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CONDUCTED BY CLERGYMEN AND LAYMEN
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ART. I.—THE SUPPLY OF CLERGY.

IS the supply of clergy adequate to the needs of the Church? This is a question which may be asked with at least three different intentions. It may mean, "Is the supply adequate to fill existing incumbencies and curacies, for which stipends have been provided?" or, "Is it adequate to the needs of the population to which we have now to minister?" or, "Does it progressively increase with the vast yearly increase of population?"

The last two questions are full of anxiety. The Church of England boldly holds to her claim and duty to be a National Church. No shocks or losses to come can affect this. Moreover, she claims, what other Protestant Churches scarcely claim—the responsibility of pastoral care. How is she to continue to give this to the whole vast ever-increasing mass of population? If she were content to gather and minister to isolated congregations, or merely to perform services, the prospect would be easy. But can money be found to maintain more clergy? Can men be found to minister? Here it is that the scheme of a permanent Diaconate comes forward. Without entering on this question, which cannot be treated here, it may certainly be said that all thoughtful men must be convinced that some wider, firmer use of lay help is daily becoming more necessary. But speaking of clergy only, and without reference to lay help, there are many who take a hopeful view of the matter. It is true that there are parishes of 10,000 or 12,000 where incumbents are working without a curate, but an incumbent who is fit for his post can almost always raise funds for a curate, if he makes the effort. It is true that there are parishes of 20,000 people, which require subdivision. But very much has been done, and every year sees the most pressing cases dealt with. Such statements

sound vague and general, but they are not made without inquiry, or without the authority of persons competent to speak. It is not, of course, intended that there is anything in the present state of things to allow a relaxation of the unwearied efforts by which alone past neglects have been repaired, and the needs of the present are being met. But there is a sense in which, in spiritual things as well as in temporal, we are to take no thought for the ~~morrow~~, for the morrow shall take thought for the things of itself. Great changes in outward circumstances and conditions, new unforeseen waves of feeling, great outpourings of grace, may make our foresight valueless. Our business is with the immediate future, still more with the present. Leaving, then, the second and third questions proposed, let us confine our attention to the first.

Is the supply of clergy adequate to present needs in the limited sense of adequacy to fill existing posts? There are two ways of making the inquiry. The first is by the comparison of statistics. The number of incumbencies and curacies has been constantly increasing; but, omitting the hopeful figures of 1883, the number of deacons ordained has only crept up from 697 in 1877 to 727 in 1882. Nevertheless, as was pointed out in an article in the *Guardian* of February 7, 1883, these figures do not imply that the increase has been so slight as would appear. If the supply was almost stationary, it was stationary at a point higher than the waste, so to speak, caused by death, by withdrawal from active duty, and by colonial appointments. Every year the number of clergy in actual work grew larger, and supplied the new posts, although if one year was compared with another, the numbers showed no marked increase.

The number of clergy whose deaths were publicly notified between July, 1881, and July, 1882, amounted to 378. The number withdrawing every year from active work cannot be ascertained, because such withdrawal is often only temporary, and in this uncertainty lies the weak point of the calculation. But allowing fully for this item, for deaths omitted from the calculation, and for appointment to schools or abroad, there still seems margin to show a considerable yearly gain. The opinion of the Clergy Mutual Assurance Office is that the number of the clergy is undoubtedly on the increase.

The second method of inquiry is simply that of experience and observation. Answers from a wide area go to prove that the supply of curates is sufficient, or nearly sufficient, to meet the demand. Before stipends were raised this could scarcely be said. But now that £120 is in the North of England almost the lowest stipend offered to a deacon, there is no

great difficulty in finding men. On the contrary, it is not unfrequently the case that men who have kept their terms at a theological college, and can have satisfactory testimonials, are unable to find a title for Orders till the last moment, if they are not even obliged to delay their ordination. It is true that one of the societies which help in the payment of curates always reckons on a part of its grants not being taken up. Yet for various reasons this does not appear to invalidate the general conclusion that the supply, if not quite equal to the demand, at least drags on close behind it. But there is a difference between a sufficient and an efficient supply. There is a fairly adequate supply of men, but not an adequate supply of useful men. An incumbent can find a curate without difficulty if he has the money to pay him, and if he is content to engage a man of good moral character, in Orders, or accepted candidate, without any strict inquiry as to his attainments or fitness for the ministry. But if he seeks for a man of average mental power, who has received and retained some theological training, who can hold the attention of his hearers for a few minutes, in teaching or in preaching, then he may have to wait some time before filling his curacy. We have, then, a supply which is barely sufficient in number, but which is not adequate in quality. Here arises a dilemma, the solution of which is of the highest importance for the Church. Are we to continue the present system, which is practically that of accepting all candidates of good character who offer themselves? The number of those rejected by Bishops on examination is comparatively very small, and it is further reduced by the cases of those who are accepted on a second trial by the same or by another Bishop. If the present system is continued, we shall be in part recruiting the ministry with weak men, whom no careful or earnest incumbent would willingly accept as a helper. Still more will this be the case if, in mistaken kindness, help is given to every man who seeks it, for the expenses of that minimum of theological training which is at present required. The other horn of the dilemma is evident enough. If you reject any of the class of men whom you are now accepting, the supply will at once fall short. You have barely enough as it is. Any change will make the case serious.

No sound decision can be arrived at without taking into account that unfit men bring positive weakness, not strength, into the work of the Church. The unfitness meant is the want of mental power to see the connection of ideas, the want of ordinary powers of expression, the want of common shrewdness and judgment, the defect of general education and of special knowledge. It is not a question of Greek and Latin, gentleman

or no gentleman, but a question of mental power and common education. If a man is considerably below the average in these respects he cannot be anything but a source of weakness to the Church, as an ordained minister. He may be a good and spiritually minded man, but his place is not in the priesthood, at least not in England and at the present time. It is true that there is a certain amount of routine work, of late much increased, which almost anyone can do. It is true that under the protection of the Act of Uniformity a man may minister in the congregation without displaying his incapacity. But in daily contact with the parishioners his weakness must be felt by the working-classes, as well as by their employers, and their estimate of the office and of the Church and its doctrine is affected by their estimate of the man. You may multiply classes and mission services, but to what purpose, if the man who conducts them is not efficient? An incumbent of a West Riding town parish says, "I would rather be single-handed for months than be yoked to an inefficient helper." The loss of some of the weaker men now ordained would be a loss to some incumbents, but not really a loss to their parishioners, still less to the Church at large.

Again, it is not certain that a higher standard for admission would really diminish the number admitted. The case of particular dioceses where the standard has been raised and yet the ordinands have increased in number, is not quite conclusive as to the result of general action in the same direction. But it is certainly encouraging. The higher any office stands in public estimation, the more it attracts candidates. A higher estimation of the ministry does not, indeed, depend on the character of a small portion of the men admitted to it, but there is a danger of its incurring contempt by being too easy of access.

If more scrutiny was used with regard to candidates, it would undoubtedly be necessary to make special efforts to increase their number. Can it at present be said that clergy in important positions use their influence earnestly in this direction? Does the subject have the place it deserves in our pulpits? Even in the universities themselves, where the call to Orders is urged, there is room for more effort, not in pressing ordination upon young men, but in laying it before them as a matter which it is their duty to consider, in telling them what the work and the life are, in disabusing them of prejudices which have not unnaturally grown up at the sight of party strifes and party narrowness. Such a sermon as that preached at Cambridge last year by Mr. Wilson of Clifton will illustrate what ought to be done. It would be easy to criticize its tone

in some respects, but there was a striking vigour and freshness about the appeal.

We have keen competition for employment in almost every other walk of life, and none for the ministry. It is usual to account for this by the poverty of the material prospect which it holds out. But what are a man's prospects in the navy, in the army, or in employment as a clerk? A deacon in a northern diocese begins with a stipend varying from £120 to £160 a year. And for an active, earnest curate there are, besides, fair prospects. A district church is not generally a great preferment; but such as it is, it is within his reach. It is said that in the populous northern districts a curate who does his work well, scarcely fails to get a district church within five years. Of course in the south, and in the land of private patronage, things are different. But even there, the son or nephew who was to hold the preferment is beginning often to fail the patron, and the living is given to some one else, selected often, though not always, solely for merit.

The real causes of the absence of competition are more probably a felt deficiency of faith and devoutness, and in many cases the absence of any influence to lead them to consider the ministry as a profession, and to dispose them towards it.

On the whole, the consequences of admitting men at best only capable of discharging routine duties seem to be more grave with danger than the possible, but not certain, decrease of the supply. But how and by whom must the discrimination be exercised and the standard raised? It is no mere question of marks and papers. The present lax state of affairs is the natural result of a divided responsibility. In the case of many ordinands there are, besides the final and supreme arbiter, the Bishop himself, three other persons, or sets of persons, who share the responsibility of their acceptance, and, as a matter of course, feel it the less heavily in consequence. These are the authorities of the theological college who have admitted the candidate to study for Orders, and by receiving his fees and encouraging his stay for two years have enabled him to establish a kind of equitable claim to ordination. There is the incumbent whose work he is to help, whose stipend he is to receive, and who therefore may *prima facie* be supposed to have selected him as the best man he could find; and lastly, there are the chaplains, who have power to examine him thoroughly and to report for or against him. The result of this division of responsibility is far from increasing the severity of the test.

Nothing short of the system adopted in the American Church of candidature as a recognised grade lasting for two or three years, to which the Bishop himself admits with advice, and after careful inquiry, would seem to meet the case fully.

But in the absence of that system, a deeper sense of responsibility, and a more strict standard in each of the three above-mentioned authorities, seem to be needed. Let us consider the three tests in order.

The admission of a student to a theological college practically amounts to accepting him for ordination, unless he afterwards shows some marked unfitness, or is guilty of serious idleness or misconduct while at the college. This may be objected to as an over-statement, but attention must be drawn to the fact, even at the risk of over-statement. The next point is that there is a severe temptation to many theological colleges to admit any tolerable applicants. The colleges have little or no endowment; they are anxious to improve their teaching by enlarging their staff; and, without any petty motives, must naturally desire to increase their numbers. Numbers are regarded as a sign of prosperity; and they are so, but in a very limited sense. It is no doubt the case that, at some colleges, the inquiry respecting candidates has always been strict and thorough; and that elsewhere the conditions and standard of admission have been materially raised. But it is still the case that a thoroughly weak and ignorant man may, if he has perseverance, at last obtain admission somewhere to begin a course of training which will most probably lead in time to his ordination. Perseverance is, no doubt, a proof of some vigour; but this kind of perseverance is said not unfrequently to be found in those who are least qualified for the work which they seek. The scheme of some secular examination to test in a general way the ability and education of ordinands, would not be accepted by all the colleges as a condition before admission; and if required after the course, and before ordination, in addition to the present theological examination, would seriously interfere with the course of work at the colleges. Besides, an examination would by no means be all that is wanted.

It remains for the colleges themselves, and their Visitors, or governing bodies, to realize more fully their share of responsibility in the selection of fit men to serve in the sacred ministry of the Church. The absence of refinement, of a classical education, of social advantages, can be more than compensated for by simplicity and humble-mindedness, by shrewdness and vigour, by gift of speech. These things are not rare among the better class of artisans; and if we are to draw from that class, we should seek those, and those only, who are thus endowed.

The next share of the responsibility is borne by the incumbent who gives a title. It is, perhaps, much to ask that he should consider the candidate's fitness generally for the ministry, and not merely for the special work which for the time he

wishes him to perform in his own parish. And yet some reminder of this wider view does seem required by those who press weak candidates on their Bishop, as quite capable of doing this and that, which is all that is wanted in such and such a parish. How strong this pressure sometimes is, and how lamentable results sometimes follow, is pretty well known.

The difficulty of inquiry by an incumbent about the candidates for his curacy is no doubt great, but yet the weakness sometimes shown in examination, by men nominated by clergy of ability and position, shows that this inquiry is not always very thorough or successful, at least so far as regards mental attainments. Any real improvement in the matter under discussion must rest on a growing feeling among incumbents that it is better to be overworked, or to drop work without a curate, than to engage a thoroughly weak one.

The third share of responsibility is borne by examining chaplains. Their work, if confined to its own narrow limits, is comparatively easy, and is free from any personal temptation to yield unduly. Men practised in examining have no difficulty in keeping before themselves a standard of attainment fixed by agreement, and in saying, with little hesitation, whether this or that candidate reaches it. So long as they report only on the work done, without any reference whatever to circumstances or private information, their task is simple. But if they assume to themselves any part in that which belongs only to the Bishop himself, namely, the responsibility for the acceptance or rejection of candidates, then they are obliged to open their minds to all sorts of considerations other than the examination, considerations deserving the utmost attention and the most careful investigation, but distinctly beyond their province as examiners. It is true that in practice this confusion is difficult to avoid, and that the answer as to fitness required from the presenting Archdeacon, and actually given by the chaplains, appears to involve the responsibility which has been deprecated. But a more definite understanding on all sides that the report of examining chaplains is simply made on the merits of the papers, would prevent misapprehension.

It will be clear, from what has been said, that without venturing to enter on any discussion of the course taken by the Bishops, individually or as a body, there is reason and there is opportunity for other persons concerned to exercise more discrimination in the acceptance of candidates. But that they will of themselves agree to do so does not appear very probable.

It may naturally be objected to this article that it deals with measures tending not to the increase, but to the decrease, of

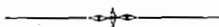
the supply of clergy. But if the undoubted needs of the Church are now to be put forward as justifying the acceptance of very weak men, it becomes necessary to say clearly that these are not the men who are wanted, and that we have done wrong in taking some of them already. It becomes necessary to endeavour to turn the earnest efforts of those who feel the need, towards diligent, prayerful, systematic inquiry for really suitable candidates in classes of society and occupations where they have not hitherto been sought. There are societies, and there are private individuals, who have been doing this work for many years; but there is room for more. Perhaps there should be some permanent agency for the purpose in every diocese. Such advice may seem very inadequate to those who are face to face with masses of people whom they cannot personally reach, to every one of whom they desire to bring home the good tidings. They say, and truly, that dangerous times are at hand; that unless the Church becomes better known to the working-classes as their guide, teacher, and friend, and obtains now a hold on their affections, they will not be slow to take any bribe that demagogues may offer them to assist in measures of spoliation. But those who say these things, who have the keenest sense of the real danger of the situation, who have the truest love for souls in peril from sin and unbelief, should remember that their own influence with the working-classes grows not from their being ordained clergy of the Church of England, but from their having freely given their life to their people, with all its powers and gifts of nature and grace. It is not a supply of any ordained clergy, *qualescunque*, which is wanted; but more men such as those of whom we speak, men who do possess special gifts, and give them freely back to the Giver.

“The English view—which seems to us that of the New Testament—is, that the clergy are first and chiefly a teaching body.” These are the words of the *Church Times*, in a leading article, and they express the unanimous view of the English Church. No need of clergy, however great, should make us abate the requirement, nay, our need should give stress to the requirement, that a “teaching ministry” should be supplied from those who have spiritual experience and mental grasp of the truth which they are to teach, and also the power to convey it with clearness, proportion, and force.

And the policy which is right for the present will also be wise for the future. It will be wise in view of those ever-increasing needs of men and money which have been purposely excluded from the scope of this paper. The laity of England will not find money to pay men who cannot teach or help them except by the performance of routine duties. A Yorkshire

parish, not a rich one, raised its contribution to a curate's stipend from £100 to £140, on the condition that the incumbent should find them a university man. Is it not probable that a like increase of liberality will be shown by the laity of the Church at large, if they are assured that they will always have in return, not necessarily university men, but teachers to whose piety, learning, and judgment they can look up with confidence and respect? Such teachers they have already, for the most part. No one can deny the devotion and ability of the great body of the clergy. But there is an element of weakness. That element ought to be reduced.

EDW. R. BERNARD.



ART. II.—BIBLICAL ASPECTS OF THE MINISTRY OF WOMEN.¹

HAVING before me in prospect the duty which I am now about to try to discharge, and feeling seriously all the responsibility of the occasion, I determined to limit myself to the ground of the New Testament. When we are thinking of religious subjects, we find no freshness like the freshness of the Holy Scriptures. Whatever other streams of spiritual help there may be, for instruction, for edification, and for comfort—and there are many, and very precious—"behold," when we have the Bible close at our side, "we stand by the well of water." And there is another reason for this limitation. We stand thus on the ground of safety. We cannot conceal from ourselves that there are many difficulties connected with this subject of the Ministry of Women in the Church. This is not the moment for the discussion of such difficulties; and, after all, they are, for the most part, either personal on the one hand, or ecclesiastical on the other. They are not Biblical difficulties. In this respect, as in others, we are conscious of the value of the truth that is set before us in the hundred and nineteenth Psalm, "Thy Word is a lantern unto my feet, and a light unto my path."

Thus I believe I cannot make a mistake if I select three illustrations of the religious ministry of women from the

¹ This address was delivered on the occasion of a meeting of Deaconesses at Farnham Castle on Thursday, July 26th, 1883.

Gospels, three from the Acts of the Apostles, and three from the Epistles. In this way we shall be travelling in the footsteps of our Lord and His immediate followers. The symmetry too may be, for some of us, a help to the memory, while it will certainly remind us of the wide diffusion of this topic through the Scriptures of the New Testament.

I.—(1) On the very threshold of the Gospel history, and in the midst of those sacred canticles which we use in our public worship, we meet with an illustrative example which is full of meaning. At the time of our Saviour's first presentation in the Temple, at the moment of the uttering of the *Nunc Dimittis*, we find a man and a woman alike in readiness. Each sex is represented on equal terms. Even this bare fact is very significant. The Gospel History tells us without delay of the high dignity to which woman has been raised, while at the same time we are conscious of the utmost tenderness of feeling in this picture of Anna's long-continued sorrow.

She had waited many years. Her example is an example of patience. And yet she exhibits, too, for our benefit, another side of character in close union with this. After the mention of her "giving of thanks in like manner with Simeon," it is said immediately that she "spoke of the Lord to all them that looked for redemption in Jerusalem." Doubtless she knew them well. During those long years of waiting she must have become acquainted with many whose desires and hopes were like her own. And they must often have "spoken together, while the Lord hearkened and heard." Now she loses not a moment in proclaiming the good news, and in gladdening those hearts. It might be truly said that Anna was the first Christian Evangelist, the first Christian Missionary. It is this combination of alacrity with patience which constitutes her so admirable an example of the Deaconess-spirit.

This instance receives some additional force when we remember that Anna was "of the tribe of Assher,"—a tribe of no fame and distinction, but, on the contrary, a somewhat ignoble and subordinate tribe. It is hardly mentioned at all in Hebrew history. Hardly any person is named as belonging to it, except in mere lists of genealogy. But the incident which we have before us here raises this tribe to an honour almost equal to that of any of the rest. And we ought to carry this thought with us into the reading of the Book of Revelation, where, amid the hundred and forty-four thousand of "the servants of our God," no difference among the tribes is made, but "of the tribe of Assher were sealed twelve thousand."

(2) Activity and patience are again visibly side by side when the examples of Martha and Mary are before us. Not, how-

ever, in this instance, combined in the same person; and one lesson of that eleventh chapter of St. John's Gospel is this, that they ought to be so combined. But such instruction has very often been drawn from this passage, and I will turn to other aspects of this scene at Bethany.

We cannot fail to observe in the first place how great a portion the scene occupies in this section of the Evangelic history. We feel that it is characteristic of the fourth Gospel; and herein it has done much to raise to its proper level our estimate of the high place of woman in the Christian Church.

But another point to be well marked is the discipline of sorrow in the experience of this family of Bethany. Anna, of whom we have already been thinking, had this discipline in one way. Martha and Mary had it in another. If there is to be a system of deaconesses pervading the Church of England—as I expect there will be, when some of us are in our graves—some of the best strength of this system will be supplied by those who have suffered much, and who through sanctified suffering have learnt to speak words of wisdom and moderation, and to exercise a sober controlling influence on others who are too vehement and eager.

And once more, Bethany admonishes us of the sacredness of domestic life. In the suggestions regarding the Ministry of Women, which the New Testament provides, there is nothing monastic. Some conclusions in this direction might possibly, with ingenuity, be drawn from what is said in the Acts of the Apostles concerning Philip's daughters, and from a remark concerning the official "widows" in one of the Pastoral Epistles. But I do not think that inferences of this kind amount to much; whereas the inculcation in the New Testament, directly and indirectly, of the sacredness of domestic life, amounts to very much indeed; and the Divine blessing could not confidently be expected if a system of deaconesses in the Church were organized in forgetfulness of this truth.

(3) We turn now to another of the four Gospels, and to a very different illustration of the service of women in the cause of Christ. This is the description given, in more places than one, of the Galilean women; and we observe that it is given by that Evangelist whose Gospel is marked by such sympathetic reference to women, especially widows.

Why such high honour should have been assigned to Galilee in the first planting of the Gospel upon this earth, we may not be able fully to explain—though some true parts of the explanation might perhaps easily be furnished. Here I refer simply to the fact, which is undoubted. Alike at the beginning and at the end of the sacred history of Christ, Galilee was chosen as the consecrated place of holy teaching and wondrous miracles,

and as the starting-point for all the future history of the Church. The loving associations of the first days seem to have been renewed after the Resurrection. But the point before our notice now is that this general glory of Galilee is expressly connected with women. Both early and late we see Galilean women "ministering" to Jesus.

And this word "ministering" leads to another remark which deserves consideration. It is, in the original, the very word from whence is derived the designation of the office which gives occasion to a meeting of deaconesses. It expresses all that helping, loving service, which has been so great a blessing to the world, age after age. On several occasions the word is used in this connection. For instance, St. Mark uses it to say of the women at the Cross, that "when Jesus was in Galilee they had followed Him and ministered to Him." Thus we seem to have here the consecration of an ecclesiastical term very full of meaning.

But the remembrance of these Galilean women must carry us to a point beyond mere local and verbal questions. Their lavish self-sacrifice, their endurance of fatigue, their forgetfulness of danger—all this is characteristic of the devotion of women. We see this alike during the early days in Galilee and at the Saviour's tomb at Jerusalem. They make no calculation of consequences. They disregard all difficulties. Such zeal is very beautiful, very inspiring. It often secures success, when mere prudence would fail; and it kindles the zeal of others, so that they accomplish what they thought impossible.

