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the venerable naturalist himself sums up his past career: "Natural history, combined formerly with Church and parochial duties, has been a source of happiness to me through life. Science, books, and visiting the poor—the three occupations I took most pleasure in—were always at hand, and each attended to in its turn. So long as I was well in health, time never hung on hand. I trust the duties of a clergyman have not been forgotten amid the attractions of other pursuits. May I be judged to have led not otherwise than a good and useful life. Now in my eighty-eighth year the end cannot be far off." Six years later the end came, and while the mortal remains of Leonard Blomefield, the Father of the Linnean Society, and the Nestor of English Naturalists, quietly repose in Lansdown cemetery, it may be (as he loved to think) that his spirit, freed from earthly limitations, is still pursuing those problems of scientific inquiry the investigation of which was his delight and occupation on earth.

JOHN VAUGHAN.

ART. V.—COURTESY.

THERE is a danger to which we are all subjected by living in times when Christianity is almost universally professed, and when the line of demarcation between the Church and the world is imperceptible. That danger is, that after all our own Christianity may be merely of the conventional type, as that of so many under such circumstances must necessarily be. It is so easy to take up merely the outward appearance of religion, and to be interested about heaps of things connected with religion, and yet to have nothing of the reality of religion —indeed, no real religion at all. You may be interested in Church music, in Church decoration, in Church services, in religious controversies on one side or on the other, in efforts in support of missions or philanthropic movements, in ecclesiastical persons, and the like, and yet have no religion in your heart whatever. Our Lord Himself gave us a warning on this subject; it is one which sounds to us very harsh; but it is absolutely true, and necessary for our consideration again and again: "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord! Lord! have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I

profess unto them, I never knew you: depart from Me, ye workers of iniquity."

The test of reality is this: Have we believed with our whole hearts? Have we been converted and become as little children? Has our faith resulted in repentance? Has our repentance been followed by obedience? The whole Christian course is typified by the Sacrament of Baptism: a death unto sin, and a new life unto righteousness. "Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him: that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness: continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." In other words, "By their fruits shall ye know them." We should ask ourselves, "What is the example of our Saviour Christ? What is it to me? Am I making any conscious attempt to follow it?"

The point in that Divine pattern of our conduct which I wish to discuss at the present moment is, that though our Lord was stern enough in rebuking hypocrisy and evil, of personal insults and injuries He took no notice. "When He was reviled, He reviled not again; when He suffered, He threatened not." Think of that night scene before the furious priests in the hall of Caiaphas. Witnesses were sought on all sides, but in vain. At last came the two false witnesses trying to make out that He was a common incendiary, threatening destruction to the Temple: "And the High Priest arose and said unto Him, Answerest Thou nothing? What is it which these witness against Thee?" But Jesus held His peace. The dignity of silence was a better reply to the malignity of that miserable conspiracy than the crushing scorn of refutation with which He could have withered it up. Think again of the scene next morning before Pilate: "When He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered Him never a word; insomuch that the governor marvelled greatly." "He was oppressed and He was afflicted: yet opened He not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so openeth He not His mouth." And even when He did speak in answer to revilers, it was with the calm courtesy that comes from absolute possession of truth. He had been reasoning with the Jews on His Divine duty of proclaiming Himself the Light of the World; and when they were at an end of their arguments they rudely broke in with the insult: "Say we not well that Thou

art a Samaritan and hast a devil?" What did the Lord reply? With unruffled calmness He appealed to the tribunal of the Eternal: Jesus answered, "I have not a devil, but I honour My Father, and ye do dishonour Me. And I seek not mine own glory: there is one that seeketh and judgeth." "Consider," says the writer of the Epistle to the Hebrews, "Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds."

