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THE
CHURCHMAN

NOVEMBER, 1887.

ART. I.—SLAVE-HOLDING IN A NATIVE CHRISTIAN
CHURCH.

SLAVERY, or Involuntary Labour, is one of the disgraces of the human race, and yet it is one of the oldest of institutions, and one which is only entirely eradicated by the influences of the Christian religion upon modern civilisation, which is itself the outcome of Christian influences, however much Atheists and Anti-Christians may think or say to the contrary. It is true, as will be shown below, that there are some races which will not submit to Slavery, preferring death, just as there are some races of men and beasts, and birds, which cannot be tamed, and prefer extinction; but the domination of stronger over weaker races has been the law of human life, whether developing into Slavery, Helotry, or Serfage. The subject to be discussed is:

- I. With whom alone rests the power of suppressing this abomination.
- II. How is it to be done with the least disturbance of the social system.

We dare not say that Slavery is inconsistent *in itself* with Christian life without ignoring the direct teaching of the Old and New Testament. Smarting with the sense of the bondage in Egypt, Moses in the twenty-second chapter of his third book of the Law, verse 11, repeating words spoken to him by Jehovah Himself, writes: "If the priest buy any such with his money, he shall eat of the holy things; but the hired servant shall not eat of it." And again in the twenty-fifth chapter, verse 44: "Of them (the heathen) ye shall buy bondmen and bondmaids," and again verse 46: "Ye shall take them as an inheritance for your children after you to inherit as a possession: they shall be your bondmen for ever." Down the whole of the chequered history of the chosen people

to the date of the Epistle of St. Paul to Philemon, the status is recognized by the religious law of the nation. The distinction betwixt δούλος and μισθωτός, the slave and the hired labourer, is very marked, and St. Paul is not ashamed to call himself "the slave of Christ," and to write, that he has been "bought with a price." In writing about Polygamy in the pages of the CHURCHMAN, 1886, I argued that that institution had died out under the influence of Greek civilisation, for no one can read Homer and the story of Hector and Andromache, Ulysses and Penelope, and all the immortal legends of the great Græco-Latin races, even their mythology, without recognizing that monogamy, accompanied by concubinage and divorce, were deeply engrained in the common law of the people. In no passage of the New Testament is Polygamy even hinted at, while the existence of Slavery is obvious in the history of the period. We cannot, therefore, brush it aside, and say that God's written law forbids it. St. Paul, when he enumerated in the first chapter of the Romans all the frightful iniquities of the Gentiles, makes no allusion to Polygamy, because it did not exist, or to Slavery, because he did not with his knowledge of the Old Testament recognize it as a sin.

Nor does the history of modern time since the introduction of Christianity help us. It is only within the memory of the living generations that Slavery has ceased to be tolerated by any Christian nation, or Christian State; its cloven foot still presses the soil of Europe in Turkey; Europeans and Americans are reported to hold slaves in countries where that institution still flourishes. Even in countries like Egypt under the temporary protectorate of Great Britain, it still exists. In countries like the Transvaal Republic, if the name is not pronounced, the essence of the evil exists. It appears to be taking a new life in the shape of "Men Stealing" in the South Seas by the British Colonists in Queensland and Fiji, and of "fictitious service-contracts" according to the practice of the French planter in the Komóro Islands, and the Reunion.

More than this, the skirts of the garments of the Ministers of the Episcopal Church of England, and the Congregational Church of England, and (Heaven help the mark!) the Society of Friends are not free from this unhappy stain. In *Mission Life*, May, 1883, I published the whole story; how that in the *Mission Field*—the organ of the S.P.G.—of 1882, pp. 580, 581, appeared the following notice with regard to Madagascar:

The most important and hopeful step is the opening of the college to educate catechists and clergy; the students are all married; each has a house, consisting of a sitting-room, bedroom, and a kitchen, with an *upstairs room for his slaves*.

