That, however, is not the case at present. Previous disturbances in Ireland may be said to resemble an acute attack

[1] Disguise it as we may the Land League is a military armament, the members of which are mainly enrolled in the United States. Their arrangements are carried on with a devotedness and a determination which in a righteous cause would be worthy of a noble name. The rank and file of this army are being trained and drilled in the ranks of the National Guards of the different States in the Union. They are perfecting themselves in military discipline, such as "aiming drill" and the accurate use of the rifle. Artillery and torpedo warfare are not forgotten. The very standard of the national forces has been decided on—the tricolour, green, white, and yellow.! White is in the centre, bearing a golden sunburst, the yellow next the staff, and the green on the fly. Of course all this preparation and drilling are carried on under the strictest possible secresy, and, presumably, without the knowledge of the American Government. But, that there is a large body of enthusiastic men, partly in Ireland, and partly in America, banded together with the view of creating civil war, is a fact concerning which there can be no dispute. The object of the organization is the complete political independence of Ireland, under a Republican form of Government, and the only policy which, it is believed, will attain that end, is force of arms.

of some form of eruptive fever, which, while it lasts, is very severe, but when it has worn itself out, unless, indeed, it should first of all wear out the man, gives the patient some chance of regaining his former vigour. The present social upheaval in the sister isle may be compared to a case of slow poisoning, adroitly carried on by clever and designing men, whose object is to undermine the strength and constitution of the sufferer, and leave him no hope of recovery, while the hand of secret treachery exerts its baleful influence upon him. The proper remedy is to neutralize the poison by the only appropriate antidote that can effectually resist it—viz., the expulsive influence of a stronger drug. What that drug should be is the point on which our political empirics so widely differ. One says that "force is no remedy," although landlord after landlord has been mercilessly shot down, apparently for no other reason than because they had become obnoxious for not reducing their rent-rolls to the modest dimensions which the tenants might consider a satisfactory contract. It may be said that landlord-shooting is not a new institution in relation to agrarian outrages in that country. That is so, no doubt; but there is this very novel and somewhat startling feature in the case, that for the first time in the history of Ireland, it is not the landowner who receives, but the land-occupier who pays his rent, who is singled out for the deadliest persecution, or an untimely grave. And not only is vengeance wreaked upon man, but the innocent and inoffensive beast is subjected to horrible mutilations. There is something diabolically spiteful about such a mode of dealing with real or imaginary grievances. Even in the specially national recreation of Ireland—viz., fox-hunting—the people, who of all the inhabitants of any country on earth, are enthusiastically fond of sport, acting under the advice of mischievous malevolence, have "Boycotted" even the very dogs, so that hunting is absolutely interdicted under the present reign of terror. The result is that many men are thrown out of employment, in consequence of the breaking-up of hunting studs throughout the country. And this is what the Parnellites call patriotism!

There must be something in the background to account for this extraordinary change in the Irish character—something deeper and more insidious than any rivalry between Catholic and Protestant, Whig or Tory.

The tenants are only puppets in the hands of the real originators of this insurrectionary movement. Even the Romish hierarchy find it hard enough to maintain their ground in face of this organized communism against all law and religion. There has never been anything like it heretofore. The Irish peasant from time immemorial has been eulogized by poets and historians for the generosity of his character, the obliging cour-

tesy and the natural politeness of his demeanour. Every visitor to Ireland has borne willing testimony to the kindliness and the tenderness of the Irish peasant's heart. What is it, then, that has now changed all this? What evil genius has gratified his vengeful ire by thus hardening the hearts and petrifying the feelings of the most amiable and generously-disposed people on the face of the earth? Whatever be the aim of the movement, the motive power is not of Irish origin. It is not the spontaneous ebullition of the peasantry. It is a foreign importation—a political movement from first to last.

We should carefully distinguish between the parties now contending for the total disruption of the social ties which hitherto have existed between landlord and tenant. The noisy agitators of whom we have heard so much are not the Irish people. The majority of the tenants would willingly pay their rents, were it not for the undue pressure brought to bear upon them by threats and coercion. Many have paid their rents, and have paid dearly for their honesty. Some have been shot, others horribly mutilated, and all threatened with equally severe penalties in the event of their daring to take any step without the permission of their new masters. "None shall buy or sell, save they who have the mark of the beast." That is what things have come to in Ireland. The truth is, that there exists a large class of disappointed men who have in recent and more remote times emigrated to various parts of the world, especially to America. These men, when leaving home, were bitterly incensed against England. They have kept up and cherished this old grudge in the land of their adoption. Believing that it was by English misrule that they were forced to quit the country of their birth, they have secretly nourished an undying hatred against Great Britain. They have been goaded on to folly and to madness by the freaks of a fertile imagination. A morbid appetite for revenge has taken possession of them. Brooding over their supposed grievances, they have permitted them to burn and rankle in their hearts till they can think of nothing but the separation of Ireland by any means, fair or foul, from the "intolerable tyranny" of the Saxon.

There is, however, another feeling besides this professional patriotism. Greed enters largely into the revolution. Human nature in its fallen state is impregnated largely with covetousness. The tenants would much rather pay no rent at all. That is a point of honour which would give them no trouble of conscience. The times are greatly changed. They now hunt and kill game, in utter defiance of all law, over the property of the landlords. The cry is, "We shall pay no rent till Parnell and Co. are released." How do we know that if they were released the tenants would not then say, "We will now pay no rent till

Mr. Parnell and his associates receive compensation for their imprisonment?" And, thus, there would be always some reason or other alleged by the tenants to keep the landlords out of their money.[1]

The present attitude of the Irish "dead-lock" seems to be a plain and living demonstration that it is impossible either for a nation or for an individual to do wrong and not to suffer for it. Ministry after Ministry, to secure the Irish vote, and to tide over pressing political complications, have again and again adopted a policy ostensibly of peace-offering to Ireland, but, in reality, an abandonment of the good sense and genius of the British Constitution. It is the recorded saying of William Pitt, "I have no fear of England: she will stand till the day of judgment." Edmund Burke replied, "What, I fear, is the day of *no* judgment." From Burke's point of view the present lawlessness in Ireland possesses an importance far beyond any local interest. "*Quem Deus vult perdere prius dementat.*" The pulling down of every bulwark against the inroads of popular revolution displays such a want of judgment that it is not quite so easy to accept the final decision of Mr. Pitt. Since his day there have been changes which, possibly, he never could have anticipated, and, in face of which, if he were now alive, he might not venture so confidently to dogmatize.

At this moment there are two great influences at work for the mastery in Ireland. There can be no doubt that as the struggle advances the people are becoming more and more demoralized —more disloyal, and more defiant. One or other of these contending parties is bound to win. The burning question of the hour is, which of them is it to be? The stake for which this revolutionary game is being played is neither more nor less than the possession of Ireland. When stripped of all circumlocution that is the real issue. One party claims—ay, and it has enforced its claims—to publish its own laws on the irresponsible authority of a secret committee. It issues its decrees of outlawry against landlords, who, in consequence of such enactments,

[1] The Irish Communists are doing everything in their power, whether intentionally or not, to pauperize the peasantry, by driving away the employers of labour. But what of that? The funds are coming in from America, and *that*, after all, is the main point. While the unfortunate peasant is dragging on a miserable existence owing to the want of employment, and the absence of a wholesome circulation of capital, arising from the senseless raid against landlords, the revolutionists who have escaped imprisonment are living "in clover," and, like the mistletoe, are fair and flourishing, while the tree on which it grows looks dreary and desolate. At present, in order to prevent the outbreak of civil war, a military force of upwards of fifty thousand troops are in permanent occupation. To this has to be added the Royal Irish Constabulary—a force consisting of the finest body of men in the world.

are compelled to leave the country in order to escape the persecution of their own tenants. The lives of peaceful citizens are endangered, and the rights of private property are wholly ignored. The other party in the contest is the representative and accredited authority of the constitutional law of England. Already the Queen's Government has summarily dealt with the leaders of the revolution by committing them to prison, and yet the disorder and lawlessness continue unabated. The "suspects" who are incarcerated for sowing the seeds of sedition among the people are specially privileged. Their followers, in open defiance of all authority, kill game on the property of the obnoxious landlords, and then forward it to the various prisons where the rebel leaders are confined. The Freedom of the City of Dublin has been conferred on Messrs. Parnell and Dillon, and her Majesty's Government were coolly requested to allow these gentlemen to be temporarily liberated, in order that the Corporation might convey to them the expression of their admiration for their stubborn and successful resistance to the law of the realm. Whatever be the issue of the present conflict of opinion between these rival parties, it is evident that, for the time being, we are confronted with the fact that there are two governments in Ireland. Mistaken leniency has bought about this anomaly; and unless the majesty of the law be vindicated, and the authority of the Queen upheld, the present confusion will become worse confounded. It is just as true in the great family of nations, as in that of individual households, that firmness is true kindness. Alternate laxity and undue severity is the worst possible mode of ruling any people, particularly the Irish. The most authoritative of all law-givers enjoined that men should render to Cæsar the things that were Cæsar's, and it is the bounden duty of every well-organized Government, not only for the sake of its own dignity, but for the protection and defence of the people committed to their charge, to see that the law shall be maintained at all hazard, and at any cost. As society is at present constituted law is Cæsar. Therefore, it is absolutely necessary that its supremacy should be upheld by the Government firmly planting its foot upon the revolutionary movement, and not relaxing its hold until it has completely stamped it out. The rebel leaders in Ireland are guilty of the same crime of which John Pym (better known as "King Pym"), accused the Earl of Strafford when he said, that he endeavoured "by his words, actions, and counsels to subvert the fundamental laws of England and Ireland, and to introduce an arbitrary and tyrannical government."[1]

[1] This is the very offence of which Mr. Parnell and his followers are now guilty. Let it be supposed that the anarchists should succeed in

No man in his senses can suppose that England will ever allow Ireland to govern herself as an independent nation. It would be hardly possible to conceive any greater act of injustice than that Ireland should be left to her own self-government. Before a month could elapse the so-called patriots would quarrel among themselves, and the last state of that island would be worse than the first. It might be for the benefit of both countries if Ireland were permitted to transact special business relating to local exigencies. A National Synod might hold its sittings in Dublin with great advantage, but beyond that form of special legislation, it is difficult to see what possible benefit could result from a repeal of the Union.

In the meantime there exists very serious distress among the landlords, and all others, ladies especially, who derive their incomes from annuities or mortgages. It is clear enough that "*ex nihilo nihil fit.*" If the rent is not paid, all persons depending for their subsistence from such a source are necessarily embarrassed. The Lord Mayor's fund is a move in the right direction, and the sympathy of England in such a crisis will exercise a very favourable influence in the settlement of the Irish Question.

In estimating the condition of Ireland, we should never leave out of our calculation the northern province of Ulster. The working classes are there; and intelligence, activity, and industry are there also. These men are of Scotch descent. In religion, dialect, and habits of thrift they resemble the provident and hardy people of North Britain, from whence they originally came. A comparison between Tyrone and Tipperary would be immeasurably in favour of the former. The question which naturally suggests itself is, Whence does this difference arise? The answer is, From the same influences that have contributed to the prosperity of Scotland. Let the same causes operate in

keeping the upper hand—for that they have it now does not admit of a second opinion—what would be the condition of Ireland? If we go back sixty years—say to the year 1821—what was the state of things at that period? Great Britain, with its population of fourteen millions, returned a revenue of fifty millions sterling. Ireland, with exactly seven millions, produced barely five millions. How is this disproportion to be accounted for? It was not from any fault of the soil, for Nature has been almost lavish in that respect. It was, at that time, generally attributed to the want of capital, and without capital the population was without employment, and the exchequer without its revenue. But, what are the revolutionists now doing in Ireland? They are driving away capitalists who are already in the country, and they are preventing others from entering it. Therefore, on the mere ground of political economy it behoves the Government to terminate as speedily as possible the present loss to the nation at large, for if things continue much longer in the present ruinous condition, nothing can prevent national bankruptcy so far as Ireland is concerned.

Munster and Connaught, and we should have similar results. All the Land Acts that could ever be devised by the ingenuity of man would avail but little towards national prosperity so long as the habits of the people continue unchanged. If the peasantry were to be made a present of the land, they would derive little or no advantage from the possession of it, unless they underwent a complete transformation in their habits. At present, things are bad as bad can be. The country is in a state of civil war, without actual hostilities in the field. The Queen's writs are only so much waste paper. The jury system has collapsed, and the administration of justice has consequently become a mere farce. The judges, who are superior to party prejudices, have openly admitted that the law courts have become a complete failure. Law and order exist in name only. The country is almost entirely at the mercy of the rebels, and they commit with impunity acts of lawlessness and plunder.[1]

So far from matters being mended by a policy of concession, it seems that they are becoming worse and worse every day. It must, however, be admitted that Mr. Forster is doing his very utmost "to right the ship," but things have gone too far for anything but the most stringent measures.

The so-called messages of peace in the past have utterly failed to conciliate the people. To ward off civil war in 1829 the Catholic Emancipation Bill was granted. The endowment by the State of the Romish College of Maynooth was intended as a further concession. Year after year some additional favour was bestowed on the irrepressible agitators, until the grand climax of the Disestablishment of the Irish Church was at last reached. This was to have ushered in the dawn of a new era. The "Upas tree," as an eminent statesman termed the Protestant Church, was to be uprooted, in order to quiet the Irish malcontents. "Cut it down; why cumbereth it the ground?" said another poli-

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[1] The following is a specimen extracted from the *Derry Telegraph* of the 9th of January:—

"A people's hunt, which has been established under the name of the National Hunting Association, was held on Saturday near Maryborough. Over one hundred horsemen collected, and, accompanied by dogs bearing on their collars such names as 'Buckshot,' 'Revolver,' 'Dynamite,' 'Rackrent,' &c., destroyed an immense quantity of game.

"While a number of gentlemen were hunting near Cashel, co. Tipperary, on Saturday, a farmer on whose lands they were going stopped them, and refused to allow them to proceed. The gentlemen requested that the dogs might be allowed to cross the land, while they themselves would keep to the roads. This the farmer also refused to permit, threatening to shoot the dogs if they went on his land. The hunt had to be abandoned in consequence."

This is only one instance out of many in which the arm of the law is powerless against the lawbreakers.

tician of the same school. They have tried their plan, and with what result the present anarchy sufficiently declares. It seems to be one of those righteous reactions of retributive Providence that the men who were instrumental in sowing the seed should now have the opportunity of reaping the harvest.

G. W. WELDON.

ART. V.—THROUGH SIBERIA.

Through Siberia. By HENRY LANSDELL. With Illustrations and Maps. In Two Volumes. London: Low, Marston, Searle, and Rivington. 1882.

THIS book is a traveller's story, enriched from the writings of others. Mr. Lansdell journeyed "through Siberia" in the year 1879. Setting out from London on April 30, he left Vladivostock for Hakodate, Sept. 30, and arrived in San Francisco on Oct. 27. During his stay in San Francisco an American bishop said to him: "I hope, sir, you will give us your experience, for Siberia is a country of which we know so little." On his return to London, however, instead of confining himself to an account of his personal adventures, he chose—wisely, we think—to describe the country as a whole, supplementing his own experiences with information derived from published writings and private sources. The result is a work of no small value, highly interesting, and full of information. Appearing at the same time as "The Voyage of the *Vega*," in which is described the northern coast of the country, "Through Siberia" will be welcomed, not only by the "general readers," to whom an ably-written book of travel is always acceptable, but by those who can appreciate carefully compiled statistics of the social science cast, geographical intelligence, and an unprejudiced statement in regard to matters much debated in religious circles.

"My speciality in Siberia," says Mr. Lansdell, "was the visitation of its prisons and penal institutions, considered, however, not so much from an economic or administrative as from a philanthropic and religious point of view. Much has been written concerning them that is very unsatisfactory. One author published 'My Exile in Siberia' who never went there. 'Escapes' and 'Revelations' of Siberia have been written by others who were banished only a few days' journey beyond the Urals; whereas an exile condemned to the mines would say that it is only east of the Baikal that the severest forms of exile life begin." According to Mr. Lansdell, "none who have

escaped or been released from the mines have written the tale of what they endured. Very few authors have been in a position even to describe what the penal mines are like." It has been easy, therefore, for writers in England to exaggerate on this subject. Comparatively few travellers cross Northern Asia to the Amur; not one English author, perhaps, has preceded Mr. Lansdell; and it is probable that he is the first foreigner ever allowed to go through the Siberian prisons and mines. To himself, he tells his readers, permission was freely granted, as though the authorities had nothing to hide. A master-key was put into his hand that opened every door; and the statistics for which he asked, in every case, were readily given. Yet he did not travel as the agent or representative of any religious body:—"Two societies, indeed, at my request," he says,

"made me grants of books, and a generous friend provided the cost of travel; but the expedition was a private one, and implicated none but myself. I could not, of course, see matters as a prisoner would; but I wish to state that, having visited prisons in nearly every country of Europe, I have given here an unprejudiced statement of what I saw and heard in the prisons and mines of Siberia."[1]

For several years it seems our author had taken an interest in prisons; and in the course of a holiday taken in 1874, he visited the prisons of Copenhagen, Stockholm, Abo, and Wiborg, and also did good work in a tour through Russia. In 1876 he made a journey across Norway and Sweden, and round the Gulf of Bothnia. Twelve thousand tracts were distributed, and visits made to prisons and hospitals, those of Finland being found inadequately supplied with both Scriptures and other books. On his return he brought this before the Committee of the Bible Society, and asked for a copy of the Scriptures for every room in every prison, and for each bed in every hospital in all Finland. This they kindly granted, so far as to offer to bear half the expense with the Finnish Bible Society; and the plan, after some delay, was carried out. Scriptures were also to be provided, at Mr. Lansdell's request, for the Finnish institutions for the deaf and dumb, and for the saloons of the steamers plying on the Scandinavian coasts.