It was this temperance in the use of powers that were supernatural, says one of the most thoughtful and helpful writers of our age, that was the crowning glory of the Lord's human character. It is a moral miracle superinduced on a physical one. This repose in greatness makes Him surely the most sublime image ever offered to the human imagination. And it is precisely this trait which gave Him His immense and immediate ascendancy over men. There were many reasons why men recognised His deity: it was not for one of them alone, it was for the inimitable unity which all these things made when taken together. In other words, it was for this: that He, whose power and greatness as shown in His miracles (especially, of course, the Resurrection) were overwhelming, denied Himself the use of His power, treated it as a slight thing, walked among men as though He were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny, and when His enemies grew fiercer, continued still to endure their attacks in silence, until, petrified and bewildered with astonishment, men saw Him arrested and put to death with torture, refusing steadfastly to use in His own behalf the power He conceived He held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the Cross of Christ.[1]

This spirit of Divine Courtesy is an essential ingredient in the Christian character. It is one of the fruits by which we are to test the reality of our faith. "Be pitiful, be courteous," says St. Peter in another place (1 Pet. iii. 8). "Let your speech," says St. Paul, "be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). And he says very seriously to the Corinthians, "Revilers do not inherit the kingdom of heaven" (1 Cor. vi. 10). St. James, the brother of the Lord, gives the fullest description of the virtue of courtesy and its opposite: "The tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and there-

[1] "Ecce Homo."

with curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." And then he goes on to show the utter incongruity and unreasonableness of such a monstrous amalgamation. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine figs? So can no fountain yield both salt water and fresh." And he concludes by describing the true temper for our personal attitude and conversation with others. "The wisdom that is from above is first pure (that is, sincere, genuine and true), then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James iii. 8).

Now, such a temper is not natural to us. As a necessary quality, not merely of men extraordinarily great and good, but of the mere common, everyday Christian, it was revealed into the world by our Lord. As a grace that can be attained by all who believe in Him, it was held up to all alike. "It appears," says the writer that I have quoted before, "that a new virtue has been introduced into human life." To the other great changes wrought in men's minds by Christ, this is now to be added—the most signal and beneficent, if not the greatest of all. It is here especially that Christianity coincides with civilization. Revenge (and retaliation) are the badge of barbarism; civil society begins to impose conditions and limitations upon them, demands first that not more than an eye shall be exacted for an eye, not more than a tooth for a tooth, then takes the revenge out of the hand of the injured party, and gives it to authorized public avengers, called kings and judges. A gentler spirit springs up, and the perpetual bandying of insult and wrong, the web of murderous feuds at which the barbarian sits all his life weaving, and which he bequeaths to his children, gives way to more tranquil pursuits. Revenge (and retaliation) begin to be only one out of many occupations of life—not its main business. In this stage it becomes for the first time conceivable that there may be a certain dignity and beauty in refraining from revenge. So far could ordinary influences advance men. They were carried forward another long stage by a sudden Divine impulse, followed by a powerful word. Not our Lord's revelation of the enthusiasm of humanity alone—not the great sentences of the Sermon on the Mount alone—but both together, the creative meeting of the Spirit and the Word,

[1] "Ecce Homo."

brought to light the new virtue of forgiveness (of which courtesy is one aspect and expression). To paraphrase the ancient Hebrew language, "The Spirit of Christ brooded upon the face of the waters, and Christ said, Let there be forgiveness, and there was forgiveness."

The natural man, in regard to this spirit of courtesy, is in the barbaric stage; he has to learn it. Unless it is to be an artificial veneer, it must come from the heart. "Politeness is the outward garment of goodwill," wrote Julius Hare. Unbroken goodwill you can only obtain from Christian faith. "Politeness," says Macaulay, "has been well defined as benevolence in small things." "If a civil word or two will render a man happy," said a French king, "he must be wretched indeed who will not give them." If all people who are at all in a higher station than others—and why should we not say all mankind, high or low?—would only keep this in view, how much happier the world would be than it is! It is like lighting another man's candle by your own: you lose nothing of your own light by what another gains.

The statutes of St. Paul's Cathedral are even amusing in their anxiety on this point. In order to preserve good feeling between Church and State, between the City and the Cathedral, each canon was ordered to make a feast once a year, to which he was to invite the Lord Bishop, the Lord Mayor, the Sheriffs and Aldermen, the Judges and officials of the King's Court. And again, in order to keep friendly and intimate relations between the canons, after any of them had been away for a time, he was ordered within three days to call on his brethren—especially the Dean—to hear the news, and to know if anything had turned up in his absence. These are small and almost trivial matters, but they illustrate the power of courtesy as a factor in life.