It transpired that the domestics of the ordained missionary were slaves, being hired from a slave-owner, who had the power to chastise them, and separate husband from wife, and parent from child. It transpired also that the native pastors of all denominations were the stoutest champions of this evil institution. I, and the late Sir Bartle Frere, in 1882 (it was almost his last appearance in public), tried to persuade the S.P.C.K. to withhold a grant to this college, but in vain. I tried in vain (August 14, 1883) to persuade the S.P.G. to forbid the practice in its missions. I was met by the argument of the Epistle of St. Paul to Philemon. Soon after came the French invasion of Madagascar, and it was hoped that the Hova natives, struggling for their own liberty, would give freedom to their slaves: but it is not the case. Mr. Cousins of the London Missionary Society appeared a few weeks ago in the Committee of the Bible Society, and I asked him categorically in an assembly composed of men of every Protestant denomination, whether the scandal still continued, and he replied that it did. One member of the Society of Friends, Mr. Joseph Sewell, had the hardihood in a pamphlet published in London, 1876 (Elliot Stock, Paternoster Row), to denounce the custom, but he stood alone. I fear much that even to this day ordained ministers of the Church of England give their countenance to Slavery in their own families. I shall be glad to be contradicted.

The Roman Catholic Missionaries go a step further. In the pages of *Mission Life*, I showed, by quotations from the printed reports of the African missionaries; published in the "Missions Catholiques," how they deliberately purchased children, boys and girls; how sums were subscribed by devout children in France to purchase a little boy, to be named "Pierre," or a little girl to be named "Marie." They call it "Redemption." We know what redemption of a slave means by the sums collected to rescue poor Christians from the Barbary pirates; we can imagine now an African paying a sum to redeem his wife, or brother, or relative. We read in the third Book of Moses, chapter twenty-five, verse 48: "After that he have been sold, he may be redeemed again: one of his brethren may redeem him." But the word "redeem" cannot apply to the deliberate purchase by a Frenchman of an African child. Livingstone tells us in his "Missionary Travels," p. 92, "I have never known an instance in Africa of a parent selling his own offspring. The children are first kidnapped, and then sold to the priests." In the "Missions Catholiques," 1883, p. 54, we read: "A l'hôpital de Zanzibar est annexé une école pour les petites négresses, que l'on rachète, ou que l'on enlève des marchands des esclaves." And again, 1880, p. 220: "Les

esclaves achetés, à bas prix." I think that I can say safely that no Protestant missionary of any Society would lend himself to such transactions. But there is a tendency to error on the other side. A missionary can have no right to convert his station into a refuge for runaway slaves, or to preach abolitionist doctrines. This practice has been expressly forbidden to the missionaries of the Church Missionary Society. I regret to read in the report of the Anti-Slavery Society (of the Committee of which I am a member) a letter by the Rev. Mr. Ashe, of the C.M.S., a young man of very slight experience and extreme abolitionist views, which cannot but be very injurious to the quiet and peaceful work of the evangelist. St. Paul's example is distinctly opposed to such conduct. It must indeed be a painful sight to a missionary to witness the horror of the Slave trade, and of Slavery, and to be unable to protect runaway slaves; but a little reflection will convince him that it is not his duty to interfere, and that he has not the lawful authority or requisite power to do it efficiently, and that he is forbidden by those who send him out to interfere, and that the Consuls of Her Majesty are as unable as himself, and are as peremptorily forbidden as himself, to meddle in matters beyond their jurisdiction.

I now proceed to notice the good side of Slavery in certain social conditions of the human race. The great dictionary of the Latin language tells us that the word "Servus" is thus derived. "Servus dictus a *servando*, quia Imperatores captivos vendere, et per hoc servare, nec occidere solent."

