

harmony between Church and State must be re-established. The democratic principle, irrevocably accepted in the one, must be admitted in the other. I do not pretend that there will be no difficulties, no friction, no breakdowns. For the clergy it means a real surrender of power (never a pleasant thing to contemplate), with the added anxiety of uncertainty as to how that power will be used by those to whom it is transferred. It is, no doubt, a serious matter to meddle with so venerable a thing as the constitutional relation of Church and State. Men may well shake their heads and say that to attempt to cut out a stone here and a timber there will inevitably bring down the whole building about our ears. It is likely enough—perhaps more likely than not—that it will never be done; that the risk of doing irretrievable mischief will outweigh the danger of doing nothing. But do not let us deceive ourselves. If the present condition of things remain unaltered, the separation of Church and State, as of two institutions which, having grown together for centuries, have at last divided, and are getting wider and wider apart every year, must inevitably come, sooner or later. On the other hand, we may be pardoned if some of us refuse to give up our faith in the possibility of a true National Church, and our conviction that in a firm and faithful policy of Reform, cautiously planned and courageously prosecuted, lies our best hope of being able to win the rich harvest of spiritual blessing, of which every year seems to give to the Church of England larger and larger promise.

LEWIS T. DIBDIN.



ART. VII.—THE FOREIGN TRANSLATION COMMITTEE  
OF THE SOCIETY FOR PROMOTING CHRISTIAN  
KNOWLEDGE.

THE good work done by the venerable Society for Promoting Christian Knowledge is well known. Though no longer occupied in direct Missionary work to the heathen, it renders services of extreme value by supplying Christian literature, maintaining a Training College, making grants of printing presses, assisting in the erection of chapels and schools, maintaining scholarships, supplying passage-money to Missionaries, and making presents to them of useful books. All this work is performed by the General Committee.

But there is a special Foreign Translation Committee, the members of which are appointed for life by the Primate, and are not subject to annual re-election. So far they are inde-

pendent of the General Committee, but, as their usefulness depends entirely upon the funds placed at their disposal, and they are assisted in their proceedings by one of the chief secretaries, they are, in effect, as entirely subsidiary to the General Committee as any other of the Sub-Committees.

Their business relates to Translation only, and the disposal by grants of the books translated. They are at liberty to take in hand all books, which are on the Society's chief or supplemental catalogue, without further reference; but, when a new work is submitted for translation, it must be submitted in English to the Tract Committee for approval on its merits, before it can be undertaken. As a fact, however, Commentaries of the Bible, and Hymns and Prayers, in the vernacular languages of Asia, America, Africa, or Oceania are accepted upon the signature and approval of the Bishop of the Diocese. Translations are made of Bibles, the Book of Common Prayer, Prayers, Hymns, Selections, Commentaries, Vocabularies, Grammars, Picture-cards, Tracts, Catechisms, esteemed English works, and original works specially prepared. As a general rule, applications for work to be done, or grants to be made, must come supported by the Bishop of the Diocese, or one of the great Church of England Missionary Societies; under any circumstances, assistance is only given to members of the Church of England. The needs of the Church have never been more varied or pressing. The progress of the Missionary Societies has been very marked in every part of the world, and the demand for vernacular works has been far beyond the supply, and no other institution exists for their supply. The British and Foreign Bible Society restricts itself entirely to Bibles without note or comment; the Religious Tract Society has never turned its attention to this particular field. The Christian Knowledge Society is therefore unique in its labours.

Owing to the multiplicity of its operations the annual report would require very close study, before the nature and extent of the work done in the Foreign Translation Department could be fully appreciated. It must be recollected that the Society not only conducts such operations entirely through its own printers, but it makes grants of round sums to assist such operations by others, and by its branch associations in India and elsewhere. Thus there is a great variety of the work done, and a great variety of the agency employed. I propose only to indicate briefly the languages of the world in which by the agency of this great Society books have been published, considering the subject by Continents and Language-families; and the reader must recollect that not only there is a multiplicity of distinct languages and dialects, but such a multiplicity of

forms of written characters as would astonish and even dismay anyone who was not familiar with the subject. In some instances the same work has been published in two or three different characters, for the convenience of different classes of readers; and as the subject of written characters is often in the minds of men not sufficiently kept separate from the subject of the language, I will dispose of the written characters first.