"True politeness is but another name for kindness: it is the natural influence of the kind heart" (L. W. Barker). It is the desire to put people at their ease, the determination not unnecessarily to wound their feelings, the taking trouble to convince them of your goodwill, and not leaving them merely to imagine it. It is something of the spirit of another King of France, the gallant Henry IV., who was one day standing with his courtiers at the entrance of a village. A poor man, passing by, bowed down to the very ground. The King returned his salute in exactly the same manner. The attendants were surprised at what he did, but Henry replied: "Would you have your King exceeded in politeness by one of the lowest of his subjects?"

But politeness is not confined to externals, much less to any particular dress or attitude of the body. Fielding, who

was one of the closest observers of human nature, in writing of it, described it as the art of pleasing, or contributing as much as possible to the ease and happiness of those with whom you converse. There is a happy illustration of this in the life of yet another French King, Louis XIV. There was a brilliant party at the Court of Versailles. The King began telling a good story, but it ended very tamely. Soon afterwards one of the guests left the room. As soon as he was gone, the King said, "I am sure you must all have noticed how very uninteresting my anecdote was. The fact was, I did not recollect, till I began, that the turn of the narrative reflected very severely on the immediate ancestor of our friend the Prince who has just left the room. And on this, as on every occasion, I think it far better to spoil a good story than to distress a worthy man." One true source of courtesy is just this spirit of *consideration:* that vigilant moral sense which never loses sight of the rights, the claims, the sensibilities, of others. It is the one quality over all others necessary to make a gentleman.

Now, some persons, perhaps, in hearing some of these different aspects of courtesy, fancy that it must be something very artificial, and quite ridiculous from a kind of forced suavity and formality. Well, of course, every virtue may be carried to excess: but it is in reality just the reverse. It is perfect ease and freedom: it is treating others just as you would like to be treated yourself. It is very often the overthrow of mere conventionality, which is frequently cold and disdainful. There is a story told of Pope Clement XIV., Ganganelli, when he first took his seat on the Papal chair. The ambassadors at his court attended to congratulate him, and each bowed low as he was introduced. The Pope did the same. The Master of the Ceremonies anxiously told him that he should not have returned the salute. "Oh," said the Pontiff, "I beg your pardon. I have not been Pope long enough to forget good manners."

Courtesy is not obtrusive. It does not make you feel uncomfortable at being loaded with a weight of unwelcome civility. It is modest, says Bishop Hurd, unpretending, generous: it shows itself as little as may be, and when it does a favour would willingly conceal it.

True courtesy, again, is not that spurious and venomous form of address which is often justly satirized, the feline amenities of heartless fashionable women, the malignant art of those

> Who wrap destruction up in gentle words,
> And bows and smiles more fatal than their swords,
> Who stifle nature and subsist on art;
> Who coin the face, and petrify the heart;

All real kindness for the show discard,
As marble polished, and as marble hard ;
Who do for gold what Christians do through grace,
"With open arms their enemies embrace ;"
Who give a nod when broken hearts repine,
"The thinnest food on which a wretch can dine ;"
Or, if they serve you, serve you disinclined,
And, in their height of kindness, are unkind.

Once more, my illustrations this afternoon have been chiefly from those in high places: but this grace is not confined to one class rather than to another. "The inbred politeness which springs from right-heartedness and kindly feelings is of no exclusive rank or station. The mechanic who works at the bench may possess it, as well as the prince or the peer: it is by no means a necessary condition of manual labour that it should, in any respect, be either rough or coarse" (Smiles).

So much for our cultivation of this duty personally, as individuals. I have a word or two to say on two aspects of our public capacity in which I think we are deficient in this matter.