"A chief in Central Africa (Valdez, vol. ii., p. 201) remarked that it was customary for him to sell as slaves those who commit murder or robbery, or other crimes, and that, if slavery were put a stop to, what could he do with them, but put them to death?" "Another chief (*ibid.*, vol. ii., p. 177) remarked that he was sorry that the Portuguese were not inclined to countenance the slave trade, as he thought it better to sell than to put them to death." Another person (Monteiro, vol. ii., p. 20), while expressing himself strongly against slavery, remarks that "despite the declamations of sensitive minds, as long as the barbarity of Africa remains, the barter of slaves will always be considered by philanthropists as the only palliation to the ferocity of the laws that govern these nations."

It has occurred to some minds, that the premature abolition of slavery by force may lead to the merciless slaughter of prisoners, or cannibalism; the captives being useless as an article of trade, must be got rid of. A New Guinea chief hearing of the vast slaughter in the Franco-German campaign, remarked what an abundant supply of food they must have

had with so many bodies. On being informed, that they were not used for that purpose, his reply was, "Why kill them then? They would be valuable if sold."

We know how in India there were formerly slave-markets, and history tells us how slaves, like Joseph, have received the highest offices of the State, but Africa is full of surprises, and we read (Wilson "West Africa," p. 179) how slaves, who conducted themselves well, *became themselves owners of slaves*. The writer knew several cases, where slaves owned a *larger number of bondmen than their own masters*.

Livingstone ("Zambesi," p. 49) tells a most extraordinary story :

A man, who was a pilot, told me, that he had voluntarily sold himself into slavery ; he was all alone in the world and sold himself to a kind master. He got three thirty-yard pieces of cotton for himself, and immediately bought a man, woman, and child for two of the pieces, and had one left. He afterwards bought more slaves, and had at last enough to make up a large caravan with his own slaves.

In the third book of Moses, chap. xxv. ver. 47, we read, "If thy brother wax poor, and sell himself unto the stranger or sojourner by thee." One thing is clear, that Slavery was deemed only a misfortune, and that the holding of a slave was a privilege of wealth ; and it is only in later ages, and more enlightened communities, that it has been discovered to be a frightful moral delinquency, to be gradually stamped out.

For it leads to frightful evils, and has a dark side. Slaves were slaughtered to share the graves of their masters, they were tortured, cruelly chastised, starved, buried alive, carried into eunuchs, polluted into concubines ; all the social relations violated, wives torn away from their husbands, children from their parents : the status was frightful among the heathen, still more frightful among the Mahometans, and most frightful among the Christians in America. "The lot of the slave," as Livingstone remarks ("Last Journals," vol. i., p. 9), "does not improve with the general progress of civilization. While no great disparity of rank exists, his energies are little tasked ; but when society advances, the slave's lot grows harder ; the distance betwixt master and slave increases, as the lust of gain is developed ; hence one can have no hope for improvement in a slave's condition, unless the master returns to or remains in barbarism." This shows that the very existence of Slavery is incompatible with civilization, and therefore with Christianity.

Livingstone foresaw that the improvement of Africa by the introduction of agricultural plantations will make the lot of the poor slave worse ; but it is a comfort to reflect that escape

is always possible in Africa. Already the rumour of plantations in Eastern Equatorial Africa is talked of by German speculators; and it is even asserted, that a black man was only created to work, and must be made to work, and that the Missionaries should have industrial schools to teach them how to work. The French "Engagée" system is merely Slavery in disguise, and by treachery; the practice of the planters in Queensland and Fiji to employ men to kidnap labourers, is Slavery by violence.