In 1877 he visited some of the prisons of Austria and Hungary, returning through Servia, Sclavonia, and the Tyrol. In 1878 he began to carry out his cherished scheme for Russia:—

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[1] Mr. Lansdell adds that his proof-sheets have been revised by Russian friends, and most of the chapters concerning exile life have been submitted not only to a Russian Inspector-General of Prisons, but also to released political exiles who have worked in the mines.

In the month of June [he writes] I trotted out of Petersburg with about two waggon loads of books, a companion, an interpreter, and a sufficiency of official letters. We went by rail through Moscow and Jaroslav to Vologda, and thence by steamer on the Suchona and Dwina to Archangel. We distributed everywhere,—to priests and people, in prisons, hospitals, and monasteries, and created such a stir in some of the small towns that people besieged our rooms by day, and even by night. Our travel was necessarily so quick that we could not always inform the police beforehand of what we were doing, and more than once they came (as was their duty) to arrest us; but our encounters always ended amicably, and we reached home after a happy six weeks' tour, extending over 5,500 miles, in the course of which we distributed 25,000 Scriptures and tracts.

These experiences prepared our author for his longer journey in 1879. The origin of his expedition "through Siberia" was somewhat remarkable. When visiting a hospital in a coast town of Finland, he was introduced to a lady who had been wont, like Elizabeth Fry, but on a smaller scale, to spend part of her time in visiting prisoners. She brought before him the case of the Siberian exiles. After his departure, she set herself to write him a letter in English. The main passage runs thus:—"You (English) have sent missionarys round the all world, to China, Persia, Palestine, Africa, the Island of Sandwich, to many places of the Continent of Europe; but to the great, great Siberia, where so much is to do, you not have sent missionarys. Have you not a Morrison, a Moffatt, for Siberia? Pastor Lansdell, go you yourself to Siberia!" The appeal of his Finnish correspondent was not made in vain. After due consideration, Mr. Lansdell resolved to visit the hospitals, prisons, and mines of Asiatic Russia, and distribute the Scriptures and religious publications. The Scriptures included the four Gospels, the Book of Psalms, and the New Testament. These were for the most part in Russian; but there were a few copies in Polish, French, German, and Tatar, with certain portions of the Old Testament for the Buriats in Mongolian, and for the Jews in Hebrew. Besides these Scriptures there were copies of the *Rooski Rabotchi*, an adapted reprint in Russian of the *British Workman*, full of pictures, and well suited to the masses; also a large well-executed engraving, with the story written around, of the parable of the Prodigal Son, together with broad sheets suitable for hospital walls, and thousands of Russian tracts. The Scriptures were printed for the Bible Society by the Holy Synod, and the tracts had passed the censor's hands. All was therefore in order, and before going to Archangel he received a permanent legitimation to distribute, duly endorsed by the police.

On April 30 Mr. Lansdell left London for Petersburg. On May 12th he left Petersburg for Moscow, and on the 22nd he

left Perm for Ekaterineburg. Those who have hitherto written of journeys to Siberia have told of a dismal drive from Perm to Ekaterineburg; but this misfortune did not fall to Mr. Lansdell's lot, since in the autumn of 1878 a railway was opened over the mountains, and the journey is now accomplished in about four-and-twenty hours. The distance is 312 miles, and between the two termini are about 30 stations. Many parts of the Ural range are not more than 2,000 feet above the sea level: no part of it is permanently covered with snow. Travellers by the old route describe, in passing it, a never failing-object of interest on the frontier in the shape of a stone, on one side of which is written "Europe," and on the other "Asia," across which, of course, an English boy would stride, and announce that he had stood in two quarters of the globe at once. Travellers by the new route miss this opportunity; but they have its equivalent in three border stations, one of which is called "*Europa*," the next "*Ural*," and the third "*Asia*," through which those who have journeyed can say what no other travellers can, that they have passed by rail from one quarter of the globe into another. But if the ease with which one reaches the summit of the Urals is somewhat disappointing, no such thoughts are suggested by an outlook into the immense country that lies before the traveller. The region known as Russia in Asia measures 4,000 miles from east to west; about 2,000 from north to south.

Before descending to the foot of the Urals our traveller arrived at Nijni Tagilsk: and at this place he halted for a day to look over the famous Demidoff mines and works. One of the remarkable things was a surface mine of magnetic iron ore, blasted and dug out in terraces, carted down by horses and taken to the furnace, where the ore proves so rich that it yields 68 per cent. of iron. They also descended a copper-mine, the mineral from which yields 5 per cent. of metal. Dressed for the occasion, in top boots, leather hats, and appropriate blouses and trousers, each carrying a lamp, by ladders they descended one shaft of 600 feet and came up another. At the bottom of the mine an English machine for pumping 80 cubic feet of water per minute to the surface was being erected. Besides copper and magnetic iron mines they have others of manganese iron ore, which contains 64 per cent. of binoxide of manganese. They make steel for Sheffield. A visit was paid, of course, to the hospital, upon which and other similar institutions the proprietors spend some £4,000 a year.

At Ekaterineburg, Mr. Lansdell finished railway journeys, amounting to 2,670 miles. Quarters had been provided for him in this town, through the kindness of Messrs. Egerton Hubbard; he stayed here three days to lay in provisions for the party and gather their forces for proceeding by horses. The greater

part of the heavy luggage had been despatched by slow train to Ekaterineburg fully a month before him, but it did not reach its destination till the day after his arrival. A tarantass had been very kindly placed at his disposal by Mr. Oswald Cattley, whose name, some time since, was before the public in connection with the opening up of a new trade on the Obi; and in this they packed themselves and some of the personal baggage, placing the rest with several boxes in a second conveyance, and leaving still a third load of boxes to be forwarded as luggage. In this fashion, after receiving all sorts of kindness and hospitality from English friends, they started, on May 27, for Tiumen, a distance of 204 miles, which was accomplished in forty-three continuous hours.

From Tiumen to Tobolsk is a journey of 172 miles. From Tobolsk to Tomsk, 1,601 miles, the traveller proceeded by water. On June 15, he left Tomsk, travelling by road to Stretinsk; and on July 24, beginning again passage on the water, he set out for Khabarofka, 1,345 miles. Leaving Khabarofka on Sept. 6, he arrived at Vladivostock on the 15th; and here he embarked for Japan. The journey through Siberia, from beginning to end, by boat, by tarantass, and by steamer, is well described, and every stage in it has its interesting incidents.[1]

Of the inhabitants of the province of Yakutsk, we read, the Yukaghirs maintain themselves the whole year by the reindeer they kill in spring and in autumn:—

> The Yukaghirs are great smokers; their tobacco—the coarse species of the Ukraine—they mix with chips to make it go further; and in smoking not a whiff is allowed to escape into the air, but all is inhaled and swallowed, and produces an effect somewhat similar to a mild dose of opium. Tobacco is considered their first and greatest luxury. Women and children all smoke, the latter learning to do so as soon as they are able to toddle. Any funds remaining after the supply of tobacco has been laid in are devoted to the purchase of brandy. A Yukaghir, it is said, never intoxicates himself alone, but calls upon the whole family to share his drink, even children in arms being supplied with a portion.

In the centre of the Yakutsk province, occupying the valley of the Lena, roam the Yakutes. They are of middle height, and of a light copper colour, with black hair, which the men cut

[1] It may be well here to mention that the traveller, leaving Yokohama on Oct. 11, arrived at San Francisco on Oct. 27; a voyage of 5,261 miles. He was able to sing *Dulce Domum* at Blackheath on Nov. 25. The total distance travelled was 25,510 miles, of which 3,305 miles were accomplished by the hire of 1,005 post-horses. The whole time occupied was 210 days: of these, 50 days were stationary; thus leaving 160 days, during which was covered an average of 159 miles per day.

close. The sharp lines of their faces express indolent and amiable gentleness, rather than vigour and passion. They reminded Mr. Lansdell of North American Indians; and he agrees with Erman, who says that their appearance is that of a people who have grown wild, rather than that of a thoroughly and originally rude race:—

> The winter dwellings of the people have doors of raw hides, and log or wicker walks calked with cow-dung, and flanked with walls of earth to the height of the windows. The windows are made of sheets of ice, kept in their place from the outside by a slanting pole, the lower end of which is fixed in the ground. They are rendered air-tight by pouring on water, which quickly freezes round the edges. . . . . The flat roof is covered with earth, and over the door, facing the east, the boards are prolonged, making a covered place in front, like the native houses of the Caucasus. Under the same roof are the winter shelters for the cows and for the people, the former being the larger. . . . . In the winter they have but about five hours of daylight, which penetrates as best it can through the icy windows; and in the evening all the party sit round the fire on low stools, men and women smoking.

Of that interesting people, the Buriats, we have a well-written account. The Buriats, in 1876, numbered 260,000—the largest of the native populations of Eastern Siberia. Rich Buriats possess as many as 6,000 or 7,000 sheep, 2,000 head of horned cattle, and 200 horses. There is a manly independence in their bearing, which easily accounts for the difficulty the Russians had at first in subjugating them. Moreover, they would seem not to be deficient in intellectual power, for the English missionaries who laboured amongst them, forty years ago, taught some of them Latin and geometry:—

> Baron Rosen also mentions that they play chess, having learnt it from the Chinese, and he says that the best player among his comrades, who were Russian officers, having on one occasion challenged a Buriat to a game, was beaten. The speech of the Buriats is a dialect of Mongol, rough and unsophisticated, with Manchu, Chinese, and Turkish corruptions. It is distinguished by its abundance of guttural and nasal sounds. Instead of true Mongolian letters they employ the Manchu alphabet, which is written in vertical columns from the top to the bottom of the page, the lines running from left to right. The only versions of the Scriptures in the Mongolian language are those of the Calmuck and Buriat dialects. The religion of the Buriats is of three kinds: Shamanism, Buddhism, and Christianity.

The English missionaries who laboured among the Buriats were Messrs. Stallybrass, Swan, and Yule, sent out by the London Missionary Society in 1817. These good men translated the Scriptures (the Russian missionaries have

this translation in their hands to-day); they had a school; but there was found a special difficulty in inducing children to attend. The parents were utterly ignorant of the value of education, and they wanted the children to help them tend their flocks, grazing, not on settled pasturage, but as they wandered over the vast extent of the Trans-Baikal and the Mongolian steppes. The object, however, of the Englishmen began to be appreciated, and tokens of success appeared. Then came a difficulty with the Russian Synod; and in the year 1840, after an Imperial ukase, the work was stopped. At Selenginsk Mr. Lansdell called on the Ispravnik:—

> The Ispravnik had nothing to say of the missionaries but what was good and kind—a repetition of what I had heard elsewhere. . . . . We went, therefore, direct to the site of the mission station, where we found some out-buildings, very much like those of an English farm-yard, and strongly suggestive of home. There was also a nice house, which had been built near the spot on which formerly stood the one inhabited by the Englishmen. The garden remained, and in it we were taken to a walled enclosure—a little graveyard—in which were five graves: those of Mrs. Yule, Mrs. Stallybrass, and three children. The place had been recently renovated, at the expense of a missionary in China, and we were pleased to see the resting-place of our compatriots looking so neat and orderly. . . . . After having been shown what there was of interest about the place, we called on an old man—a Russian—named Ivlampi Melnikoff, who, in his boyhood, had attended the mission school. When he heard that one of the missionaries, Mr. Stallybrass, was still living, and that I had seen him just before leaving England, he seemed much pleased, and spoke with affection of his teachers.

When Mr. Lansdell returned to England, he learnt from Mr. Stallybrass that the missionaries, from 1820 to 1840, were under agreement with the Russian Government *not* to baptize any converts.

In the "land of grass," as their Mongolian brothers call their desert, the Buriats live in tents, which, like those of other Siberian aborigines, are constructed with poles meeting at the top, but covered with felt instead of deerskins. The hospitality of all Mongol tribes, says every author, is unvarying. Every stranger is welcome, and has the best his host can give; and the more he consumes, the better will all be pleased. The staple dish of the Mongol yourt is boiled mutton, but it is unaccompanied with capers, or any other kind of sauce or seasoning. A sheep "goes to pot" immediately on being killed, and when the meat is cooked it is lifted out of the hot water and handed, all dripping and steaming, to the guests. Each man takes a large lump on his lap, or any convenient support, and then cuts off little pieces, which he tosses into his mouth. The best piece is

reserved for the guest of honour, and, as a mark of special attention, is frequently put into his mouth by the greasy fingers of his host. After the meat is devoured, the broth is drunk, and this concludes the meal. Knives and cups are the only aids to eating, and as each man carries his own "outfit," the dinner-cloth and service does not take long to arrange. The entire work consists in seating the party around a pot of cooked meat. The Buriats are famous at drinking brick tea, infusing with it rye meal, mutton fat, and salt obtained from the lakes of the steppe. It was this, probably, which Mr. Lansdell had to taste at Cheelantoui. So important an article of food is this tea to the Buriats, that they sometimes lay by stores of it as money. In dry situations, this substance will remain a long time undeteriorated; and consequently on the steppe an accumulation of it is often thought a better investment than herds and flocks.

The lamas, or priests, says Mr. Lansdell, are treated with great reverence, and every Buddhist Buriat desires that one of his family should follow the priestly calling. Hence it comes to pass that the lamas compose a sixth—some say a fifth—of the population. The lama is not permitted to kill anything, through fear that what he slaughters may contain the soul of a relative, or possibly that of the divine Buddha:—

Even when he is annoyed, says Mr. Knox, by fleas or similar creeping things, with which their bodies are often thickly populated, he must bear his infliction until patience is thoroughly exhausted. He may then call in an unsanctified friend, and place himself and his garments under thorough examination. So again, in connection with this difficulty about killing, Captain Shepherd relates an instance in which the lamas did their best to keep the law, and yet evade it at the same time. The captain, in crossing the desert, had bought a sheep, and was somewhat in difficulty as to how the animal should be slaughtered. There were four in the party. The late owner was a lama, and could not take life; so was the guide; the captain was unwilling to turn butcher, and his Chinese servant did not know how. The Captain would have shot the animal, but the owner protested. One of the lamas, therefore, took the sheep aside, threw it down, tied its legs, explained to the Chinaman the trick, and lent his own knife for the deed to be done, after which he turned and walked quickly to a distance. When the sheep was once killed, the lamas soon cut it up, had it cooked, and, of course, helped to eat it.

Mr. Lansdell visited a lamastery, or monastery, at Cheelantoui. It was a small one, consisting of about half-a-dozen houses, one of which was the temple. He saw the praying machine. It consisted of an upright cylinder, from two to three feet high, and perhaps two feet in diameter. It was fixed on a pivot, and could be turned by a rope, to be pulled by the devotee, who secured by each revolution some thousands of invocations to

Buddha. Sometimes these machines are turned by mechanical power, like a wind or water mill. This, of course, is easier, and as the quantity of prayer is more important than the quality, the latter method saves much trouble, and is popular. Our author was told that of the two religions among the Buriats, with whom the Russian missionaries come in contact, they find the conversion of the Shaman Buriats tolerably easy, but the Buddhists are greatly opposed to Christianity. He had brought with him a number of copies of the Buriat Scriptures:—

> Some of these [he says] we left at Irkutsk, some with the Ispravniks of Selenginsk and Troitzkosavsk, and some for the lamastery of Cheelantoui. Others we left at Chita with a view to spreading them over the district, as well as placing them in the prisons. I asked the Ispravnik at Selenginsk what he thought the lamas would do with the books. He said he thought they would first read them and then destroy them; but Mr. Stallybrass, on my return, was of opinion that they were likely to be deterred from destroying them by a feeling that they were holy books. In any case we gave the copies we had brought, and thus endeavoured to do what little we could for this interesting people, who, I doubt not, will gradually be absorbed into the Russian Church.

In regard to the subject of prison discipline, Mr. Lansdell writes with confidence. That the prisons of Siberia, compared with other countries, are intolerably bad, is a wide-spread if not universal opinion. But this opinion is not endorsed by Mr. Lansdell. If we take the three primary needs of life, he says, clothing, food, and shelter, the Russian convict proves to be fed more abundantly, if not better, than the English convict; and the clothing of the two, having regard to the dress of their respective countries, is very similar. Siberian prisons have not fittings of burnished brass, with everything neat and trim, as at Petersburg; but then, neither have the houses of the Siberian people. The average peasant, taken from his *izba* to prison, need experience no greater shock than does the average English criminal when confined in jail. A convict's labour in Siberia is certainly lighter than in England: he has more privileges; friends may see him oftener, and bring him food; and he passes his time, not in the seclusion of a cell, nor under imposed silence, but among his fellows, with whom he may talk, lounge, and smoke. Looking at things, then, from a prisoner's point of view, and considering mainly his animal requirements, the Russian convict is no worse off than the English. But when we look at the prisoner's religious and intellectual nature, the superiority of the English system is manifest. The English convict is compelled to attend school; he has opportunity of daily religious worship; and he has

private religious instruction. With a Siberian prisoner it is not so. Chaplains, in our sense of the word, are unknown: if condemned to hard labour he is robbed of the Sunday and attendance at church: no attempt is made at his moral reformation.