II.—(1) In the early part of the Apostolic history we are taken, while following this line of thought, to another part of the Holy Land. English travellers to that land commonly disembark at Joppa and proceed to Lydda. St. Peter's route between these two places was in the opposite direction. What is described as taking place at Joppa on his arrival from Lydda deserves our most careful attention. The mere fact that the story of Dorcas is recorded is important, and we should mark the place which it occupies, between the account of the conversion of St. Paul on the one hand, and the account of the conversion of Cornelius on the other. It is as if the sacred narrative paused in its stately march for the sake of this quiet lesson of beneficence; even as the Lord Jesus, when He was on one of His public errands of mercy, paused for the healing and blessing of a solitary sufferer by the way.

The name of Dorcas itself seems to bring the scene very closely in contact with our commonest experience. And such conscious contact with the Bible History is a great advantage.

It elevates our simple deeds of benevolence, when we see that such deeds were even honoured by a miracle.

But at this point a thought occurs to me, to which I cannot help giving expression. Who were those "widows" that stood by weeping when Peter entered the chamber of the dead? When Dorcas was restored to life, it is said that "he called the saints and widows." Were not these widows saints? Were they not Christians? It seems as if some distinction were drawn between them and the other saints or Christians. What if we have here the germ of that ministry of official "widows," which, as we know from the Pastoral Epistles, was afterwards more fully developed and organized? And these suggestions lead our thoughts to a further point. Who were those "widows" that were "neglected in the daily ministrations," so that murmuring on their account led to the appointment of St. Stephen and his six companions? I confess I would rather believe that they were women appointed to the task of distributing alms than that they were complaining recipients of alms. If these things were so, the earliest ministry in the Church would be a Ministry of Women. I will not dogmatize regarding that which can be only conjecture. But this at least is remarkable (and it is not foreign to our subject), that it is Philanthropy in the midst of which the first notices of the Christian Ministry occur. And this is the case not only with regard to the deacons, but the presbyters also; for the first mention of them is simply this: "The disciples at Antioch determined to send relief to their brethren in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Philanthropy is the very mission of the deaconess: and it is an encouragement to her to see it thus treated in Scripture with the highest honour.

(2) We now turn to places which are far from Palestine, and are in different parts of the missionary journeys of St. Paul. Of the church at Philippi it has often been remarked that the presence of women in connection with it is made very prominent. This topic will be mentioned again when occasion arises for the quoting of that Epistle to the Philippians which was written very long after St. Paul's earliest visit to Macedonia. But that earliest visit is full of suggestion for our present thoughts.

And first let us call to mind that this is the first introduction of Christianity into Europe. The arrival at Philippi is a step of the most momentous kind in the progress of the Gospel. Is it not a notable fact that the first encouragement came from a small company of women? It seems as if everywhere in the inspired record women were set before us—very

modestly indeed, yet very decisively—in a high position of opportunity and usefulness for the evangelization of the world.

Let us observe very carefully the extreme simplicity and quietness of this meeting of Lydia and her companions by the river-side. Nothing could be more unobtrusive. Yet from this small commencement spread that vast spiritual power which subdued our continent, which caused a revolution in human thought, which commanded kings, which tamed barbarians, which raised the oppressed, and which has descended in blessing even to our times. Surely this is an admonition to us—an admonition we sorely need—not to despise small beginnings.

Above all we must remember that it was in prayer that this evangelization of Europe began: and it is in prayer that this evangelization must continue. It is prayer which is the best feature of a meeting of deaconesses.

(3) There seems no imperative reason for imagining that Dorcas and Lydia were women of great powers or striking character. They may, for anything we know, have been persons of very average ability. We can, however, as it seems to me, hardly say this of Priscilla. The manner in which she is mentioned appears to give the impression that she was a woman of more than ordinary gifts, with a vigorous power of exerting influence over others. We find her conspicuous in three separate places, widely distant from one another—Corinth, Ephesus, and Rome. We find her generous in hospitality. "The Church in their house" is a phrase which belongs pre-eminently to Aquila and Priscilla. "All the Churches of the Gentiles" are spoken of as their debtors. In some way, perhaps on more occasions than one, they had exposed themselves to signal danger on behalf of St. Paul. Above all we find Priscilla as the instructor of a highly gifted young man, so that under her he became better fitted to teach the Gospel to others.

Now on this two remarks must be made. This devoted woman probably did in many other instances what she did in the instances recorded. We cannot too carefully remember that in the New Testament we have only fragments of biography, and that in such a case as this we have merely samples of a wide range of successful work. Hence the duty of studying very carefully what is so full of suggestion.

But further, we must call to mind that domestic life among the Greeks was very secluded. Hence the case of Priscilla introduces us to the Missionary aspect of feminine service. She is seen at work, as it were, in the zenanas of the ancient world. What is wanted now was wanted then. She was the forerunner of many women of great power and deep devotion,

who have lived since ; and great is the blessing to the Church and to the world, when such "a mother in Israel" is granted to live among us.

III. (1) The Bishop of Durham has remarked, in his recent Charge, that, according to the word of Scripture, Phœbe has as full a right to be termed a "deacon" as have Stephen and Philip. But, in fact, the case might with truth have been stated much more strongly ; for neither Stephen nor Philip is ever designated as a "deacon," whereas Phœbe is distinctly so designated. In fact, she is the only person in the New Testament who appears by name under this designation (Rom. xvi. 1, 2). She is spoken of in exactly the language which we find to be customary in the ages that immediately succeeded the Apostolic time. There we find the "man-deacon" and the "woman-deacon" as co-ordinate members of the same general ministry. The same word served for both ; and wherever we find correspondence between the language of early Church-History and the language of the New Testament, our reverent attention is urgently claimed.

In St. Paul's manner of mentioning Phœbe there is a warm personal feeling which indicates the recollection of some service rendered to himself : "She hath been a succourer of many, and of myself also." Now Phœbe was "a deaconess of the Church of Cenchræe ;" and we find that Paul, at a previous time, had bound himself, according to an old Jewish custom, by a Nazarite vow at this sea-port. It is not unnatural to suppose that this vow had some reference to the recovery of health. Perhaps Phœbe had helped him with her care during a time of sickness. This would have been true deaconess-work. If this conjecture is correct, then there is a gratitude here in St. Paul's language similar to the gratitude which finds expression elsewhere in a reference to "the beloved physician." It was on this same missionary journey, that, as we are reminded by the Revised Version of the New Testament, St. Paul was detained by sickness in Galatia (Gal. iv. 13) ; and it was immediately after this time that he met St. Luke at Troas. Loving and useful service which has been rendered in a time of suffering is rewarded by a permanent blessing, and abounds afterwards by many thanksgivings unto God.

If we thus mark carefully the place from which Phœbe came, we should mark with equal care the place to which she was sent. A voyage from the neighbourhood of Corinth to Rome was at that time attended with far greater difficulty and fatigue than at present. Such difficulty and fatigue give point to one part of the example. This solitary errand, thus bravely undertaken, illustrates the duties which a deaconess in the Church may be called upon to discharge. St. Paul says to the

Roman Christians, concerning Phœbe, that they are to "assist her in whatsoever business she had need of them;" and certainly it is our duty on behalf of all who thus courageously exercise their feminine ministry, that we make their tasks as easy as we can, and that we surround them with respectful sympathy.

(2) That Epistle to the Philippians, to which I referred before, begins in a remarkable manner. In the opening salutation the Apostle, contrary to his usual custom, addresses particularly the "bishops and deacons." Did these "deacons" include women? Were the two co-ordinate sections of the Helping Ministry established at Philippi? I think it probable that the answer to these two questions ought to be affirmative. I will not, however, pursue the inquiry, but will proceed at once to a request which is preferred by St. Paul to two women who are named in the Epistle, and who, most probably, were members of the diaconate.

"I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord" (iv. 2). There had been some failure in the maintenance of harmony between these two women; and there is a most striking reiteration and symmetry in the form of the appeal. The word "beseech" is twice repeated. Probably we should not be far wrong if we were to infer from this that there was fault on both sides. This is commonly the case when a serious misunderstanding arises. Certainly, when any such occurrence takes place, self-examination is a duty on each side—for certainly want of harmony sadly hinders the efficiency, and tarnishes the dignity, of Christian work. The rules for conducting such self-examination are very simple. We should do unto others "as we would that they should do unto us," and each should "esteem other better than herself."

And the words which follow (iv. 3) deserve our careful notice. The "true yoke-fellow" may have been Epaphroditus or St. Luke. We need not attempt to settle that question. The appeal to him is this—"help those women, because they laboured with me in the Gospel." So the turn of the sentence is correctly given in the Revised Version. The fact that there was want of harmony was no reason why their good and useful co-operation in the work of the Gospel should not be recognised. On the contrary, it was the strongest reason why all that tended to spoil that work should be removed. We need not, indeed, limit the word "help" here to efforts for reconciliation, though primarily, no doubt, it has that reference. And no efforts are more worthy of being patiently made. "Blessed are the peacemakers; for they shall be called the children of God."

(3) Allusion has been twice made to the Revised Version.

And now, when we come to our last Biblical illustration, we find that this new revision has rescued a very important passage from serious error. I will not argue concerning the meaning of the sentence we must select from the passage in the First Epistle to Timothy (iii. 11), where St. Paul describes the qualifications of those who are worthy to be admitted into the ministries of the Church. Having strong convictions on the subject, after having thought about it for many years, I will merely note three features of character, which are set forth there as recommendations for the female diaconate.

First, there is to be "gravity" of outward demeanour. This does not mean gloom: but it does mean seriousness and simplicity. As to anything like levity, this—with so much sorrow, so much sin all around us—must surely be impossible.

And the next qualification is "sobriety" of mind. Nothing can be more essential in such a calling than the maintaining of a just balance, the possession of "a right judgment in all things," the observing of due proportion, firm resistance to mere impulse, the avoiding of extremes, and, above all, the avoiding of inconsistency.

Finally, "trustworthiness" in all things. So I understand the word "faithful" in this passage. It must be confessed, with much sadness of heart, that lack of strict truthfulness may be combined with most earnest devotion. When we have a point to gain, in a matter of religion, we may sometimes be tempted to be less scrupulous than we ought to be in the manner of obtaining our end. Thus God is dishonoured, our conscience is weakened and lowered, and where the utmost confidence ought to subsist, distrust is created. "Let your yea be yea, and your nay, nay," says the Great Master.

Thus from various scenes named in Scripture—from Jerusalem, from Bethany, from Galilee, from Joppa—we have gathered instances of the loving, faithful devotion of women to Christ; from various places visited by Christ's Apostle—from Corinth, from Ephesus, from Philippi, from Rome—we have collected instances of the early establishment of a female diaconate in the Church. I venture to add Rome; for I cannot but believe that some of those who are named in the last chapter of the Epistle to the Romans, must have belonged to the diaconate. This thought was in my mind, when, a few years ago, I saw the names "Tryphæna and Tryphosa" on monuments belonging to "Cæsar's household." However this may be, we cannot doubt that we have had before us a great principle of the New Testament, unobtrusive, indeed, but pervading, and therefore demanding the most serious study.

I ventured to say above that I think we are in a crisis of the question. I do not see how anyone who looks carefully

around can fail to see indications of this. Some parts of this great subject may, before long, attract attention in very serious forms. All this ought to make us feel our responsibility, to make us ready to inquire and willing to learn, to dispose us to patience, to quicken our prayers.

And, for one last word, I will say that no woman, however lowly her estimate of herself, ought to doubt that she may do much good at such a time. Great capabilities indeed—such as may have been possessed by Priscilla and Phœbe—are gifts of God. But great opportunities may be granted to such as Anna and Lydia. His Providence must guide us. His Holy Spirit must teach us. “In quietness and in confidence must be our strength.” May He give to us, in this troubled time, the blessing of a “quiet mind”! May His strength “be made perfect in our weakness”!

J. S. HOWSON.



ART. III.—PERSONAL RECOLLECTIONS OF CALIFORNIA.

THERE is a shallow notion, and it is to be feared somewhat popular in this country, that California is a land of rowdiness and gold-digging, where a man has to be ever on the watch to guard against assaults on his life and property; and to do so with anything like success he must always carry about with him a bowie-knife and a six-shooter. There can be no doubt that at the outset the unexpected influx of a great multitude of heterogeneous characters from all parts of the world, instigated mainly, if not exclusively, by the “cursed thirst of gold,” led to a good deal of lawlessness and social disorder. The immigration of gold-diggers was out of all proportion to the ordinary civil jurisdiction. The scum of the earth was suddenly brought to the surface, and as the social fermentation went on the refuse kept boiling over, and settling wherever new gold-fields were discovered. At that date unquestionably “the rough” had the upper hand. Law and order were little heeded by the masses who congregated at the gold-fields, who rushed with eagerness from every city in the New and Old World, with no other motive than to get rich, honestly if they could, but if not, by any means, fair or foul. Scenes of anarchy and bloodshed desecrated every mining district wherever the “rowdies” established a temporary settlement. A man was shot or stabbed for the veriest trifles. Free fights were events

of almost nightly occurrence. The drinking saloons, which followed the miners wherever they went, were filled every evening with reckless and turbulent characters, who, on the slightest occasion, would draw their revolvers and use them with a disregard for human life which seems incredible to persons who have not visited the country. Deaths by foul means became so frequent, and robbery with violence was practised with such audacity, that it was soon found necessary to appoint vigilance committees to prevent the flood of licentiousness from sweeping everything before it. The upsurging arrogance and direful cruelty of spirit which the filibustering marauders exhibited, at times threatened the whole community with destruction. The nicknames given to certain localities sufficiently indicate the career of the desperadoes who lived by plunder and rapine.

The ordinary process of legal investigation was too tedious, and occupied more time than working miners could spare from their pursuit of wealth. A rough-and-ready mode of trial by jury, the verdict, and the immediate fulfilment of the sentence, was often the operation of a few hours. The nearest tree, a stout cart-rope, and a ladder for the condemned to mount on, were the practical and pitiless implements of justice. The soubriquet of "Hang-Town" was given to one spot rendered infamous by the number of executions carried out by the order of the committee. In a district endowed by nature with the loveliest scenery, and with a soil and climate which produced every species of vegetation in almost miraculous abundance, there was hardly a spot of earth which was not stained by blood, or by some deed of lawless daring which threw its chill withering shade over the loveliness of the landscape. There was hardly a tree that had not served as a gallows, and solitary stones of witness bore their melancholy memorial of the last resting-place of some murderer or his victim.

A man who had spent some years in this "hell upon earth," as he called it, and who only by the utmost caution and judicious management kept himself out of harm's way, realized sufficient money to enable him to abandon "the diggings" and set up in a steady and lucrative business, assured me that the scenes of demoralization which he witnessed exceeded anything that had ever appeared in print. Language however extravagant and irregular might have been justified in describing the recklessness with which human life was sacrificed in the overstrained competition for the rapid acquisition of gold. Horrors which no human imagination could conceive were perpetrated in the terrible struggle for prosperity. I passed one place, where formerly stood a small town, consisting entirely of wooden "shanties," and which had been visited by

the incursion of "roughs," who, armed with guns, revolvers, and bowie-knives, had made a sudden descent upon its unsuspecting inhabitants. A "free fight" ensued, with loss of life on both sides. So constant were these murderous raids that the miners and their families lived in perpetual fear and dread, and after a time they deemed it prudent "to pack up" their houses and remove to a place of greater security. I say "pack up," for in many instances the frame buildings consisted of huts made of boards, and were easily conveyed by rail, or cart, from place to place, and were as easily erected whenever it was deemed advisable to sojourn for a time. These humble and unpretending edifices in their collective capacity were frequently honoured by the name of "cities." They were only temporary dwellings, and often were put together so quickly that it seemed as if it were the work of a magician. Like a mushroom, they sprang up almost in a single night, and when the gold digging had been "played out" were just as quickly taken down again. Such settlements were sometimes packed up in the large cities, and then forwarded by rail to their appointed destination.

The state of society in those "roaring camps" was of a very turbulent description. The news of the wild revelry and the insecurity of life had spread itself over the civilized world. Those who read only the history of California in the days when rowdiness had reached its climax, would form a very erroneous opinion of the picture which the country now presents, when the fitful fever of the gold mania has cooled down to the normal temperature of social existence.

All that is now changed. Many a peaceful valley, at this moment smiling with plenty, is the home of successful agriculturists, whose flocks and herds graze in the richest pastures of the world. Capitalists from Europe, and from many of the States in the Union, have purchased tracts of land where in peace and quietness they are steadily "raising" cattle, grain, and vines, and are in every instance making a comfortable livelihood, while in some cases they are gradually acquiring wealth. The mines, too, are steadily worked by men of means, who have become millionaires. The quartz-crushing machines have superseded the old "placer"-digging system, and the industrial resources of the country are being rapidly developed. "Placer" is an old Mexican word, and means surface-digging. A man purchased a piece of ground, which he called "a claim," and by means of a shovel to get out the earth, and "a pan" to throw it into, and water to wash away the rubbish, some particles of gold would be left behind. This process, which was called "panning-out," at best was a clumsy one, and could only produce a limited supply of the precious

metal. The quartz, in which golden veins are embedded, yields far more satisfactory and plentiful results. Blocks of this rock are thrown into the machine, where it is ground into powder, and subsequently, by the aid of mercury, the gold particles are separated and collected into a solid mass. To this I shall refer more in detail later on. In the meantime, it may be interesting to the reader, especially if he has any intention of visiting California, to know something of the general character of the country, and other facts connected with its development.

In consequence of the improved means of transit, a person can go from Liverpool to San Francisco in fifteen days, assuming that nine of them are spent in the voyage across the Atlantic. The distance thus travelled is about 6,700 miles. Of this, the voyage from England to New York is, in round numbers, 3,200 miles, and from New York to San Francisco—commonly called “Frisco” by the inhabitants—the distance, by rail, is about 3,500 miles. The latter journey occupies nearly six days of consecutive travelling; rather less since the bridge across the river at Omaka has been completed.

Of all the experiences that a traveller in the United States can enjoy, there is nothing comparable to the railway trip across the American Continent from east to west. The ever-shifting nature of the scenery of itself affords perpetual gratification. The proper thing to do is to travel, either out or home, by easy stages, and visit the places of interest in the locality within easy distance of the station on the railway. The variety of the objects which pass in review before him, as he gets farther and farther towards California, are almost bewildering from the excessive rapidity with which, like an inexhaustible panorama, they are incessantly moving before his eyes. As to scenery—rivers, lakes, mountains, forests, prairies, deserts drear, and fertile plains, cascades, canons, afford an unceasing source of curiosity. As to natural history, animals and birds suggest continual novelty. Buffaloes, antelopes, deer, prairie-dogs, and many other kinds, present themselves in almost endless succession. The great American desert, with its uniformity of desolation rendered still more desolate by the unredeemed barrenness of any form of vegetation except the dismal sage-brush, presents a wild and weird appearance. The impalpable alkaline dust, which, like very fine particles of snow, covers the surface of the ground, in spite of every precaution of double windows and all kinds of prophylactic masonry, penetrates into every nook and cranny of the railway carriages, drying up the skin of the face and hands of the passengers in the most uncomfortable manner. The only remedy for its removal is lime or lemon-juice, a luxury which

they can appreciate who have suffered from the alkaline inconvenience.

As to human beings, one meets with such an intermixture of races that it is hard to say where they begin or end. The original Red Indian, of purest breed (getting every year more and more rare), varying in character and physique according to his tribe and occupation; the half-caste Indian, the offspring of intermarriages of European backwoodsmen with native squaws, a fine and active race, of olive complexion; the Mexican and his varieties; the Chinaman, and the Jap; then, as we approach the territory of Utah, we come across the Mormon, and occasionally the Shaker, representing the two extremes of rigid celibacy and polygamy—the free-lovers and the no-lovers.

I left New York on a certain Monday morning at eight o'clock, and the journey to San Francisco, about 3,500 miles, was completed by the following Saturday afternoon. It seemed to me, on my arrival, as if I had left this old world behind me, and that by some unknown influence I had entered a new planet; everything was so different from what I had expected to see, or had ever seen before. At first I felt bewildered, the bewilderment of surprise, and the intense enjoyment of the novelty and freshness of everything around me. The air was so pure and balmy, as some one said of Florence, "it was as if one was breathing cream." The soft cool breeze from the Pacific was very agreeable. The surrounding scene was like the opening up of Paradise. Everything was charming, and I was charmed with everything. At six o'clock, dinner at the hotel was announced; and on my entering the saloon I found myself in a splendidly furnished room, where about one hundred and fifty guests had just assembled to partake of a dinner which presented, to a stranger to the country, a very great novelty as to the fruits, flowers, vegetables, wines, and viands generally which were served up to table. The tables, as well as the magnificent room, were profusely but tastefully decorated with flowers of the most exquisite beauty, the best that California could supply. It is *par excellence* the land of flowers and of fruits—and no wonder, with such a delightful climate!

It was very interesting, as it certainly was something very unusual, for a man fresh from England to notice the various nationalities that were represented by the guests. Persons of almost every continent and island in the world were assembled there, all bearing the impress of being in easy circumstances, and invested with all the surroundings of opulence and wealth. People from India, China, Australia, New Zealand, the Sandwich Islands, the West Indies, Russians, Swedes, Germans, French, Italians, the dwellers in remote parts of North and

South America—all kinds of people, nations, and languages were gathered together on the occasion.

I felt myself in a new land, under new circumstances, where everything supplied a ceaseless continuity of interest and amusement. The atmosphere in the early morning and after sunset was very pleasant. The moon shone brightly at night, and under its "peerless light" everybody who had a buggy and a pair of horses, or a spider-trap and a fast trotter, turned out in the evening and drove to the shore. There, on a hard and sandy beach, they went tearing along at a spanking pace, up and down for miles, till near midnight. The cool air from the Pacific was most enjoyable, and altogether it was a novel but a most agreeable surprise to me to witness such a sight, at such a time and such a place.