One of the saddest consequences of Slavery is that it hardens the heart of the slave-owner, and the slave-holding community. They forget that the body of man is in the image of God, and may possibly become the temple of the Holy Ghost. They talk of it as black ivory or cattle; they treat the slave not as a fellow-creature but a beast. Livingstone remarked ("Zambesi," p. 103), "that custom has made the heart of a certain Spanish priest so callous, that he coldly told a poor man that his kidnapped daughter could not be restored to him." It is this callous state of mind, which leads some of our blood to quote Scripture in support of Slavery. In past ages we read how Roman ladies used to flog their female slaves with iron whips. Travellers to Rome are shown the small tank on the Palatine Hill, full of fish, into which slaves of the Emperors were thrown as a punishment. We read how slaves were left to die on the march, or be devoured by wild beasts, or were killed by the slave-owner in a moment of anger. Unfortunately the African has got the idea in his head of property being possible in a man. A chief offered Livingstone a slave to look after his goats, but was unwilling to give him a goat. We read how a man sold his young and good-looking wife, because she was unfaithful; this inspired all the other wives with fear. I must remark that King Mtesa, the friend of Christian Missions, sent his favourite wife to be killed. Colonel Grant saw her following the executioner to the place of execution; so perhaps it is better to be a slave than killed.

So frightfully complicated is the subject that I ask the thorough-going abolitionist how he is going to dispose of the slaves to whom he gives liberty. Mr. Felkin, in his "U-Ganda," (vol. ii. p. 299), tells us how the Mudir of Kordofan took credit for depriving a Greek Christian merchant of all the slaves which he was conveying to the Nile, and ordered the boys to be turned into soldiers and *the women to be then and there married*, as the only way of disposing of them. We read in the life of General Gordon, by Dr. Hill, that he distributed the female slaves, whom he released, among his Egyptian soldiery as wives on the march. These poor creatures were

already wives and mothers torn from their homes. The release seems worse than the captivity.

It is a comfort to think that even in Africa some races are made of stuff that will not bend to Slavery. Livingstone tells us ("Zambesi," p. 597) "that no Kruman or Zulu, or in fact any of the Kafir tribes can be converted into slaves. Neither in Kafir-land nor Be-Chûana-land has Slavery ever existed. And it is false that Slavery is only looked upon by the African as an ordinary incident of life." Livingstone, in his "Last Journals" (ii. 19), tells us "how he saw relatives bring three goats to redeem a sick boy who was emaciated. The boy shed tears, when he saw his grandmother, and his father shed tears also, when the goats were rejected. 'So I returned, and considered all the oppression, that was done under the sun, and behold the tears of the oppressed, and they had no comforter' (Eccl. iv. 1)."

Beltrame, a Roman Catholic Missionary in the Galla country ("Senaar and Shan Galla," vol. ii., p. 131), tells us "that a poor woman came down from the hills to claim justice for the murder of her husband, and the Turkish ruler ordered her at once to be sold as a slave." He was an officer of the Khedive. A Missionary, on the authority of Sir John Kirk, reported, in 1879, how the Abbé de Baize, a French scientific traveller, who died soon after, sold two women into captivity who had joined his camp for the sake of the protection of a European.

I have given some of these cases (always quoting my authority) that those, who attempt to rush into the subject and issue general orders of a vague kind, may reflect upon the vastness of the problem, and may not suppose, that I minimise the evil or am indifferent to it.

We now inquire how the evil is to be dealt with in a country where the governors are Christians, or where the slave-owners are (nominally) Christian. Let us consider what was done in British India. Sir Bartle Frere, in an Article in the *Fortnightly*, described how during his period of service the institution of slavery, which had been the common law of British India, died away, and is now extinct. I was myself witness of the proceeding. In 1843 a law was passed of a very few clauses. By one any offence was equally an offence, where the sufferer was alleged to be a slave; by the other every right was equally a right, where the person claiming it was alleged to be a slave. Under the first provision incarceration or assault became punishable by a magistrate; by the second a so-called slave could only demand his freedom and it was granted. I have myself endorsed the order on petitions, that the petitioner is at liberty to go where he or she likes. In the course of a generation

the domestic institution has died out. Had the abolitionists had their way, and a proclamation been issued abolishing Slavery under penalties, the streets would have been filled with aged and starving slaves turned out of their owner's homes, and there would have been a commotion all over India. When it is asserted that Mohammedanism cannot exist without Slavery, and that it would create a religious war to abolish the institution in Turkey, it is replied that in British India there are fifty million Mohammedans, and not one possesses a slave. In Tunis the Bey abolished Slavery and in Algiers the French stamped it out.