Describing his visit to the prisons of Tobolsk, Mr. Lansdell says:—

> In the first prison were nine single cells, in one of which was a Polish doctor, a political offender, who had surrounded himself with such small comforts as Polish books, eau-de-Cologne, and cigarettes, which last *he* (by way of privilege) was allowed to smoke. One or two cells were set apart for punishment. After marching through room after room, corridor after corridor, now across yards with prisoners lolling about, and now through sleeping apartments, where some were not even up, though breakfast-time had long gone by, I began to wonder where the *work* was going on, and asked to be shown the labours of those condemned to "travaux forcés;" upon which we were taken first into a room for wheelwrights, and next into a blacksmith's shop. Then we were introduced to a company of tailors, and another of shoemakers, and last of all we saw a room fitted for joiners or cabinet-makers' work. The amount of labour going on appeared to be exceedingly small. . . . . I came to the conclusion that they had not appliances enough to find occupation for 1,000 prisoners, and that one need not have come to Siberia to see the severity of a hard-labour prison, since the same might just as easily have been witnessed in Europe.

It is well that the distinction between political prisoners and "convicts" should be carefully observed. Concerning the penal Mines, as well as the Prisons, our author gives very clear, and on the whole, satisfactory, testimony.[1] To this subject we may return.

Concerning the commercial value of a large part of Western Siberia, Mr. Lansdell gives interesting information; and he refers, of course, to the recent enterprise of Wiggins and Nordenskjold. He says:—

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[1] In the thirty-first chapter, Mr. Lansdell speaks of *political* prisoners. There exists a great deal of misapprehension and exaggeration in England, on the Continent, and in the United States, concerning the number, misery, and degradation of Russian political prisoners: nor is this hard to account for, if regard be had to the character of the books which profess to give information on the subject. Such, *e.g.*, as Madame de Cottin's story, "Elizabeth, or the Exiles of Siberia." Probably the best, and, as far as I know, says Mr. Lansdell, the only book in English which gives the description by an eye-witness of life in a *political* prison, is "Russian Conspirators in Siberia," by Baron R[osen]. He relates his taking part in the attempt to incite the soldiers to revolt on the accession of Nicolas in 1825, and how he was condemned with 120 comrades, large numbers of whom were counts, barons, princes, and some of the very flower of the Russian nobility.

A limited demand exists for English merchandise, and the possibility of an almost unlimited supply of products needed by England. The Altai mountains, for instance, are rich in silver, copper, and iron, which last is also abundant in the valley of the Tom. But these are as nothing compared with grain, for the production of which the country is admirably fitted. From the southern border of the Tobolsk province, for 600 miles northward, lies a district of fertile black earth; and so exclusively is it of this character in the valleys of many of the rivers, which overflow like the Nile, and leave a rich deposit, that the geologist finds it difficult to pick up even a few specimen pebbles. It is like a vast tract of garden land, well suited for the production of wheat, oats, linseed, barley, and other cereals. Farther north are prairies for cattle, and a wooded region, inhabited by various fur-bearing animals, where the pine, fir, and birch abound. These remarks apply to the valley of the Obi no less than to that of the Yenesei.

So far back as the sixteenth century, says our author, the English and the Dutch tried hard to penetrate the Siberian ocean, but were always stopped at Novaia Zemlia; so that for two centuries no fresh effort was made:—

Of late years, however, Captain Wiggins, of Sunderland, who, from his youth, appears to have been a bold and adventurous seaman, happened to read in Wrangell's "Polar Sea" that, three centuries ago, the Russians were wont to coast from Archangel, for purposes of trade, to Mangasee, on the Taz, near the Gulf of Obi; and it occurred to him that, if they could do it in their wretched "kotchkies," or boats of planking, fastened to a frame with thongs of leather, and calked with moss, he ought much more easily to be able to do so with the aid of steam. With his characteristic love of adventure, therefore, and at his own expense, he determined to make the attempt; and on June 3, 1874, be left Dundee in the *Diana*, a small steamer of only 104 tons. In little more than three weeks the Kara Sea was entered, and found free of ice; and the *Diana* entered the Gulf of Obi on the 5th of August—the first sea-going vessel that had ever done so. Circumstances did not permit of his ascending the river; he returned, therefore, paid off his crew, and employed the winter in making known the feasibility of the route. He found great difficulty, however, in persuading the mercantile world, and applied in vain to the Royal Geographical Society for help to follow up his discoveries.

Another explorer came forward to snatch the rose from the captain's hand; for Professor Nordenskjold, seeing what Wiggins had done,—amply supported by his Government, by private enterprise, and without cost to himself (as it should be)—followed next year through the Kara Sea, passed the Obi Gulf, and entered the Yenesei, from whence, having sent back his ship, he returned overland to Petersburg. The feasibility of the sea-route was now manifest; and, as Mr. Lansdell passed through Tiumen, three years later, Messrs. Wardropper were

building, at a distance of 700 miles from the ocean, two sea-going ships, to be floated down the Obi and round the North Cape to England. It seems to be agreed that an Englishman ought to be resident on the Obi, in the interests of the trade, which only awaits further development. Baron Nordenskjold's work will have an influence.

Of the great rivers of Siberia, the intelligence given in the volumes before us, as we have said, is opportune. We should gladly quote some description of the esteemed author's boating and sailing adventures, and his criticisms on tarantass travelling; but our space is exhausted. The chapters on the Russian Church require a separate notice, and we must pass by passages in the chapters on the Exiles, which we had marked for extract. The descriptions are never dull; and we reach his closing chapter with regret. At Vladivostock, as everywhere else, he was received with kindness; a warm reception was accorded him by the Governor; and as there was no regular service for Japan he was promised a passage on board of a Russian man-of-war. As he was borne away from the Siberian shore, it was a source of gratitude that he had been permitted to place within reach of at least every prisoner and hospital patient in Siberia a portion of the Word of God. Such journeys as his, we may add, conducted in such a spirit, tend in many ways to promote international charitableness and concord, and are for the glory of God.

These attractive volumes are well printed; they contain many interesting illustrations and two good maps. There are useful Appendices; and an excellent list of books on Siberia. The work is dedicated to Earl Cairns.

Art. VI.—EVENING COMMUNION.

SINCE the interesting and exhaustive article by "Presbyter" on the subject of Evening Communions was written, the question of their lawfulness and propriety has been discussed by many correspondents in the *Guardian*, and Bishop Thorold has in his Primary Charge stated his opinion in favour of Evening Communion with his usual wisdom and gentleness.

Not very much remains to be written on the subject, but by the Editor's desire I will endeavour, without repeating what has been already written, to state the views upon it of an Evangelical Layman.

In my younger days the Holy Communion was administered only once a month, after the full morning service. The warn-

ing Exhortation had been read at full length on the previous Sunday, and a week-day address had been given to the communicants. "Sacrament Sunday" was a marked day, prepared for by instruction, by prayer and meditation. Self-examination and repentance were enjoined, and ample time was given for them. To partake of the Lord's Supper was made, especially to the young, a serious and solemn matter.

At the present time, in a large number of churches, there is "weekly celebration," and on many Sundays there is celebration in the early morning as well as at the midday service; and in not a few churches a celebration also takes place in the afternoon or evening of one or two Sundays in each month. One result is, that the Exhortation is commonly not read at all, or the reading is limited to the announcement of the intended administration, and the godly counsel and admonition are omitted. Nor is the omission made up for by special week-day addresses. In one sense the Holy Communion is made more of, in that it is put forward more prominently as *a* (sometimes almost as *the*) means of grace. But, on the other hand, communicating is taken much more as a matter of course, and what is gained in frequency is apt to be lost in solemnity.

However—bearing in mind and guarding against the danger that familiarity even with the holiest services may possibly breed contempt, and the temptation to regard the rite as of spiritual efficacy in itself, by a mere *opus operatum*—we may take it that on the whole it is a good thing that those who understand and feel their need of this means of grace are enabled to partake more frequently of the heavenly food, while those to whom as yet communicating has been a duty rather than a privilege, are deprived of the excuse which might have been pleaded when the opportunity of partaking was rare, or the time inconvenient.

But herein is a marvellous thing! Those members of our Church to whom the increased frequency of celebrations is mainly owing, and who most exalt the Sacraments as means of grace, object in the strongest language to the Lord's Supper being partaken of at Supper-time! One would have supposed that they would have rejoiced to offer the means of grace afforded by the sacred feast at any time of the day or night at which a congregation was desirous to avail themselves of this strengthening and refreshing of their souls; but, No! Evening Communions are (in the language of some of them) "a profanation" or "a blasphemy," and even such a man as Bishop Maclagan considers them "contrary to the mind of the Church as guided by the Holy Spirit;" and Dean Goulburn "has a strong instinct against them," and only regrets that he cannot justify his aversion "on grounds of reason."

The Editor of the *Guardian* concludes a Review of the Bishop of Rochester's defence of Evening Communions (contained in his Charge) thus:—

> To introduce such manifest and flagrant innovations as Evening Communions is surely a deplorable mistake. . . . . Of all the ecclesiastical exorbitances of these days there is certainly not one that has less basis in law, custom, or authority. We should ourselves add also, that there is none less recommended by Christian expediency or propriety than this one of Evening Communions.

I observe further that those who object most vehemently to Evening Communions are to be found among those who insist upon Early Celebrations; one of the writers in the *Guardian* going so far as to say, "I should like to see the 1 P.M. Communion forbidden, except to the aged and sickly. Let all healthy people be expected to come at a very early hour."

It is my purpose to endeavour to show that there is no real objection upon any of the grounds alleged against Evening Communions, and that if any time of the day be open to objection it is the early morning. Evening Communion is called an innovation and an exorbitance (whatever that may mean). But upon the practice of the Church of England, early Morning Celebrations are an equal innovation; and, for the matter of that, so are Evening Services: for until this century few churches were lighted, gas was not invented, and the habits of people were earlier than now.

He would, however, be a bold man who dared to call that an innovation in the Church of Christ which is but a reverting to the original institution of our Lord Himself, and to the original practice of the Apostles, so far as it can be traced in the few passages of the New Testament which allude to the Holy Communion at all. Even Dr. Lee will not deny that it was at supper —the evening meal—and not at breakfast, that our Lord first administered this sacrament.

When He was taken up, His followers, regardless of time and place, brake bread together whenever or wherever they met at a common meal, and on the only occasions (at Corinth and Troas) of which the time is specified it was the evening.

But we are told that the Apostles only "tolerated this practice;" and it is alleged that at some unknown period, certainly not less than a century after Apostolic times, the early Church abandoned it, and adopted Morning Communion instead. This, however, is disputed; but I confess that I am not very careful to answer such an allegation. It seems to me that the Christians of the second and third centuries were not one whit better able than Christians of the present day to determine what is scriptural and in accordance with

the will of God. Christians now, as then, may ask for and obtain the guidance of the Holy Spirit: and if we contrast the scarce manuscripts, the difficulty of intercourse between scholars, and the want of critical training, which characterized the second, third, and later centuries with the present position of Christian theosophy and biblical knowledge, we may fairly claim for ourselves far greater advantages in the way of arriving at a right solution of difficult theological questions than were possessed by these men of olden time. They had, indeed, tradition to guide them, which we have not; but the worthlessness of tradition as a guide is shown by the example of the Scribes and Pharisees. Nay, the first Christian tradition is recorded in St. John's Gospel (chap. xxi. 23), and it was all wrong.

And as for doctrine and practice—even in the days of the Apostles—heresies and schisms were always arising. The epistle of St. Paul to the Church at Corinth, and the messages of our Lord delivered by St. John to the seven churches in Proconsular Asia sufficiently prove this assertion. And thenceforward Early Church History is a record of heresy and schism. Why, then, with the Scriptures as our guide, should we look to the Churches of the third century as our example?

Next we are met by the assertion that Evening Communions are unlawful in the Church of England. This assertion is based upon a dictum of Dr. Joseph Phillimore, who is said to have advised Bishop Wilberforce to that effect. But most people know by this time how easy it is in doubtful (and especially theological) questions to obtain an opinion of counsel on either side. The *Guardian* kindly supplies arguments to support this opinion. They are singularly weak. The first is, that up to A.D. 1662 those proceeding to communicate were "to signify their names to the curate over-night, or else in the morning before the beginning of morning prayer, or else immediately after. This notice (writes the editor) obviously assumes that the celebration will *follow* morning prayer." Certainly, and therefore a celebration *before* morning prayer—*i.e.*, an "early celebration"—is, upon the *Guardian's* own showing, clearly illegal; but it is begging the question to say that the celebration must follow morning prayer *immediately*, and not take place some hours later. On the contrary, the natural inference from the fact that notice to the curate might be deferred until "immediately after" morning prayer, is that some interval was to elapse before the celebration, so as to give the curate time "to call and advertise" any "notorious evil doer" from whom he had received notice. But anyhow this rubric was repealed in 1662, and is not now the law. The second argument is based upon the *Reformatio Legum*, which the *Guardian* says, "escaped narrowly, though perhaps happily, from becoming the law of the land!" Illegal! because a Bill

which would have made it so was thrown out on the second reading by a narrow majority! Illegal! because it was made so by an Act repealed two hundred years ago! Could any argument be weaker, or show the hopelessness of the case more conclusively? None but a drowning reasoner would catch at such straws as these.

But even though Evening Communions may neither be unscriptural, nor be condemned by the Primitive Church, nor be illegal, yet, say their opponents, they are "deplorable," "inexpedient and improper," and "liable to obvious abuses." They should be done away with, and any fancied inconvenience may be met by having early and earlier celebrations. Better not to communicate at all than to do so in the evening. (I quote or paraphrase various utterances of several writers in the *Guardian*.) The question is thus made one between Evening and Early-morning Communion. This antagonism is not the work of those who advocate Evening Communions. We claim the right to meet the requirements of any who ask for this spiritual refreshment at the times when they (through circumstances generally beyond their own control) can most conveniently come to the Lord's Table for it, or find most benefit from it. We neither seek to force the evening celebration upon any one, nor hesitate to provide administrations at earlier times of the day. And we claim the liberty to act thus, although other Churchmen may think differently. But when the Early and Fasting Communion is set up as *the* right and proper thing, as the panacea for the wants of those who cannot partake at the mid-day celebration, we are constrained to challenge this vaunted superiority, and to test the comparative merits of the two systems.

The question whether celebration in the early morning will meet the reasonable needs of those who now partake of the Lord's Supper in the evening, is one of fact, to be decided by experience; and having no experience of my own to give, I pass it by with the remark that there is ample evidence to the contrary in the stated experiences of Bishop Jeune, and Messrs. Davies and Billing, and many other clergymen.

But it is urged—Early Communions are so much better than Evening. The former involve self-denial and early rising, the latter show indolence and self-indulgence. The heart and mind are in a fit state in the early morning, of earnestness, recollectedness and seriousness,—but these qualities cannot be maintained throughout the day: in the evening the emotions are more active, but the mind is heated, excited, and wearied, and the heart is unfit to discern the Lord's body; and last, though by no means least, the early celebration involves a Fasting Communion, while he who partakes in the evening, mixes the sacred

elements in his stomach with earthly food—a profanation to be abhorred!

I join issue with these assertions and arguments, and I do so, fully believing that the subjective qualifications in the communicant are the most important element in the worthy partaking of the Lord's Supper.

As to the self-denial of early rising—that varies with people's constitutions and circumstances. What right have we to judge one another in such matters? One person rises late and retires early to rest each day of the week, and can easily get up at seven or six on Sunday morning; but shall he be a law to his brother who, toiling hard for six days, rejoices on the seventh in the rest to his wearied body and mind which a tender Father has given him; and who, if he rose unrefreshed by too short sleep, would be totally unfit for spiritual service? Dr. Hook (no self-indulgent man) used to say that going out early in the morning gave him a headache and made him useless for the day. The object of communicating is to promote, not self-denial for its own sake, but such union with Christ as will produce loving self-denial for the good of others.

Again, the experience of many will show that forced early rising, private prayer hurried over, and a hasty walk to church, in order to be in time for early communion, are by no means so conducive to the state of heart and mind desired, as the evening service attended after the work and bustle of the day are over, when the wearied soul at last has leisure, and can lay aside for the night all worldly cares and anxieties (except so far as they are made the subject of prayer), and devote itself to the enjoyment of Him on whom all that care has just been cast.

If it be true, as is alleged by Mr. Ball, that an ordinary Christian man, a member of a family, cannot, except in the early morning, keep himself quiet and recollected so as to be able to communicate worthily, of what practical benefit is the early communion of which the aroma, so to speak, passes off so quickly? I should rather have thought that, just as a week-day service is so refreshing, *because* it comes in the midst of the week's worries, so it is best to use the means provided for the strengthening and refreshing of our souls, at the time when we most feel our need, and when no distractions of this world will immediately follow to undo the good effect.

Mr. Blenkinsop holds up for our imitation the example of Roman Catholics who attend early mass while we are asleep. I was once urged by a pervert to follow his steps on this very ground. "We get our religious duties done very early," said he, "and may then spend the rest of the Sunday as we please." Are there not now many in our own Church who go to early service with the same motive? I have known some; and as to the

alleged excitement and abuses attending Evening Communion, it is sufficient to remark that, though our opponents argue *à priori*, that these offences must come, all the clergy, from Dean Howson to Mr. Billing, who speak of facts, testify that they have not come.