As to California being a country for remunerative employment, let no man resolve on going there without capital. San Francisco is too far from home for a young man to visit merely in the hope, as Mr. Micawber would say, of "something turning up." Everything in the way of food is cheap. As much fruit and vegetables of the best possible quality may be purchased for a few pence as would feed a working-man's family for two days. Land is very cheap. House-rent and clothes excessively dear. If a man can earn a few hundred pounds a year in San Francisco, he can live in a style of luxury and comfort for which there is no parallel in any city in the world. When I was there I paid three dollars a day for board and lodging—everything, in fact, except wine and my laundry bill; the latter very dear, though the washing is all done by Chinese coolies, and a better washerman than "John" does not exist. At the Lick House, just as comfortable an hotel, friends whom I met on my travels, two young naval officers, paid only two dollars and a half. When at the best hotel in the capital city of the Golden State, a man can live in the utmost possible style and comfort for about from ten to twelve shillings a day, exclusive of the items already mentioned. At a private boarding-house he can live much cheaper. So long as a man lives in that way, it is easy enough to get along, but the moment he sets up housekeeping on his own account, he instantly is compelled to launch out into an expenditure out of all proportion with our notions in England. The transition from a boarding-house to a private dwelling, either purchased or rented, is very great, and no man not making a good income cares to undertake the heavy liabilities which housekeeping involves. Hence many families live all the year round in the hotels. An hotel of the first rank is the only home known to many children. Their parents are, many of them, extremely wealthy, but they do not wish to give them-

selves the trouble and worry of keeping up a house, with all the annoyances arising from servants and tradesmen. They take a suite of apartments in an hotel where they have nothing to do, and have no anxiety whatever about house bills, and domestics, and all the thousand and one distractions and entanglements thence arising. There were ten families residing at the Grand when I was there, who could easily have put down a million sterling, if necessary, and not felt seriously crippled in their resources.

Labour is dear, because the hands are scarce. The price of an ordinary day labourer varied from two to three dollars. The Chinamen worked for one dollar, and very good workmen they are. They are, moreover, very frugal and saving. John Chinaman can live according to his taste on sixpence a day, and put by the remainder. He imports everything he can from his native land, and he prefers to buy the food thus brought in than that produced by the country. John makes a bad citizen, but a good workman. He never loses his sympathy for the Flowery Land. He still dresses as if he were in China, lives according to the traditions of his country, and when he dies his bones are sent back to the Celestial Empire. I believe, by a recent law of the State of California, this coveted honour is now denied to the Chinaman. San Francisco has, or had, a population of 10,000 Chinese. They have hotels of their own, and theatres, and a Joss-house or two. The presence of the Chinaman is daily becoming an awkward factor in the State. The native-born Americans resent his presence, because he undersells the home labourer in the market, while he can do the work as well, if not better. They would be glad to get rid of those who are already in the country, and they want to prohibit the immigration of any more. But it will be impossible to keep them out. The exigencies of the labour market will always be paramount. The Chinese are the most inveterate gamblers in America. There are hundreds of little shops where any man can try his chance for the smallest amount. No American or European is allowed to enter the principal Chinese gaming saloons, on pain of forfeiture of the license by the proprietors.

The chief sources of industry in the State are mines, vines, wheat, sheep, cattle, silk, tea, and wool. There is some business done in honey in the South. I would recommend no one to venture to California to try his fortune, unless he has brains, money, and health. It is a great mistake to suppose that situations are to be had for the asking. The struggle for existence is every day becoming more and more severe everywhere on earth. In fact, the world is too thickly populated at the great centres of civilization, while millions of

acres of the best land, in extensive plains and prairies, remote from large cities, are absolutely lying waste for want of labour and capital. Many young men go to California or Colorado full of hope, promising to themselves certain success. If they are willing to work, and to work hard, in one of the finest climates of the world, as ordinary day labourers, at two dollars a day, they can, perhaps, find some employment. But if that is their intention, they must make up their mind to meet with some rough usage, and hard fare, as well as to enter into competition in the labour market with coolies and peasants from almost every country in the world. Nowhere on earth is life more enjoyable, so far as climate is concerned. From the first of January to the end of December, the temperature varies very little. In summer, 56° in the morning, 90° at noon, and 58° in the evening. In winter, 50° in the morning, 80° at noon, and 52° in the evening. Not a drop of rain falls between April and November, and from November to April hardly a day passes without it.

The great natural attractions for all visitors to California are the Big Trees, and the Yo-semité Valley. The trees are certainly the greatest curiosity of their kind in the world. There is nothing anywhere else like them, so far as we know at present. For many centuries they have been gradually growing into almost incredible proportions. On the stump of one tree that has been cut down, a small wooden house has been built. When it was first erected, thirty-two persons sat down to dinner, and in the course of the evening the sixteen couples danced a cotillon on the stump. The house is there still, having been opened only a few years ago. The room is 30 feet across. Another of the trees, now prostrate, was 450 feet high, and 40 feet in diameter. Opinions vary as to their age, but it is admitted by competent judges that they are about 2,000 years old. There are only two groves of these trees, one called the Calaveras, and the other the Mariposa. The average height is about 300 feet. At first you are not so much struck with the immense size of these trees, because you have been travelling through 14 miles of the forest in which there are many very large trees all around you at every step you take, till you arrive at the Calaveras Grove. Were "the mammoth trees" standing out by themselves, with no other trees near them, they would appear in their true dimensions. It is only when you see a man standing near one of them that you begin to realize their enormous height and circumference. It is a sight which will amply repay the traveller, if he were to leave England on no other errand than to visit these miracles of the forest. As to the Yo-semité Valley, I can only say that it is impossible to describe adequately the endless

charms and beauties which meet the eye on every side. The gorge is 7 miles long, and it varies from a mile to 90 yards in width. The Falls are on so grand a scale, that an ordinary traveller in Europe can hardly give credit even to the united testimonies of Californian tourists. The Yo-semité Fall is more than half a mile high, being 2,641 feet above the valley—the highest-known waterfall in the world. To form a just conception of the trees, the valley, and the falls, one must go and see them. All word-painting at best can convey only a very faint idea of the wonder-working power and skill of the Great Architect of the Universe, whose boundless benevolence knows no rest till in every possible combination He has produced every conceivable form of beauty, existence, and enjoyment. The grandeur of the scenery is, without exception, the most marvellous, the most bewildering, and the most soul-exalting of anything which the gladdened eye of man, this side the grave, can rest upon.

Another great curiosity is the petrified forest near Calistoga. Here may be seen the trunks and branches of what once were trees of the forest, but which, by chemical action of water and the silent lapse of time, have been literally petrified, thus becoming solitary stones of witness of past processes of nature. I have some very good specimens, in which may be seen the traces of what was once woody fibre, and even the charred marks where the red man, ages ago, had kindled his fire near the cave.

The Geysers, too, form a wonderful sight. Through one of the loveliest valleys in California there flows a small river clear as ice, and as cold. It abounds with trout, not large, but beautifully speckled with red and black spots. From one side of this streamlet there rises a mountain the whole of which at times is enveloped in a thick vapour, which issues from ever so many cracks and holes in the mountain. The noise resembles the sound of a thousand steam engines hissing and puffing with all their might. Innumerable boiling springs are to be seen on every side of you, and columns of steam ascend into the air in varying height. As I went up to the summit, over rocks, and scorïæ, and sulphur beds, I saw large boiling springs, caldrons of black pitch water, in a state of perpetual ebullition. Some tourists boil eggs in the springs, others put down bottles into the deep pits at the end of a long string, with the general result of drawing up nothing but the neck, the bottle being burst by the hot water below. After many a tiresome step and slow, I descended from the barren mountain, and on arriving at the little river at its base, my guide called my attention to a small wooden hut erected over the water. On entering it I found, to my intense satisfaction, that it was a vapour-

bath. In the outer room you undress, and in the inner partition the steam comes up through a grating. Over this you sit down; and here, without any trouble on man's part, without the aid of furnaces or flues or any contrivance except the iron grating, the vapour in its natural state comes out of the earth. After staying about a quarter of an hour in this steaming atmosphere, you go outside the building, where there is a plank over a large hole excavated out of the river, about eight feet square and seven feet in depth. Into this you take a header, the most refreshingly cool plunge imaginable. The water is always flowing fresh, and very cold. Back again to the steam-bath for another quarter of an hour, and followed, as before, by another grand header. Anyone suffering from rheumatism would leave his crutches and his pains behind him, after a week's trial of this natural steam-bath, which has been known to the Indians, and used by them, from time immemorial. To a man in health, after a hard day's mountaineering among the Geysers, this vapour-bath, and the subsequent cold plunge in the Pluton Creek, is a luxury of the highest order in the way of refreshment after physical fatigue.

The smoke and vapour, the black boiling water and jets of steam, the piles of hot sulphur, and the ashes and scoriæ and cinders, with the look of barrenness all round, give one the idea that this place must be the entrance to those regions of doleful shades described by Milton,

“Where hope comes not that comes to all.”

It is a wonderful sight; and the wild and barren aspect of the mountain, where very little vegetation exists, fills the spectator with awe and wonder. Like many of the Californian mountains, one side of it was without a tree, where it is exposed to the sea-breeze, while the other is densely wooded, and abounding with beautiful wild flowers in the richest profusion. For miles the great lilies cover the ground, and the white azalea is seen in all directions.

As a general rule the Californian flowers are more in number than in variety. The *escholtzia*, the blue *nemophila*, the evening primrose, may be seen in great abundance. *Asclepias*, *euphorbias*, the prickly pears, columbine, many species of ferns, especially the *adiantum*, are met with in great profusion. It used to be said, in the fabulous description of a tree in an island, recently brought into painful prominence,

“In Java's distant isle there grows the barren upas-tree;”

but in California we have the reality, in the form of a shrub called the “yedra,” or poison-oak. Its leaves are a bright scarlet, covering its stem. It is four feet high, and straight.

If you were to put a few of these leaves into your pocket, or into a collection of flowers, and carry them about with you, or put them under your pillow, the poisonous effects would shortly show themselves in your swollen face, and by pains in your limbs. All persons are not equally sensitive to its effects. Some are not affected by it even if they lie down alongside of it. Others, however, are not so fortunate, and they are reminded that they are under the influence of some potent poison. The shrub abounds everywhere, and it has a pretty flower of a greenish hue. Beware of it.

After spending several weeks in wandering through these magnificent specimens of the divine handiwork, I returned to San Francisco with a feeling of disappointment because of the shortness of my stay in those wild but picturesque retreats.

Hearing a good deal of the Chinese town—for *that* it really is—in a quarter of San Francisco, I procured the only recognised guide through the intricate lanes and labyrinths of China Town, with its 10,000 inhabitants, all natives of the Flowery Land.

The first place I visited was the Joss-house. There I was received most courteously by the priest-in-charge, or the astrologer, as he called himself. By means of an interpreter, we spent two hours together. His obliging friendliness of manner made it very agreeable to me, and his interesting and intelligent conversation was a great treat. He received me in a room adjoining the temple where "Joss" was worshipped. A rude table, covered thickly with sand, stood before "a high altar," near which were three badly painted pictures of three Chinese deities, in life-size—the God of War, the God of the Winds, and the God of the Southern Sea. Human ingenuity was taxed to its utmost to endeavour to depict these deities with every feature that was terrible and repulsive. The aspect of these beings was horrible and hideous, as if to render them stern, dreadful, and implacable. A Chinaman entered the "sacristy," and informed the priest that he was about to go to Hong Kong, and wanted to know if he should have a favourable voyage. After paying a fee, the astrologer, with a grave countenance, requested the applicant to accompany him to the table of sand; then, muttering some unintelligible incantations, he took an instrument consisting of two small pieces of stick in the form of three-fourths of a cross, just like the letter T. From the end of the longer limb there was another piece of stick about three inches, at right angles with it, and fitted into a groove near the end of it. Taking this machine in his hands, with the small piece of stick turned towards the ground, the astrologer began to mumble certain words, and, while doing so, he briskly moved the point of the

little piece of stick backwards and forwards, making impressions in the sand upon the table. Presently he turned to the anxious inquirer by his side, and said, "The God of the Southern Sea is against you." After another payment to the priest, another form of incantation was adopted, but on this occasion by means of throwing into the air two solid pieces of wood, shaped on the outside like a crescent, and straight on the inside. The upper surface was convex, and the lower one flat. He tossed them into the air, and, on alighting on the ground, both pieces fell on the flat surfaces. The astrologer, with a pleasant expression on his face, informed the expectant Chinaman that his voyage would be successful, for the God of the Southern Sea had relented towards him. On this the man left the Joss-house, evidently in high spirits. The divine janitor of this sacred temple had his likeness painted on the outer door. The artist must have exhausted all the efforts of a highly morbid imagination in order to give to the Celestial portrait an expression of terror as forbidding as it was merciless. The sight of it would be enough to send every child into fits whom the nurse might hold up to it. How suggestive is all this personification of terror in the character of the heathen gods! It is one of the strongest evidences of that estrangement of heart consequent upon the fall which teaches the sinner that the Deity is to be shunned and dreaded rather than approached and loved. Everything which purported to be a representation of the Deity in this Chinese temple was calculated to inspire fear in the mind of the worshipper rather than love, and to suggest that favours from the gods were matters of merchandise rather than mercy; a money value, rather than a free gift. And so it is in the history of all false systems of religion, which consist in reiterated but unsuccessful attempts to appease the anger of God, and to purchase the pardon of sin.

On taking leave of the astrologer, he kindly presented me with a large photograph of himself and his assistant-curate, as we should say, "discussing theology," also with a large assortment of divining-rods, and other mysterious implements of his astrological functions; while, not to be outdone in generosity, I adopted the free-trade principle of reciprocity, thus effecting a friendly exchange of courtesy and gifts.

Anyone who wants to enjoy nature in its loveliest mood will find his highest expectations gratified by a visit to California. As a health-resort it is without a rival for diseases of the lungs, rheumatism, and all the thousand ills that flesh is heir to. But let no one leave home with the idea of making up arrears of unfinished work. That household "skeleton," of which one hears so much, must be carefully packed up and stowed away

for the time being in some underground cellar, or at a pan-technicon. Let the traveller go forth in perfect freedom, carrying with him nothing but his purse, his portmanteau, hat-case, a good walking-stick, and an umbrella, not forgetting a comfortable "ulster" and a warm rug. If he will take books, let them be few but useful. My library consisted of a Bible and Prayer Book, a guide-book of the United States, and one small pocket edition of the wise sayings of one whom by long acquaintance I reckon among my most valued friends—the old stoic philosopher Epictetus. To these I added Butler's "Analogy," Moore's "Melodies," and a book of amusing stories by way of change. With these companions of my voyage I always felt myself in the society of good and honest and pleasant men. Let not my readers suppose because I conversed with the old stoic that I was rendered in any way solemn, unnatural, or stiff. By no means. I enjoy Epictetus because of his unconsciously dry humour, and his original criticisms upon the hypocrisy and canting affectation of persons who seek for popularity by living for appearances—a race of men who have still their representatives in the world. Many a hearty laugh I have enjoyed with that dear old stoic who, in his own quaint and quiet way, exposes the artifices of the seeming good. One can scarcely believe that he is reading the thoughts of a poor Pagan slave, who seems to have caught some glimpses of a better dispensation, and in whose case the coming event of Christianity had "cast its shadow before." With these companions, both sacred and secular, no one need ever be alone in retirement, or a stranger in the world. What Dr. Johnson calls "the interstices of time" may be usefully, if not profitably, filled up; and while considering with attention the marvellous beauties of the great Creator's skill, the traveller must be charmed with the endless varieties of Nature's ever-changing scenes. As he looks around him on the enamelled fields of gracefully tinted flowers, and considers the apparently careless grandeur with which the primæval forests are supplied with luxuriant foliage in ever-verdant freshness, and gazes, in the calm, clear nights, upon the heavens as they roll in starry splendour above his head, the mind becomes bewildered with excess of feeling, and the only words which can at all express the devout homage of his heart are those of David in the 104th Psalm. As from his commanding eminence he surveys the wonders of Nature, the boundless horizon of God's immeasurable glory, the arts of life, the labours of man, the wine that maketh glad the heart, the bread which strengthens his sinews, the oil which beautifies the countenance, the cedars of Lebanon, the great and mighty sea, the ships and the leviathan which He has made to play therein—the irrepressible language of his heart is,

“O Lord, how manifold are Thy works, in wisdom hast Thou made them all. The earth is full of Thy riches.”

Nowhere that I have ever been on this earth do those grateful and reverent words find such a counterpart as in the sunset land of the far, far Western States of America. The impression made on my heart can never be effaced. There was neither speech nor language in those gigantic monuments of the groves; no audible sounds issued from the green beauty and the luxuriant vegetation of the pasture-lands. No voice was heard from the golden grain which clothed the fields in waving abundance; in silent majesty the everlasting hills reared their pine-clad summits to the skies. Yet, I felt as if inanimate Nature loudly recognised her Lord—that the trees of the forest clapped their hands, that the hills, great and small, shouted for joy, and that the cultivated valleys responded to the song; that every streamlet and river, and the mighty Pacific Ocean close by, joined in the solemn chorus, and that they all bore their united testimony to His boundless benevolence that knows no rest, till in every possible combination it has produced every conceivable form of beauty, existence, and enjoyment. If it were only to hear such “songs without words,” a visit to California will amply repay the traveller.

G. W. WELDON.

ART. IV.—RURAL DEANS.

SOME five-and-thirty years ago I was at Burton Agnes on a visit to my dear friend Archdeacon Robert Isaac Wilberforce, when he handed me the cover of a letter, and asked what I made of the seal. It was a *cardinal's hat*, plain enough, but the writer was only a Rural Dean! This led to a conversation on the duties of an office which the Archdeacon was trying to call out of the abeyance it had long fallen into. Though not prepared for the eminence aspired to by his correspondent, he still wished for a title to distinguish the new officials from the common herd. “Egregious” would savour too much of the proctor. The functions would long be purely tentative; hence I suggested “Rather Reverend,” as a modest and not inappropriate designation. The Archdeacon (I suppose) reported the joke to his brother, for in the Bishop's biography it is given as his own. Those brilliant conversation-
 alists are not above confiscating a good thing. Theodore Hook was a notorious pirate, and my cousin, James Smith, carried about a notebook to impound his neighbour's cattle.

Joking apart, however, my suggestion was not a bit more laughable than some of the “laudatory epithets” in daily use.

An Archbishop is (very properly) addressed in the Prayer Book as Most Reverend Father in God, and *Reverendissimus* is his standing designation in the Acts of Convocation. His "Grace" is a piece of cast-off royalty, a *canine* translation from the *Dei gratia* formerly affected by Primates as well as Kings. Our Dukes have co-opted it, I presume, by "parity of reason;" *en revanche*, the Bishops have prefixed a State "Right" to their Church style of "Reverend Fathers in God;" and now we are beginning to heap "Right Honourable" upon Prelates of the Privy Council, though no Duke or Marquis would condescend to it. When and why Cathedral Deans became more truly (*vere*) reverend than their brethren I have not discovered; I suspect it was within the present century. As for Archdeacons, I knew an old Yorkshire incumbent who had no patience with this novel distinction. "The Very Reverend the Dean, if you please," he would say, "and the Venerable the Chapter, but who made Archdeacons 'venerable'?" He never got an answer.¹ Yet nowadays a Colonial Bishop will create Very Reverends and Venerables *ad libitum*, and these ghostly dignitaries *walk*, here in England, after quitting their corporal functions, if they ever had any. Then the Roman Catholics, not having any use for Deans, devolve the "Very" on their Canons. Why then should our own most respectable Deans Rural be left without a decoration?²

The office is as old as the Exodus (Ex. xviii. 10). If it existed, as we are told, in the Anglo-Saxon Church, it is more likely to have originated, than to have been copied from, the lay constable of the tithing. In this country the Church moulded the State, not the State the Church. The *title*, however, seems to have come in with the Norman Conquest, when the Abbots of Secular Chapters were replaced by Deans.³ There were other Deans, having no Collegiate Chapter, who acquired peculiar jurisdictions (more or less independent) in rural districts, like the Prebendaries of the Old Foundation. Two or three of these still survive, though deprived of their jurisdiction; and of this, too, a portion remains in Jersey and Guernsey. These dignitaries assume the honours of Cathedral Deans, with

¹ In the Chapter Acts at York the Dean is styled "Right Worshipful," and the Canons "Worshipful," the English of *venerabilis*. The Clergy List now distinguishes the lay Chancellor as "Worshipful," which seems to be a trespass on the magisterial dignity.

² The Archdeacons have appropriated the Doctor's "shovel;" but the corded and tasselled "dish-cover"—a cross between the cardinal and the carter—is just the thing for a rural dean. I saw a *purple* one the other day, decidedly "rather reverend"!

³ So at York and in other Cathedrals of the Old Foundation; so too at Westminster; but in the Cathedrals of the New Foundation the Bishop takes the Abbot's stall, and the Dean the Prior's.

the exception of one, who has long promoted himself to more substantial powers. The Dean of the Archbishop's Peculiars in the City of London held his Court in Bow Church, which for that reason was called the "Court of Arches" (*de arcubus*). The jurisdiction ceased with the Peculiars; but the lawyers having transferred the title from the Court to the Dean, and from him to the Archbishop's "Official Principal," still persist in calling the lay Judge of the Provincial Court by the incongruous appellation of "Dean of the Arches."

Of the Deans of Peculiars, he is now the best known; the least distinguished, perhaps, was the Dean of Middleham—Bishop, Primate, and all but Pope, of his own village in Wensleydale. It seems that Richard Duke of Gloucester, whose ruined castle still adorns the landscape, was minded, in one of those religious intervals, for which Shakespeare has not forgotten to give him credit, to found a Collegiate Church after the model of the King's Free Chapel at Windsor. At his request, the Archbishop of York and the Archdeacon of Richmond formally surrendered their jurisdiction, and the place was constituted a papal peculiar. The Rector also resigned the benefice, and was installed Dean in return. The "titles" were selected for the Canons' stalls, and nothing was wanting but the promised capitular endowment. Unfortunately, Richard Duke of Gloucester was too busy with the old King and the young Princes in the Tower to attend to this little detail. The Dean was left without a Chapter, and except for the honour and glory, no better off than before. He became a "Very Reverend," and the parsonage-house was "the Deanery,"—he licensed his Curate, and gave marriage licenses, and even probate of wills in the parish, like an Archbishop; but the old rectorial revenue was all his income. When I went to preach there for the S. P. G. soon after my return from India, I was surprised to see two rows of newly erected deal stalls, in the chancel of a whitewashed village church, inscribed with titles "S. George," "S. Ninian," "S. Cuthbert," etc., in imitation of a Collegiate Chapter. I learned that they were due to the enterprise of an archæological curate, who, discovering from the charters, carefully preserved at the Deanery, that in default of Richard Duke of Gloucester and his heirs the nomination of the Canons devolved on the Dean, persuaded him to fill up the long-vacant preferments, built the stalls himself, and from the humble designation of "Curate" bloomed out into "Subdean, Sacristan, and Canon in Residence."¹ All this unmercenary magnificence was ruthlessly extinguished by the Cathedral

¹ It surprises one to learn that a man of Kingsley's calibre was induced to write himself "Canon of St. Anthony" in this chapter of ghosts.