But how should a Missionary Society act when it is represented that members of the Church founded by the Society held slaves? The Archbishop of Canterbury stated in the House of Lords on April 12, 1883, and stated correctly, that in 1879 the Church Missionary Society laid down a rule that any of the agents of the Society who held slaves should *ipso facto* cease to be such agents, and this rule was enforced. I have above stated how I failed to induce the Society for the Propagation of the Gospel to pass the same rule for their Mission in Madagascar. The question has now arisen whether Missionary Societies ought not to go further, and adopt the policy of the extreme Abolitionist Party, "Fiat justitia, ruat cælum."

In a newspaper published on the West Coast of Africa appeared the following lines in 1883:

Was this another instance of slave-holding practices by Sierra Leone men, therefore British subjects, professing Christianity? We fear it was, because we have too much reason to know that not a few Sierra Leone men, educated in mission schools, do not hesitate, when in heathen trading towns, to buy and hold slaves.

Now, if these men were British subjects we may safely leave the matter to the Attorney General of the Colony, as it is a felony to a British subject to sell or buy slaves anywhere, and punishable in the High Court of Justice in London.

In a letter written by "a native" to the *Lagos Times*, dated April 9, 1883, we find the following startling information as to the existence of slave-holding, slave-buying, slave-breeding, and ill-usage by members of the native Churches in independent Yoruba-land, both Episcopal and Wesleyan, and there is good reason to know that the assertions are true:

This evil thing did not exist in the Yoruba Church in the very early days of the missions planted in the country; it seems to have been then tabooed, and faithful native Christian teachers assisted then to hold their people up to it. But after a time and with the acquisition of money, a desire was conceived by members to own, as of old in heathenism, property in their fellow man, and gradually obeyed till it has become a general practice from which only the want of money to make purchases

keeps converts. Liberated African Christians from Sierra Leone and elsewhere shared in the desire and practice. To the credit of the members of the Wesleyan Church at Abeokuta it is to be said, that they were the last of the Christians there to adopt the practice. An influential party in their community, led by an able native agent, for a long time stood bravely and firmly against its introduction till overborne by the weight and persistence of the opposition they encountered, when a concession was made to members of the Church to buy slaves but not to sell them. But, as was said then by one of those who had stood against it, the concession to buy was equal to a concession to sell. He also remarked that this would prove, as it has proved, the ruin of Christianity in the country. Eventually, those who were opposed to the introduction of the practice fell into it themselves with those who were originally in favour of it; and now there, as in other parts of the Yoruba mission in places not under British rule, slave-holding is a general practice; an exception is not known. Christians buy slaves, breed slaves, sell slaves, own fellow believers as slaves, and sometimes sell baptized fellow Christians, their slaves, to heathens and Mohammedans, a thing that may not be found in Mohammedanism; separate slave children from slave parents for the market; are often harder upon their slaves than heathen slave-owners are, heathens themselves being witnesses; are sometimes most unwilling to allow their slaves to buy their freedom, even though they be Christians like themselves, and these may, if they be women, have been made concubines or secondary wives of and have borne their masters children; and would place most exorbitant prices upon them, where heathens would be content with an almost nominal sum; would often demand from their slaves, even from poor women working for the support of themselves and their children, the payment annually of four or five bags of cowries, which value from about forty to fifty shillings, as interest on purchase money, where a heathen master is content to have only one bag; are most unwilling to part with the system and have persecuted for it and been found ready and willing to invite the aid of heathens to the work of persecution. There is a mania everywhere in the Christian community for slave acquisition, which had seized pastors, catechists, and other agents also. A man's importance is measured by the number of slaves he possesses. And as amongst heathens, so among professed Christians. Slavery feeds Polygamy, and Christians may be found, to whom much respect is conceded by the Church, whose harems are more numerous than those of many a heathen on account of the larger number of wives. Slavery in the Churches has destroyed the brotherhood of Christians, since it prevents an equality of standing in the Church; and this in a community where class distinction should not be known! The cruelty of some Christian slave owners, even of women, has been known to end the lives of their slaves. Is this Christianity? Is this the Christianity that we look forward to for the conversion of Africa from heathenism? And where, beyond British territory, is it higher or better?