We have, however, an account in the Epistle to the Corinthians of similar abuses, and of the Apostle's remedy for them. Certain abuses had arisen among the converts at Corinth from the fact that they came to the Evening Communion hungry, and in an excited state; and St. Paul prevented a recurrence of these evils, not by telling the Christians to change the hour to the early morning, but by directing them to satisfy their hunger at home, and then, when they were no longer fasting, to partake of the Lord's Supper with the Church. It is noteworthy that in his rebuke to the erring converts for their ill-behaviour, he lays special stress upon the fact "received of the Lord" Himself, that *in the night* He took bread, and *after supper* He took the cup.

And now I come to the last and most serious point of all. The bitterest opponents of Evening Communions do not attribute to them any superstitious uses. Can as much be said for Early Celebrations? Is it not the fact that many of those who insist upon them, really do so because they insist upon Fasting Communion. The human form, they teach, into which the sacred elements are introduced, must be void of earthly food. Yet immediately after the sacred feast is over, long before the bread and wine can be digested, they eat any quantity of other food. The association of ideas which such teaching involves is, to my mind, more lowering to the Sacrament even than Transubstantiation.

Bishop Maclagan's words on this painful subject will have more weight than mine. They are taken from his Primary Charge:—

"To suppose that there can be any such relations between the spiritual gift received in the Holy Sacrament and the food received into our mouths as to make it possible that one should be affected by the other, is surely to degrade to an extent which is simply unmeasurable the real presence of our Blessed Lord."

Yet this degrading connection of ideas is in the minds of many avowedly associated with Fasting Communion: and such a superstitious use would have gone far to justify Evangelical Churchmen, if they had resisted the innovation of Early Celebrations. They have not done so; they have cordially availed themselves of the additional opportunity thus afforded of giving to every member of Christ the blessed Sacrament of His Body and Blood.

I ask my High Church friends to imitate their good example.

SYDNEY GEDGE.

Mitcham Hall.

I append the extract from Bishop Thorold's Charge alluded to above, cordially concurring in what his Lordship says so well:—

On Evening Communions I must not be silent, for in 100 churches in the diocese the returns show them to be celebrated, while, in the metropolis generally, they appear to have increased from 65 in 1869, to 267 in 1880, a circumstance which would not readily be accepted as significant of a corresponding augmentation in the clergy of the Evangelical school. Four years cannot make me forget that at St. Giles's I instituted the practice, and at St. Pancras continued it, with an entire conviction both of its suitableness and necessity. But this shall not diminish my anxiety, if possible, to get behind the grave prejudice that clearly exists against it in the minds of brethren whom I deeply respect; and while vindicating the liberty wherewith I believe we may suitably claim to be free in this matter, to appreciate and to consider their difficulties. Is it illegal? I take it to be in this respect precisely on a footing with early Communion, neither more nor less. Perhaps the Prayer Book contemplates neither. Is it un-Catholic and inconsistent with antiquity? The Blessed Lord Himself instituted it in the evening. For the three first centuries, until it became abused, it was certainly celebrated occasionally at that hour. But were this argument ten times stronger than it is, it is not worth a feather's weight in the face of the undoubted liberty of the English Church to decree rites and ceremonies for herself as and when she thinks proper. Nay, I would eagerly fling all the traditions and decrees of the mediæval time into the Dead Sea sooner than rob one humble soul for which Christ died of the Blessed Sacrament of His Body. Is it inconsistent with that clearness and devoutness of spirit, which the recent partaking of food might be supposed to endanger? Precisely as much so as a mid-day Communion. The poor have no experience of late dinners. Is it irreverent or slovenly? If it be, it is the clergyman's fault. I have never found it so. But is it *necessary?* From an experience of twenty-four years, emphatically I say *it is*, and while fully appreciating the important experience of those who think otherwise, I claim hearing for my own. The mother of a young family, the busy household servant (especially where there is only one), the working man often late marketing on Saturday night, and who needs his Sabbath rest for body as well as soul, the medical man, and where she is wanted at home, even the Sunday School teacher, these value and require Evening Communion, since not only is it often the only time possible, but it is the time when the day's labour is over and the evening rest is come. If in some cases it might be an exaggeration to say that any other hour is *always* impossible (yet those who know the selfishness of ungodly employers, will confess that occasionally it may be), an Evening Communion will often make the difference between an ordinance received once a month and once a year. While I would never press Evening Communion, nor even hastily introduce it without cause, God forbid that I should discourage it where the people value it, and the attendance is sufficient. At St. Pancras I was careful always to have an early celebration on the same day, so as to dis-

appoint none who valued the ordinance weekly. This avoided a stumbling-block. Let us give freedom and take it, protecting ourselves, and considering our brethren.

Reviews.

The Great Problem; or, Christianity as it is. By a STUDENT OF SCIENCE Pp. 445. London: The Religious Tract Society.

THIS anonymous volume is the work of a master-mind. It contains a closely reasoned argument for the truth of Christianity—an argument which cannot fail to satisfy the candid inquirer. The reader is led along, step by step, from principles to facts, from facts to proofs, from proofs to results, until he feels his feet planted on a rock of certainty from which he can never be moved.

The writer of this notice having carefully read through the volume, pencil in hand, to score remarkable passages, discovered on looking back that almost every page had been more or less lined with marks of assent and admiration. It is a matter of extreme thankfulness that in this age of doubt and unbelief a writer so peculiarly suited for the task has been led to contend thus earnestly and successfully for the "Truth once for all delivered to the saints." We can put at the end of this Christian solution of the Great Problem, as at the end of a proposition of Euclid—*Quod erat demonstrandum.*

A summary survey of the author's argument may well be given.

Part I. is named "Principles:" and the necessity of attention is laid down. Christianity exists. It is as much a fact as the solar system. It must be accounted for. It is worthy of consideration. (The inquiry cannot be met with the assumption that Christianity is incredible.) It claims the position of a department of true science, or knowledge of a really accurate and available kind. It is marked by certain external features and characteristics.

Part II. contains the "Facts" connected with Christianity. 1. The *Book*—The New Testament is the most wonderful Book in the world. The Book of Christianity is the King of books. 2. The *Man*. Jesus of Nazareth, as portrayed in the New Testament, is a Man by Himself.—The First of Mankind. 3. The *Society*. The Church, with all its imperfections and drawbacks is the greatest society ever yet known. 4. The *Cross*. Nothing in Christianity is so peculiarly Christian as the death of its Founder; which might have been expected to involve the destruction of His religion. But out of His death came irresistible life.

Part III. is styled "Theories." What is Faith's solution of the Great Problem? It is found in the central article of the Creed—that "Jesus rose again from the dead." This is the true essence of the Christian explanation of the Great Problem of Christianity. The author then meets the objections of prejudiced unbelief. "The argument from experience cannot prove a thing to be impossible merely because nothing of the same kind can be shown to have happened before." Our area of observation and knowledge of facts is exceedingly limited.

Part IV. gives the "Proofs" of the Resurrection of Christ, comprising Circumstantial evidence, Direct evidence, and Decisive evidence. For the consideration of these well-argued and striking chapters we must send the reader to the book itself, only observing that he who wishes to

find the Truth will rise from the perusal with an assurance in his own mind which amounts to full and triumphant certainty.

The author shows that we have "legal" and "scientific," if not "mathematical" evidence of the Fact of Christ's resurrection. And with regard to the other miracles recorded in the New Testament, he observes (p. 410):—

In a system which already possesses, and that altogether beyond dispute, all those supremely singular features already described by us, the occurrence of almost any number of others of a similar nature is no real difficulty, to say the least. We applied a like argument once before, when feeling our way, as it were, to the great truth of the Resurrection of Christ. Given, we said then, such a Book—given, also, such a Man or Prophet—given, finally, such a Society—as those which we find to be connected so distinctively, and at the same time so undeniably with the system of Christianity; and it is not unreasonable to expect, in such circumstances, even the Resurrection of such a Man. We may now carry the same argument a further step yet. Given, not only such a Book, such a Prophet, such a Society, but also, and just as certainly, in the part of that Prophet, such a singular Death, and such an actual Rising again; and what is there in the way of minor accompanying wonder which we may not meet with in addition? Which we may not even expect? What more natural to such a magnificent Orb, than a crowd of such satellites round about it? To so great a Sovereign, what more befitting than so uncommon a Court? . . . This is the true argument here. That the subject of such a Volume, that the possessor of such a Name, that the Founder of such a Kingdom, that the Man with such an experience, should also have marked the days of His presence here by so many wonders of mercy and power as we read of, is a consideration which only deepens, if possible, that fulness of concord of which we were conscious before. These wonderful stories, in fact, do but give an added glory even to that glorious Face. This list of marvels is simply a most marvellous supplement to the whole previous argument in this case. How could things well be otherwise during His stay upon earth? How could those Almighty Hands be at work among us so long without sometimes showing their power?

The chapters on "Circumstantial Evidence" are extremely interesting, and contain a chain of arguments, irresistible in their combination. We subjoin the author's own summary of "the five principal lines of circumstantial evidence in favour of the truth of the Resurrection of Christ:"—

The First of them regarded the system of Christianity as a system of great facts, and as having already presented us with the greatest book or document, the greatest man or teacher, the greatest society or community, and the greatest symbol or emblem, yet known amongst men. And the special point in this connection which it asked us to notice was this, that even so confessedly unexampled an event as the alleged Resurrection of the Founder of such a system, would not be anything out of harmony, to say the very least, with so confessedly unexampled a succession of facts. After so many prodigies, even this further prodigy would not be an unnatural thing.

The Second line of argument under review was founded on a closer consideration of one of these giant facts—viz., the special pre-eminence of Jesus of Nazareth, the Founder of Christianity, among all men ever born—He being, beyond dispute, by far the kingliest, by far the holiest, and by far the most illused of mankind. Consequently—so this argument showed us—if ever such a thing as a real rising again from the dead was in any case to take place, it might well do so in His. Being what He was, how came He ever to die? And to die in such a manner? And to die by such hands? Here is the first, the supreme difficulty, in regard to this case. How it could afterwards come to pass, that having so died, the process should be reversed in His instance, is not a greater difficulty, to say the least, from this standpoint. The rising again of such a Sun, with all its wonders, is only a natural consequence of that previous wonder—its setting.

The Third line of argument in favour of Christ's resurrection depended on the undoubted occurrence, in a collateral sphere, of a similar triumph. There can be no doubt we perceived, that the death of Jesus of Nazareth destroyed his religion as well as Himself. There can be no doubt, also, that that religion was found, very soon after, as it were, to rise again and to triumph: and to triumph, moreover, by the same weapon which had been the previous instrument of its death. What cause for this "resurrection" do we know of, except the intervening resurrection of Christ Himself? What more likely cause for it can be even suggested? As a probable cause, in fact, and until some competing probable cause shall make its appearance, this cause must undoubtedly be regarded as possessing this whole field. We do not really know of any reason whatever for this sudden re-illumination of that darkened *reflector*, but such a sudden alleged rekindling of that extinguished *light* which it had previously reflected.

In the Fourth line of argument we found ourselves in presence of a very singular revolution. An ancient empire of such previously unparalleled extent and authority, that its iron sway is telling to this day in countless ways on us all, is nevertheless, in one conspicuous particular, not only defied and successfully resisted, but habitually overcome, by us all. In other words, the once highly esteemed Græco-Roman practice of cremation is now entirely supplanted by the once despised Jewish practice of burial; and the "ashes" and "urns" which, at the time of the birth of Christianity, were so universally regnant amongst men, have now become only so many curious relics of a state of things which has gone. Further, in endeavouring to account satisfactorily for so striking a change, we not only find that the burial and subsequent resurrection of Jesus of Nazareth, as believed in by Christians, will exactly supply in every way such a cause as the case necessitates; but, also, that no other portion of alleged history known to us does supply such a cause. We have, in short, in this case, a most singular conquest. What we seek for is to find the conquering force. So far as we know at present, in that vanquished grave alone (as Christians hold it to be) out of which the tree of Christianity has certainly grown, can this required force be discovered.

In the Fifth and last line of argument adduced by us, we have another and still more remarkable instance of revolution and conquest, the authority concerned in this case being still greater than in the previous instance, and being also regarded and treated as such even by those persons who, in the point now referred to, seem to be setting it on one side. On the one hand—that is, in this instance, the empire interfered with is as supreme as any empire can be—even at the moment of interference. On the other hand, the interference itself is as radical as any interference can be—as to the point which it touches. In the fourth of "the Ten Commandments," instead of "seventh" read "first." Such is the revolution that is now meant. From a Christian point of view—and it is by those who are Christians, be it remembered, that this substitution is made and accepted—can any conceivable revolution be greater? Can any cause, therefore, except some very special and potent cause, be competent to explain it? Can any such apparently competent cause, moreover, be anywhere found by us, except (as before pointed out) in connection with the alleged resurrection of the "Lord of the Sabbath" on the first day of the week? A *virtual repeal, in one express and important particular, of an enactment reverenced, by those who repeal it, as the direct enactment of Heaven itself!* That is what we have here. What but some mighty previous wonder could have possibly given birth to a wonder like this? And what other such previous wonder competent to produce such a result, has ever anywhere been even heard of, except that now adduced? (p. 280).

In the chapter entitled "General Results" (p. 403) appears a clear and convincing summary of "the chief mental conclusions" obtained. Concisely put, the conclusions are these:—

"First, that the principal admitted outward phenomena of Christianity "are such as to present us with a GREAT PROBLEM of unsurpassed in- "terest and unrivalled importance.

"Second, that amongst all the various proposed solutions of this

"Problem in existence, the solution known as the Christian solution, or "the Solution of Faith, is the only one really deserving—at any rate in "the first instance—of our serious attention, because the only one really "enjoying any general, or even respectable, amount of support.

"Third, that, judging both from the contents of the Christian creed—"confessedly the most authentic extant synopsis of the solution in "question—and also from the express language of many portions of the "Christian Book itself, the gist and turning-point of this well-known "solution lies in its equally well-known and positive affirmation that the "Crucified Founder of the Christian Religion 'rose again from the dead.'

"Fourth, that, so far as we are able to decide on such a subject at all "from purely *à priori* considerations, there are amply sufficient reasons "for believing in the perfect abstract *possibility*—to say the least—of "such an occurrence.

"Fifth, that the amount and variety of *circumstantial* evidence pro-"ducible in favour of the truth of Christ's Resurrection, are such as to "warrant us—to say the very least again—in pronouncing that alleged "occurrence *as likely as not to be true.*

"Sixth, that the writings or documents contained in the Christian "Book alone, even when regarded with a hostile and hypercritical eye, "are such as to furnish us with a mass of competent and unimpeachable "*testimony* in favour of Christ's Resurrection which would more than "justify any honest and sensible jury—under the circumstances just "referred to—in acting on it as true.

"Seventh, and last, that the *actual experience* of mankind at large "respecting the statement referred to, even when only ascertained—as "such experience always may be, and constantly is—from a sufficient "number of observations on the language, character, and conduct of those "multitudes who profess to have experimentally tested it for themselves, "is entirely in favour of its truth, and is such, therefore, as most truly "to furnish us, when combined with the presumptive, circumstantial, "and direct evidence before named, with a *strictly 'scientific' demonstra-"tion* of the Resurrection of Christ."

A pleasing duty remains. We must express our thanks to the author for his exhaustive treatise on the most important of all subjects; and we venture to urge our readers to obtain for themselves, and make known to others, so valuable and seasonable a work.

Count Campello. An Autobiography, giving his Reasons for leaving the Papal Church. With an Introduction by the Rev. WILLIAM ARTHUR, M.A. Pp. 150. Hodder & Stoughton.

THE fact that a tonsured Roman noble, a Canon of St. Peter's, could leave his Basilica, cross over to the slopes of the Quirinal, there, in a small and humble church, solemnly renounce the tonsure and avow the Protestant faith, and still retain not only life and liberty, but also the title and his civil rights, represents, in itself, a great revolution, and a pregnant one. How great and how pregnant, is further shown when we find that this gentleman can, in the Eternal City, sit down and write an autobiography, giving his reasons for the step he has taken, can send his manuscripts to the presses of the printer to the Senate, and can publish his book as freely within sound of the bells of St. Peter's as any convert from Protestantism might publish one within sound of those of St. Paul's.

So writes the accomplished author by whom the translation of the Autobiography of Count Campello, now before us, has been carried through the press. Made in Rome, the translation is close, and very

readable. Mr. Arthur has carefully compared the original with the English: and he has written the valuable Introduction, the opening paragraph of which we have quoted.

Of Italian "converted priests, personally," says Mr. Arthur, "I have met with at least thirty; among them several men of talent, and some of public note. Several of the company have finished their course with joy. I well remember Pattucelli, a clear-headed and vigorous preacher; and Bosio, a frail, mild, bright man, and a well-beloved pastor, both ex-professors: also, sensible, solid, old Gualtiere, who, in Florence, spent his days respected by all, not far from the place where he had been parish priest; and Spaziante, who had been a Canon." The earliest of these converted priests who were known to Mr. Arthur, is the one named by Campello—Luigi Desanctis. A Roman, who held as his incumbency the Church of the Maddelena. Desanctis has now for his sphere of action the whole of Italy, for while he rests from his labours his works do follow him; his writings, weighted, pointed, at every turn trustworthy, are spread over the country. Mr. Arthur's first sight of Desanctis, was in the "Gloucester Hotel," Piccadilly, as the guest of the late excellent Mr. James Evans, fresh from the scene of the first flight in Malta. Next in Turin, expounding the Scriptures to a few poor people, in a dim back room; and last, he saw him in Florence, then near the happy close of a career, the fruit of which is multiplying itself day by day.

No men better knew than did these converted priests, how fair was the popular estimate in Italy of the corruption caused by the law of celibacy; but it was not on these that they ever cared to dwell, but on God's good tidings of grace.