Act (1840). Still, Middleham enjoys a transient compensation in having a Bishop for its Rector at the present moment.

Rural Deans of the ordinary kind were not dignitaries; they had no jurisdiction, and therefore no courts or seals. They were officers of discipline, like the Deans of the greater monasteries, and of our own University Colleges. Their function was one of inspection under the Archdeacon: a luminary of the law calls them the "eye-glasses" of the Bishop's eye; let us hope they are not *magnifiers*. Their powers were of the kind described in the Highgate oath. They might do anything they liked, if nobody objected. They could hold Ruri-Decanal Chapters, if the clergy chose to attend; they could inspect churches, if the door was not locked against them; and direct repairs, if anybody would execute them. At all events, they could tell the Archdeacon, and he in those days was more formidable than venerable. I am writing in the district of which Chaucer sings—

"There is in Yorkshire as I guess,
A marsh country y-called Holderness."

The poet tells us that—

"Whilom there was dwelling in my country,
An archdeacon, a man of high degree;
For small tithes and small offering,
He made the people piteously to sing,
For ere the Bishop hent them with his crook,
They weren in the archdeacon's book;
Then had he through his jurisdiction,
Power to do on them correction."

In those days the Archdeacon was a terror to parsons as well as people. They had to get a canon to protect them from his visiting with more than the limited number of horses. There was some excuse for the Churchwarden who confounded the Church Terrier with the Archdeacon's official. Moreover, as neither he nor his train could rightfully dispose of more than one dinner a day, it was provided that when two churches were visited the same day, the "procuration" should be shared by the Incumbents. In those palmy days, even a Rural Dean might get attended to, by menacing the culprits with the Archdeacon. But many things have happened since then. Holderness has been drained, and so has the Archdeacon. The marsh has got rid of the water, and the clergy of the Archidiaconal troop of horsemen. Instead of visiting the churches, he calls the parsons to visit him, and expects every one of them to bring a "procuration" in his pocket, and pay for his own dinner besides. In this utilitarian age we do not care to pay for visits that are not made, and would be useless if they were.

A great Prelate is said to have entertained his Archdeacons and Rural Deans, at the palace meeting, with a review of the law relating to the Archidiaconal functions. They are no longer the mystery that they were in Bishop Blomfield's time. One by one they were mercilessly shown to have been extinguished, or absorbed by the Bishop, till the conclusion came that no legal powers of any kind are left to an Archdeacon. "I beg pardon," gasped out one of them, "your Grace has forgotten the jurisdiction over the Parish Clerks!" "Ah, yes," was the reply; "I give you the Parish Clerks."¹

Rural Deans, however, have nothing to say to Parish Clerks; what, then, have they to do? When I asked this question at our first Ruridecanal Chapter, an old Incumbent desired that nothing might be said against Rural Deans. "Some years ago there was a great muck-heap at my church door, and say what I would, I could not get rid of it. I wrote to the Archbishop, and he referred me to the Archdeacon. The Archdeacon said he had no power. Then I went to the Rural Dean, and he came down to the church and ordered the Churchwardens to take it away directly. I have had a great respect for Rural Deans ever since."

Knowing this gentleman to be a bit of a wag, I asked, "And was the muck-heap taken away?" "Oh no! it is there to this day. But then he ordered it, and it was no fault of his that he could do no more!"

The wonder is that the impotence of the office detracts nothing from its reputation. The Bishops have got an Act to increase the number of their powerless Archdeacons, and they seem to multiply Rural Deans by division (after the manner of *polypi*), at their own will and pleasure. In some of the large towns the Rural Dean is parochial, and I see nothing to prevent any other parish from being raised to a Deanery.²

In Exeter Diocese the clergy elect their Rural Deans, which

¹ Bishop Blomfield had much trouble with the Parish Clerks of London, who formed a trades union in defence of their freehold rights, including drunkenness, revellings, and such like. An Incumbent dismissing his Clerk for misconduct was liable to a *mandamus*, and the British juryman is loth to take away a freehold for such a trifle as going to Church a little merry. The Bishop discomfited this worshipful fellowship by putting a clause into the Act 7 & 8 Vict. 2, c. 59, giving the Archdeacon power to try and remove a Parish Clerk. It is a power not often exercised; for I remember but one instance within my knowledge.

² The ancient Rural Deaneries have been broken up and re-arranged, apparently by no other authority than the Bishop's. The new Rural Deans are accounted his officers, not the Archdeacon's; and it does not seem to be necessary for them to reside in their Deaneries. They are named in some modern statutes as persons who may be commissioned by the Bishop, but I find no legal powers, nor mode of appointment.

seems to be a relic of some synodical function. In fact, I have found them, along with the Archdeacons and their officials, in some old lists of Convocation. At present it is the practice of many Bishops to hold a *synodling* of Archdeacons and Rural Deans at the palace, to discuss questions previously submitted to the Ruridecanal Chapters. This is often thought a sufficient substitute for the Diocesan Synod; and, on the Exeter system, there might be something to say for it. But according to the general practice, by which all are the Bishop's nominees, I doubt the feasibility of converting his eyes and eye-glasses into ears and ear-trumpets. It is not so easy for a clergyman to convey a difference of opinion to a Bishop at his own table. A particularly clever man is slow to take in the possibility of a difference. There is a story of the late Bishop of Manchester meeting a London clergyman at dinner, who was famed for parochial management: he expressed his delight at the opportunity of receiving information on a subject of which he had no personal experience. The two retired to a corner, and parted, after a long conversation, with many expressions of mutual respect. The Bishop declared he had never profited so much from any other man; but when the clergyman was asked what he had said to produce such an unwonted effusion, he protested he had never once opened his lips! The Bishop had talked all the time, giving his own views on the management of a parish, which the other did not in the least accept, but did not care to correct. A Rural Dean would have had a poor chance with Bishop Prince Lee at a palace meeting. Even a less masterful Bishop may be in danger of mistaking the echoes of his own voice for the opinion of the clergy.

The truth is that discipline and counsel are two very different functions, and it is a mistake to confound them. On this point I can add nothing to the illustration I offered fifteen years ago: "A Synodal meeting is as different from this as the veins from the arteries in the human body. Both are charged with the same fluid—both are ruled by the action of the same heart; but the one is the outward, and the other the homeward current. From the Bishop, as the heart of the Diocese, discipline flows out by Visitations, Archdeacons, and Rural Deans, to the furthest extremity of the organization; but the vital current never returns by the same channels. It has become weakened and disintegrated by its own exertions; it needs to be conducted into the lungs, and there purified and invigorated by fresh air. Then it goes back to fill the heart with fresh life, and issue out again in another vigorous tide of action. The Diocesan Synod is the Bishop's lungs. The strongest and purest heart cannot dispense with its refreshing function. Discipline deadens and becomes poisonous without

discussion, and many an episcopate has fallen suffocated behind its own vizard, which might have lived and left its mark upon the age, if it could only have got, now and then, a mouthful of fresh air."¹

The Palace meeting is too large for a Cabinet Council, and too small for a Synod. For the purposes of discipline, it seems to me an inversion of the true process. In the army, the General of a district does not summon the Colonels to headquarters to report on their regiments, but goes himself to inspect them. He sees the officers at their work, and hears the complaints of the soldiers on the spot. In like manner, if a Bishop wants to know the state of his diocese, instead of calling the Rural Deans to the Palace, he should go and stay a day or two with each of his Rural Deans. Clerical Conferences in the morning, Confirmations in the afternoon, with Consecrations and Church openings, would find him work enough. There should be time for clergy and laity alike—and that of every degree—to see and speak to their common pastor. In country parishes the railways—or the absence of them—seem to put us further off from our Bishop than before. He descends upon us once in three years, flashes through two or three Confirmations or Consecrations in a day, and is gone before the slow-coaches have got out a word of their long-ruminated desires. The world is now always in a hurry, and the Bishops partake of the rush. They are dreadfully hard worked; but my belief is the work would be all the better done if they took it more quietly. Instead of absorbing all powers into themselves, they would do well to entrust a great deal more to their Archdeacons and Rural Deans, provided they were themselves often among them. With such a host of active, aspiring officials, it is a pity not to give them work enough. A great opportunity was missed in the Dilapidations Act: the Archdeacons and Rural Deans could have managed the whole affair much better than the Bishops and the Bounty Office, and at half the cost. Rural Deans are even now more useful than Archdeacons, because they make visits instead of Visitations. Both might become of real advantage by a judicious distribution of power. Two things, however, they can never do: they can neither supply the place of the Bishop in the diocese, nor adequately represent its mind to the Bishop.

GEORGE TREVOR, D.D.

¹ "York Church Congress Report," 1866, p. 233.



ART. V.—THOUGHTS ON SOCIAL SCIENCE. (PART IV.)

DISPENSARIES AND NURSING ASSOCIATIONS.

IN anticipation of the Social Science Congress to be held this month in Huddersfield, a fourth paper on this subject is submitted to the readers of THE CHURCHMAN.

Becoming habituated, under circumstances already set forth,¹ to look at questions *en masse*, and being more and more deeply convinced of the practical importance of looking out for and noting the "tendencies" or influencing circumstances, it could not but happen that my own business in life—viz., the calling of a physician—would day by day furnish illustrations, valuable as touchstones, to test the reality of previous conclusions, and helpful as guide-posts to point in the direction of greatest promise for the future. A clergyman in like manner would have learnt his first social-science lessons in his ministerial vocation; a lawyer in the contact with his clients and their needs; an architect, in building operations; a merchant, in dealing with his customers; each and every man in pursuit of his special line of business, provided only that he be disposed to regard it, not merely as a mode of getting a living, but as an agency for supplying certain particular wants of the community at large.²

Now it is the good fortune of a physician to be so situated that in following his profession, he is brought into contact with numberless questions of general interest, and therefore the more suited for laying before the public, questions many-sided, circumstances imperatively demanding that something should be done without delay; problems of great difficulty, yet seemingly easy for anyone, by money or personal endeavour, to attempt some kind of solution. Hospitals, dispensaries, nursing institutions, medical reform from the *patient's* standpoint, not to mention such moot-points as the efficacy of homœopathy, and the mysteries which are included under the much-abused, but little understood, expression, "Professional Etiquette." These may suffice as topics of general interest, falling within the province of medicine, and providing the student of Social Science with abundant food for reflection. Of these I select medical charity as being at once most comprehensive and most likely to interest the readers of THE CHURCHMAN.

¹ THE CHURCHMAN for September, 1882; also for March and May, 1883.

² Carlyle once made the remark that in the good time coming every trade would become a profession; but it is a truer view to regard every profession as a trade—an agency for supplying some particular want of the body politic.

It was early in my professional life that I found myself in London, invited to undertake the responsible position of physician to the Royal Pimlico Dispensary, a charity modelled after the old-fashioned system, and very perfect of its kind. The regime may roughly be described as follows :—Its income was exclusively derived from voluntary contributions. The right of admission to its benefits was obtained, not by a money payment, but by the possession of a letter of recommendation, involving the sociably degrading and, to the sick man, the wearisome ordeal of begging in the first instance, and subsequently of attendance in a crowded waiting-room, with other defective arrangements justifiable only on the plea of necessity. The Institution was, however, very comprehensive in its aims. It endeavoured to supply the poor of that neighbourhood with efficient medical aid in all its branches, including home-visitation whenever necessary. It was not intended for paupers, but owing to the inadequate Poor Law system of medical relief then existing (1852), it was compelled to deal with many cases falling outside of its proper sphere of operations. Neither was the care of the moderately well-to-do its object; yet, as it increased in efficiency, it became, at least proportionately, difficult to exclude this class of applicants.

In consequence of the additional strain thus brought to bear on the society, and also, as will presently appear, in great measure the result of imperfect defects of the system, the duties of the officers became from day to day more and more arduous. Hence it happened that resignations of members of the staff were frequent; specially was this the case with the surgeons, who, in addition to their other work, were called upon to undertake the lying-in cases; in fact, mainly on this account the surgeons rarely held office for a longer period than two years. Each resignation necessarily implied a vacancy and a demand for new and frequently raw material to supply the deficiency; and the supply threatened to fail under these circumstances. A thorough investigation was inevitable; a committee of inquiry was appointed. I myself, having some special knowledge¹ of this subject, and also as a physician, being a disinterested party, acted as secretary. The question was in the first instance simply one of relief to the surgeons, and to them of relief from a certain portion only of their duty. To effect this two courses were possible. On the one hand, the undue pressure might be removed altogether by excluding all lying-in cases. But by the acceptance of this plan, the character of the Dispensary for completeness must needs suffer. On the other hand, the desired

¹ I was at the time assistant-physician accoucheur to the Westminster Hospital.

relief might be obtained without the imposition of any restriction by the employment of midwives, and thus leaving to the honorary medical officers merely the labour of supervision. But to the adoption of this course there was a very serious objection—lack of funds. The Dispensary, notwithstanding the fact that it was served entirely by volunteers, was year by year overcast with the shadow of impending bankruptcy. In truth, insolvency was staved off only by the proceeds from an annual sermon preached to a neighbouring and wealthy congregation, and followed, of course, by a collection. Any further addition to the expenses was therefore, under the present system, not to be thought of.

At this juncture, most opportunely, my attention was drawn to a solution of the difficulty in a letter sent to one of the medical journals. The writer, who was, I believe, Mr. Smith, of Southam—a name which should not be forgotten, inasmuch as his system is now becoming very generally adopted—advocated the establishment of dispensaries on an entirely new basis. Instead of the old system, with its list of subscribers and its periodical appeals to the public at large, he recommended that the patients should themselves provide their own medical aid. The scheme he suggested, obviously founded on the method already pursued by Sick Clubs, but as obviously superior to it in many points, was shortly the following, which is known as The Provident System :

Every man desiring medical aid for himself was required to contribute, commencing in time of health, one penny per week; in virtue of his subscription he was enrolled as a free and benefiting member. If married he might secure the same boon for his wife by the payment of an additional penny, and for his children a halfpenny each was requisite. But for the children, however numerous, not more than twopence was to be demanded; so that for the weekly sum of one penny, in case of an individual, or not exceeding in any case fourpence, a whole family might claim medical aid such as the old-fashioned dispensary offered, and free from some of its drawbacks, and more complete than the club system.¹ Additional honorary subscriptions were required, but only to a comparatively small amount; and these were valued, not so much for the pecuniary aid that they gave, as that the money carried with it the promise of that goodwill

¹ The Club provides medical aid for the man only, and it gives him no choice of doctor. He must have the Club-doctor, which is to him a very different thing from having his own doctor, and this accounts for the disparaging way in which the Club-doctor is spoken of. He is "only the Club-doctor!" The new "friendly societies" system, which provides for the wife and children, does not attempt to give each member any choice. There is only one doctor.

and readiness to help in the administration which is often of infinitely more value than the mere money payment. Such was, in outline, the main feature of the new system; and Mr. Smith could quote the experience of twenty years' trial at Coventry in proof of its being practicable. It had also been tried for the same length of time by Mr. Jones, a well-known and most benevolent surgeon in Derby, who seems to have worked out the idea independently.

Now that which concerns us more especially to note is, that the success obtained is by the application of a new principle—the principle of self-help; and that in the special form of providence. That these institutions become thereby nearly self-supporting is of secondary importance; but this fact serves, as in the case of the Royal Pimlico Dispensary, the useful purpose of attracting attention to the system.

The position of the committee at this time may suggestively be described by a reference to the history of railways. It was in their early days, when accidents were not unfrequent from breaking of the rails. These were originally made of cast-iron, and they gave way of course mostly where the strain was greatest, where the lines were on a curve. But, then as now, when an accident happened a special committee was appointed, and careful inquiry was made, to ascertain if possible the precise cause of it. Robert Stephenson was the chairman of one of these committees, and the evidence went to prove, without doubt, that cast-iron rails would not bear more than a certain limited weight of traffic, nor allow travelling at greater speed than twelve miles an hour. He was himself a cast-iron rail manufacturer, and, as it happened, had at that very time a large contract in hand. His position was a critical one; but, fortunately, he perceived that it was a crisis also in the existence of railways. Had he listened merely to the voice of self-interest, he would have been deaf to the evidence now before him; and we might still have been carrying our heaviest merchandise on the turnpike road, and travelling ourselves at no more than twelve miles an hour. But his motto was, "*Fiat justitia ruat cælum.*" He rose to the occasion. Self was subordinated to the requirements of the business in hand. Cast-iron must give place to wrought-iron, even though his whole establishment had to be remodelled, and the contract to be cancelled. Thus the railway accident was made the occasion for a new departure in railway life. Since then wrought-iron has had in its turn to give place to steel.

"*Mutato nomine de te fabula narratur.*" Thus far, at least, the parallel holds good. The old-fashioned dispensary was giving way where the strain was greatest; a committee had been appointed, and the discovery had been made of a new system, which would, if adopted, remove the difficulty completely.

Money would be forthcoming, not only for the payment of midwives, but also for the surgeons; nay, further, physicians would not be allowed to work any longer "for nothing." But at that time such an unlooked-for result, such a departure from received notions, was more than the Royal Pimlico Dispensary could receive.¹ It was, indeed, a shock to my own notions of propriety, but happily I had learnt in the school of Social Science, that a principle, if it be a sound one, may be trusted; though perhaps it was as well that I did not then know to what great lengths this trust would lead me. It was enough that I was prepared at once to commit myself so far as to enter upon an unbiassed consideration of Mr. Smith's interesting experiment.

The original committee was therefore dissolved; but a certain number agreed to carry on the inquiry, and they were joined by others whose counsel was very valuable. I cannot easily forget the encouragement and help that was given by such men as the now eminent surgeon, Sir Spencer Wells, and the late Dr. A. P. Stewart, whose large-hearted benevolence, tempered by comprehensiveness of judgment and strong common-sense, were sometimes needed to keep in check the enthusiasm of some others. From Dr. Stewart I obtained a large mass of information upon a collateral question already reverted to, which had been gathered some time previously by an "Advice Gratis Committee," appointed by the Metropolitan Branch of the British Medical Association. This, though for our present purpose of little use, brought us incidentally into relation with others of mature judgment, and served no doubt the useful end of preserving us from drawing conclusions too hastily. The course now followed was that which the Bishop of Worcester pointed out in his memorable sermon,² preached before the Social Science Congress at Birmingham, as the one which ought to be taken in this as in all other sciences:

"Collecting the facts with care, arranging and classifying them, and finding out (thereby) sequences of cause and effect, and testing by experiment."

The first step was to apply to those Provident Dispensaries already in actual operation for information, in order that, by the comparison of differences as well as similitudes, as Bacon has it, a true estimate of the practical value of the new system might be arrived at. Reports were obtained from all the then existing Provident Dispensaries; amongst others, from Boston, Brighton, Coventry, Derby, Northampton, Nottingham, and St. Pancras. Some of these institutions were flourishing, others had become

¹ The Dispensary many years after this was remodelled, and is, I believe, on a provident basis.

² THE CHURCHMAN, September, 1882, page 457.

already extinct. Upon these latter special pains were taken to discover if possible the causes of failure. Moreover, an endeavour was made to get a continuous series of the reports of each from the time of commencement—a period at which new brooms, especially charitable brooms, are wont to sweep clean—onward till the time when the fresh zeal of the promoters may have given place to the less fiery ardour of successors. As a matter of fact, Coventry was the only one that supplied the required information in its entirety, and the facts were so interesting that I have from time to time continued the record, extending it to thirty-eight years. It will be found worthy of careful examination. The headings of the different columns were selected with great care. They have recently been adopted by the London Charity Organization Society, with a view to secure uniformity in the mode of keeping the records of such institutions. Those who have made the experiment of trying to compare the reports of similar institutions, each one keeping its records without any principle for guidance, will understand something of the labour entailed upon the Committee, and will not criticize very severely the incompleteness of this endeavour. The following remarks upon some of the headings will make more clear their value; and a comparison of the results from Coventry, with similar results recently obtained from Northampton and Derby, cannot fail to increase the interest awakened.

The restriction in the number of the medical men (heading II.), and also in the number of those who are permitted to become free members (III.), is the first and one of the most important facts in the whole table. There is no very obvious reason why the services of any legally qualified practitioner should be declined. Even in Derby, where the number selected is eight, an explanation of the reason for the limitation ought to be forthcoming. There is some semblance of injustice in excluding any, unless a good, a very good reason can be given; and I venture to add, unless a better reason can be given than the one that is usually put forward. It is a very lame answer to say that the rule is one that is approved by the two, three, four, or even eight doctors who belong to the dispensary; the question rather is, what do those think who are *not* connected with it? Similarly the limitation in the number of free members (III.), at first to 2,500, then successively extended to 3,000, to 4,500, and 5,000, with (let it be noted) an addition of one to the medical staff, though explained by saying that it is necessary, because for the sake of the poorest a minimum scale of payment has been adopted, is not wholly satisfactory. The question still remains, Why cannot others, who are able, be allowed to pay more, if they are willing to do so? Until this question is answered, the limitation should be acknowledged as a defect, for

Compiled from Reports of Provident Dispensary at Coventry and other places.