Written characters may be ideographic, syllabic, or alphabetic. Of the first class the Society has published tracts in two forms of the Chinese written characters. Of the second class publications have been issued in the Cree Syllabaries, a new and, in my opinion, injudicious invention of the Missionaries. It has the effect of cutting off the tribes which use it from all literary communication with the outer world. We accept the Chinese ideographs because they exist, but we are attempting to substitute to some degree the Roman alphabet in several districts of China; it is therefore a distinctly retrograde step to introduce the use of a syllabic form of writing, which obviously requires a very large number of forms to represent separately every possible combination of a single vowel with a single consonant.

All the alphabets used in the world at this moment, however different they may appear, are derived from one common mother, the Phœnician alphabet. This is a generally received fact of science, and a properly constructed alphabet represents all the possible sounds which can be produced by the vocal organs. In many countries, such as India and Indo-China and the Indian Archipelago, there exists a multiplicity of scientifically constructed alphabets. In Africa there are only a few, in America and Oceania there exist none. In Europe the Greek, Roman, and Slavonic alphabets prevail. Now, where a tribe or nation is provided with an alphabet, it would be very injudicious to introduce a new one; but where none exists, an improved and enlarged form of the Roman alphabet is usually adopted. The majority of the known alphabets of the world are represented in the books on the shelves of the Society.

I now pass on to languages, and notice each Continent separately.

In Europe the great Arian or Indo-European family is the most important. It has four branches: Kelt, Teuton, Slav, Greco-Latin. Of the first the Society has published in Welsh, Gaelic, Manx, and Irish, within the British Dominions. Of the second branch, German, Dutch, Swedish, Danish, and Norwegian are represented. In the third, I notice only the Russ, Wend, and Pole; and in the fourth, the French, Italian, Spanish, Portuguese, Greek, and Latin. This by no means exhausts the linguistic resources of Europe, as of the Ural-

Altaic family one branch, the Finn, is entirely, and the other, the Turki, all but unrepresented, as well as the two isolated languages of the Basque and Albanian. In the family of the Arian, I look in vain for many important names.

Passing into Asia, I find the Semitic family represented by the Hebrew and the Arabic, with one dialect of the latter, the Maltese. Of the Arian, or Indo-European family, there are two branches in Asia, the Iranic and the Indic. Of the Iranic the Society has published books in Persian and Armenian. The Indic branch is represented by works in Kashmíri, Hindi, and its great dialect Hindustani or Urdu, the *lingua franca* of India; Bangáli, Assamese, Sindhi, Marathi, and Sinhalese, the language of the lower half of the island of Ceylon. All these languages are spoken within the British Dominions, and one or two in addition. Of the non-Arian languages of British India, two subdivisions are represented, but inadequately, the Dravidian family by Tamil, Telugu, and Rajmuháli, alias Malto, and the Kolarian Group by the Sontál.

In Further India, or Indo-China, one only language, the Sgau dialect of the Karén is found on the shelves of the Society. Of the great Malayan family, I notice, the Malay language of Malacca and Sumatra, the Malagási of the Island of Madagascar, and a dialect of the Dyak, "the Sea-dialect," in the Island of Borneo. China is represented in two languages: that known as the Mandarin, the *lingua franca* of North China, and the Hang-chau colloquial. Specimens of Japanese works complete the library of Asia.

Of the five subdivisions of the languages of Africa four are represented. The Amháric, one of the languages of Abyssinia, belongs to the Semitic family, and is of importance. The Koptic, or Hamitic, language is dead, liturgical, and useless. Turning to the West Coast, I notice in Susu portions of the Scriptures, a language spoken on the Rio Pongas, and the vehicle of teaching used by the West India Mission. Following the Coast I reach the Mende tribe, and their language is represented. On the Slave-Coast is Yariba-land, and some books have been published for that tribe in Yariba. The basin of the Niger has been supplied with books in the Ibo, Igbara, Hausa, and Nupé, and these books have been compiled by Missionaries who are pure negroes: and one of their number has supplied a book of vocabularies of Niger languages, with which two languages of the Gold Coast have been bound up. South of the equator is the great region where all the tribes speak varieties of one family, the Bantú; in South Africa the Society supplies books in the Xosa—commonly called Kafir—Chuána, Suto, and Zulu. From the East Coast I pass my hands on contributions to the knowledge of Swahíli, the great

*lingua franca*, Boondei, Nyika, Kamba, Ganda of Victoria Nyanza, Nyamwézi, Megi, Yao, and Kúa. Many of these are unique representations of the language, the work of scholars like Bishop Steere and his brother Missionaries; they are but the preludes of a much greater supply, which is coming into existence each year.