"Only those," writes Mr. Arthur, "who have some knowledge of the clerical press in Italy, of its rage in controversy, its lavishing of low personalities, and some knowledge of the tone of that portion of the secular press which designs to retort by exposing priestly morals, and also some knowledge of the latter subject in the writings of the so-called National Catholics; or, indeed, in writings of men still submitting to the Church, and criticizing, like Liverani, only with a view to reforms of which he had his dreams, like Campello and some innocent Englishmen, can estimate the difference between such writing, and that in the pages [of the Autobiography] before us."

Count Campello, like the other ex-priests to whom Mr. Arthur refers, feels that there are topics which "even a gentleman, and much more a Christian," naturally shuns. Consequently his allusions to the general corruption which for ages has been the horror or the delight of writers on Rome, according to their character, are only such allusions as are inevitable, and they are free from any personal charges.[1] If his language, now and then, seem to any English readers somewhat harsh, let them take the trouble to compare it with the language of the speeches of Pius IX.

The appearance of this Autobiography, one cannot but think, marks a stage in the Protestant movement in Italy, and will lead to important results. At all events, it shows that a work, like the spreading of a secret leaven, is going forward. Count Campello is not the first Noble who has declared himself a Protestant; nor is he the first Canon, nor the first Roman prelate; but he is, probably, the first who was noble, canon,

[1] Mr. Arthur quotes, in contrast, from *Il Papato, l'Impero, e il Regno d'Italia*. For instance (as to the Academy), p. 106: "The scenes to be witnessed among these young nobles destined to fill the highest places in Church and State, were those of blasphemies and curses fit for a pothouse, gambling kept up the whole night through, bad language, and bragging of shameful acts."

and prelate, and certainly the first from the Chapter of St. Peter's. A book entitled *Civiltà Moderna Difesa*, by Monsignor Giambattista Savarese, Domestic Prelate to his Holiness, Doctor of Canon and Civil Law, calls attention to this fact. "The recent fact," says Monsignor Savarese, "of a Monsignore, a Canon of the patriarchal Vatican Basilica, a nobleman, not deficient in learning, of unspotted life and reputation, who, unable any longer to live under the harassing dilemma between Church and country, solemnly abjures Catholicism, is a fact of the utmost gravity." Campello, no doubt, counted the cost before he took this decisive step, abandoning place and power. "May God give him grace," says the esteemed editor of this Autobiography, "grace to fight a good fight, to finish his course, and to keep the faith!"

Enrico di Campello was born in Rome, Nov. 15, 1831. He was called after Prince Henry of Prussia, uncle of the present Emperor, who from friendship to the grandfather, formerly a general under the First Empire, stood godfather to him by private proxy. At the age of nine Enrico was sent to the noble College of the Nazarene, when he went through the gymnasial course, ending with rhetoric at the close of 1848. The Roman Republic was crushed by the French soldiery in 1849: and Count Solon di Campello, Enrico's father, who had accepted a post under the Republican Government, was treated with severity by the "furious Junta of Cardinals and Prelates." It was hinted, that in order to regain the favour of the Pontiff, the Campello family must furnish "in one of its members, a pledge of humble subjection and inviolable fidelity." Enrico, then little over twenty, was chosen to be the expiatory victim. Cardinal Serafini undertook the management of the case:—

> The youth [writes Campello] had been kept in seclusion owing to the disturbed character of the times. Thus, having spent the years of his adolescence almost cut off from society, without experience in the affairs of life, his very studies circumscribed by the severe laws of monastic schools, what wonder if Cardinal Serafini found him malleable? We must add that the Cardinal discharged his task with consummate *finesse*.
>
> Nearly every day he would invite him to dinner; and that he might not be left to himself, drove him out in his Cardinal's carriage. The conversation was always of the splendid future the prelacy offered him. The time would come when he too would be robed in purple and dwell in a sumptuous palace, revered, bowed down to, and held of great account for the eminent offices that would then be open to him. "And you," the Cardinal always concluded, "who so love your brothers and your two little sisters, will be the Joseph of your family, which through you will regain its ancient splendour."
>
> These daily allurements were not without effect on the young Enrico. Still he hesitated. At length one day the Cardinal, who continued to urge him, said: "Tell me, Enrico, what is the ultimate reason which keeps you from making up your mind?" "Your Eminence," answered the youth, "I dread throwing away my liberty." The Cardinal received this reply with a sonorous burst of laughter. "You fool!" he exclaimed, "I entered the Church very young; was soon made a prelate, and obtained lucrative offices; became a Canon of St. Peter's, and am now a Cardinal. Yet *never* did I surrender my liberty, but always lived as I pleased.
>
> The youth being thus driven to bay by the Cardinal, his family were upon him as by a secret understanding. His father and mother having called him to them, congratulated him, telling him to his surprise how they had learned from the Cardinal of his immovable resolution to become a priest. They overwhelmed him with caresses and kisses.

On his return to Rome, Campello entered the Academy of Noble Ecclesiastics. In the year 1855, when twenty-four years of age, he was consecrated a priest.

On September 13, 1881, in a letter to the celebrated Arch-priest of the Vatican Basilica, Cardinal Borromeo, he announced his secession from the

Papal Church.[1] "*I go forth out of the ranks of the Roman clergy,*" he wrote, "*to war in those of the pure gospel of Christ, remaining thus faithful to my vocation, and persuaded that in this course I shall find peace to my soul: for strong in the teaching of the Divine Master, neither adulterated nor counterfeited, it will be given to me, with head erect, to profess myself a Christian without hypocrisy, and an Italian citizen without the mask of a traitor to my country.*"[2]

Church Courts. An Historical Inquiry into the Status of the Ecclesiastical Courts. By LEWIS T. DIBDIN, M.A., of Lincoln's Inn, Barrister-at-Law. London: Hatchard, 187, Piccadilly. 1881.

MR. DIBDIN has rendered good service to the Church of England by the publication of this learned pamphlet. We hope that it will be widely circulated, and that due attention will be given to the evidence which it supplies. There is a vast amount of misconception on the subject, which ought by all means to be corrected. We hope that the Royal

[1] It seems probable that he will join an "Old Catholic" community, recently, the Rev. Dr. Nevin wrote from Rome to the *Guardian*, concerning a report that Campello had lost all faith in Christianity. Dr. Nevin says:—"The charge of loss of faith in Christianity would seem to be sufficiently met by the spirit and words in which Campello's letter of resignation is conceived and uttered. I freely give my own testimony that through the nine years that I have known Campello I have never heard a word from him which would justify such an accusation. Latterly I have seen but little of him; but at the beginning of the Old Catholic movement, and about the time that he himself was trying to found a Society, whose aim was the recovery to the Roman clergy and people of their ancient power of electing their Bishop, I saw him frequently and had long conversations with him on theological and Church points, in which he always used a frankness of speech such as I have never found in any other Roman Catholic ecclesiastic. He always stood up strongly for the Catholic theology and order of the Church. Nor has he given up these views. He has renounced Romanism, but in favour simply of Christian Reform, not of Methodism. He used the Methodist chapel, as the only Italian Protestant place of worship at the time open in Rome, to make his renunciation of Romanism in. He wanted to do it openly, and in a place of *Christian* worship, that it might be known openly that he did not change from Rome to unbelief, but was and would remain distinctly Christian. But it is impossible that a man with his views, and his knowledge of his people, should find his ecclesiastical home in the unhistoric and unliturgic system which seems to satisfy the religious wants of our Methodist brethren."

[2] Count Campello relates an anecdote, worth quoting, as to the magnificence of Papal services, the *mise en scène* of a theatrical spectacle:—"In one of those splendid services—and there were many of them during the pontificate of Pius IX,, before he gave himself out as a prisoner—whilst Campello, among a throng of prelates, was following the Pope, who, borne aloft in his portable throne, between two huge fans which shaded his person, proceeded up the nave of the church leading to the throne—a friend of Campello's, a distinguished foreign prelate, now a cardinal, with whom he sometimes jested on the subject of nationality, approached him and whispered in his ear, 'No question about it; you Italians are the first comedians in the world.' 'Yes, Monsignore,' was Campello's reply, 'this is a comedy which, performed amongst a flock of owls, pays tremendously; and for this reason you left white-cliffed England and came amongst us.' The joke was pursued no further; and the elegant prelate blushed and was silent."

Commission will further elicit such evidence as will dispel the clouds and mists under which the Ritualists have sought refuge. Mr. Dibdin's pamphlet is a valuable contribution towards this end.

The author sets out with the distinction which ought ever to be kept in view between matters of *faith* and *discipline*. He gives, as an instance, the doctrine of the Trinity. Whether a Church shall hold or teach the doctrine is a matter of faith, but "assuming that point settled, the determination of what the penalty shall be for denying the doctrine, and the machinery for ascertaining whether it has been desired, are matters of discipline." He shows that the *making* and *working* of the law are entirely distinct operations. "It is certainly conceivable," he adds, "that these two powers of *settling* and *maintaining* the teaching of the Church should reside in distinct persons or institutions." The State adopts a religious system as the religion of the country, and takes precautions for its maintenance. It naturally requires that no change of doctrine or ritual shall be made without its consent. This duty is discharged by the erection of tribunals to which are entrusted the adjustment of matters in litigation.

"Thus the supremacy of the State or Crown," as Mr. Dibdin well observes, "is exercised by means of courts set apart, indeed, for ecclesiastical purposes, but deriving their jurisdiction from the State." If it be admitted that the State is in such cases the guardian of the Church's purity and order, "the position of the ecclesiastical courts, created by the State, becomes at once unimpeachable."

Mr. Dibdin, having laid down this distinction, gives in his second chapter a review of historical facts regarding "Legislation as to the *discipline* of the Church in matters of doctrine." He shows how futile was the appeal of the Hon: C. L. Wood and the Rev. Dr. Pusey to the Reformation settlement. As a matter of fact, the State has legislated for the Church, and appointed courts for the settlement of disputes, without thinking it necessary to seek for the sanction of Convocation. The Court of Delegates and the High Court of Commission derived their authority from Acts of Parliament. If the principle upon which the Reformers acted in this matter were wrong, it follows that the Reformation itself proceeded on a false principle

Dr. Pusey and Mr. Wood have in vain sought a way out of the difficulty. The Doctor "passes over the comprehensive words of the second Statute (of Henry VIII.), by which *all* matters are, on appeal, referred to the King in Chancery, with the remark, that "matrimonial causes, tithes, oblations, and obventions are the only matters mentioned." Mr. Dibdin conclusively shows the fallacy of this, and exhibits the blundering of Mr. Wood.

Further, 1 Elizabeth, ch. 1, sec. 17, restored to the Crown the right to correct "all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities." It is evident, therefore, that the Ritualists, in appealing to the Reformation settlement, have made a great mistake.

In his third chapter, Mr. Dibdin reviews the measures which have been taken as to the doctrine of the Church. He considers that legislation affecting the substance of the Liturgy, as dealing with something beyond discipline, ought not to be effected without the assent of the Church. As a general principle this is true, but it does not admit of rigid adherence. The Nicene Creed itself, in its present form, is a witness to the fact that a formula of faith which had received the sanction of the first four General Councils, was altered without the formal consent of a General Council. The words, "And from the Son," were thus introduced by the authority of a Spanish King, and were gradually adopted by the Western Church, notwithstanding the protests of the great Eastern Churches which sternly adhered to the ancient formula. The Crown in the early ages exercised

great influence in Church matters, as Mr. Dibdin shows in his chapter on "Church and State in Early Times." We know that Constantine the Great convened and presided in the Council of Nice. He acted as a moderator, and we think that the Nicene Creed is largely due to him. There are cases where an abstract principle cannot be enforced. Convocation consented to the rejection of the Papal Supremacy in the reign of Henry VIII., but it protested against the Reformation on the accession of Elizabeth to the throne. Many of the leading steps of the Reformation were taken without the formal sanction of Convocation. The Reformers would have obtained that sanction if they could. But they were not bound to wait until a corrupt body was prepared to act with them. Hezekiah, Josiah, and other godly kings, reformed the Church upon the authority of the Word of God, without waiting for the consent of the priesthood. Yea, even our Lord himself and his Apostles proclaimed the glorious truths of the Gospel, notwithstanding the anathemas of the Sanhedrim of the great Council or Synod of the Church.

In point of fact, Parliament has not in any instance originated and settled formulas of doctrine. The books of 1552 and 1559 were prepared by men of high authority in Church and State appointed by the Crown, and were proposed to Parliament, whose sanction was obtained. The constitution of the Ecclesiastical Courts was never submitted to Convocation, and we hope that in this matter there will be no departure from long-established precedent.

The Ritualists have no ground of complaint whatever. Their assertions are not warranted by fact, and their theories are thoroughly at variance with the principles of the Church of England.

Short Notices.

Modern Heroes of the Mission Field. By the Right Rev. W. Pakenham Walsh, D.D., Bishop of Ossory, Ferns, and Leighlin. Pp. 344. Hodder & Stoughton. 1882.

This delightful volume is a sequel to "Heroes of the Mission Field," reviewed a year ago in these columns; and we have much pleasure in recommending both books. They are well printed, and will form excellent gift-books. The "Modern Heroes" are Martyn, Carey, Judson, Morrison, Marsden, Williams, Johnson (of West Africa, 1816–1823), Hunt, Gardiner, Duff, Livingstone, Patteson. The characters chosen, it will be observed, are those of typical men, representatives of different fields of labour and various modes of action. It is unnecessary to remark that the book is valuable; the style of the right reverend author is well known. One extract from the biographical sketch of Bishop Patteson—facts which the present writer was glad to use in an Epiphany sermon—we may give. It is a specimen of many deeply interesting passages:—

Bishop Selwyn came to take leave of the Pattesons, with whom he had long been intimate, and in doing so, he said to Lady Patteson, half in play and half in earnest, "Will you give me Coley?" The question startled the fond mother, and she made no reply at the time; but when the boy told her that "the one grand wish of his heart was to go with the bishop," she replied that if that continued to be his wish when he grew up, she would give him both her consent and her blessing. Alas! she only lived a year, and did not see the fruit of that request and of that promise. But she had taught him to read his Bible

at five years old, and it was that very Bible that was afterwards placed in his hands at his consecration.

No boy was more popular at Eton than Coley Patteson. He was decidedly clever, but inclined to be idle. When he chose to put forth his power, he was successful. He was full of fun and frolic, but always distinguished by his courage and patience. Famous at cricket, he was beloved as captain of the eleven. He could handle an oar as dexterously as anyone upon the river, and he was a perfect expert in the art of swimming. He little knew how well these manly exercises were fitting him for future service in a nobler sphere. During all his schoolboy life he maintained a noble consistency. At one of the annual dinners, given at Slough, by "the eleven" of cricket and "the eight" of the boats, one of the boys began to sing an objectionable song, and Coley instantly called out, "If that does not stop, I shall leave the room." This remonstrance being unheeded, he took his departure, followed by some others as brave as himself. Nor was this all; he sent back word that unless an apology was made "he would leave the eleven," a threat which soon brought the offender to his senses and made his companions feel that Patteson's consistency was not to be trifled with.

* * * * * * * * *

There is something exquisitely tender in the record of Patteson's departure from the parental home. The last farewells had been spoken; the last kisses had been given; the sisters watched him till he had disappeared from sight, and then turned, to find their venerable father sitting silently over his Bible. Meanwhile the brother whom they loved so well had turned aside into the churchyard, picked a few early primroses from his mother's grave, "*and then walked on!*" He had put his hand to the plough, and he never looked back.

The Newer Criticism of the Analogy of the Faith. A Reply to Lectures by W. Robertson Smith, M.A., on the "Old Testament," in the Parish Church. By Robert Watts, D.D., Professor of Systematic Theology in the General Assembly's College, Belfast. Pp. 320. Edinburgh: T. & T. Clark. 1881.

This work is dedicated to the memory of Chalmers, Cunningham, and Hodge; a contribution to the defence of the Faith for which they mightily contended. An extract from the learned professor's preface will give an idea of the character of his work. He says:—

It is true the author of these lectures claims it as "the great value of historical criticism that it makes the Old Testament more real to us;" but if the reality be as it is represented in this "outline," we are brought face to face with the fearful alternative of accepting as the word of God a palpable forgery claiming to be divinely inspired, or of rejecting it as a mockery and a fraud. To use the language of the author (p. 309) in reference to the Mosaic authorship of the Pentateuch, "if we are shut up to choose between" such a theory of the origin and composition of the books of the Bible, "and the sceptical opinion that the Bible is a forgery, the sceptics must gain their case." The fact is, the theory leaves no room for choice.

The fact that the theory has been espoused and advocated by a professor in a Christian seminary does not alter its character. Whether it come from the pen of a Kuenen, or a Wellhausen, or a Smith, it is still the same faith-subverting theory, which no ingenuity of man can reconcile with the history or character of the Old Testament revelation; and no one can accept it and continue long to regard the sacred Scriptures as the word of God, or hold the system of doctrine exhibited in the symbols of the Reformed faith. Under the deep and painful conviction that the principles, critical and theological, advocated by the lecturer are subversive of all confidence in the Old Testament as a divine revelation, as well as of all faith in the fundamental doctrines of Christianity, the present reply has been prepared.

"The Doctrine of Reception;" or, "The Mind of the Church" as to the Interpretation of the Ornaments' Rubric. By R. P. BLAKENEY, D.D., LL.D., Vicar of Bridlington. Nisbet & Co. 1881.