Age of the Dispensary and Date.	Number of Medical Officers.	Number of Free, or Benefiting Members.	New Members, inclusive of V.	Members admitted when sick on payment of deterrent fee.	Cases of Sickness.	Cases visited at home, exclusive of VIII.	Lying-in Cases.	Deaths.	INCOME.		EXPENDITURE.				
									Honorary Subscriptions and Donations, Funded Property, etc.	Payments of Benefiting or Free Members.	Honorarium to the Medical Officers.	Salaries to Dispenser, Collector, Midwives, and other Assistants.	Rent, Rates, and Taxes, Furniture, Repairs, etc.	Drugs, Instruments, etc.	
I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.	XV.	
									£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1st year, 1831-2			..	..	1500	..	10	19	328 12 0	126 7 11	80 17 8	67 8 0	27 9 10	45 10 3
2nd " 1832-3			..	..	2437	..	55	30	140 4 6	866 3 9	263 1 5	77 7 1	31 7 0	103 2 4
3rd " 1833-4			..	..	1668	..	52	20	144 9 7	400 12 0	268 0 0	72 18 4	25 6 10	112 12 0
4th " 1834-5			..	..	1624	778	47	27	117 16 2	415 13 1	287 1 0	67 7 6	43 4 0	88 11 0
5th " 1835-6			..	..	1500	..	41	17	127 18 4	397 9 3	262 3 0	71 14 3	26 11 5	95 6 3
6th " 1836-7			..	..	1610	..	53	28	106 14 8	392 2 1	261 15 0	73 16 11	22 9 6	90 7 1
7th " 1837-8			..	..	1882	..	31	26	138 5 9	339 5 3	245 1 8	71 19 11	21 8 2	54 3 7
8th " 1838-9			..	..	1638	..	48	34	88 9 1	426 3 6	287 2 8	68 16 0	22 15 0	99 1 0
9th " 1839-40			..	..	1921	..	39	39	85 10 1	423 14 8	304 17 8	69 9 6	23 11 2	83 17 0
10th " 1840-1			..	..	2001	..	51	37	92 4 9	436 15 0	287 2 4	61 10 0	20 14 10	109 12 8
Average of the first 9 years next after the first	Two	8000, limited at first to 2500	..	..	1768	..	46	28	115 15 0	400 6 6	274 0 6	70 10 8	26 7 7	92 10 2
Averages of 5 years:															
1843-8			..	..	2069	..	58	31	98 14 11	430 5 8	280 5 4	63 2 11	11 0 1	82 15 0
1848-53			..	..	1877	..	..	36	67 2 8	355 18 10	237 16 7	66 16 10	12 2 10	74 18 1
1853-8		4500	872	122	2445	716	33	49	64 17 8	580 4 4	385 6 3	83 12 0	13 12 0	125 12 0	
1853-63	Three	5000	541	104	2965	916	39	58	61 11 2	715 4 3	463 18 6	94 15 8	45 18 3	142 16 0	
1863-8		5000	597	81	3037	815	50	45	71 5 9	721 19 6	467 12 6	72 19 10	18 7 9	184 0 4	
1831-83 ¹	4 & midwives	15000 ⁴	2338	253	..	..	..	..	49 13 0	1685 10 7	1181 12 8	330 14 4	128 15 0	357 13 0
1878-82 ²	"	19715 ⁴	2731	383	..	..	537 ⁵	..	181 12 7	2562 8 5	1912 18 6	372 13 2	101 11 7	859 15 4
1878-82 ³	Eight	5433	1789	1162	..	..	9	..	59 8 11	1082 10 7	620 11 6	245 18 7	62 7 7	154 16 6

¹ Coventry.

² Northampton, founded 1844.

³ Derby.

⁴ These numbers, especially when taken with the small number of the medical staff, ought to be explained.

⁵ Viz., 351 attended by surgeons; 186 by midwives.

it is one. In the absence of any other reply, Social Science would note that these two limitations are interdependent upon each other; and, which is a much more serious aspect of the question, that the limitation in these fundamental particulars must of necessity be followed by limitations all through. This explanation, also, is sufficient to account for the fact that provident dispensaries, at their best, have never risen above the level of respectable mediocrity; and also for this other remarkable circumstance, that even now, after fifty-two years trial, and though such striking results have been obtained as are set forth in this table, it is still a moot-point in many places whether the old-fashioned pauperizing and inefficient dispensary system ought not to be maintained.¹ Moreover, even if all these dispensaries were remodelled on the provident basis, there would yet remain the hospital *out-patient* department, which is the old dispensary system, only less efficient, for in it the defects are allowed to run riot without any attempt being made to keep them within bounds. Hence, the spirit of congratulation with which reference is commonly made to mere numbers of patients, whether attending at a hospital, or even enrolling themselves as free members in a provident dispensary, should be carefully watched. There is a fearful irony in "so many patients seen," when it means at the rate of 40 per hour.²

A somewhat similar scrutiny should be instituted in regard to new members (IV.). The average number of free members (III.) being the same year by year, it is obvious that "new members" added represents the same number of old ones who have left. Change of residence may account for a large proportion of these, also perhaps improvement in circumstances for a few more; but when the ratio is, to take the lowest computation, one in ten (it is sometimes as high as one in three), there is a large margin left, which, if not otherwise explained, must be put down to a certain degree of dissatisfaction. If, for instance, one of the medical officers takes charge of a greater number of members than he can possibly attend, and delegates this duty to an assistant, and even to one who is not legally qualified to practise, the law "TENDENCIES TELL" (Vol. VI. CHURCHMAN, p. 462), will expose this abuse, and the managing committee ought not to overlook it.

The number of members (V.) admitted when sick is remarkably small. This is one of the best features of the Coventry Dispensary. The fee or fine demanded, though small, is obviously deterrent. Where it is not so, the amount ought to be increased. Each one that is admitted when sick, would otherwise be an advertisement to all his acquaintance, that they need

¹ This was the decision very recently in Leeds, for instance.

² I have often been obliged to travel over the ground at this pace!

not be provident. In the early days of provident dispensaries, the honorary members were allowed a certain number of letters of recommendation for these persons, but this "privilege" was soon withdrawn as being wholly alien to the fundamental principle of the institution.

Under the division Income, each of the headings is full of interest, both in respect of the amounts and of the objects for which the money is contributed. As to the amounts, it is not easy to say whether of the two is the more gratifying, the smallness of the one (X.), after the first year, or the largeness of the other (XI.). But in each there are other noteworthy features. As regards the subscriptions and donations, the point of most importance to be mentioned is that the principle of charity is here in full exercise, and that it is charity of a type far higher than is the ordinary subscription to a free dispensary. The donor receives and asks for no return, except the assurance that the money is properly spent. If so be that his bounty can even be so concealed as that the recipients are not conscious of its exercise, this will be the very perfection of charity.

The payments of the free members (XI.) will naturally be thought worthy of most attention. Indeed, but for the considerations urged under headings II. and III., the folly—a stronger word might be used—of those who, in the face of these figures, persist in supporting the old-fashioned kind of dispensaries, and of continuing the out-patient department of hospitals, under the plea of necessity, is inconceivable. Fifty, forty, thirty, even twenty years ago, some such plea might be urged. The poor-law system of medical relief was utterly inefficient, and the power of provident self-help was comparatively unknown.

But here also, though as in Northampton the amount contributed is £2,562 8s. 5d. per annum, Social Science insists that there is another side of the question. It would argue thus: "If so great a result has been obtained by the introduction and the application, in a limited and restricted fashion, of one new principle, and seeing that the limitation introduces certain immediate defects, how much more might be done, and how much better, if that principle were set at liberty, and if free play were given to each and every other (sound) principle (and there is at least one other that may be discovered in these very figures), which is capable of application to the business in hand." This was the conclusion at which the new committee arrived, and many months were expended in the attempt to devise a practical scheme in accordance with it: and though the scheme has even yet to be tried, there is gradually an advance being made, and there are signs, not a few, that when the community is better instructed on the general principles of medical aid, and specially upon the power that lies unused but suited for the purpose in the prin-

ciple of prevention, results will be obtained (and that mainly by the contributions of the patients themselves) which will as far exceed anything done at present, as does the present exceed what was done fifty, or even twenty, years ago.¹

Under Expenditure I shall not refer at length to any other item than that of the honoraria to the medical officers (XII). It follows as a necessary consequence that, if the patients pay, the doctors must be paid. But in doing this, some very nice points involving questions of great delicacy arise, which, if not considered, will work themselves out in some form of defect. Ever since the fall of our first parents, things left to themselves go wrong, and it will be so till the "times of the restitution of all things." Therefore, in the first place, let it be noted that the payment to the doctors is not payment in full. The other headings (XIII., XIV., XV.) are payments in full; not so that to the doctors, even though it amount to £1,912 18s. 6d. per annum (Northampton). It is an honorarium, accepted as payment in full, in consideration of the circumstances of the patients. More than this, if the doctors discharge faithfully their duty, first to the free members by doing what they promise; next to their brethren (by not sanctioning undue limitation in the staff), not otherwise, they are exercising charity in a yet higher form even than the ordinary honorary members. Whether it be so or not will depend ultimately upon the individual medical man; and it is not for us to judge; but it is clearly the duty of promoters to provide that the arrangements be made according to this high conception of duty. This seems to me best provided in the Coventry rules. In other provident dispensaries there are made certain first charges in full upon the funds, and *the residue* is divided amongst the medical men. In Coventry the free members' payments are first divided into three portions; of these two, or thereabouts, are set apart for honoraria to the doctors; the other third is devoted to working expenses. Strictly speaking the subscriptions and donations should be administered in the same way: two-thirds ought to be scrupulously set apart for the medical men, and a third only spent on administration; but the principle—payments of free members in proportion to their ability, accepted as payment in full; and again, payment to the doctors of a

¹ See "Paper on Preventive Medicine, read at Meeting of British Medical Association" (Manchester, 1877). *Brit. Med. Journal*, 1878, pp. 86, 198, 321. The principle of providence, applied to dispensaries, has been compared to the change in railways from cast-iron rails to wrought-iron. The principle of prevention, applied to medical aid in general, including hospitals, dispensaries, and private family practice, will be as the further change from wrought-iron to steel. This is also recommended by the Registrar-General in the "Supplement to Twenty-first Annual Report," p. xlii.; and in the "Thirty-fifth Annual Report," p. lxxx.

definite proportion, and not a residue—is even, as at present, sufficiently manifest.

These remarks might easily be extended, but enough has been written for my purpose, which is not merely to give facts about provident dispensaries that may be useful to those who are called upon to decide whether or not to establish one; but in proof of the action of law, and thereby to establish my contention that Social Science is a true science.

The law of tendencies, in the first place, is seen in operation at every step, but in a form different from any previously given. The tendencies here set forth are principles. Principles are the forces of Social Science; and the following general conclusions respecting them may be gathered from the illustrations that have been given in this and in previous articles.

1. Every transaction is the result of the operation of a number of different principles, and so far as success is obtained it is by the application of principles which, either by experience or by Revelation,¹ are known to be good.

2. Each principle produces its own effect, and none other. The effect is often not immediately visible; it may be concealed by the simultaneous action of some other principle which is antagonistic. This holds true of bad principles as well as good.

3. If any one of the many sound principles that operate in a transaction is in any way violated, either absolutely by neglect or relatively by arbitrary restriction—the restrictions being imposed either purposely, by prejudice, by thinking to “save trouble,” etc., or unconsciously through want of experience, through oversight, etc.—violence, more or less, will of necessity be done to each and every other of the sound principles that are involved. Conversely, if any one (sound) principle is faithfully and fully maintained, every other (sound) principle will be so too. Such is the wondrous harmony of truth. That which is wrong in any one respect cannot be thoroughly right in any other respect. *An end cannot justify the means.*

4. That as to results, failures are more instructive than successes. Failures show where laws have been broken. Successes may be hidden failures.

5. That in the application of the law of SINGLENES (see CHURCHMAN, p. 418), another law must be observed, which, for want of a word in English, I must call

THE LAW OF EIGENSCHAFT,

or the law of individuality and propriety.

Just as each individual has his own duty to perform, each association of individuals has its own proper function; and in

¹ If Revelation is (or seems to be) contradicted by experience, either the revelation has been misunderstood or the experience brought to bear upon it is too limited.

both cases that particular business is what has to be done, by the individual and by the association respectively, with "singleness." In regard to the individual, it is not always easy to determine what is, and what is not, his business. So also in an association, experience is often necessary before the full discovery of the "Eigenschaft" is made; and, therefore, before the fully efficient means are used for its accomplishment. The failure in the old-fashioned dispensary, failure in the first instance to retain the services of efficient surgeons, when investigated, brought to light, by successive steps, other failures, which were ultimately traced to imperfect apprehension of what is the "Eigenschaft" of a dispensary—an institution for the supply of home-medical aid for the working classes. So also when provident dispensaries came to be submitted to the test of efficiency, failures were discovered; and these again were seen to be due to the same cause. A passing glance was taken at hospitals, just sufficient to show that the same is true of them. In whatever respect there is manifest failure, it is through imperfect conception of the "Eigenschaft" of a hospital, which should be strictly supplementary to home-medical aid. And yet further, the remedy was to be found in the application of a principle which had been hitherto neglected, and which is a fundamental one, according to the most advanced teachings of medical science. Hence, generally, in every business, the first necessity is to determine the "Eigenschaft," and the results obtained will show precisely how far the determination has been a correct one.

This law will be still better understood by a brief account of the formation of a Nursing association, in which the "Eigenschaft" of nursing was carefully kept in view.

The Crimean War, and the fearful sufferings of our soldiers from the absence of nursing, called forth the heroic energy of Florence Nightingale; and the success which attended her almost superhuman efforts was the means of directing attention to the question of nursing. There had, indeed, been efforts made before, notably by sisterhoods; but they had failed, and they failed through the non-observance of these two laws: the laws of "singleness" and of "Eigenschaft." This remark also holds good of all kinds of ecclesiastical nursing organizations, whatever be their names. The following is an instructive example of this.

In the autumn of 1864, a proposal was made by the Rev. J. E. to establish a Nursing Association for the diocese of Lichfield. The scheme was very complete ecclesiastically. There was to be a branch in every town and village. The clergyman of each parish was to be *ex-officio* the prime mover, and the bishop head of all. Many considerations could be urged in favour of such an organization. Who could be more likely to know of fit

persons to be trained as nurses? Who more likely to know where nurses might with advantage be employed? Some one possibly might suggest the doctor rather than the clergyman; but this aspect of the question, though so natural, was not at that time so obvious as now. Strange as it may seem, the importance of good nursing was urged upon the medical profession from without. It was a private lady and not the medical staff who first moved and then organized nursing for the army. On the other hand, neither was it as a "sister" that it was done. It was a woman simply acting instinctively under the guidance of the law of "singleness" and of "Eigenschaft." By the same instinctive guidance, when the diocesan scheme was submitted to the public, it was condemned. The proposal, however, served a good purpose; the necessity for some agency was fully and ably set forth, and the violence with which those were assailed who ventured to object to the ecclesiastical machinery, served still further to open the eyes of people and make them think. So at length, after giving the promoter six months to re-consider his plan, inviting him to friendly conference upon the question, an association was formed, not for the diocese, but for the county; not upon Church lines, but upon lines indicated by the "Eigenschaft" of nursing. The object was defined to be (1) to provide thoroughly educated (*i.e.* trained) nurses for the sick, both among the poor and in private families; and so as to cover the whole ground (2), to organize means which shall tend to the prevention and more or less directly to the removal of disease.

The time was spent (as in the previous instance, when provident dispensaries were under consideration) in collecting reports, and in many cases in personal inspection of existing nursing institutions. Two in Liverpool, one in Bath, one in Clifton, were at that time almost the only agencies for nursing in existence; except sisterhoods, and these were not willing to be interviewed. Sisterhoods would supply "sisters," who would be under the direction of the "mother-house;" but their rules, spoken of by some of them as "counsels of perfection," were "not intended for the public!" The result of this preliminary inquiry was, that we learnt what to avoid as well as what to imitate, and in a few particulars we saw wherein improvement might be made. For instance, though not ecclesiastical we wished to be avowedly Christian; and in regard to the business itself, the well-being of the nurse, though carefully considered, was never put first in order. The common rule, for example, of removing a nurse to another case at the expiration of three months was *not* adopted, simply because such a rule would not be making the nursing the first consideration. As to the organization adopted, it was natural, growing out of the work itself; not artificial, *i.e.*,

not adopted from some other kind of work. The nurses are not "sisters," but simply nurses, keeping their own Christian names and surnames. Their dress, though uniform for convenience, is not at all conspicuous but cheerful, and chosen from time to time as that which is best adapted for service in the sick-room. The religious character of the work is maintained and is confessed, not obtrusively—this is purposely avoided as tending to foster pride and self-importance—but practically and in the simplest way possible. Women of decidedly Christian character, "who are willing to conform to the regulations of a well-ordered Christian household," are sought for, and find in the institution a home. A certain number of them—those who are found to be specially fitted for that kind of nursing—are employed, not as parish, but as district nurses.

Every question as it has arisen has been submitted to this simple process of examination. Is it nursing? If not, take no notice of it. If it has to do with nursing, the next inquiry is—Will it tend to good nursing? If so, adopt it; if not, reject it. In one sentence, "singleness" of aim, with thoroughness in execution, has been the endeavour.¹ The result, after eighteen years' trial, may be summed up in a few words. The staff numbers in all seventy-one. In the last year the nursing done for the rich is represented by £2,258 16s. 10d., and £648 6s. spent in district nursing may be taken as proof that the poor are not forgotten. The diocesan scheme, after twelve years, died out, and very handsomely paid over to the County Association the balance of £4 3s.

In this history, also, another very important law may be seen in operation—

THE LAW OF PROCEDURE.

The "Eigenschaft" determines what aspect of a question is to be considered first. That which is first in importance is not necessarily to be first in order. God's providence determines the order. The question of relative importance is perhaps better, in nine cases out of ten, if not raised at all. The words "Seek ye first the kingdom of God and His righteousness" are generally understood to mean, "Attend to spiritual needs first in order." But it cannot possibly mean this: our Lord did not so; and this interpretation is not in accord with other passages, such as: "Study to be quiet and to do your own business;" "Whatsoever thy hand findeth to do, do it with thy might;" "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God;" and "If thine eye be single"—not one eye, nor two eyes looking in different directions, which is squinting, but two eyes both

¹ "Hints on the Formation of Nursing Institutions." "Fourteenth Annual Report of the Derby and Derbyshire Nursing and Sanitary Association."

directed to the same object—"thy whole body shall be full of light." This last passage is a complete epitome of Social Science.

These four laws—the laws of tendencies—of singleness—of eigenschaft—and of procedure are, if they be true laws, sufficient to establish my position that Social Science is a true science. The practical bearing of these laws upon our duty as churchmen is reserved for a fifth, the concluding article.

W. OGLE.



ART. VI.—FORCE, MATTER, AND ENERGY.

MUCH is heard in these days of the Conservation of Energy. It is often referred to as a great result of modern physical science, and sometimes with the suggestion, triumphant or uneasy, as the case may be, that it is inconsistent with the reality of free will, and, therefore, with the truth of religion. I have reason to know that this latter view prevails with some men of the highest intellect and culture, and induces them to regard the conservation of energy as something which ought not to be true, and which probably is not true. At the same time, the proof of the theory is generally looked upon as something so abstruse, and requiring so extended a knowledge of mathematics, as to be quite beyond the reach of ordinary men.

It is my conviction, on the contrary, that not only the true meaning, but also the proof of this doctrine can be made tolerably clear to any man or woman of fair intelligence and education; and still more is it my conviction that its truth, which, in common with all physicists, I firmly hold, has no bearing whatever adverse to the truths of Christianity. On the contrary, the principles on which the theory is based may, I believe, be used to bring before our minds fresh and striking views of those great facts which we vaguely denote as the Omnipotence, Omniscience, and Omnipresence of God. The present article is the outcome of these convictions.

All facts which we believe, the conservation of energy not less than others, must rest upon the ground of evidence. Again, this evidence itself must rest upon other facts or beliefs, as each successive story of a building rests on that below it. Thus, pursuing our course downwards, we must arrive at last at the solid earth—that is, at some fact or facts which require no evidence to support them, which are so certain as to carry their own witness with them, which, in one word, are self-evident. It is clear that this must be so, otherwise our building, if not infinitely high, must ultimately rest on nothing. If so, it is ob-

viously of the first importance to lay the foundations aright; in other words, to discover the simple and ultimate facts on which the structure is to be based.

Applying this to the matter in hand, we find that a certain small class of individuals—call them metaphysicians, philosophers, or ontologists—have always been hopelessly at variance among themselves about these fundamental truths, if indeed they have attempted to define them at all. On the other hand, that larger and less self-important body—the physicists or mathematicians, those who have really conquered Nature and founded the empire of science—have always been content to go on one and the same way about the matter. They have always based the science of mechanics, with which we are now dealing, on the three great facts known as space, time, and force.

Over the definition of these we shall not linger. As ultimate facts, indeed, they cannot properly be expressed in terms of other facts; in other words, they cannot be defined. Philosophers have indeed talked of space and time as being forms of consciousness and what not; but with such figments we have nothing to do. We cannot define space and time, but we do not want to define them. We are conscious of both at every waking instant of our lives, and at almost every instant we are conscious also of force; that is to say, we are pulling, or pushing, or lifting, or pressing, or, as we say generally, using force in some way or other.

In its essence, force can no more be defined than space or time itself, but it may be defined in terms of that of which it is the cause; for if we attend to the occasions of our using force, we find that almost always the result we produce is motion of some kind. It may be the lifting of a weight, the turning of a handle, or, perhaps, the gliding of a pen over paper; and even when we fail to produce motion, as when we tug at a weight too heavy for us, we know by experience that we fail, not because our force is not then a cause of motion, but because it is counteracted by another and opposite force. This force we call weight, and this weight is itself a cause of motion, as is seen on leaving the body to itself in the air. Force, in such cases, is said to have a *tendency* to cause motion, but to be counteracted by an opposite force; and this does not impair the general truth of the proposition that force is the cause of motion.

Granting this, we must go on to inquire what is motion? Now, when we say that a body is moving, we mean that it occupies different successive positions in space at successive instants of time—that and nothing else. Motion, then, can be expressed in terms of space and time; and if we have a means of measuring space and time, we shall then also have a means of measuring velocity—that is, the intensity of motion. Now, we

are able to measure space and time, and this (by aid of various refinements which we cannot here touch upon) with very great accuracy. A unit of velocity will, therefore, be a unit of space, say one foot, passed over in a unit of time, say one second; and all other velocities will be measured in terms of this unit.

This, of course, assumes that the velocity does not alter during the second when we are measuring it; but as a matter of fact, velocities are continually altering. If, however, we can take a very small interval of time t , and measure the small interval of space s which the body passes through in that time, then the ratio of s to t is the same as the number of feet which the body *would pass through in one second* if the velocity continued uniform; and this will be our measure of velocity.