Now the question which arises, and which I submit for consideration, is—What can a Missionary Society do to check such evils? The state of things described is not within British territory, and therefore the State cannot interfere. A Lay Missionary Society cannot interfere with the ecclesiastical discipline of a native Church: that is the prerogative of the Bishop. Nor could, under any circumstances, conditions be attached to baptism which are

not supported by the authority of the New Testament. Polygamists may be refused baptism because they are notoriously living in a sin against the words of our Lord, "Male and female created He them," and the universal custom of the Church from the earliest ages; but Slavery has never been placed under the ban of Christianity. In some Churches total abstinence from spirituous liquors has been made the conditions of Church membership. Against all such narrowing of the great invitation, "Repent and be baptized," I must protest.

All that a Society can do is to address a letter to these Churches, reminding them of the great example set to them by the British nation, to whom they owe the suppression of the foreign Slave trade and their knowledge of the Gospel, and exhorting them to adopt the four following principles:

I. Never to sell or buy a slave;

II. If their circumstances permit them, at once to free their slaves;

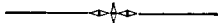
III. If their circumstances do not permit them to treat their slaves as brothers, never to raise the hand against them, and respect the chastity of the female slaves;

IV. Let all children born henceforth be born free. Let them do this for Christ's sake, Who bought them.

It appears to me that anything beyond this will stultify itself. The conscience of individuals should be appealed to; their pastors should enforce this from the pulpit. We must recollect that the Yoruba Church is a weak native Church in the midst of a strong heathendom: it would be tantamount to breaking up the Church to excommunicate all slaveholders. And this was not the way in which St. Paul dealt with the early Church. He was very gentle with their errors and backslidings. These Churches are independent; support their own pastors; hold their own synods, and are not to be dictated to by foreigners, however well intentioned. If they transferred their slaves to their heathen relations by real or fictitious contracts, it is not clear what would be the gain to the slaves. They might go through the form of manumission, and the slaves might next day be seized by the heathen chiefs and appropriated. The problem is one difficult to solve.

ROBERT CUST.

EASTBOURNE, September 14, 1887.



ART. II.—MR. ADAMS'S "HISTORY OF THE JEWS."

History of the Jews: From the War with Rome to the Present Time. By the Rev. H. C. ADAMS, M.A., Vicar of Old Shoreham, author of "Wykehamica," "School-boy Honour," etc., etc. London: Religious Tract Society, 56, Paternoster Row, 1887.

THIS excellent history is introduced by a preface remarkable for its modesty, in which the author does not profess to have written more than a "popular history." The characteristics of the work are clearness, moderation, fairness, good sense: at the same time dulness, too often the companion of good sense, is absent here. The book is a most readable one, full of interest. The interest is indeed on the whole, it must be allowed, a painful one; for it is the account not of what may be called the divine part of the Jewish history—it is not a pictorial history of the exploits of Joshua and Gideon—it does not tell of the sweet Psalms of David, nor of the inspired prophecies of Isaiah, nor even of the patriotism of the Maccabees; but begins in a sad and dark period, telling of the fortunes of the Jewish race after the destruction of their city down to the present time: a sad story relieved by few acts of mercy and kindness; yet ever moving on, though slowly and with many drawbacks, to a better time of toleration and forbearance.