In this paper, says a prefatory note, the author directs attention to that which Dr. Newman describes as the "broad principle" of reception. "It is not his purpose to notice minute and technical criticisms such as those of Mr. Parker, which, even if sustained, could not affect THE FACT OF RECEPTION BY THE CHURCH. It may be well to add, that Mr. Parker's criticisms have been ably answered by the Rev. W. Milton, in his pamphlet, *Mr. Parker's Fallacies Refuted* (Shaw, London)."

We gladly invite attention to Dr. Blakeney's ably-written pamphlet, brief but full; the point which it brings into prominence has been much overlooked. The Church of England, says the learned author, "has received, and enjoined by her *canon law*, by the *official action of the whole Episcopate* for *three centuries*, and by her *uniform reception and practice*, not the chasuble and alb and tunicle, but the surplice as the Eucharistic vestment. Sir J. Stephen, as counsel for Mr. Ridsdale, did not attempt to prove that the Mass vestments had ever been in use in the interval between the year 1559 and 1662, or afterwards. The judges allude to the latter fact as follows:—'No instance has been given of any person having acted on it'—*i.e.*, on the Ritualistic interpretation of the Rubric. They add:—'The practice has been *uniform, open, continuous*, and under *authoritative* sanction.'"

We quote a clause from the argument on the "other order":—

That the "other order" was taken is recognized even in the Rubric on Ornaments of the Prayer Book of 1636, prepared by Laud and introduced into Scotland. It prescribes that such vestments shall be used "as *are prescribed*, or shall be *by the King*." (See Hall's "Fragmenta.") But where has the Crown prescribed the vestments, if not in the "other order"?

Sun-gleams. Rondeaux and Sonnets. By the Rev. RICHARD WILTON, M.A., Rector of Londesborough. Pp. 118. *Home Words* Publishing Office.

We gladly invite attention to this tasteful little volume. The author's "Lyrics, Sylvan and Sacred," was warmly recommended in the CHURCHMAN, a year or so ago, by the Rev. E. H. Bickersteth; and his "Woodnotes and Church-Bells," known probably to many of our readers, is another choice cluster of songs. We quote one of the sonnets, lines which many a lover of forests, whether English or Scotch, will thoroughly appreciate.

They heard of it, they found it in the wood;[1]
  The Ark, the Presence of the Lord of all;
  Before His glory on their face they fall,
And worship Him, the Holy and the Good.
And we—have we not found Him, as we stood
  Amid these pines, which rise like pillars tall,
  And in their leafy temple heard His call,
Thrilling the silence of the solitude?
When grateful shadows dim their noon-tide ray,
  Lo, God is here, and sheds a sacred balm;
Here still He walketh at the end of day;
  The lofty fir-trees sing a quiet psalm,
The beeches lisp a soft melodious lay;—
  And on the spirit falls a heavenly calm.

[1] Psalm cxxxii, 6, Pr. Bk. version.

The Theology of Consolation. An Account of many Old Writings and Writers on that Subject. By Rev. DAVID C. A. AGNEW, Author of "Protestant Exiles from France." Pp. 415. Edinburgh: Ogle & Murray, 15, Chambers Street. London: Reeves & Turner. 1881.

In this handsome quarto the thoughtful and reverent reader will find much that is interesting and instructive. The volume contains quotations from Luther, from the Heidelberg Catechism (English and German side by side), from Dr. Crisp, from Fisher, "The Marrow of Modern Divinity," from Walter Marshall, "The Gospel Mystery of Sanctification," with comments on the "Marrow" theology, and quotations from Trail, the Rev. James Hervey, and others. The second book, "Dictionary of Writers," has its own merits, and the student of doctrines will find it very useful. In giving an account of Romaine the learned author quotes the inscription on the tablet erected in the parish church of Hartlepool by the Rev. G. T. Fox. One brief extract we may make, a quotation from Dr. Stevenson's "The Three Full Assurances of Holy Scripture":—

> The glad tidings of a Saviour, and His finished work, are called in one word the *gospel*.
>
> By faith we look *unto* it trustfully (Heb. x. 22; Isai. xlv. 22).
>
> By understanding we look *into* it intelligently (Col. ii. 2; Eph. i. 17–23).
>
> By hope we look *through* it expectantly (Heb. vi. 2; 1 Pet. i. 13).

Text Book to Kant. The Critique of Pure Reason: Æsthetic, Categories Schematism. Translation, Reproduction, Commentary, Index, with Biographical Sketch. By J. H. STIRLING, LL.D. Pp. 544. Edinburgh: Oliver & Boyd.

This is a learned and laborious work, and to the few who know how to use such books it will prove useful. Dr. Stirling is a deep thinker. Whether time is well spent over Kant and Hegel is a matter on which we are not now called to express any opinion. Nevertheless, as a reader to whom the study of metaphysics has not been distasteful, we have an opinion on the subject; and, in answer to a question, we should certainly say, *No!* Immanuel Kant was the son of a saddler named Cant, by descent Scotch, a pious, respectable man. He was born at Königsberg, in 1724, and died there in 1804. It is now exactly a hundred years since the Professor's first great Kritik was published.

Specimen Glasses for the King's Minstrels. By the late F. R. HAVERGAL. London: *Home Words* Publishing Office.

This is a series of Papers on "Modern Hymns and Hymn Writers," contributed by Miss Havergal to *The Day of Days*. Many of the well-known hymns are given; but the author intended to present to her readers some beautiful hymns which might otherwise escape notice in the larger collections in which they occur. Her comments, we need hardly remark, have a special value. The volume, with an artistic cover, contains portraits of the author, William Pennefather, Charlotte Elliott, Dean Alford, and Bishop Wordsworth.

Proverbial Philosophy. The Four Series Complete. By MARTIN F. TUPPER, M.A., D.C.L., F.R.S., of Christ Church, Oxford. Illustrated. Cassell, Petter, Galpin, & Co.

From a Biographical Sketch, which adds to the interest of this excellent edition of the "Proverbial Philosophy," we learn that the Von Toppherrs were a very ancient family of Thuringia. Between the thirteenth and sixteenth centuries the patronymic was altered into Toppfern and Töpfer; finally, it became Tupper. The family was strongly Protestant, both

before and after Martin Luther's time, and the name Martin is of frequent occurrence. The distinguished author of "Proverbial Philosophy," as is well known, is a staunch Protestant. The son of an eminent medical man, who refused a baronetcy when offered by Lord Liverpool and the Duke of Wellington, he was called to the Bar in 1835; he had been inclined towards the ministry in the Church of England, but the infirmity of stammering kept him back. His four best-known chapters were written before he was eighteen. A million and a half of copies of the "Philosophy" have been absorbed in both hemispheres; and the book is arriving at the status of an English classic, in spite of faint praises or contemptuous depreciation on the part of English critics. With regard to the present edition, it must be said that it is well printed, and altogether got up with taste.

The Giant of the North; or, Pokings Round the Pole. By R. M. Ballantyne. Nisbet & Co.

The present writer has had the pleasure of reviewing several of Mr. Ballantyne's Tales; ten or twelve, we think. "The Lonely Island," "Under the Waves," "The Iron Horse," and the rest, are bright, clever, wholesome, and elevating. All schoolboys, whether in the National Schools or in the middle and upper classes, are fond of them; and most girls will gladly borrow them. No better books for prizes or gift-books have ever been published; except Mr. Kingston's, none have rivalled them. The present Tale is a not unworthy companion of the many charming volumes which have made "R. M. Ballantyne" a household word with tens of thousands of boys. The able author is strongly Evangelical, and he is not ashamed of his religion.

Charges Delivered at his Second Visitation. September and October, 1881. By James Russell, Lord Bishop of Ely. London and Cambridge: Macmillan & Co.

We take up this Charge with a "Church Reform" inquiry. What do we find? In the first place, an implied approval of the suggestions of the Ely Committee on Cathedral Reform, the chief of which are that the Canons should reside nine months in a year, and that every Canon nominated by the Bishop should have special duties laid upon him. Secondly, the consolidation of small contiguous parishes is recommended. There are few large towns in Ely diocese, and the rural population is diminishing; few parishes require subdivision, but "we have many small parishes which might, in my opinion," says Dr. Woodford, "be advantageously consolidated with an adjoining parish. There are in the diocese forty-one parishes, each with a population less than 200, and nine parishes each with less than 100 inhabitants. It would, I believe, be far better that these should not continue separate incumbencies. The subject has been forced on my attention by the recent agricultural distress. . . . . Two, or even three such parishes would be more efficiently administered by a single incumbent with the help of curates, who would from time to time move on to another field of labour, than by giving to each its own incumbent bound down, probably for life, to a post insufficient to satisfy his mind or to draw forth his spiritual gifts. The subject demands the consideration of both clergy and laity. I am aware of possible difficulties with regard to patronage, and it would certainly be necessary to make the maintenance of a curate or curates out of the consolidated incomes a legal obligation. But I scarcely think that these difficulties would prove insurmountable, or that lay patrons would refuse to enter into reasonable arrangements if the question were put fairly before them in all its bearings upon the welfare of the Church." We gladly

quote these sentences. For ourselves, we have for a long time been persuaded that the union of small contiguous parishes, in several dioceses, is urgently called for; but the Lay-Diaconate, which has also been pleaded for in THE CHURCHMAN, must, surely, be a sister-step in such reform. Spare curates are needed for such dioceses as Liverpool, London and Rochester. Thirdly, as to Baptisms. The Bishop does not disguise his own desire for some change in regard to the requirement of three god-parents for each child. The early Church prescribed only one —who might be the father or mother of the child; and some modification of the rubric as to sponsors would be a great relief. But the Bishop does not suggest any simplifying or shortening of the Baptismal Service; and while we feel that it is expedient so solemn a service should be held in the midst of the congregation ["*when the most number of People come together*"], we cannot but look upon the length of the Baptismal Service as, speaking broadly, a real hindrance. We quote, without comment, the Bishop's words concerning an evening administration of the Lord's Supper:—

> I may not recall my disapproval, formerly expressed, of the novel practice of evening Communions. I doubt their legality, I have no doubt as to their inexpediency. Their tendency is, I feel persuaded, to harden into a new source of division, and to bring about a diminished reverence for this Holy Sacrament and a less devout reception of it.[1]

The Revisers' English. With Photographs of the Revisers. A Series of Criticisms showing the Revisers' Violation of the Laws of the Language. By G. WASHINGTON MOON, F.R.S.L., Author of "The Dean's English," &c. Pp. 144. Hatchards.

An interesting little volume. Mr. Moon is well known as an acute and able critic; and in defence of the Queen's English he gladly takes up the challenge to make good his dogmatic statements. In John vii. 16, 17, the Revised Version has: "If any man willeth to do his will, he shall know of the teaching whether it *be* of God. . . . ." Was there doubt or denial here? Certainly not. Was the Saviour here speaking of the future? Yes, with regard to the verb *to know*, but not with regard to the verb *to be*. Again, in Acts iv. 19: "Whether it *be* right. . . . ." Was there "doubt or denial" here? No. Were the Apostles speaking of the future? No. According to what rule in English, then, have the Revisers put the verb in the subjunctive mood? "I do not know," says Mr. Moon; "let them tell us."

In the *British Quarterly Review* for January appear articles on the Literary Clubs of Paris; The Culdees; The Industrial Resources of Ireland; Westcott and Hort's Greek Text (sharply criticizing the recent *Quarterly* article); and Count Campello. As to the Culdees we read:— "From the eighth century Romish influence was felt in Scotland, but it was not till the twelfth century, when, through the instrumentality of Queen Margaret and of her son David I., the diocesan system was established, that the country first made acquaintance with the prelate, and that the papal power was really dominant. It was in that age that the humbler edifices of the past gave place to such magnificent and extensive structures as Dryburgh, Melrose, Iona, and other abbeys and cathedrals, whose ruins excite even at the present day surprise and veneration. It was in the shadow of these great edifices, erected by the prelates and the great monastic orders, that Culdeeism vanished away. Most people

[1] The comments of the Cambridge Correspondent of *The Record* on this passage were quoted in the December CHURCHMAN.

would wish to know a little more distinctly the fate of these old Celtic monks, but on this point the majority of ecclesiastical historians do not give much satisfaction." In a review of the "Memorials of Bishop McIlvaine, the *British Quarterly* says:—"His was a beautiful, a benignantly busy life. He wrote a good deal that was of permanent value; but his character is seen in his work and the manner in which he embodied the Christian ideal. That anecdote told of the coloured man, Alston, with whom his fellow-students would not take the sacrament at one of the divinity schools, is admirably illustrative. He refused to preach in the morning, and purposely left his prayer-book behind, and on going to the chapel took his seat by the side of Alston, apart from the other students, and requested to be allowed to share his prayer-book. When the time for the administration of the Lord's Supper came, he waited until the clergy of the place had communicated, then stepped forward, bidding Alston come with him, and knelt down, placing the coloured man at his side. An effective but surely not the less a loving reproof." In the "Count Campello" article by Mr. T. A. Trollope appear some of the gossip stories against the ex-Canon, which have come over from Rome. "We have no hesitation in expressing our conviction that his conduct would have been more favourably looked on by the non-clerical Roman world, if he had avowed himself a free-thinker or a materialist, instead of joining, as he has, the Methodist congregation in that city." So writes Mr. Trollope. No doubt, it is so.

Mr. Trollope (whose article was written in Rome) proceeds:—

"It will have been seen that our estimate of the ex-Canon is not such "as to lead us to consider the loss of him by one religious community or "the acquisition of him by another as fitted to occasion much lamenta- "tion or much rejoicing. But it is nevertheless certain that his defection "has been very bitterly felt at the Vatican. In those spheres it is in- "evitably not so much a question of the man, as of his social and ecclesi- "astical status. It is felt to be a very dreadful thing that a Roman "noble and a canon of St. Peter's should fly into open revolt and cause a "flagrant scandal, and afford a subject of mocking and of triumph to the "enemies of the Church. When Curci's book was published, it was said "by those who had the best means of forming a sound opinion on the "subject, that that wonderfully courageous raising of the standard of "independent thought would be closely followed by other cases of revolt. "And though there is no man in Rome, clerical or lay, who would not "deem it an insult to the name of Curci to speak of him and of Count "Henry Campello in any such sort as should suggest a comparison "between the two men, yet Campello's defection is hailed by these "prophets as the first earnest of the correctness of their prediction.

"And already it does not stand alone. After the interval of some "months an 'answer' to Curci's book appeared, by 'A Father of the "Company of Jesus.' The writer, consciously *impar congressus Achilli*, "judiciously conceals his name. The book is absolutely worthless. . . . . "But the Jesuit's book, valueless as it is, has called into the field another "champion of a very different calibre, Monsignore Savarese, one of the "Pope's domestic prelates; and the publication of his 'Defence of Modern "Civilization' is another fulfilment of the previsions of those who foretold "that Curci's book would prove the herald of other manifestations of a "similar character. Neither Curci, nor his disciple and defender, Mon- "signore Savarese, have left the Church. But in the eyes of the Vatican "rulers of the Church, the position they have taken up is more dangerous "and damaging than if they had done so. Briefly, the scope of Monsig- "nore Savarese's book is to show historically that the true spirit of Christ's Church is such as to render it the natural and necessary ally of

"democratic ideas, and of that modern civilization towards which those "ideas tend. . . . .

"The appearance of books containing teaching of this kind by persons "occupying the positions of Father Curci and Monsignore Savarese could "not but be felt, and has been felt, as disastrous to the Church of Rome. "But despite the latest *intransigenti* utterances and manifestations of "Leo XIII., we have reason to believe that they have affected somewhat "towards propelling the policy of the Vatican towards those measures "which they recommend as the essential first step towards possible "reconciliation with the civil power in Italy; or the permitting, if not "enjoining, Catholics to take part in the political elections. Neverthe-"less, it is necessary to be on our guard against illusion on this subject. "It is but too certain that the men into whose hands Leo XIII. has now "given himself have no intention of using whatever power or influence "may be obtained by such a measure for the purposes of any reformation "or any bringing of the Church nearer to the masses of the population. "Their thoughts and their policy have reference solely to fondly imagined "political possibilities which may, they delude themselves into thinking, "work towards a restoration of some portion at least of temporal power.

"And on the other hand we fear that it is no less certain that Father "Curci and Monsignore Savarese deceive themselves in thinking that "such conduct on the part of the Church as should convince the Italians "that they have nothing further to fear for the political unity and con-"stitution of their country from papal pretensions, would suffice to bring "back the nation in any notable degree to the fold of Christianity. Such "conduct on the part of the Church would doubtless put to sleep the "active and bitter hatred against the Church, and against religion, as "being that on account of which the Church exists. But whether it be "that the absolute severance of morality from religion as it exists in "Italy, and the revoltingly patent superiority of professional interest "over all other considerations, in the minds of Churchmen, have, in the "course of many generations, so ingrained into the national mind con-"tempt for religion and its ministers, that the teaching is now indelible; "or whether it be that the inherent and by no means extinguished "paganism in the blood of the race renders them incapable of any truly "spiritual form of faith and worship, the certain fact is, that those who "best know the Italians have the least hope of witnessing such a recon-"ciliation of the people to the Church as Father Curci and Monsignore "Savarese hope for."