Next, how are we to measure force? We have seen that force is the cause of motion, and, therefore, if allowed to act freely, it will give motion to the body it acts upon; that is, it will give it a velocity if at rest, and will change its velocity if previously in motion.¹ As we can only measure causes by their effects, we measure force by the amount of the velocity which it thus produces in a given body during a certain given time. To do this we must assume a unit of space, say one foot; a unit of time, say one second; and a unit of body or mass, say the particular piece of matter in the Exchequer Office, which is called the standard pound. Then our unit of force will be that force which acting freely for one second on this pound, will cause it at the end of that time to have a unit of velocity; that is, if left to itself to describe in one second a space of one foot. Other forces will be greater or less than this, as the velocities which they would generate in the same pound are greater or less than one foot per second.

It will be noticed that in the above statement we made a proviso that the force was acting freely. The necessity for this is evident. If I try to lift a weight beyond my strength, I do not produce motion at all, and yet I certainly exert force. We clearly cannot measure this force by the motion produced; how then can we measure it at all? The obvious mode of doing so is to find some standard force, *i.e.*, a force which is always constant and always in the same direction, and then to see how many units of this force will just prevent the force I use from having its proper effect of motion. Fortunately the weight of bodies—that is, the attraction of the earth upon them—is just such a standard force; a force that is, which, so long as we do not

¹ The words "rest" and "motion," whenever used, are, of course, relative only. We usually mean by saying a body is at rest, that it has no motion with regard to the surface of the earth; but that surface, as is well known, is itself always in motion, and with an enormous velocity.

move far from one place, is practically constant both in amount and direction. Our standard pound is here again the unit. If I want to know the utmost force my arm can exert, I try how many of such pounds I can just lift, and so in all other cases. There are various machines, especially the balance, by which these stationary or statical forces may be more conveniently measured; but they all act on the same principle.

Having thus established modes of measuring force, we are able to examine its laws. Taking force generally, it is clear that it has at any instant some definite direction and some definite amount. These are the relations of force to space. Its direction, at any instant, will be given by the direction in which it causes the body to move; its amount, by the velocity which it imparts to the body. As regards successive instants of time, forces may either alter or remain the same; in other words, they may be either constant or variable.

There are innumerable ways in which forces may be supposed to act under these conditions, but there is only one of these which we need consider, because it is that which appears to be universal in Nature. Forces so acting are called central forces. Their peculiarity is that their direction is always in the line joining the body acted upon (which we may treat for the present as inconceivably small), to some definite point in space. This is called the centre of the force. The amount of the force is also a function of the distance between the body and the centre; that is, it is a quantity which depends upon the value of that distance, and varies with it. Again, the fact that one body has a force acting on it which proceeds from a given centre, does not prevent the same centre from acting upon another body or upon any number of other bodies. And the action upon all these will be exactly similar; *i.e.*, if the bodies are of equal size, the forces acting upon them at equal distances from the centre will be equal. Lastly, the force may either act *towards* the centre, so that the body, if it moves, will get nearer to it; or it may act *from* the centre, so that the body, if it moves, will get farther away. In the first case the force is said to be attractive; in the second, repulsive.

Now it appears that all the leading facts of force and motion in Nature may be explained, if we suppose that what we call matter consists of an immense number of centres of force, all acting upon each other. The laws of the action are such that as long as two centres of force remain at the same distance from each other, the forces acting between them are equal and opposite, and remain constant for any length of time; which latter fact is expressed by saying that the force is not a function of the time. On the other hand, if the distance alters, the mutual forces, whilst remaining equal and opposite, alter with it in some particular ratio; which fact

is expressed by saying that the force is a function of the distance. For all sensible distances the law according to which the force varies is that of the inverse square, by which is meant that if we call the force at 1 foot distance F , then the force at 2 feet will be $\frac{F}{4}$, the force at 3 feet $\frac{F}{9}$, etc. This is Newton's law of gravitation, viz., that every particle of matter in the universe attracts every other with a force varying inversely as the square of the distance. But at very small distances the law must be such that the net effect of the force will be the reverse. It is now repulsive instead of attractive, and prevents the two particles from rushing together, as they otherwise would do, with infinite speed. The exact law of forces at these very small distances is unfortunately unknown—its discovery awaits the birth of a second Newton; it is these forces, however, which we call forces of cohesion, which combine groups of centres into bodies or masses of matter that can be handled or moved as single wholes.

As the conception of central forces is one which it is absolutely necessary we should grasp, a further illustration of it may be forgiven. Let us suppose, as Clerk-Maxwell has supposed before us, the existence of a "demon," a living, active, thinking creature, but so excessively minute that he is able to pass between these ultimate centres of force, and consider and deal with them as separate objects. Suppose such a creature to approach a single centre of force, so far isolated that he can treat it altogether apart from its neighbours; what will be its effect upon him? and how will this vary as his position varies in relation to it? When still at some distance he will feel himself pulled with a certain definite force in a certain definite direction. Suppose him able to resist the pull, and that he moves at right angles to the direction in which it tends. He will find that as he moves the direction of the pull alters, and that to keep at right angles to it he must circle about on the surface of a sphere towards the centre of which the pull is always tending. This centre, in fact, is the position of the centre of force he is investigating. He will see nothing there, hear nothing from thence, but wherever he moves he will still feel the constant drawing towards that particular point. Let him now approach nearer to the point—he will find himself still drawn towards it and with an increasing strength. If he can measure the strength at different points he will find it grow larger as the square of the distance grows smaller; that at half the distance it is four times as great, at one-third of the distance nine times as great, and so on. But as he gets nearer still he will find that a change occurs, the pull increases more slowly, becomes stationary, decreases, and vanishes. A point of equilibrium is reached, where the effect of the centre has apparently died away. But let him approach

nearer still, and the effect recommences ; not now as a pull, but as a push—a repulsive, not an attractive force : and this repulsion increases so rapidly that, however great his power, it will very soon bring him to a standstill. Do what he will, he can never reach the centre of his ideal sphere, any more than we can squeeze an elastic ball into nothing. And if he now retrace his steps the repulsion will die away as it arose, the position of no force will be reached, and the pull will recommence, will increase, will reach a maximum, and will then decrease according to the old law of the inverse square, as he gets farther and farther away from the mysterious centre ; nor if he live a million years will there be the slightest change in this cycle of events, ever ready to recommence as he recommences his journey to or from that particular point of space in which the invisible virtue resides.

I need not say that this conception of matter is entirely different from that of the philosopher. He, if he admits the existence of matter at all, holds that it consists of ultimate atoms which are simply very small and very hard blocks of some definite shape, which could, by sufficient magnifying power, be made visible to the eye. Mr. Herbert Spencer even lays down that the ultimate atoms of each kind of article must be different from those of other kinds ; so that our demon should be able at once to recognise the particular block before him as belonging, say, to water, not to wood. His ultimate atom has thus all the complicated properties which belong to finite bodies, such as we can see and handle ; and it has in addition a something called Substance, which substance the philosopher believes must exist, though he is entirely unable to say what it is, and knows nothing whatever about it except that he knows, and can know, nothing. On the other hand, the conception I have endeavoured to illustrate, when once grasped, is perfectly simple and clear : the only uncertainty about it arises from our not knowing the exact laws under which the force acts at such distances—a knowledge which it is to be hoped we shall one day acquire.

This centre of force is then the primal element, out of which the physical atom, then the molecule or compound atom, and lastly the mass or body of visible size, are compacted and built up. All the phenomena of mechanics are ultimately traceable to the interaction of such centres of force, ever altering in ceaseless dance their relations to each other, but ever keeping their own nature and laws unaltered, to whatever part of space they may transport themselves.

Adopting, then, the hypothesis that mechanical action is to be accounted for by the play of central forces, we must next inquire what are the fundamental laws which govern this action.

These are usually given under the name of Newton's Three Laws of Motion, and may be expressed as follows :

First Law of Motion. Every body continues in its condition of rest, or of uniform motion in a straight line, except in so far as it is compelled by impressed forces to change its condition.

Second Law of Motion. When any number of forces act upon a body in motion, each produces its whole effect, as if it acted singly upon the body at rest.

Third Law of Motion. Reaction is always equal and opposite to action.

In all investigations on mechanics the truth of these laws is assumed, and they are generally cited as independent axioms drawn from experience, and confirmed by experimental facts. There is, however, a principle from which they may be deduced by the help of our definitions of force and matter. This principle is, perhaps, the widest generalization that has been made in the domain of Nature. It is the fundamental fact which lies at the basis of all truths in mechanics, and through them, probably, of all truths whatever in physical science. It may be called the Principle of Conservation, and it may be expressed by two words, "Effects live." By this is meant that the effect of any physical cause does not die away or cease as soon as the cause is withdrawn; nay, more, it will not cease at all, but will continue to live by its own vitality, as it were, unless and until it is actually put an end to by some other action of the opposite character. In a word, an effect does not cease of itself, it is only destroyed. And even when destroyed it is not as though it had never been, for its destruction in itself produces an effect, and in some way an equivalent effect, on the agent which has destroyed it; so that in its action on this agent it may still be said to live, unless and until that action is likewise destroyed by some third agent, to which, in turn, it also communicates an equivalent effect; and so the generation is continued for ever.

The proof of the principle of conservation, like that of most other generalizations, lies mainly in the fact that the evidence in its favour is continually augmenting, while that against it is continually diminishing, as the progress of science reveals to us more and more of the workings of the universe. That it is true to some extent is shown by everyday facts; as that a stone continues to fly after it has left the hand; that waves continue to roll after the wind has dropped; that the horse-shoe continues to glow after it has been withdrawn from the fire; and so forth. On the other hand, the apparent exceptions—*i.e.*, the cases in which effects seem to die out altogether, after a longer or shorter interval—are so many that it is not to be wondered at if, for many ages, the principle failed to impress itself on the human

mind. But the progress of modern science has shown so many of the exceptions to be apparent only, not real, and has at the same time brought to light so many additional instances of the rule, that the current of thought has changed; and the danger is now lest men should follow the rule too blindly and implicitly, and extend it to regions where it has not been shown to hold.

If, then, we grant this general principle, we have no difficulty in deducing the two first laws of motion. Thus motion is the effect of force, and, therefore, by the principle, when a body has once been moved it will continue to retain that effect of motion, unchanged either in intensity or direction, unless and until some other force intervenes. But this is the first law of motion. Again, if a force, in the presence of any circumstance, fails to have its full effect of motion, this can only be from one of two reasons. Either the force is prevented from acting, or, although it acts, yet the effect disappears. But, by our definition of matter, forces are always acting, and by the principle of conservation effects do not disappear. Hence, whatever the circumstances, force will never fail of its full effect, which is the second law of motion.¹

As to the third law of motion, so long as we consider two centres of force, it is simply a restatement of what has been said in our definition of matter. For two such centres are always acting upon each other with equal and opposite forces; and if we call one of these the action, the other will be the re-action. When we come to finite bodies, it will still be true that the effect which the first set of forces produces on the second, is equal and opposite to that which the second set produces upon the first; for these finite bodies are after all made up of individual centres. How are these effects to be measured?

To answer this we must determine what is the effect of a force which, proceeding from a given centre, has acted for a certain time upon a body in motion relatively to that centre. To see this clearly, let us suppose that the force acts not continuously at every point in the distance between the two bodies, but by jerks, as it were, or discontinuous impulses at certain

¹ A word is, perhaps, necessary to explain what "full effect" means. Suppose, for example, a body were acted upon by a pull of 6 lb. to the north, and another of 5 lb. to the south. In saying that each of these has its full effect, we do not, of course, mean that the body moves northward and southward at the same time. The body moves northward only; but its northward velocity is diminished by precisely that amount of velocity which the 5 lb. pull would have caused if that pull had been the only one acting. In other words, it moves as if it were acted on by a single pull of 1 lb. to the northward. The 5 lb. force has its full effect; but it is an effect of stopping motion, not of generating it.

intervals.¹ Suppose, for instance, the interval to be the $\frac{1}{1000}$ of an inch, and that the two bodies were originally 10 inches apart. Then the moving body would receive an impulse which would start it in the direction of the fixed body or centre. This impulse would be quite instantaneous, but would produce a certain small effect of motion. Whilst the body was moving over the first $\frac{1}{1000}$ inch, no force would act upon it, and therefore by the first law of motion it would move with uniform velocity. When, however, it reached the end of this interval it would receive a second impulse² exactly like the first, which by the second law of motion would have its full effect, and which, therefore, would just double its previous velocity. With this double velocity it would move over the second interval, and at the end of that would receive a third impulse, which would make the velocity in the third interval three times what it was in the first. So the process would continue; and when the body had approached to the centre by 1 inch it would have received a thousand impulses, and would have a velocity one thousand times that which it had at starting.

We are now in a position to see what the effect of the force in the way of creating motion in the body has really been. (1) It is evident that the more intense the impulses the greater will be the effect; but the sum of the impulses represents the total action of the force, and therefore we may say that the greater the force acting the greater will be the effect. (2) The total effect by the second law of motion is simply the sum of the effects due to the various impulses. Hence the effect varies as the number of those impulses. In other words, when the body has moved over one inch the effect is a thousand times as great as when it had moved over $\frac{1}{1000}$ inch only; but this is the same thing as saying that the effect is proportioned to the space passed over. Thus we see that the effect we are considering varies conjointly with the force, and with the space passed over in the direction of the force.

It will be seen that this product is concerned entirely with the attracting force. It gives us no information as to the velocity of the body moved, when it has passed over the space under consideration. It can easily be shown, however, by mathematics, that the effect, as concerns the body moved, varies conjointly as its mass and the square of the velocity acquired. The mass here represents really the number of centres of force

¹ By simply making these intervals small enough, the result of their action may always be made to approximate, as nearly as we please, to the total effect of the real continuous force. This is a well-known principle, which is universally applied in mathematics. In reality the successive impulses will not be equal; but the assumption of equality simplifies the ideas, while it does not affect the general results.

contained in the body; but as these are impossible to count, the mass is measured by its weight (or the attraction of the earth upon it), which will always be proportional to the number of centres.

And now we come to the central point of this disquisition. Let us recur to the passage where the force was supposed to act by impulses, say at every $\frac{1}{10000}$ part of an inch. Supposing the body to be originally 10 inches from the centre, there will be 10,000 of these impulses, all of which may act and produce their effect on the body before it actually reaches the centre. The centre has, therefore, the power of causing these 10,000 impulses to act on the body and produce their effect in Work, which work may consist either in increasing the body's velocity or in overcoming resistance to its motion. This *power* has received the technical name of Energy. Whenever energy is mentioned in physical discussions it means this, and nothing but this, viz. the power of doing work; and the amount of energy possessed by a body under any circumstances is measured by the amount of work it can do. Thus, in the present case, the energy of the centre, as related to the moving body, is measured by the effect of all the 10,000 impulses which it can generate upon the body. But now let us suppose the body to have moved, as before, to a distance of 9 inches only, then 1,000 out of the 10,000 impulses will have been given, and the energy possessed by the centre will be represented by the remaining 9,000 only. The centre is thus poorer in energy than it was before; in other words, there has been a loss of energy to the amount represented by the effect of the 1,000 impulses. But has this energy been lost altogether? No. By the principle of conservation the effect of these impulses lives in the moving body, giving it an increased power of doing work; and will continue to live, unless and until, by the exertion of energy on the part of that body upon a third, it is destroyed, and reappears as energy of that third body. Thus there is a gain of energy to the moving body, and it is exactly equivalent to the loss of energy sustained by the centre. Therefore, if we consider the body and the centre as forming one system, we may say that there has been no loss or gain of energy on the whole; or in technical phrase, that the energy has been *conserved* during the motion. This, and nothing but this, is what physicists mean when they speak of the Conservation of Energy.

The proof of this principle, as given in books of Mechanics, is, of course, a much more elaborate matter than the above. It is based, however, purely on the laws of motion, which, as we have seen, rest themselves on the principle of conservation. Its length and complication arise (1) from the necessity of tracing out the action of the forces in detail, and (2) from the need of

extending the principle to a system composed of any number of centres or particles.

This, then, is the principle of which we have heard so much ; and it is true, beyond all possibility of doubt, *provided* the assumptions which are contained in the above statement really hold in the particular case considered. That is to say, the system must be one of centres of force, such as was described in our definition of matter ; it must be independent of all other forces ; and the principle of conservation—or the Laws of Motion, its equivalent—must hold in this case.

Such a principle, considered in an abstract light, will probably not excite much interest—certainly no alarm. Yet the idea of the conservation of energy has undoubtedly given rise to both. This is due, however, not to the principle itself, but to a further assumption which is frequently made, viz. that the universe, as a whole, or those parts of it with which we are concerned, form a system to which the principle applies. Whether this assumption is justified or not is a matter for proof. To make it without proof, as is done every day, is a wholly unwarrantable action, quite unworthy of men of science. The inquiry, however, is a very large one, and we must content ourselves with stating the results, so far as they have been attained at the present time.

In the first place, the principle is not *accurately* true of anything short of the whole universe, including not only ordinary matter, but also the medium or ether which conveys the undulations of light and heat. For, by the law of gravitation, every particle of matter acts on every other particle. The phenomema of radiation shows that there is also action between the particles of matter and those of the ether. Hence no part of the universe is independent of any other part ; and, therefore, of no one part can the conservation of energy be accurately true. Secondly, there are parts or systems in the universe which are so far isolated that the actions of the other parts upon them are exceedingly small as compared with the mutual actions within the system. For instance, the solar system, consisting of the sun and the planets, may generally be considered as if independent of other bodies, on account of the immense distance of the fixed stars, the tenuity of the comets, and the small size of the meteorites. The conservation of energy would, therefore, hold practically for the solar system, were it not for the radiation of heat which is continually going on into interstellar space, occasioning a loss of energy for which, as yet, no compensation has been proved to exist. Thirdly, confining ourselves to the action of bodies on the surface of the earth, within our own observation, there is every reason to believe that such bodies form *part* of a system to which the conservation of energy applies ; and, there-

fore, whenever a body is seen to lose energy, there is a corresponding gain of energy in some bodies in its neighbourhood. The most familiar case of such transfer of energy is when one moving body communicates motion to another. Again, it is beyond all doubt that what we call heat is due to a very rapid vibratory motion of the particles of a body, and that this motion can be converted into motion of other bodies as a whole. Thus when steam enters the cylinder of a steam-engine, it produces motion in the piston and the mechanism attached to it; but the steam itself loses heat in doing so. Again, the conversion of what is called chemical energy into heat, is a fact of which we have evidence whenever we light a fire; and the conversion of electricity into heat and work, or *vice versâ*, has become a familiar fact since the introduction of the dynamo machine.

We are thus justified in concluding that for the ordinary operations of Nature, as they may be called, the principle holds in the sense that no apparent loss of energy is real loss to the world at large, although it may continue its existence in other bodies and in other forms. The converse question, whether every gain of energy by one body is due to a previous loss of energy from another body, is quite a different one. So far as the ordinary working of inorganic Nature is concerned, it may be fairly said that no such gain of energy has actually been observed. It is, therefore, probably true that, as Clerk-Maxwell has expressed it, the molecules of matter have remained precisely the same in their properties and powers from the beginning of the world's history. Such a conclusion, however, would be wholly unwarranted in the case of organic Nature; for it is an obvious fact of observation that there is a difference in kind between the operations of organic and of inorganic bodies. In fact, as regards the only part of organic nature of which I really know anything—namely, myself—I find at least some grounds for thinking that my will is able to modify and increase, though no doubt to a slight extent only, the mechanical energy existing in my body.

Lastly, it may be well to point out the gross error committed by some philosophers, who assert that the conservation of energy may be assumed as a necessary truth, independent of all experience. If anything comes out clear from the present elucidation of the question, it is the extravagant and even ludicrous absurdity of this assertion. The theory, as we have seen, rests ultimately upon what we have called the principle of conservation, viz., that "effects live." So far from this being a necessary and obvious truth, it was disbelieved until recent times by the whole world, and by many persons is disbelieved yet; in fact, the apparent exceptions—the cases where effects

seem to die away altogether after a greater or less time—are so many, that such disbelief is perfectly natural. We now know that in all such cases, so far as they can be examined, the effect does not really die away, but is destroyed by a counteracting cause; and therefore, the exception is apparent only, not real. But to prove this has required many years of patient thought, labour, and observation on the part of, perhaps, the greatest intellects which the world has yet seen; and to erect a doctrine thus proved into a necessary axiom needing no proof, requires all the rashness of ignorance, and all the arrogance of philosophy.

WALTER R. BROWNE.

Reviews.

Six Months in the Ranks; or, The Gentleman Private, pp. 362. Smith, Elder, and Co.

A LEADING feature of this age undoubtedly is to look behind the scenes; to seek the "why and wherefore" of everything. It is a feeling begotten in part of what is laudable, in part—very large—of what is much the contrary. On the one hand a higher order of education leading up to acquisition of truth; on the other, the mere cravings of satiety.

Periodicals teem with minute descriptions of "inner life," which in our early days would have been considered strangely out of place, inappropriate, or worse. Hence, in one phase, an unwarrantable obtrusion into the privacy of people of note, culminating now and then in the Law Courts. In some measure the origin of this evil may, perhaps, be laid at the door of our Transatlantic Cousins, with whom, on several grounds, the procedure admits of palliation. But, in any case, this Athenian characteristic has obtained a foothold with us. Some future Juvenal may find food for his pen when looking back to an age sufficiently illustrative of St. Luke's words.

On the more healthy lines of public curiosity, the Army has furnished subject matter. True we have now no military artist, such as Charles Lever, to throw a glamour over a soldier's life. Whyte-Melville, indeed, well pictured some peace aspects of the scene. But "milk and water" have characterized the abundant ephemeral works of military novelists of recent times. The true romance is to be found only in Napier's thrilling pages of the "Peninsular War," from which Lever borrowed largely.

Prison-life, behind the curtain, has its day; so likewise that of the Army. It is the less remarkable that the latter should be on the tapis, because, in one guise or the other, the soldier crops up continually before Parliament. At one time one hears complaints of the paucity of recruits; now it is his physique; then his immature age for campaigning; again his social status.

The last incident on this latter head, reaches us from Windsor, where a fashionable hotel-keeper comes off indifferently at the hands of a clerical defender of the Life-guardsmen. As we are more and more assimilating the features of continental service with our own, it is cer-

tainly meet that the respect paid to the cloth in France and Germany should not be conspicuous by its absence to a British soldier. We admit, however, that conscription *does* make a difference in the raw material.