The author refers to various histories, among others to that of Rabbi Joseph Ben Meir (p. 274), J. M. Jost (p. 322), Da Costa (p. 327), Graetz (p. 324), of whom both Mr. Adams and Dean Milman, in his third volume of his "History of the Jews," speak in the highest terms. The chief subject of the volume is the treatment of the Jews by the various Christian nations among whom they sojourned. Persecuted though they were by the heathens and Mahometans, yet heavier and longer were their persecutions from Christians. Lord Lyttelton is quoted (p. 343) as saying that "the man who hates another because he is not a Christian, is no Christian himself." What, alas, are we to think of Christianity, when we read this book? Unchristian Christianity, is all we can say. The Mahometans contrast favourably with the Christians. In the last chapter of the romance of "Ivanhoe," the Jewess Rebecca says to the Christian Rowena: "My father has a brother high in favour with Mohammed Boabdil, King of Granada; thither we go, secure of peace and protection for the payment of such ransom as the Moslem exact from our people." For such cruelty and intolerance as the Jews suffered there is no justification; yet, doubtless, they at times offended and irritated those amongst whom they lived by an undue display of wealth, and by the enormous interest they exacted. But the Jews, knowing

amidst what dangers they lived, how uncertain was the tenure of their gains, how easily a mob was excited to plunder and massacre, how ready ambitious and extravagant princes were to look to the Jews for money, how blindly the most absurd charges of boys crucified and wafers stabbed were believed, how the impossible in those days was explained by the miraculous, how bigoted the clergy were—must needs make money while they could. Mr. Adams deals with this question at some length (p. 225). He inquires whether the harshness with which the Jews were treated, even by good and amiable men, had any reasonable justification. This is his conclusion :

As it has been with the land of the Jews, so it has been with themselves. Their true national character is among the noblest—if it is not the very noblest—that the world has seen. Whatever great qualities humanity may possess, it is by men of this race that they have been exhibited in their highest development. If we ask from what nation has arisen the ablest legislator, the most far-seeing statesman, the wisest philosopher, the most chivalrous warrior, the greatest monarch, the most Heaven-inspired poet, we must answer, in every instance, From the nation of the Jews. Nor is it to individuals alone that this applies. What struggle for national independence was ever more gallant than that of the Maccabees? Which, among all the countless nations overthrown by the military genius of Rome, ever resisted so long, or with such fatal effect, her illimitable power as the defenders of Jerusalem? But no doubt centuries of oppression had their effect in deteriorating the nobler and developing the meaner features of the Jewish character, until the Jews became at last almost, though not quite, what their persecutors believed them to be.

Mr. Adams's book is specially clear and distinct in one way, that the treatment of the Jews is given separately for each country. Thus in the English portion we are told that many Jews followed the Norman Conqueror into England. To him they were invaluable. He lacked not money, so long as there were Jews ready to be squeezed, imprisoned, tortured. With Jewish money he contended with his barons; with Jewish money he built abbeys and castles. But as time went on, the popular hatred of the Jews increased. With admirable art has Sir Walter Scott given in the most gorgeous of all his romances the contrast between Normans, Saxons, and Jews. In one edition is an engraving of Isaac the Jew approaching the Grand Master of the Temple with a letter. "Back, dog!" says the Grand Master; "I touch not misbelievers, save with the sword." The chapter which describes the interview between the Jew and the baron in the dungeon of his castle, sets before us the passive resistance of the captive to the ferocity and greed of Front de Bœuf. Well might the Jew say afterwards: "Alas! alas! on every side the spoilers arise against me: I am given as a prey unto the Assyrian, and as a spoil unto him of Egypt." "And what else should be the lot

of thine accursed race?" answers the worldly and dissolute Prior of Jorvaulx Abbey. Little did the priors and abbots think that the time would come when their monasteries would be gone, but Jewish merchants still be found in England. It is good to read that the children of loving St. Francis of Assisi saved seventy Jews from death by their prayers to the king, though they incurred the anger of the populace by this act of mercy. The banishment of the Jews from England, about a hundred years after the scenes imagined in the novel of "Ivanhoe," was the cruel act of Edward I., anxious to get popular favour when about to attack Scotland; and yet it has saved our country from the disgrace of further persecutions. This is the simple and touching account of their exile from England, given by Mr. Adams (p. 185):