The first is in religious controversy. Controversy is necessary to the establishment of truth. When unaccustomed opinions are brought before a people, not even the most sanguine advocate can expect them to be received without discussion. It would be idle to ignore that there has been much controversy in matters of faith and practice in England for many years past. It would be foolish to expect that there will not be more in the future. It is not an evil in itself. But if it is to be Christian, it must be courteous. The writer, be he private individual or journalist, who ventures to take up the two-edged weapon of controversy, must credit his opponents with conscientious and honourable motives. Bitter as it may be for one side or the other to find that they cannot have their own way, they must, if they wish to be Christians, refrain from all scorn, contumely, abuse, depreciation, and the easiest and worst weapon of all, slander. Hatred and suspicion must be laid aside. We who stand in the midst, and do not take sides with one party or the other, implore both not to forget the example of Christ, "*who, when He was reviled, reviled not again,*" and the terrible warning of St. Paul: "*Revilers do not inherit the kingdom of Heaven.*" There must be no bandying of bitter words. Wherever vituperation begins, Christ departs. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This cleverness descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

And the other defect is in our international relations.

Benjamin Franklin has warned us about this: "Perhaps," he wrote, "if we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any rules of politeness; nor so polite as not to have some remains of rudeness." I cannot but think that as a nation, in our conduct towards other nations, we have still much of courtesy to learn. In our recent controversy with France some of us have allowed ourselves too great license in our comments in the press. The press reflects as a rule what it hears during the day. There are honourable exceptions of those who have kept their heads, and written with calmness and courtesy, while they have not been lacking in firmness. But firmness is not helped by severity. What a contrast between much of the sentences that have been written and many of the pictures that have been drawn, and the courteous dignity of the Sirdar himself to the gallant French explorer, or the noble language of the Prime Minister to the French Government in their unparalleled difficulties! Whatever our differences may be, we should always remember that the French are our nearest neighbours; that they have been our allies; that they gave our Celtic ancestors their first knowledge of the Gospel of Christ. Every year their southern coasts give friendly shelter to hundreds of thousands of those who desire to escape the gloom and risks of the English winter; every year they give enthusiastic welcome to our Queen. They, no less than ourselves, have been pioneers of civilization: we owe them much in architecture, literature, music and painting. Their pulpit eloquence is the highest we can imitate, and was the model of Liddon himself. Their literary style is incomparable. In taste we bow to them: in drama, as in dress, and in other domestic arts, they stand supreme. They have suffered many misfortunes, and are a quick and sensitive race. I do not think that there has been any personal hostility to them in the late expressions of criticism. We do not understand all their emotions, nor can we enter into some of the agitations which they experience. But I wish that we could imitate the example of the victorious Sirdar and the diplomatic Prime Minister, and do what we can to convert our brilliant neighbours into friends instead of enemies.

I ask all to consider in conclusion whether the voice of the Lord Jesus Christ is not the supreme utterance for this as for every other age. "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the

good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what thanks have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." What word more sublimely true, more Divinely wise, has ever been pronounced? I urge you therefore to see to it that your Christianity is a reality. Test its genuineness by comparing your own feelings and conduct with the example of our Lord and the principles of the Gospel. Train your soul to daily intercourse with the Spirit of Christ, who is the revelation to man of the Eternal Himself. "He that hath My Commandments, and keepeth them, he it is that loveth Me: and He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If any man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." Try earnestly for that highest and best happiness: make a serious life-long effort to know more of the fellowship of the Father and the Son. In the Word of God, you all, with unveiled face beholding the glory of the Lord, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord!

WILLIAM SINCLAIR.

GRAY'S "HEBREW PROPER NAMES" AND HOMMEL'S "ANCIENT HEBREW TRADITION."

An error crept into the table on p. 256 in the February number. The table ought to be as follows:

	Compounded with a Divine Name.	*Others.*	*Proportion.*
Kings of Judah	16 ...	5	$3\frac{1}{5}$: 1
Kings of Assyria	40 ...	13	3 : 1
Assyrian Eponyms	189 ...	98	$1\frac{5}{10}$: 1
Princes of Israel (Num. i.) ...	12 ...	12	1 : 1
Princes of Israel (Num. xxxiv.)	7 ...	11	1 : $1\frac{1}{2}$

This correction enhances the force of my argument.

ANDREW C. ROBINSON.