We have before us a graphic outline of the home barrack-life of a soldier from the standpoint of a gentleman. The Army absorbs still the waifs and strays of humanity, and the moralist might well muse over the outer man of a group of recruits ere the levelling uniform is donned. The change in appearance effected by military garb is really astounding—quite a transformation scene. The process equalises the “raw material” wonderfully. Thus the tramp, out at elbows and toes, the fustian-clad, hobnail-booted navvy, and the clerk in trim tweed suit, are all metamorphosed into a homogeneous body, distinguishable only by gait, which itself soon disappears under the wand-(stick) of the drill corporal. The writer well says, “Who was the shallow thinker who first said that the tailor does not make the man? Not Bob alone, but all the other recruits underwent transformation when they had donned their uniform, so that Judson and Appledore the ploughboys, and Burne the baker, developed physical perfections which had remained hidden under their sordid civilian attire, and shone forth like rough jewels that had been polished and well set. The uniform is so important a factor in the making of a soldier, that our officers were far more particular about what we wore than what we did.”

Commanding and medical officers both view with disfavour recruits of the “gentleman” element. The latter ordinarily bring with them into the service the minimum of physique or constitution, and maximum of dissipated habits. They corrupt the more well disposed country lads, and are essentially “hard bargains” to the State. Happily a good proportion are rejected for blemishes, and a fair number are afterwards purchased out. A few years back we remember a well or rather “ill” known member of the aristocracy, heir to an earldom, who went the round of enlistment and subsequent medical rejection in the household troops. An old injury from hunting afforded sufficient plea.

A reasonable grievance, well known and indefensible, is noticed. It relates to the so-called free kit held out among the inducements for young men to enlist, and printed in the advertisements. “Stoppages” are made from a recruit’s pay for no fault of his own. Thus his ready-made uniform, of course, needs alteration, and for this he is, unreasonably, mulcted. “Government contracts to give a free kit, by which is obviously understood a kit of things fit to wear, but the clothes served out from stores can seldom be worn without alteration and padding. My clothes were taken back to the tailors’-shop four or five times, and I had to pay a few shillings for alterations.” A good suggestion of the author—who contrasts, very advantageously, the German clothes equipment to our own—is the issue of a slop suit at the outset, for fatigue duties. If we go abroad, we see this system in use. As it is, Government prefers mulcting the recruit and leaving him to lessen such onus by buying at his own cost the cast uniforms of men leaving, until such time as he, by the issue of new clothing, may retain the old as a slop set.

A yet greater evil—to which, however, the author makes no reference—is but partially redressed. It relates to the stoppage of pay in hospital when a man is sick. It will scarcely be credited that until very recently, the well-conducted, married soldier who contracted illness, say on guard, was mulcted in nearly all his daily pay, and precisely to the same amount as the drunkard and vicious who came there with self-induced disease!¹

¹ We had the satisfaction of bringing this subject before the late General Sir Henry Storks when in authority at the War Office, and the further gratification

Meanwhile the wife and children of the former might be half starved. And, naturally, under such circumstances, the Benedict kept from reporting himself sick as long as possible, and not unfrequently deferred doing so until his life paid the penalty of a system radically unjust.

As matters stand, so much latitude is allowed to surgeons and commanding officers, so much depends on their interpretation of official regulation, that too often the bad soldier gets off on the same terms as the good. The author speaks with fitting condemnation of falsity and drunkenness underlying the procedure of enlistment. He says :

I am not likely to recover the astonishment that was produced in me by the queer things I witnessed—the drinking, trickery, evasion of the law, and dishonesty; and I have not ceased to ask myself whether the process of enlistment could not be rendered a little more reputable than it is. Perhaps I have an idea that the touting for recruits in public-houses and highways is not the best or the cheapest way for getting a first-rate Army.

Very true; but even probably when the lines were being penned, these evils were in process of reparation by Government. It is by a fair, honest representation of facts in the form of placards and advertisements, rather than through the portals of the public-house that the authorities seek to feed the Army at the present time. In fact, such latter agency is now officially prohibited. And it must be borne in mind that, in a country where conscription does not obtain, some amount of solicitation, open and honest, may be needful, perhaps indispensable.

The writer is well posted up in details of barrack-life, and sets forth in entertaining form its daily routine. The hero enters that excellent branch of the service, the Royal Artillery. With him the motives were common-place enough—dissipation and debt. The recruiting-sergeant is the best sketch. Such combination of personal neatness, of ingrained habit become second nature, with “boosing,” is a feature which distinguishes him from his fellow-tippler in civil life. The material, too, of a batch of recruits is well portrayed, especially the married artizan with shrewish wife. Very wisely and paternally it is ordained that the recruit on joining should undergo, for his good, further education. This proceeding may at no remote date be rendered short and easy, if not wholly superfluous, by the operation of the School Board System. The following glimpse of the routine is well put and faithfully :

Imagine the large schoolroom filled with about a hundred soldiers, divided into six classes. Here were forms for beginners, who could neither read nor write—fearful dolts, some of them, who bleated through their spelling most ruefully; further on, some recruits were tracing potbooks and hangers with clumsy fingers. Then came a class which contained several middle-aged corporals who had got third class certificates, but were trying to qualify for sergeant-ships, by getting second classes. Some of these unfortunates, who were splendid soldiers, fairly *sweated* over the difficulties of compound interest and the rule of three. The big drops stood on their foreheads, and there was a dazed frown between their eyes, as they tried to comprehend the patient demonstrations of their teacher expounding to them that one-half and six-twelfths meant the same thing. Those of them who were married men, and looked to promotion for securing an increase of pay, with better quarters and more comforts for their wives and children, were heroic in their plodding application, too often, alas! to be ill-rewarded on examination day. There was one grizzled corporal in this lot, who could not be made to reduce his money fractions to less than a farthing. When he was told to put down one-sixteenth of a penny, he used to shout angrily, “But I tell you there a’int no coin of that vallier. There’s nothing below a farthin’. Don’t come ‘oaxin’ me.”

of witnessing an amelioration, subsequently, of a gross injustice by that able administrator.

The female characters are exaggerated, put in probably in the way of "padding." And towards the latter end of the book, the melo-dramatic element crops up largely. The interest, indeed, centres on two points, the recruiting system, and barrack-life at home.

There is a somewhat pronounced radicalism in some of the pages.

The national proclivities of the soldier are amusingly illustrated. The Irish element throughout is in disfavour with the writer. There is, however, truth in the following remark :

The aversion—for it is little else—in which the British soldier is held by a respectable section of the public, comes undoubtedly from the infamous conduct of some men who wear the Queen's uniform ; and I must say that, so far as my experience goes, of all the degraded, ruffianly soldiers who disgrace the service, the wild Irish are the worst. The Scotch are generally very good soldiers ; among the English soldiers those who are blackguards are usually amenable to reason ; but the Irish when bad are amenable to nothing. There is little good in them when sober, for even then they have a hand in every scrape, and when they have taken a drop of drink they are like raging beasts. The fact that they fight well in war cannot be taken as a set-off against the mischief they do in the service, for after all they fight no better than the English and Scotch. And they brag ten times more.

Temperament and religion have much to do with this outcome, just as the converse in the Scotchman shows to his advantage. However, some of the hardest drinkers, perfect sponges in the absorption of alcohol, come from the North. Yet we have known them, when disease did not intervene, pass creditably through a military career. They drank judiciously, carried caution with their cups. Such men are often found in possession of the maximum number of good-conduct badges. Their habits are to lerably well known, but—lâches cannot be brought home.

In our colonies—although it is well known how praiseworthily Irishmen turn over a new leaf when taken from priestly influences—it is seldom that he obtains the same social eminence as either of the other nationalities. Ordinarily it will be the Scotchman who tops the tree. There is an "Irish town" quarter, and in and from it Paddy will be found pursuing the same avocations as in the Fatherland, under improved conditions.

The author goes in openly for "modified conscription," *i.e.* the establishment of a fund made up of exemption fines from the wealthy by which a humbler class of soldiers is to benefit on discharge. He would thus improve the tone of the army in civil estimation. Doubtless this latter consequence would be a natural outcome of conscription, and, as in Germany, elevate the whole body. Whether the time may not arrive when this procedure, in some form or other, may be forced upon the nation by sheer necessity, is quite open to speculation even now. Words that may, without straining, be interpreted in the affirmative have dropped already from one or two of our leading generals. Before the conclusion of the Crimean war the raw material was becoming inferior and not abundant.

We see that a more lengthened service, a *via media* between the hopeless duration of former days and the irrational brevity of present service in the ranks, is very properly advocated. There can scarcely be two opinions in the matter, and the authorities themselves are quietly working back in this direction.

One of the great blots of our army system is touched on, and a remedy not novel, perhaps, but well worth trial, is suggested. We allude to desertion. Through the excessively humanitarian spirit of the age, any mark, even that of re-vaccination in a particular limb, is prohibited, and the consequence is enormous pecuniary loss to the nation. Desertion

and fraudulent enlistment is a systematic trade. The writer would establish central dépôts for recruits in the three countries. Undoubtedly this would tend materially to lessen the evil. The "little game" would be much interfered with. At present the rogue may shift from town to town, and thus avoid early recognition.

A man who is an epileptic, for instance, may profit by his infirmity and live for an indefinite period at public expense. True, he might, as in former days, be marked at a very trifling cost of pain, which would be well deserved for his falsity of statement previously. But—"il est defendu."

Let it not be forgotten that deserters damage the Army in three ways—by polluting it while they are in the ranks, by setting a bad example when they go, and by carrying false stories about its hardship among the working classes when they have gone.

There might be three of these dépôts for the whole Kingdom, Edinburgh, Dublin, and Woolwich, though a single one for England and Scotland might do better still. The saving effected by this measure would be great, and it would have some results still more important in ameliorating the tone and discipline of the Army. It would render fraudulent re-enlistments almost impossible, for a man who had spent three months at a dépôt would pretty surely be recognised by some one or other of the permanent staff of the place if he came there again; or at all events, the fear of being so recognized would be enough to keep him away. At present a man who deserts from Sheerness may take himself off to any other garrison town and enlist in a new corps. There are men who have served in half-a-dozen different regiments, remaining but a few months in each, and making away with the articles of their kits when they absconded. These desertions cost the country heavy sums in money directly, and they have a most demoralizing effect in propagating the notion that an offence which is so frequent is a venial one. A deserter who is apprehended gets only a hundred and sixty-eight days' imprisonment (six lunar months) for a first offence. Since flogging and branding have been abolished, the deterrent penalty is not enough, and that is reason more why preventive measures should be taken.

One potent incentive to the obtaining of better recruits, and thereby adding to the prestige of the army, the writer might well have brought forward. It is that of Government employment in civil capacity after honourable service in the ranks.

The book ends abruptly, and through the hackneyed expedient of a fortune falling to the hero. Plot there is none. The incidents are all illustrative of some feature of the army system and wholly with reference to peace service. We rather infer from its pages that the writer had no practical acquaintance with warfare, and indeed it would be quite feasible for a clever, experienced litterateur "posted up" by an intelligent soldier, to produce these entertaining pictures of barrack life. As a contribution to the army question of the day, somewhat highly-coloured, but in the main truthful, the work merits perusal.

But scant justice is done to two important aspects of army life—temperance and religion. So much of the book bears upon drunkenness and its natural outcome, crime—to which, indeed, might well have been added, disease—that the evil of intemperance and undue facilities for its indulgence might well have met with more pronounced reprobation. The author limits his strictures on drink in connection with recruiting to the act of enlistment, a procedure, as we have already said, virtually now prohibited by the authorities. A man shown to have enlisted while drunk, would be entitled to discharge. Formerly it was the rule rather than the exception.

We can recall a curious incident of former days when serving in a distinguished Highland corps. The colonel was well known as a martinet; the discipline was strict; a continual round of field-days and drill. He

himself was a very temperate man ; and to do him justice he had the welfare of his regiment thoroughly at heart. Yet, on one night of the year, the reins were relaxed to a marvellous degree, and on such occasion, a perfect orgie was the result. About midnight the spectacle might have been witnessed of a confused *melée* of commissioned and non-commissioned officers in a barrack square, all more or less under the influence of drink, pledging each other in Scotch fashion, shouting, singing, or dancing. The anniversary, any Scotch reader will readily surmise, was that of the patron saint, St. Andrew. We speak of this demoralizing event because the "Gentleman Private" notices a very similar circumstance in relation to the fearful abuse of Christmas Day, and a heavy retribution in punishment of outrages then committed under the influence of drink.

Again, the writer dismisses in a few sentences of qualified commendation the subject of religion in the army. Compelled to admit that the pious man, the soldier who lives consistently with his professed creed, is "among" the best in all military requisites, the only incident mentioned—and that at some length—is calculated to leave an unfavourable impression. No reference at all is made to Soldiers' Homes which have been long doing their good work. A temperance meeting is described in the more ludicrous aspect which the subject sometimes presents, but without any recognition of the immense value of abstention alike to the individual and to the nation.

When doubt is expressed as to God-fearing men being subjected to mischievous interruption when praying at the bedside, the author is in error. The tracts referred to by him convey what is true. Any prolonged persecution, however, after the trial had been consistently borne, would have been at variance with that respect for true religion which lies at the hearts of men, themselves radically bad.

We can corroborate the noteworthy fact mentioned, that in barrack and hospital-libraries Sir Walter Scott's works are in greatest demand.

The Hebrew Psalter, or Book of Praises, commonly called the Psalms of David. A new metrical translation. By WILLIAM DIGBY SEYMOUR, Q.C., LL.D., Recorder of Newcastle-upon-Tyne. New Edition. London : Longmans, Green and Co. 1883.

In the Preface to this version of the Psalms, mention is made of the "Oxford Psalter" (Keble's, 1839), the "Cleveland Psalter" (the Archdeacon of Cleveland's, 1854), and of the volumes of Mr. Burton (1871), and Mr. Benthall (1879). Mr. Seymour refers also to the very interesting book by the Marquis of Lorne, issued some five years ago ; and he touches on Watts's "Psalms of David imitated in the language of the New Testament," a work which left little room for any follower in the paraphrastic treatment of the Psalter. Of the "Oxford Psalter," Archdeacon Churton's opinion (the point and soundness of which is indisputable) is quoted in the Preface. Mr. Keble's "reverential regard to the Hebrew verity," wrote the Archdeacon of Cleveland, induced him "to sacrifice his own poetical liberty and powers of diction in a rigid adherence to the ancient and foreign idioms of the original." Archdeacon Churton's own translation, he explained, was not to be so diluted as that of Tate and Brady, nor so rigidly literal as that of Rous in the Scotch, or Sternhold and Hopkins in the English Church. He meant to be as true to the Hebrew as Keble, but not withal to sacrifice harmony to mere fidelity : his book should be a metaphrase rather than a paraphrase. Since the "Cleveland Psalter" was published, nearly thirty years have elapsed ; but of its refined and scholarly renderings, how many have become known ?

The version of Sternhold, an officer in the Court of Henry VIII., is nowadays scarcely known. A zealous Reformer, Sternhold set about his translation in a right good spirit, and his work, supplemented by Hopkins, a Suffolk clergyman, and others, has a special interest for the student. To Hopkins, we may remark, has often been ascribed "All people that on earth do dwell," but the author of that fine rendering of Psalm c., probably, was Kethe, who was an exile with Knox in Geneva. The author of the "authorized" Scottish Psalter was Rous, an English member of Parliament. His work was approved by the Westminster Assembly (1649), and accepted, with alterations, by the General Assembly of the Kirk of Scotland. Tate and Brady's work is well known, being still printed in some editions of the Prayer Book. This very "dry" Psalter,¹ the "New Version," by "Nicholas Brady, D.D., Chaplain-in-Ordinary, and Nahum Tate, Esq., Poet-Laureate, to his Majesty" (1696), was commended by the Bishop of London as a work of "great judgment and ingenuity." Few of its renderings have found place in Hymn Books for either public or private use. Its thirty-fifth Psalm has generally been quoted :

"Through all the changing scenes of life."

Mr. Digby Seymour's version combines the two qualities of FIDELITY and HARMONY. The accomplished author has studied the original with loving labour, while he has also consulted the chief critical and devotional Commentaries ; he has—it is obvious—the poetic gifts requisite for the task to which he devoted his leisure hours, and he has kept before him, in translating many Psalms, the definition of a *good hymn* given by Lord Selborne in the "Book of Praise." The version before us, therefore, is one of singular interest and value. Mr. Seymour's renderings are really readable, and to many readers they will prove, from their deeply devotional tone, helpful and edifying. They are also lyrical. A musical critic, judging without prejudice their flow, structure, and rhythm, will say that these verses largely satisfy the demands of harmony. Mr. Seymour has given the Churches, as we have said, several excellent hymns.

With the rendering of the Old Version, "All people that on earth do dwell," and that of the New, "With one consent let all the earth," and that of Watts "Before Jehovah's awful throne," may be compared Mr. Seymour's, of Psalm c., as follows :

"Loud let your shouts to God ascend !
 All earth the strain prolong ;
 Let gladness with His service blend ;
 Before Him come with song !

"Know ye that He who made our frames,
 The Lord, is God indeed ;
 And His are we—the flock He claims,
 The sheep His pastures feed.

"Oh ! enter then with thanks His gates,
 His courts approach with praise ;
 To His dread Name whose mercy waits
 Your grateful anthems raise.

"For God our Lord alone is good,
 His love alone is sure ;
 His truth, that hath for ages stood,
 For ages shall endure !"

¹ Bishop Wilberforce was in conversation one day with Miss Burdett-Coutts about the various City companies. "I dare say, Bishop," said Miss Coutts, "you don't know the meaning of a Dry Salter." "Oh yes," he said, "I do—Tate and Brady."

The eighty-fourth Psalm, known to every devout Presbyterian as opening—

“How lovely is Thy dwelling-place,
O Lord of hosts, to me !”

is pleasingly and very faithfully rendered by Mr. Seymour. The first verse is as follows :

“How lovely, Lord of Hosts, the tents¹
Thy presence deigns to bless!
To gain Thy courts my soul grew faint
With longing to excess ;
Now heart and flesh with joy prepare
The living God to worship there.”

The following verses are also felicitous:

“And blest are they, the pilgrim band,
Who come to worship here,
And mark each spot upon the road
To pious travellers dear,
Who tread with joy the sandy vale
Where weeping balms their scent exhale !

“To them the hot and arid waste
Becomes a place of springs,
Enriched with all the verdure fresh
The rain of autumn brings.
From strength to strength they journey till
They meet their God on Zion's hill.

“Jehovah ! God of Hosts ! my prayer
Oh let Thy mercy hear,
And Thou, O God of Jacob, lend
To me Thy listening ear.
O God, our Strength, upon the face
Of Thine anointed look with grace !”

Mr. Seymour's rendering of Psalm xix. strikes us as exceedingly good. It opens thus :

“The Heavens tell God's glory,
The Firmament His skill ;
Creation's wondrous story
Is written on them still.

“Day unto day repeateth
The wisdom of His plan ;
Night after night completeth
The theme that morn began.

“No voice the silence breaking,
In solemn pomp they roll ;
No sound—yet they are speaking
A language to the soul !”

One turns to a new rendering of Psalm xxiii. with a sort of feeling that one is sure to be disappointed ; but Mr. Seymour's verses are by no means poor, or commonplace. For instance, the last verse runs thus :

¹ We are not sure that we approve of *tents*. Watts gives “Thy dwellings ;” Kennedy (Bickersteth also) “Thine abode.” Lyte contrasts the “courts above” and the “courts below.” But many of the translators have given Christian hymns based upon the Psalms of David : their verses are scarcely translations. Some years ago Professor Birks sent to the present writer a Psalter (published by Messrs. Seeley); it contains several excellent hymn-Psalms. Mr. Birks himself contributed some renderings.

"Love and grace my steps attending,
 Calm my life shall here be pass'd,
 Till to Thee my soul ascending
 Finds in heaven its home at last !"

Psalm cxxxix., that beautiful hymn in which is treated first, the greatest mystery, the being of God; and second, the mystery which is highest to it, the being of man, has been carefully and closely, and—as a hymn—not unsuccessfully rendered. We quote the first verse, as follows:

"Lord, Thou hast searched me through and through,
 My inmost life unroll'd :
 I rest, I rise ; but all I do,
 Thy watchful eyes behold."

In verse 18, "When I awake I am still with Thee" is thus rendered :

"Yet when I wake fresh thoughts arise,
 And I am still with Thee !"

In translating Psalm cxlviii., Creation's Hallelujah, Mr. Seymour has given some spirited strains :

"Angels, ye who serve Him most,
 Praise Him, praise Him, all His host !
 Praise Him sun, the orb of day,
 Praise Him moon, with softer ray,
 And ye twinkling gems of light,
 Praise Him all ye stars of night,
 Praise Him, heavenly vault on high—
 Waters banked above the sky !"

Psalm lvi., the three notes of which are, Perils, Presence, and Praise, has been suggestively and sweetly set by Mr. Seymour. The comma in verse 3, however, brings in a strange and unwarranted thought.

"But in the day, when I'm afraid,
 I turn to God for hope and aid ;
 In Him I wait His promise blest,
 On Him alone my faith I rest."

In so precise and polished a translation, we feel sure, the comma after "day," here, is an oversight. As he gave "night and day" in verse 2, for the word "day" in verse 3 might be substituted "time" or "hour." The rendering of this Psalm by Hopkins, we may add, is well worth reading. Verse 4 opens thus :

"God's promise I do mind and praise ;
 O Lord, I stick to Thee."

Psalm cxxvii., verse 2 is not easy to render, giving due heed to both fidelity and harmony ; our author's rendering is this :

"Vain else to rise with morn's first ray,
 Vain else to work till close of day ;
 The selfsame bread your labours reap,
 The Lord provides His saints in sleep."

"So he giveth His beloved sleep" (Authorized Version) is, not seldom, we fear, painfully and perplexingly expounded.

Other passages our pencil had marked ; but our limits are overpassed.

We are much pleased with this book, and strongly recommend it. The present edition—tastefully printed and bound—is very cheap.



Short Notices.

The Historic Faith. Short Lectures on the Apostles' Creed. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Regius Professor of Divinity, and Fellow of King's College, Cambridge. pp. 250. Macmillan, 1883.