Strange as these names may appear, America supplies specimens of names still stranger. The Society has not been wanting here also, and on its shelves has specimens of the Eskimo language from the Arctic Coast, and Tukudh from the Province of Alaska; of Shimshi, and Neklakapamak, and Kwa-Gutl from the Pacific Coast; of Chipewán and Slavé from the Athabaska Territory; of Beaver from the Beaver River, and Cree from Saskatchewan and Rupert's Land; of Ojibwa from Lake Superior, and Munsí from the Delaware. In South America books have been published in Karib, Akkaway, *alias* Accawoio, Arawak, and Warau in Guiana.

The world is generally considered to consist of the four continents above alluded to, but a fifth is acknowledged by geographers, consisting of four subdivisions: Polynesia, Melanesia, Mikronesia, and Australia. Unfortunately the two last are totally unrepresented. In Polynesia I handle with pleasure a book in the Maori language, spoken in New Zealand, and the Hawaii of the Sandwich Islands, far north of the equator. In Melanesia I come upon the track of two great Missionaries: Selwyn, Primate of New Zealand, and Patteson, Bishop of Melanesia. The language of Sugarloaf Island, *alias* Mota, of the group of Bank Islands, is the *lingua franca* of the Mission, and is represented by translations of the Bible. In the Solomon Islands the languages of Florida and Ysabel have been similarly honoured.

Here ends the tale of work done up to 1886; but the members of the Translation Committee have their eyes open to the north and the south, the east and the west, and are looking out for fresh business in every part of the world.

Now let us reflect what an enormous amount of good has been done by the money spent in the manner above described. The Bishops and the Missionaries come home year by year with their manuscripts, the result of long tedious years of labour, and seek an opportunity of publishing, so as to carry back copies to their flock. The Society steps in, prints without cost under the superintendence of the authors, and presents a supply of printed matter to the delighted applicant. Who can say that such is not pure Missionary work, and of the highest kind? The Missionary Societies acknowledge with deep gratitude the relief to their funds by having this special work done by a special Society, specially fitted to do it

well and quickly. The branch Societies in different central stations, and the Missionary printing presses, are doing the same good work with the help of grants from the same great Society. All lovers of Mission-work appreciate the value of the printing press; and it is interesting to reflect that the children of cannibal tribes are, by the grace of God, acting through Missions, becoming type-setters, proof-readers, and even translators. Art and Science fight on the side of Religion.

ROBERT N. CUST.

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## Short Notices.

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*History of the Reformation in England.* By GEORGE G. PERRY, M.A., Canon of Lincoln and Rector of Waddington. Longmans, Green, and Co.

CANON PERRY is known as an able author—judicious, erudite, and of a clear and pleasing style. His present work, one of a series (“Epochs of Church History”) referred to in the last *CHURCHMAN*, is likely to meet with a very general welcome. Here and there a critic of this or that type among loyal Churchmen will say, perhaps, “We should add a sentence,” “We should alter a few words;” but, taking the work as a whole, it will commend itself to the reasonable as both fair and full. As a specimen of the book we may quote what is said of Cranmer:

For more than twenty years the Archbishop had been the chief mover of reformation in the English Church, and though he had committed many faults, he had also been the cause of a vast amount of good. In the time of Henry VIII., too subservient to the King’s imperious will; in the time of Edward, too forward to act without waiting for the due and deliberate consent of the Church; Erastian in his views on Church government, unstable in his theology, he cannot be placed among our greatest prelates or divines. But he was mild, tolerant, moderate and fair; an earnest seeker for truth; with a burning zeal to benefit others, and a sincere spirit of devotion; not a resolute nor clear-sighted man, he was still in his generation a great benefactor to his Church and country.

*Letters of Frederic Ozanam.* Translated from the French by AINSLIE COATES. Pp. 300. Elliot Stock. 1886.

To Frederic Ozanam, Professor of Foreign Literature in the Sorbonne, M. Guizot, speaking in the Academy after his death, referred as “model of a Christian man of letters: dignified and humble; ardent friend of science, and firm champion of the faith; tasting with tenderness the pure joys of life, and submitting with gentleness to the long expectation of death.” F. Ozanam was born in 1813, and died in 1853. The correspondence in the volume before us comes down to his marriage in 1841; a second volume is promised, and may secure readers. The letters of a cultured Frenchman, “very Catholic,” and yet liberal, have of course a certain interest. Some of them are abridged. The Abbé Lacordaire, in 1839, wrote to Ozanam, in reply to a request for a copy of the Rule of the Preaching-Friars: “The end of your letter, where you speak to me of the persevering instincts which impel you to serve God, has greatly touched me.” We should have been glad to read more about this. Mr. Coates, in his biographical sketch, tells us that Ozanam felt, as he looked