The Word on the Waters, for January (Missions to Seamen Society, 11, Buckingham Street, W.C.), contains some interesting information concerning the late Admiral W. A. BAILLIE HAMILTON. We read that when the Missions to Seamen Society was being founded in 1856, Admiral "W. A. Baillie Hamilton was one of the first, as he was one of the most conspicuous, who came forward to lend it the benefit of his counsel and of his active support. In the quarter of a century which has intervened, his genial voice and weighty words were often heard at its various meetings, pleading for souls at sea, and inciting younger men and women to devote their energies to the extension of the Redeemer's kingdom on the waters. Many a friend to seamen has thus been encouraged to active service for God, by which the Missions have by slow degrees and painful labours attained their present national position. One of his latest acts of kindness was the publication in the CHURCHMAN for August of an article, the leading one, on 'Missions to Merchant Seamen,' with his signature." In another *In Memoriam* article (signed R. B. B.) we read:—

It was the Admiral's practice daily to read the Morning and Evening Psalms in the Prayer Book, and when travelling from London to Portsmouth to join

one of H.M. ships at a naval review, he was reading his Morning Psalms in the carriage, when some ladies were remarking on the beauty of the corn-fields, and he replied, "Yes, they are more beautiful to me on account of what my Father says about them," and he read the words, "Thou visitest the earth and blessest it: Thou makest it very plenteous. The river of God is full of water: Thou preparest their corn, for so Thou providest for the earth." "The valleys also shall stand so thick with corn that they shall laugh and sing" (Prayer Book version). He met these ladies again some twenty years afterwards, and they told him that this circumstance had led them to read the Word of God for themselves. He used daily also to read a chapter of the Book of Proverbs, and to go through daily in mind and memory the history of the Redeemer's sufferings, that he might realize daily his forgiveness through the Cross, and the cleansing of the Blood of Jesus.

Among the books which reached us too late for notice in the January CHURCHMAN is *The Welcome* (S. Partridge & Co.), a very handsome volume, well illustrated. We do not remember having seen the Annual of this magazine in any previous year; but with the volume for 1881 we are much pleased. The tone is good, and the articles are well written. A few lines may be quoted from Mr. LANSDELL'S account of how they travel "post" in Siberia:—

I have never found the necessity for alcoholic drinks in long and rapid journeys. In 1874 the Rev. J. P. Hobson, the Curate of Greenwich, and I, travelled about 4,000 miles in a month. In 1878, Mr. Stone (then a youth) and I travelled 5,500 miles in seven weeks; and last year I travelled with a Harrow boy about 7,000 miles in sixty-seven days. The severest work of all, however, was the Siberian posting of 3,300 miles in thirty-nine days. This means jolting along on rough roads by night and by day, in the course of which I slept in my clothes every night but two for a month, and no fatigue that I ever endured equalled that of the first few days' travel in a Russian tarantass. Yet, at the close of the journey, I was better than at the beginning, nor do I think that I was ever in sounder health than after the five months' journey round the world, the 25,500 miles of which were travelled in 160 travelling days, at the rate, that is, of about 160 miles a day. I write this with no other feelings than the deepest thankfulness to Him who is the Author and Giver of life and of health, and would do so with unfeigned humility, whilst pointing to others who have done more. Witness the wonderful travels of Mr. Gough! Again, Captain Wiggins did upwards of 3,200 miles of sledging in a Siberian *winter*, in forty-three days, without stimulants.

The Clergy List for 1882. John Hall, 13A, Salisbury Square, Fleet Street, E.C. 1882.

This valuable work is to be had at the same price; but its size is increased, and much more information is afforded. There are several improvements; the way in which the names are printed is very good. With some 22,000 clergy the Editor has had partial communication, and the statistics are brought up to date; while few mistakes, probably, have been anywhere made. This is a really cheap book.

Light and Truth (S. W. Partridge & Co.) contains an interesting letter from Madrid. "The prospects of the Spanish Church," we read, "are great and beautiful, and, with the Lord's blessing upon the English and Irish Church Aid Societies in their efforts to obtain support, our Church will rapidly extend throughout the borders of Spain."

From the *Church of England Temperance Publication Depôt* (Palace Chambers, Bridge Street, Westminster, S.W.) we have received a good Sheet Almanack for 1882, and several useful publications. In the report of a University Meeting at Cambridge, in October last, we notice striking speeches by Bishop LIGHTFOOT and MARK KNOWLES, Esq. Mr. Knowles said:—

He had had forty-eight years' experience as a total abstainer. He narrated how, from being a poor workhouse boy, he had become one of the largest machine makers in the North, having taken out as many as seventeen different patents. In thinking out one of his inventions in connection with the Brussels carpet looms, he scarcely dined or slept for nine months, but nevertheless pulled through on a diet of cold water, new milk, and oatmeal. Addressing himself to the subject of study in relation to abstinence, he pointed out that in his own case he did not know a word of Latin when, at forty-three years of age, he began to read for the Bar. He passed all the examinations in a shorter time than many men, though not, he confessed, without being at first ploughed; but, using the experience thus gained, which he considered most valuable, he ultimately triumphed, and took a good place in the final.

The Congregationalist (Hodder & Stoughton) contains a photograph of the Rev. J. GUINNESS ROGERS. In an article on working men and public worship, Mr. Rogers pleads for halls, rather than chapels. He says:—

I did not need statistics to tell me that the working men were not found in the latter, except in the large manufacturing towns, and even there only to a limited extent. I have heard their absence confessed and mourned over for years. I have heard, further, ministers who had considerable popularity among working-men mourn over their inability to attract them to the services of the sanctuary. "Where do you go on Sundays?" asked a friend of a working-class leader, who professed to have Congregational sympathies. "Oh," was the reply, "I go to hear Mr. —— [naming a Congregational minister] when I go anywhere." "But why not go regularly? Do you not like the preacher?" "Yes; I like the preacher well enough. But, oh! the kid gloves of the congregation! I cannot stand them; and I only wonder how Mr. —— can." He spoke the sentiment of his class—a sentiment which may be very wrong, and which does great injustice to the class against whom his censure was directed, but one that is real and powerful.

The Church Quarterly Review, No. 26 (Spottiswoode & Co.), has reached us too late for a worthy notice. The article on Palestine Exploration is full and clear. "The New Education Code Proposals" is very good. In a review of "Memorials of Bishop McIlvaine" appear a few lines which many, we think, who are not "Low Churchmen," will read with regret. The Bishop, it is said, showed "great narrowness," and "*a willingness to think evil of those who were not of his own party!*" We lay aside the ultra-Church notice, and read with pleasure a review article in the *Guardian*, which says: "McIlvaine was unmistakably a theologian of what is called the Evangelical school of thought. But he was no mere partisan. His sympathies were wide and far-reaching, his heart was large and loving; his intellect was clear and well cultivated. His friendship was prized by princes, by statesmen, and by persons of distinction in England, in the United States, and in Europe. He was a lover of good men, and good men loved him." From an able review of the "masterly treatise" of Professors Westcott and Hort we gladly quote the concluding words:—

It is the first really scientific and exhaustive discussion of the methods of Textual Criticism. Others, to whom all honour is due, have prepared the way by collecting the materials. Professors Westcott and Hort have taught us how to erect the building. Their work may not in some respects be final; but it is a vast advance on all that has been done before, and all future critics must be guided, in the main, by the principles which they have established. Laborious thoroughness, indefatigable patience, philosophic method, are conspicuous on every page, as all who know the habitual character of their work would expect.

The January *London Quarterly Review*—the Wesleyan Quarterly—No. CXIV. (Woolmer: 2, Castle Street, City Road), contains three or

four capital articles:—"Father Curci," "Daniel Defoe," and "Americanisms." In an able article on Fiji we read:—

God has condescended to honour the Wesleyan Church in using its missionaries for the evangelization of the Fijians. Independent testimony in Government Blue-books, reports of naval officers visiting the group in Her Majesty's ships of war, and the observations of such intelligent travellers as C. F. Gordon Cumming, abundantly prove the reality and completeness of the work. Forty years after the landing of the two first missionaries, heathenism as a system was abolished, its temples and priesthood and human sacrifices were gone, and, with the exception of a few mountaineers, Cakobau, as a Christian king, ruled over a Christian nation.

The Twelve Hundred and Sixty Years; or, The Three Times and a Half and the Seven Times, is an ably-written pamphlet (30 pp.), by the Author of "Essays on the Church" (Seeley & Co.). We quote a single sentence:—"On the whole, then, we see, with scarcely a possibility of mistake, that the prevalent belief in Protestant Churches at this moment is that the opening of the seventh century saw the fulfilment of Revelation xiii., and that the decree or edict of Phocas, A.D. 606 or 607, was allowed, in the providence of God, to be the Church's landmark or milestone for all succeeding ages."

The January number of *The Quarterly Paper of the C.P.A.* (Temple Chambers, Falcon Court, E.C.) contains a strong appeal for increased aid. Zealous supporters of the Pastoral Aid Society, everywhere, might make better known its work and its claims. "The Committee greatly regret that they cannot conclude without adverting to the state of the Society's finances, and the ninety-four urgent applications for aid on their list, which they are unable at present to accede to, because their income is already pledged as far as it prudently can be. However, in the current year, so far, there has been a diminution in the receipts, both as regards donations and receipts from auxiliaries."

A cursory examination of Canon STOWELL'S little book on the Catechism just published is sufficient to show its excellence. We will return to it at leisure; but, without delay, we earnestly recommend *The Church Catechism simply Explained* (E. Stock). Together with *The Communicant* it ought to be largely circulated in thousands of parishes.

Mr. MOULE, the esteemed Principal of Ridley Hall, has done well in publishing *Fordington Sermons* (London: W. Poole. Dorchester: H. Ling). Fourteen sermons were preached by him from the "pulpit of Fordington, Dorchester—a pulpit very dear to the preacher, as that from which for more than fifty years a father's voice—not to name other dear and honoured voices—proclaimed the Gospel of the peace of God, the unalterable gospel of pardon, holiness, and heaven."

In *Harper's Monthly Magazine* (Sampson Low & Co.) appears an interesting article on Young Men's Christian Associations, with a sketch of their history, and photographs of leading men—American and English. "The original association in London," it is well said, "has owed much of its growth to the energy of its long-time secretary, Mr. Shipton, who, now retired from duty, can look back with pleasure upon the fruit of his manifold toils." There is a photograph of Mr. Shipton, and one of Mr. George Williams, the founder of the Association. The Y.M.C.A. building in New York is evidently a handsome structure. *Harper's Magazine* is wonderfully well illustrated. We quite agree with the writer of a paper on "Journalistic London" as to the admirable way in which the *Guardian* is sub-edited. "Mr. McColl," we read, "is Sir Charles Dilke's able and responsible second in command on *The Athenæum.*"

With No. 1 of *The Church Worker*, the new Penny Magazine issued by the Sunday School Institute (Serjeants' Inn, Fleet Street, E.C.), we are much pleased. The subjects are well chosen and well handled; the arrangement is admirable. The Magazine can easily be adapted for localization. We heartily wish *The Church Worker* a prosperous career. Such a periodical was really needed. We may quote one paragraph from "Notes and Comments":—

The Rev. John Blomefield's paper on the work of the Institute, which appeared in the November CHURCHMAN, and to which Lord George Hamilton referred at the dinner at Willis's Rooms, contains one of the most interesting accounts of the rise and progress of the Society which has yet been written. The writer possesses the two leading qualifications for such a task—viz., a practical knowledge of the subject and a keen sympathy with Sunday schools and their work.

From Messrs. Hatchard we have received a packet of leaflets and prayers, issued in connection with the Young Men's Friendly Society.

A charming gift-book is *The Children's Friend* (Seeley), the Annual of an Illustrated Magazine for 1881. Good in every way for our little folks.

A new series of *The Evangelical Magazine*, with which is issued "The Chronicle" of the London Missionary Society, is improved (Stock). It contains a map of S.E. New Guinea.

It is enough to make mere mention of *Anglo-Israelism, True or False?* by Canon BELL (Nisbet) a pamphlet of thirty-six pages. An Association, it seems, has been formed in Cheltenham to support this "wild and fantastic" theory, as the good Vicar terms it.

The Antiquary for January contains articles on the bust of Thucydides in the sculpture-gallery at Holkham, and on the Dulwich College Manuscripts. Alleyn, who endowed the "College of God's Gift" at Dulwich, made part of his fortune by acting.

A cheap, well-got-up little story-book, on Temperance, *More than Conquerors*, by Mr. SHERLOCK, is published at the *Home Words* Office.

From Messrs. Hodder & Stoughton we have received a copy of a new, "popular" edition of *The Difficulties of the Soul*, by the Rev. HAY AITKEN.

The seventh edition of *Trust in Trial:* Meditations, with Prayers and Hymns for the Afflicted or Distressed, by the Rev. W. O. PURTON, Rector of Kingston-by-Sea, has been issued by Messrs. W. Hunt & Co.

Dr. Robert Young's *Contributions to a New Revision* may be acceptable to many theological students (Edinburgh: G. A. Young & Co.). It is "a critical companion to the New Testament; a series of notes on the original text, with the view of securing greater uniformity in its English rendering, including the chief alterations in the 'revision' of 1881, and of the American Committees."

A new edition of *Thoughts on Private Devotion*, by the late Mr. JOHN SHEPPARD of Frome, a really good book, has been published by the Religious Tract Society. Born in 1785, Mr. Sheppard died in 1879. He was a liberal Baptist, a good scholar, a deeply devout thinker, a spiritually-minded servant of Christ. We should be thankful to know that such works as these were well and widely read. *La meditation n'est pas l'oraison; mais elle en est le fondement essentiel.* A good biographical sketch, by the Rev. T. G. ROOKE, is prefixed to the present edition of this devotional work.

A new, cheap, edition of that admirable story, *Winifred Bertram*, by the Author of "Chronicles of the Schönberg-Cotta Family," has just been issued by Messrs. T. Nelson & Sons.

We are glad to see the eighth edition of that deeply interesting book, *From Log-Cabin to White House*, Mr. THAYER'S "Story of President Garfield's Life" (Hodder & Stoughton).

Peter Trawl, a Tale of Whaling Adventures, and *Hendricks the Hunter*, by the late Mr. KINGSTON, form two of Messrs. Hodder & Stoughton's capital series of books for presents and prizes for boys.

A well-printed book, *The Preacher's Analyst* (Stock), is the Annual of a thoughtful periodical designed for ministerial use, edited by the Rev. J. S. BIRD, B.A.

We have read with a good deal of interest, not unmingled with surprise, a little book by Mr. G. T. CONGREVE, *Consumption and Chest Diseases* (E. Stock). Mr. Congreve's thesis is that "Consumption is curable;" but he also treats of asthma, chronic bronchitis, &c.

We have received from Mr. Murray, too late for notice in the present CHURCHMAN, the *Quarterly Review*, No. 305. It contains a very striking article, "The Liberal Work of Two Years," dealing especially with the present frightful state of Ireland. There are some able and interesting reviews. But the special feature, to our mind, is the second part of the review of the Revised Version. To this we must return.

In the meantime we quote the concluding passage :—

Infinitely more serious is *that* Error to the consideration of which we devoted our former Article. For THE NEW GREEK TEXT which, in defiance of their Instructions, our Revisionists have constructed, proves to be utterly undeserving of confidence. Built up on a fallacy which since 1831 has been dominant in Germany, and which has lately found but too much favour among ourselves, it is in the main a reproduction of the recent labours of Doctors Westcott and Hort. But we have already recorded our conviction, that the results at which those eminent scholars have arrived are wholly inadmissible. It follows that, in our account, the Revised English Version has been all along a foredoomed thing. If the "revised Greek" be indeed a tissue of fabricated readings, the translation of these into English must needs prove lost labour. It is superfluous to inquire into the merits of the English rendering of words which Evangelists and Apostles demonstrably never wrote.

Even this, however, is not nearly all. As translators, the majority of the Revisionists have shown themselves singularly deficient,—alike in their critical acquaintance with the language out of which they had to translate, and in their familiarity with the idiomatic requirements of their own tongue. They had a noble Version before them, which they have contrived to mar in every part. Its dignified simplicity and essential faithfulness, its manly grace and its delightful rhythm, they have shown themselves alike incapable of imitating and unwilling to retain. Their uncouth phraseology and their jerky sentences; their pedantic obscurity and their stiff, constrained manner; their fidgetty affectation of accuracy, and their habitual achievement of English which fails to exhibit the spirit of the original Greek,—are sorry substitutes for the living freshness, and elastic freedom, and habitual fidelity of the grand old Version which we inherited from our Fathers, and which has sustained the spiritual life of the Church of England and of all English-speaking Christians for 350 years. Linked with all our holiest, happiest memories, and bound up with all our purest aspirations; part and parcel of whatever there is of good about us; fraught with men's hopes of a blessed eternity, and many a bright vision of the never-ending life;—the Authorized Version, wherever it was possible, *should have been let alone.* But on the contrary. Every familiar cadence has been dislocated: the congenial flow of almost every verse of Scripture has been hope-

lessly marred: so many of those little connecting words, which give life and continuity to a narrative, have been vexatiously displaced, that a perpetual sense of annoyance is created. The countless minute alterations which have been needlessly introduced into every familiar page prove at last as tormenting as a swarm of flies to the weary traveller on a summer's day. To speak plainly, the book becomes unreadable.

We lay the Revisers' volume down convinced that the case of their work is simply hopeless. *Non ego paucis offendar maculis.* Had the blemishes been capable of being reckoned up, it might have been worth while to try to remedy some of them. But when, instead of being disfigured by a few weeds, scattered here and there, the whole field proves to be sown over in every direction with thorns and briars; above all when, deep beneath the surface, roots of bitterness to be counted by thousands, are found to have been silently planted in, which are sure to produce poisonous fruit after many days:—under *such* circumstances one only course can be prescribed. Let the entire area be ploughed up,—ploughed deep; and let the ground be left for a decent space of time without cultivation. It is idle—worse than idle—to dream of revising this Revision.