THIS is a book to be studied, a book for the time. We wish that we had space to show, by extracts, how timely a work it is. Yet to quote a few of its most striking passages would fail, perhaps, to prove how full and strong the book is, how ably written, and with what grip and grasp of the subjects treated in it. The Lectures are excellent—vigorous, clear, suggestive—and the Notes are a veritable mine of thought and learning. But "What," our readers may ask, "are the contents?" The title, in part, gives the answer. We may add, then, that the first and second of the eleven lectures relate to "Faith" and "The Creeds." In the next Lecture, Professor Westcott handles, of course, the first article in the Apostles' Creed; and so he proceeds to the end. The "Notes," as we have said, are very valuable. The idea of Religion, the Divine Fatherhood, Christology of the New Testament, and the Blood of Christ are some of the subjects discussed. The first paper on the "Communion of Saints" was read at the Leicester Congress.

In treating of Faith, Dr. Westcott refers to it as a principle of knowledge, a principle of power, a principle of action.

Further on, expounding that the Creed is historical as well as personal, the Professor says: "We believe in God, and we declare His nature by recounting what He has done in the limits of time and space. We speak of His works . . ." Thus, "we confess that we believe *In the Holy Ghost*; and as the manifestation of His unseen action, we believe not in the Holy Catholic Church, but, *that there is a Holy Catholic Church.*"

Touching upon the knowledge of God's work on earth, the Professor quotes Rom. vi., 17, R. V., "Ye became obedient from the heart to that form of teaching, *whereunto ye were delivered.*" Not, he says, *which was delivered you*, that is but a small part of the truth, but that "*whereunto ye were delivered,*"

In an exposition of "Almighty"—"*All Sovereign*" (*παντοκράτωρ*) the Professor reminds his readers that the title is descriptive not of abstract power but of exercised dominion.¹ When we say, therefore, "I believe in God the Father Almighty," we confess that the Father of mercies is the Ruler of the world, the Ruler of the worlds; the King Who sways by His will the course of all finite being.² "*The Creed places all that we see in connexion with the eternal.*"

Scripture, indeed, does not veil the darkness of life, while it reveals the light. It speaks most significantly of powers of evil as "world-sovereign," but none the less proclaims without a note of hesitancy that God is all-sovereign. The end is not here, and it is not yet. Meanwhile we can hold our faith, and say, in spite of tyrannies which crush for ages the power of nations, of ambitions which squander them with prodigal selfishness, of passions which divide and neutralize them: "I look forward further than my present sight reaches. I carry forward my hope to an order where this order will find its consummation. I appeal to the tribunal of a Sovereign Judge whose will is right and whose will must prevail. I believe in God the Father, Almighty."

¹ *Omnipotens* (*παντοδύναμος*) does not express the term *παντοκράτωρ*. Pearson brings out the "all-sovereignty" of God as distinguished from His "almightiness."

² In quoting 1 Tim. i. 17, Canon Westcott gives, "Unto the King of the ages . . ." Revised Version, in the margin. (*Rex seculorum*; African Creed of Augustine).

In expounding the clause of the Creed, "He descended into Hell," Dr. Westcott remarks that this clause, not found in the earliest Creeds, and almost peculiar to the West, has given occasion to misunderstanding and superstition. The soul of Christ passed into Hades, the unseen place; *not* the place of punishment. Bishop Pearson's exposition on the clause we may remark, is by no means satisfactory. Of our English word "hell" we may add, the primary idea is concealed, covered, just as the English word *hellier* is one who covers; a slater, a tiler.

In his lecture on Eternal Life we are not able to follow the learned Professor all through. Here is a specimen passage :

We declare our belief in "the life eternal"—that is faith's proclamation of the fulness of the divine victory—and we go no further. Yet we cannot wholly suppress the questions which arise when we pronounce words full of the largest hope. Does this life exclude death wholly and in all its forms? Does it include that "restitution of all things" which is proposed as the aim of human repentance and effort? Or does it leave room for existences finally alien from God, and unsubdued by His love, for evil, as evil, enduring as God is? To suggest this last alternative seems to be to admit the possibility of a dualism in a form wholly inconceivable. The present existence of evil carries with it difficulties to which nature offers no solution; but to suppose that evil once introduced into the world is for ever, appears to be at variance with the essential conception of God as revealed to us.

There may, however, be some fallacy in our way of conceiving and stating these questions.

There are other expressions in the same lecture, and elsewhere, which we should not use. To these, a second edition no doubt will give us an opportunity to refer. The volume, it may be added, is beautifully printed.

The Mystery of Miracles: A Scientific and Philosophical Investigation.
By JOSEPH WILLIAM REYNOLDS, M.A., Rector of St. Anne, Gresham Street, City, Prebendary of St. Paul's. Third edition, pp. 430.
Kegan Paul, Trench, and Co., 1883.

The first edition of this work was reviewed in November CHURCHMAN, 1879, and strongly recommended. At that time it was not known (we, at least, had never heard) who was the author of the book; but it was obvious that, whoever he might be, he had taken, and would keep, as we said, "a front-rank place." "His matter," we said, "is well-ordered; the style is clear, lively, and even entertaining by its freshness." It is with much pleasure that we invite attention to the third edition of so interesting and valuable a work. Prebendary Reynolds has done excellent service in a field—just now of the highest importance—where the workers of real scientific and literary ability, combined with doctrinal soundness, are few and far between. It is well that a thinker and writer of such power has been transferred from a laborious "East End" living to a charge cathedral-like in its quiet leisure; and we may hope that higher preferment (though in the Church of England such matters are miserably managed) will duly acknowledge the worth of such learned writings as the "Mystery of Miracles" and "The Supernatural in Nature." The book before us is well got up.

Your Innings. A Book for Schoolboys. By the Rev. GEORGE EVERARD, M.A., author of "Strong and Free." With an introductory note by the Lord Archbishop of York. Nisbet and Co.

This attractive little book (just published) is likely to do good service. On the cover is a sketch of a young cricketer, bat in hand, near the stumps, about to take his innings; and the idea is well worked out. The well-written book—short chapters with a series of paragraphs—is interest-

ing all through, and withal pointed and practical. The esteemed author uses illustrations, anecdotes, etc.; and he knows how to put things. One of the paragraphs gives school mottoes: Marlborough, *Dat Deus incrementum*; Charterhouse, *Deo dante dedi*; Brighton College, *Fiat Lux*; St. Paul's, *Doce, Disce, aut Discede*, etc.

At Home in Fiji. By C. F. GORDON CUMMING. Fourth edition. W. Blackwood and Sons.

"At Home in Fiji" was reviewed and warmly recommended in THE CHURCHMAN as soon as it was published. The present edition, complete in one volume, is very cheap, and deserves a large circulation, which doubtless it will have. The volume is tastefully got up and well printed; it has a map and several pleasing illustrations. But apart from its attractions as a drawing-room book of the season, "At Home in Fiji" has strong claims. It is a really good piece of work; it is very readable, and it is full of information about an interesting island. In its present form, therefore, it should take a good place among those choice books of travel which are not only read, but kept in high esteem. In a Missionary point of view, moreover, the work has a value and an interest of its own. Here is a bit about Missionaries' incomes:

You may judge from these particulars that a missionary's income is not on that excessively luxurious scale which you might suppose from reading the comments made by many travellers. . . . To me, one of the strangest things here is the unaccountable jealousy of the missionaries, and their marvellous influence with the people, which pervades all classes of white men, old residents and newcomers alike. To understand the position, you must recollect that forty years ago two missionaries landed on these isles, to find them peopled by cannibals of the most vicious type. Every form of crime that the human mind can conceive reigned and ran riot; and the few white settlers here were the worst type of reprobates, who could find no other hiding-place; for the earliest founders of this colony were a number of convicts, who, about 1804, escaped from New South Wales, and managed to reach Fiji, where, by free use of firearms, they made themselves dreaded, and the chiefs courted them as useful allies in war. So these desperadoes gained a footing in the isles, and amazed the Fijians themselves by the atrocity of their lives. One man, known as Paddy Connor, left fifty sons and daughters to inherit his virtues!

"In the forty years which have elapsed since the Wesleyan missionaries landed here," (says our author) "they have won over a population of upwards of a hundred thousand ferocious cannibals. They have trained an immense body of native teachers—established schools in every village. The people themselves have built churches all over the isles, each of which has a crowded congregation; and there is scarcely a house which has not daily morning and evening family prayers—a sound never heard in the white men's houses; and of course the old vile customs are dropped, and Christian manners take their place. Such is the system of supervision by the teachers, that any breach of right living must be at once known, and visited by the moral displeasure of those whom the people most respect.

"This (and the fact that besides feeding and clothing the native teachers, each village once a year contributes to the support of the mission) is the ground which the white men take as an excuse for decrying the excellent missionaries."

Thoughts on Immortality. With some remarks on Canon Farrar's "Eternal Hope," and Kindred subjects. By JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool. pp. 86. W. Hunt and Co.

The greater portion of this little book is the substance of a sermon (on 2. Cor. iv. 18.) preached in Peterborough Cathedral six years ago.

The sermon has been freshly cast and written out, and some interesting additions (e.g. quotations in foot-notes) have been made. In a postscript, Bishop Ryle refers to the loose language of certain writers, the precise meaning of whose rhetoric no two persons agree about; he also touches upon the Annihilation and conditional immortality theories. The lucidity of the learned Bishop's language, its nerve and consistency, need here no comment. We earnestly recommend this vigorous work.

The Pulpit Commentary.—Jeremiah. Exposition by Rev. T. K. CHEYNE, M.A. Vol. I. Kegan Paul, Trench and Co. 1883.

The first volume of the Commentary on Jeremiah, we are inclined to think, is too bulky. Of the length of Mr. Cheyne's exposition, or of his Introduction, indeed, we are far from complaining; but some of the Homiletics and Homilies, by various authors, might well have been more terse and crisp. The second volume will give us an opportunity of making some comments on the work as a whole. On the life and writings of Jeremiah, having regard especially to modern criticism, the best publication—in brief, with which we are acquainted—is a Lecture by Bishop Wordsworth [Lent Sermons in Oxford, 1869. J. Parker and Co. 1870]. The student will do well to read that lecture (which may have been published in a separate form), together with this volume of the "Pulpit Commentary." We quote a good bit from Mr. Cheyne:

Jeremiah did not cease preaching, but with very little result. We need not wonder at this. The visible success of a faithful preacher is no test of his acceptableness before God. There are times when the Holy Spirit himself seems to work in vain, and the world seems given up to the power of evil. True, even then there is a "silver lining" to the cloud if only we have faith to see it. There is always a "remnant according to the election of grace"; and there is often a late harvest which the farmer does not live to see. It was so with the labour of Jeremiah.

A Popular Introduction to the New Testament. By J. RAWSON LUMBY, D.D., Norrisian Professor of Divinity, Cambridge. pp. 360. Hodder and Stoughton.

Many who observe in a prefatory note the statement that this work is mainly a reprint from "The *Clergyman's Magazine*," will experience, perhaps, considerable surprise. Professor Lumby has chosen, however, the word "Popular" to express, on his title-page, the character of this "Introduction."

Genesis the Third: History not Fable. By EDWARD WHITE, Minister of St. Paul's Chapel, Kentish Town. pp. 80. T. Fisher Unwin.

This is the Merchants' Lecture for March, 1883. It is singularly clear, and is full of point. We pass over Mr. White's references to the theory of his book "Life in Christ," etc. It is well to mention that his defence of Genesis iii. is, in regard to this theory, a departure from the great Puritan divines to whom in his eloquent peroration he appeals. His comments on the "so-called scientific conclusion of the antiquity of man and of his bestial origin" are exceedingly clever, and he quotes with great effect a few sentences from Dr. Martineau:

Dr. Martineau, who has consistently abandoned the whole Bible as a supernatural work, justly characterises the real effect of what is considered by many the scientific improvement on the Mosaic history. He says: "And in so far as Church belief is still committed to a given cosmogony and natural history of man, it lies open to scientific refutation, and has already received from it many a wound

under which it visibly pines away. It is needless to say that the *new* 'Book of Genesis,' which resorts to Lucretius for its 'first beginnings,' to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the *old* book at every point; and, inasmuch as it dissipates the dream of Paradise and removes the tragedy of the Fall, cancels at once the need and the scheme of redemption, and so leaves the historical churches of Europe crumbling away from their very foundations."—*Religion as affected by Modern Materialism*, p. 8.

We strongly recommend the second volume of *Present Day Tracts*, lately published by the Religious Tract Society. This volume (Tracts 7-12) contains Professor BLAICKIE'S "Witness of Palestine to the Bible," and Canon RAWLINSON on "The Early Prevalence of Monotheistic Beliefs." The third volume of this most timely series will be especially interesting; but the first volume (Tracts 1-6) containing a valuable paper on the Resurrection, by Prebendary ROW, is likely to do good service. It is enough to mention SIR WILLIAM MUIR'S "Rise and Decline of Islam"; DR. WACE'S "The Authenticity of the Four Gospels"; and the DEAN of CANTERBURY'S "Mosaic Authorship of the Pentateuch," as forming the most recent portion of the *Present Day Tract* series.

A well-written and useful little book—180 pages—is *The Laws and Polity of the Jews*, (R. T. S.) by E. W. EDERSHEIM: part I. "Polity of the Jews," part II. "Domestic Laws"; part III, "The Ten Laws; Moral Laws in Daily Life." The chapter on "Hospitality and the Stranger" is very good; but Miss Edersheim has done her work well from beginning to end.

From Messrs. Blackie and Son (49, Old Bailey, E.C.) we have received specimens of "Blackie's Comprehensive School Series." The first and second "Readers" are very good; bright, simple, and well-arranged; of the "First Historical Reader," and "First Geographical," we may say the same. No. II. "Historical" is also well-written, and has many pleasing illustrations; whether a full-paged engraving to show the battles of Ligny, Quatre-Bras, and Waterloo was necessary, is matter of doubt. The type is very clear. "Domestic Economy," Part I, and "Principles of Agriculture," Part I, short and terse, are very cheap and good.

Notices of Professor WACE'S *The Gospel and its Witnesses* (J. Murray); Dr. UHLHORN'S *Christian Charity and the Ancient Church* (T. and T. Clark); Mr. LITTON'S *Worship and Ritual* (Shaw); M. RENAN'S *Recollections of my Youth*, an excellent translation of the "Souvenirs" (Chapman and Hall); the fourth edition of Dr. KINNS'S *Moses and Geology* (Cassell); and Mr. SMITH'S *I've been a-Gipsying* (T. Fisher Unwin), have been unavoidably postponed.

We have received a beautiful copy of the *New Testament*, illustrated, from Messrs. Longman. This volume was published, if we remember right, at the price of ten guineas. The blocks are little worn, and at a guinea the book is wonderfully cheap. A fitting notice of it will appear in the next CHURCHMAN.

In the *National Review* (Allen and Co.), Lord CARNARVON writes upon preaching. It is an interesting paper; but its novel feature is a suggestion concerning special preachers who should visit the different parishes of the diocese, with, of course, the consent of the Incumbent. This matter has lately been brought before the readers of THE CHURCH-

MAN. The noble earl also suggests that certain laymen should be licensed to preach. There are many laymen "who would bring to the task learning and zeal, and those gifts of eloquence and personal persuasion by which God may be served as well through the mouths of laymen as of the clergy." We thankfully quote these words of a peer, whose piety, culture, and judgment none will question; and we are glad to notice them, too, in a periodical staunchly, though wisely, "Conservative."

THE MONTH.

THE Report on Ecclesiastical Courts has been issued. The opinion of newspaper critics, on the whole, seems to be favourable. The *Record* has given an admirable summary, and its leading articles are ably written and free from party prejudice. The *Guardian* well says that "whatever may be the result of the labours of the Royal Commission, the thoroughness of the inquiry it has instituted deserves the highest praise." The recommendations of the Report will be examined in the November CHURCHMAN.

The obsequies of the Count de Chambord were solemnized at Göritz with becoming pomp.

The interest excited by the Luther commemorations still increases in Germany. At Wittenberg, in the Luther-hall, the Crown Prince, after an appropriate speech, read an order from the Emperor. The Emperor said:

"I most fully appreciate the rich blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given us through the Reformation. I should not like to be unrepresented at such a festival, especially at Wittenberg, the immediate scene of Luther's mighty and Divinely blessed work, all the more as this passes the limits of a merely local festival. I accordingly appoint your Imperial and Royal Highness, my dear son, my representative at the festal proceedings."

The Prime Minister has paid a visit to Copenhagen.

An interesting biographical sketch of the Rev. Sydney Gedge appeared in a recent *Record*.¹

¹ The Rev. Sydney Gedge, M.A., late of All Saints' Lodge, Dorking; formerly Fellow of St. Catharine's College, Cambridge; Curate of North Runcten, Norfolk; Second Master in King Edward's School, Birmingham; Vicar of All Saints', Northampton, and Rural Dean; an Honorary Life Governor of the Church Missionary Society. On the 29th August, 1883, he "came to his grave at the full age" of eighty-one years and five months, "even as a shock of corn cometh to his season."

In looking over the reports of the various Lay and Clerical Anniversaries this autumn (most of which were reported in the *Record*), we are pleased to notice how this movement is increasing. At two or three of those interesting gatherings, in the Northern Province and in the South, a paper on the Clerical and Lay Movement was read by the Rev. J. W. Marshall. Lack of space prevents us from giving a summary of this paper, and of other papers, in the present *CHURCHMAN*.

The meeting of the South Eastern Clerical and Lay Alliance, of which the Dean of Canterbury is the president, was held this year at Canterbury. With this Alliance, by-the-bye, the Sussex Lay and Clerical, we hear, is about to coalesce. An excellent speech was made at Canterbury by the Rev. E. d'Auquier, the able and devoted Head Master of the South Eastern College.¹ We have heard with great pleasure that

¹The following summary of the speech has been supplied to us by a member of the Alliance. Mr. d'Auquier said :

"It is a great pleasure to me, in addressing for the fourth time the Annual Meeting of this Alliance, to be able to report most favourably of the special, and, as I venture to think, the most pressing, branch of its work which has been entrusted to my care.

"We began, as you may remember, only a little more than three years ago ; and at the first meeting which I was privileged to attend at Dover, in 1880, we had, after nearly six months' working, 17 pupils on our books. The following year, at Hastings, we were able to report a total of 46—an increase of nearly 200 per cent. on the previous year. When we met at Folkestone we had 74 pupils, and I then ventured to state that from our experience of the past we thought we were justified in expecting a steady and continuous increase in our numbers from term to term. This expectation, I am happy to say, has been fully realized. We have this term reached the number of 101 pupils—a number which would make the school entirely self-supporting if the debt now existing upon furniture and stock-in-trade had been provided for out of a *capital* fund instead of being met, as it has partially been, out of the regular income arising from the fees paid by the pupils. Looking at it from a monetary point of view, the situation is very satisfactory. Last year, at this time, the average receipts for tuition amounted to about £1,100 ; this year, they are somewhat over £1,500 ; and I can only repeat what I stated at Folkestone, that if, instead of being in temporary hired premises for which we pay an average rental of £325 per annum, we were in the permanent buildings which we all so earnestly desire to see raised, the South Eastern College would now stand on an entirely self-supporting footing.

"The instruction given in the school continues to be much the same as it was last year. All our teaching is based on the Bible. Every pupil in the school is expected to read his Bible, morning and evening, for a few moments at least, and to kneel by his bedside before beginning the day's work or retiring to rest. At these hours the most perfect silence is maintained in all the dormitories. This is the rule for private prayer—a rule to which I have found the boys gladly and willingly assent. In addition to these we have the ordinary morning and evening family prayers *in common*, at which all the masters and servants are present.

"The addition of the new buildings which were sanctioned at the Annual Meeting of last year, has enabled me to introduce a new feature which is

there is every probability of the buildings, much needed, being begun shortly. While other Middle Class School schemes are being advocated—against some of which we have not a word to say—we hope that staunch supporters of Evangelical Church principles will at least make sure that the College at Ramsgate is satisfactorily completed without delay.

much appreciated by the boys. Every day, in the large school-room, we have a shortened form of Evening Service, with one Psalm and one Lesson, at which the Gloria, a hymn, etc., are sung by the boys with evident pleasure and reverence.

“Added to these *four* readings of God’s Word, the first half-hour of the actual studies for the day is devoted to the Bible. The boys are alone with me, and, after a short prayer, repeat from memory two or three verses of the Bible which they have learnt by heart. A short and simple explanation is given, and we then proceed to the secular work for the day.

“I must not forget to say how grateful I, personally, feel to the Rev. J. B. Whiting, who comes every Friday morning to give a lesson to the boys in the Catechism and Liturgy. His lessons continue to be most highly valued by the boys and by their parents. As to the secular part of our teaching, I am happy to say it continues to remain in a state of real efficiency. [Mr. d’Auquier here gave details.]

“In another department of school life, to which I personally attach much importance—that is, physical development—we have been very successful. The boys are regularly drilled three times a week, by a fully qualified instructor. Our football team, this last winter, although playing against teams very superior in point of age and strength, won every match they played except one. Our cricket team, this summer, has only sustained two defeats, whereas we have ten victories to record. The masters and myself continue to join in all the games and sports; and I consider that the influence thus gained in the playground contributes in no small degree to our successful management of the boys in the class-rooms.

“Speaking from some seventeen years’ experience in many schools in England, I have no hesitation in saying that the moral and spiritual standard is most satisfactory. The health of the boys throughout the year has been, on the whole, very good. The report, which I received in January from the Medical Officer of Health, and the Town Surveyor of Ramsgate, shows that our sanitary arrangements are on the most perfect principles.

“May I conclude with an earnest appeal to all the members of this Alliance to aid in the good work in which we are engaged? In spite of many defects and many shortcomings I firmly believe that we are engaged in God’s work. That God has been with us so far we firmly believe, because of the many proofs of His loving care which He has hitherto granted us, and that He will be with us in the future, is the hope of all who are engaged in this work. Is it too much to ask that you will make this the object of your earnest prayers? that you will help by every means in your power, by making the school known to others, by recommending it to friends who may have sons to educate; by bringing it under the notice of others who are blessed with wealth, and by yourselves giving such sums as you may be able to afford, to carry on the great work in the success of which we are all so much interested?”