We are greatly concerned: greatly surprised: most of all disappointed. We had expected a vastly different result. It is partly (not quite) accounted for, by the rare attendance in the Jerusalem Chamber of some of the names on which we had chiefly relied. Bishop Moberly (of Salisbury) was present on only 121 occasions; Bishop Wordsworth (of St. Andrews) on only 109; Archbishop Trench (of Dublin) on only 63; Bishop Wilberforce on only *one*. Of these, the Bishop of St. Andrews has already fully purged himself of complicity in the errors of the Revision. Archbishop Trench, in his "Charge," adverts to "the not unfrequent sacrifice of grace and ease to the rigorous requirements of a literary accuracy;" and regards them "as pushed to a faulty excess" (p. 22). Were three or four other famous Scholars (Scholars and Divines of the best type) who were often present, disposed at this late hour to come forward, they would doubtless tell us they heartily regretted what was done.

We understand that a second edition of Bishop McIlvaine's *Memorials*, by Canon CARUS, is in the press, and will be published shortly, with some additional matter of great interest incorporated in it.

Notices of *The Speaker's Commentary*, vol. iv. (Murray), Canon WESTCOTT's *The Revelation of the Risen Lord* (Macmillan), Bishop RYLE's *Facts and Men* (Hunt), Bishop THOROLD's *The Gospel of Christ* (Isbister), and the Vicar of Epsom's *The Speaking Dead* (Stock), are unavoidably deferred.

THE MONTH.

CORRESPONDENCE concerning the Census has been full of interest. At the close of the year several letters appeared in the *Times*; and in discussing the statistics of church and chapel attendance, a *Times'* leader made several references to the subject handled in the January CHURCHMAN by Dr. Robinson (The Sunday Morning Service; the Need of Reform.) Thus, the *Times* spoke of the arguments which can be "adduced against the fusion or jumble of various services, constituting in the lump the Sunday morning service, and lasting at the pleasure of the preacher for an hour and a half to two hours, or more." The *Times* continued:—

Are the services of the Church of England adapted to the mental faculties and habits of the ordinary working man? . . . . Are the services themselves suited for popular use? No doubt they were composed by excellent men, scholars and good writers, the best, possibly, in the nation; but these good men sadly overdid their work. The services are wordy, tedious, and reiterative. They make a constant demand on the attention, frequently with no other result than to satisfy its literary discernment. It must be considered that the Anglican Prayer Book was compiled and composed at a time when attendance was compulsory, and non-attendance was actually punished. All this is now changed.

A letter from Mr. Charles S. Miall contained some noteworthy allegations. Mr. Miall did not enter into the question how it came to pass that there was no religious census in the years 1861, 1871, and 1881: indeed, no regular and authoritative religious census in 1851 either.[1] But he says that the recently published returns of church and chapel attendance in many large towns go far to corroborate Mr. Mann's returns of 1851. We thoroughly agree with the *Times* that on the mere face of published statistics, "there come out several facts to which it behoves the Church of England to give its utmost attention." "Is the Church of England doing all that can be done to meet the occasion?"[2]

In a letter to the *Times* (Dec. 28) the Bishop of Winchester

[1] The *Guardian* (Jan. 18) says:—"The Liberationists knew very well that a real religious Census in England is quite practicable, but it would expose their weakness, and they, therefore, took measures to defeat this part of the Census Bill in the Commons. The recent device of counting attendants on some Sunday picked out by themselves in a few specified towns will hardly be deemed amongst reasonable men in any quarter to furnish statements which can be relied on about the respective strength of Church and Dissent amongst the English people." We may add, as to picked-out towns, that the presence of Roman Catholics makes a very great difference. In Liverpool, to which many critics turn, two chief causes must be reckoned, the shifting of population, and the great proportion of Roman Catholics. On these points some able letters have been printed by Canon Hume. The influence of Bishop Ryle will soon be felt.

[2] Giving a table, Mr. Miall says: "These statistics show that the Established Church had 36·9 per cent. of the entire attendances in the six towns referred to, and the Nonconformists of all sections, 55·6 per cent. The meaning of this is that the Church of England, in a numerical sense, is no longer the 'National Church,' though it greatly surpasses in numbers every other religious body in the land." Referring to the subject generally (Chapel as well as Church attendance), he adds: "Here is a far more important subject for anxious consideration than matters relating to Ecclesiastical Courts of Appeal, to the cut and colour of vestments, or to the claims of the clergy to independent representation in diocesan synods. In view of the facts I have endeavoured to summarize, such demands appear to be a complete anachronism—I had almost said, supremely ridiculous."

admitted that there is plenty of room for the warning of the leading article. "There was always said to be a danger that the English Church should die of respectability. . . . . We want mission work of all kinds in our towns and alleys and in our heaths and hills. Mission chapels, open-air missions, services suited to untrained tastes, sermons that tell upon the feelings without offending the wisdom, and above all the enlisting of a much larger army of workers from every class, rich and poor, high and middle and low, to work as sub-deacons, lay-readers, district visitors, and deaconesses and mission-women. There is nothing whatever in the genius of the National Church unfavourable to all this, though there may be in the prejudices of her members." His Lordship added:—

I have not the least intention of detracting from the zeal of Nonconformist ministers or Wesleyan class leaders, or of denying the good which they are doing among those whom their influence reaches. But, as a matter of fact, their influence reaches more to certain classes of society than to others; and those classes are what we commonly call the middle and lower middle classes. The upper classes are, with very rare exceptions indeed, Churchmen. The lower classes are in much larger numbers Churchmen than Dissenters. This latter fact is apparent from the statistics of all public institutions. Hospitals of all kinds, workhouses, gaols, the navy, even the army (though so largely recruited from Ireland), are found to contain Churchmen generally in the proportion to Dissenters of three to one. So baptisms, marriages, and burials are three to one in church when compared with chapels and registrars' offices. How is it that in our great towns this does not show itself in church attendance? Probably for two reasons. One is that the country parishes contain the large proportion of Church people, but the manufacturing towns contain the great bulk of the Nonconformists, the causes for which are not far to seek. The other is that, unhappily, in our larger towns the operatives and labouring men have ceased to attend either church or chapel, except in very small proportions—it is said only one in fifty. So it comes to pass that in our larger, especially our manufacturing towns, the church and chapel attendance is chiefly drawn from the middle classes, among whom, undoubtedly, is the great strength of Dissent. This being so, it is really surprising to find that the attendance at church almost equals the attendance at all the different Dissenting chapels put together in many of the great towns.[1]

For ourselves, we are persuaded that the reforms which have

[1] Replying to the Bishop's letter in the *Times*, the Rev. J. Guinness Rogers wrote: "The principal qualification on which the Bishop insists is one that every fair-minded man would admit, that, if we are to have an accurate estimate of the position of the Church in the country, these returns must be supplemented by others from the rural districts, where, in his belief, the strength of the Church lies. But, while admitting the necessity for this more complete survey, I may venture to doubt whether it would be as favourable to his cause as his Lordship supposes. We can, however, deal only with the figures before us. They have their own

been advocated in THE CHURCHMAN are urgently needed. For instance, Elasticity in our Services; the Lay-Diaconate; a large Increase of Mission Rooms; the Redistribution of Endowments; organized Lay-help, according to patent needs; the Union of small contiguous Country Parishes. The ordination of pious and zealous men, admirably suited for work among the masses, who cannot, and will not, spend two years in any College, seems most desirable. As to the Sunday Morning Service, some changes, we believe, are quite as necessary for rural as for urban churches.[1] A rector or vicar, where there is no curate, is, in many parishes, unable to avail himself of the provisions of the Act of Uniformity Amendment Act, as he desires to do. Some twelve years ago "Canon Ryle" wrote strongly in favour of shortening and simplifying the Services. The incumbent of a large and important manufacturing town writes to us:—"I thoroughly agree with the CHURCHMAN in these matters."[2]

These are the subjects to which the Convocations might, in the coming session, well devote themselves. How great the need of reform in the Lower Houses of Convocation!

In a Pastoral Letter, the Bishop of Carlisle[3] refers to the Central Council:—

Perhaps this Council is the germ of what the Church requires. Let it work. Let it find by experience what it can do and what it cannot

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distinct tale to tell, and the Bishop is, at least, partially conscious of their ominous significance, though, perhaps, he hardly sees how much they suggest. Taking it for granted that the operatives and labouring men, who are supposed to form the strength of the Church in the villages, neglect public worship when they are massed together in large towns, he thus explains the position of Dissent in these towns:—'In our larger, especially our manufacturing towns, the church and chapel attendance is chiefly drawn from the middle class, among whom, undoubtedly, is the great strength of Dissent.' These are very striking admissions. These large towns, where Dissent has such power, are recruited from the country parishes, in which the Church has had so long a tenure of influence. It must be, therefore, that when the working men forsake their country home they forsake the Church also, and become either absentees from public worship, or else swell the ranks of Dissent. The Church, at best, can have had but a feeble hold upon them. To assume that they still remain attached to her is a very large and gratuitous hypothesis indeed.

[1] An inquiry as to communicants in country as well as in urban parishes has been made of late. In the Chichester Diocesan Conference a year or two ago this subject was touched upon.

[2] A correspondent, whose position and experience give weight to his words, writes with reference to our remarks in the December CHURCHMAN, p. 221. He says:—"The Lay-Diaconate is a subject on which I have long been interested, and one which, in my judgment, assumes more pressing importance every day. Indeed, I fail to see how by any other mode than the extension of the Ministry by an unpaid Diaconate the present and increasing spiritual destitution is to be met."

[3] Referring to the recent Manchester Synod and Mr. Wood's letter, the Bishop says:—The proceedings had "the support of the chief clergy of

do. Experience will show. I for one cannot and dare not prophesy; but I find it hard to believe that a body of Englishmen, half clerical and half lay, elected freely throughout the country, and meeting together with a full sense of their responsibility, without the possibility of taking one-sided party views, and with the knowledge which they must have of the Church's needs, can meet altogether in vain. May the Holy Spirit of God prosper the movement!

The endowment of the Newcastle Bishopric has been completed. Mr. Pease, a member of the Society of Friends, gave a suitable residence for the new Bishop.

On the subject of the persecution of the Jews in Russia, the Earl of Shaftesbury and the Bishop of Oxford have written to the *Times*. The Bishop says:—

May I, in answer to Lord Shaftesbury's appeal in *The Times* of to-day, express my conviction that Englishmen do *not* wish to continue silent in the face of the atrocities now perpetrated daily and hourly on the Jewish race by subjects of the Emperor of Russia? I should not venture to put myself forward in this matter had I not been one of those who, in 1876, took a public part in the protests made throughout the country against the barbarities practised by the Turks in Bulgaria. We were sometimes told in reply that the Russians were as bad as the Turks. I, for one, indignantly denied the force of the retort. I said that Russia, with all her faults, did, at least, maintain civil order among her people and had never been guilty of that kind of government by massacre with which centuries of iniquitous misrule had made us familiar in the history of the Turks. I said, further, that the Russians did not make war on women and children, whatever might be their severity in dealing with men.

All this must now, with shame and sorrow, be unsaid. If the tale of horror which you told us last week has not been exaggerated, the people of a considerable portion of the Russian Empire have been perpetrating deeds as black as any that were done in the darkest ages; and their rulers have contentedly looked on. Surely this is a case for as plain a protest as we English people can utter before the civilized world.

In the last CHURCHMAN, in the article on Evening Communion, "Presbyter" referred to the rubrics in the "Order of the administration . . . ." according to which the Holy Communion must follow the Sermon and Morning Prayer. He also referred to "an old Canon which expressly forbids the celebration of the Holy Communion before Matins." Inquiry having been made

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the diocese; true, they had been adopted deliberately and solemnly. What signify such little circumstances as these? A stroke of the pen from the President of the English Church Union is enough to blow them all into space. The passage in which it is asserted that '*we* shall not be cajoled into surrendering up the rights and liberties of the Church of England,' &c. &c., is surely Popery in a new form. The clergy of the diocese of Manchester are not allowed time to consider in what way they shall treat their Bishop's solemn appeal before a Bull issues from London denouncing the whole proceeding, and declaring authoritatively what *we* do or do not intend to do."

with regard to this Canon, "Presbyter" requests us to state in THE CHURCHMAN that it will be found in Dean Goulburn's "Commentary on the Lord's Supper" (new edition, 1875), published by Messrs. Rivington. The Dean's words (p. 303), are:—

I have somewhere seen an old Canon, though I cannot now lay my hand upon it, which strictly forbids (what now finds so much favour) the Celebration of the Communion before Matins. The fact is that these and other points of discipline vary, and must vary, with the varying exigencies of social life. There must be a plastic power in the Church by which discipline may be adjusted to the habits and wants of those who are subject to it.

In a Note at the close of his Commentary, the Dean says:—

Just before the appearance of this New Edition, the Rev. H. T. Armfield, of Salisbury Theological College, is good enough to furnish me with the words of the English Canon (against celebrating before Matins), to which reference is made in the Appendix, p. 303, note 11. They run thus:—

"Nullus insuper sacerdos parochialis præsumat Missam celebrare, antequam Matutinale persolverit officium, et Primam et Tertiam de die."

Mr. Armfield adds, that by the Sarum rubric the celebrant could only know what collects he was to use at the Mass from having said his Matins. The rubric he refers to is thus given in a foot-note to his valuable work on "the Gradual Psalms" (p. 371):—

"Notandum quod in omnibus Dominicis et in festis cum regimine chori per totum annum, hoc generaliter observatur, *ut ad missam tot dicantur Collectæ quot dicebantur ad Matutinas,* nisi in die Nativitatis Domini."

The Islington Clerical Meeting was held on the 18th. About 500 were present. Prebendary Wilson[1] presided. The general subject was the Importance of Clear Dogmatic Teaching, treated in reference to the Moral Government of GOD, to the Person and Work of the Saviour, to the Mode of Acceptance with GOD, and to the Sanctifying Work of the Holy Ghost. The readers of Papers were Sir Emilius Bayley, Dr. Flavel Cook, Canon Hoare, and the Dean of Ripon. The speeches and Papers were excellent. We quote the close of Dean Freemantle's Paper as follows:—

What is wanted is more depth of spiritual experience, more of the principle of spiritual life in order to make the teaching practical. Half measures, lukewarm opinions, intellectual theories, party bigotry, sensational excitements, and sacerdotal pretensions, will not uphold the work of God when his truth is put to the test. They who are to witness for Christ in such times as these must be standard-bearers, must be what Mede calls the sealed one's *subsignarii.* They must stand in the power of the Holy Ghost, and with boldness confess the

[1] In his impressive address, the President said:—"It is cheering to me to see so many younger brethren gathered around us, prepared, I would fain hope, to take the place of those whom we have lost, and who will, I trust, rejoice to maintain the same standard which has ever been our rallying point—a firm attachment to our beloved Church, with a holy resolution to maintain inviolate her Protestant and Evangelical doctrines, and to transmit them in all their integrity to future generations."

faith of a crucified and risen and returning Saviour. The weapons of our warfare are not carnal, but mighty through God. They must have—

1. An implicit and unshaken confidence in the inspiration and authority and sufficiency of Holy Scripture as a rule of life. 2. A pure and fervent love to Jesus, and to all who love Him in sincerity. 3. A consistent, simple, and self-denying life and conversation, and growing conformity to the very image of Christ. The true evidence of a sealed one must be found in the inner man, and not in mere outward privilege or profession.

And in the coming struggle the battle will have to be fought out, not between copes and chasubles and the scarf and surplice, not between Church and Dissent, not between an Establishment and Voluntaryism, but between truth and error, between Christ and Antichrist. Let anyone read up the history of the commencement and progress of the French Revolution, and he will then see the very same principles at work which are rampant in Russia, in America, in Ireland, and in other parts of Europe at the present moment. Democracy and irreligion are rising up like a flood against the powers ordained of God both in Church and State to preserve order and peace in society. Even in England, if the calculations which have been made lately approach anything near the truth, we have the masses of working men chiefly, and of others, amounting to very nearly two-thirds of the population, who are under no religious influence whatever so far as public worship is concerned. The Nonconformists have failed to reach them, and if the Church were disestablished they would be in no better condition to reach them than they are now. The Church with all its difficulties is doing much, but with its present funds and the increase of population the existing staff of clergy is incapable of meeting the wants of the day. We want just what was wanted a few years ago, when we were threatened with invasion and the regular army could not be kept up in sufficient numbers to secure the safety of England. A volunteer corps was inaugurated, and has grown up to a state of efficiency scarcely, if at all, inferior to the Imperial troops; and if the zeal of patriotism could accomplish so great a work, will not the higher and more holy love of Jesus kindle a missionary spirit amongst our pious laity to consecrate their spiritual gifts to the service of the Church? We want volunteers sanctified and sealed, men who will give themselves to such work as they can do in the spirit of Philip, and Stephen, and Prochorus, and Nicanor, who will be admitted formally into the diaconate, not by a mere permissive license from the Bishop, but by a distinct ordination, to a definite locality, under the discipline and subject to the existing law of parochial and pastoral and episcopal authority. Such an accession of workers, teachers, visitors, evangelists, and helps would enable the Church to carry out the true object and intention—and it is a very blessed one—of an Established Church, namely, to visit from house to house, and minister to every individual in the parish. But for this, as I have said, we must have a higher stage of sanctification than we have yet reached, or, if we have reached it, it has not been developed. We must get beyond what has been described as the ankle-deep and jelly-fish Christianity, and launch out into the deep, if we would have a net full of fish.