The king was greatly disturbed at the course things were taking. He could neither conscientiously condemn nor defend the Jews. It is likely that he took his final resolve of expelling them altogether from his dominions as the most obvious solution of a great and ever-increasing difficulty. When he had once made up his mind on this point he was determined enough in his mode of carrying it out. He confiscated the whole of their property, except such as they were able to remove, and ordered them to quit England on pain of death. It might be thought that, considering what had been the condition of Jews in England for the last fifty years, the prospect of quitting for ever the scene of their sufferings would have been welcome rather than otherwise. But such was not the case. A man's home is his home, after all! and the effect of hardship and trial is often to endear the scenes of their occurrence more deeply to the sufferers. We are told that the last few days before the departure of the Jews witnessed scenes of the most distressing description; that they clung to their old haunts with a lingering affection, which, one would think, must have moved the compassion of all who beheld it, however deep the prejudices of race and creed. But the stern edict was not revoked. The festival of All Saints—that day sacred beyond all others to mutual goodwill among all the children of the great Father above—witnessed the consummation of the wrongs of the Jewish people. They went forth into penury and exile from the shores of England, and for nearly four hundred years they returned no more.

No part of Mr. Adams's book is more striking than that which deals with the fortunes of the Jews in Spain. Perhaps the effect on the reader had been even more powerful if in this instance whole story had been given us together, and not been divided by the treatment of the Jews in other countries. "The Jews had settled in Spain before the Christian era, and, as it would appear, had lived in peace and security." Indeed, the name of the city of Toledo, that city of councils and ecclesiastics, has been derived from "Toledoth," the Hebrew city of "generations," as supposed to have been a place of refuge for the Jews, when Jerusalem was taken by Nebuchadnezzar.¹ The tolerance or

¹ Ford's "Handbook of Spain," p. 832.

indifference of the Arian Visigoths offers a strong contrast to the zeal or intolerance of the Catholics. Honour be to Isidore of Seville!—"among intolerant, tolerant only he." He seems to have had some idea of the duty of toleration; but what could one, however influential, do for toleration in the beginning of the seventh century? About eighty years afterwards, the twelfth council of Toledo passed ordinances so atrocious, that Mr. Adams says that "they will surely call to mind the saying of Solomon about the tender mercies of the wicked." Yet these were but the beginnings of sorrows. However, first came an unlooked-for respite to Israel. From the foundation of the Moorish kingdom of Cordova to the end of the tenth century, a period of happiness was granted that perhaps the Jews neither before nor after enjoyed. Their schools at Toledo, Granada, Cordova flourished. Between the Mahometan and Jew were bonds of union; both were the enemies of the Christian. The religions of Moses and Mahomet were in some respects alike; both put in the front the unity of God—"Hear, O Israel, the Lord thy God is one God"; "There is one God, Allah." Both religions abhorred idols; in plainness the synagogue and the mosque were not so unlike; as yet there was no Protestantism. But as the power of the Crescent waned in Spain, and the Cross advanced, the condition of the Jews became worse. Sometimes, indeed, the Jews were defended by the Christian kings in Spain, but they were always liable to be attacked through envy of their wealth, and through religious bigotry, by debtors, mobs, and priests. At last came the Inquisition—dreaded name! It is said that Torquemada made Queen Isabella promise that if she ever came to the throne, she would make the destruction of heresy her chief end. Llorente has revealed its dreadful secrets. Upon the Jews and the so-called "New Christians"—that is, Jews who conformed to the services of the Church, but were naturally suspected of a love for their old faith, and of secret observation of the Jewish ritual, and of retention of the Hebrew Bible—the awful fury of the Inquisition at first chiefly fell. A man (p. 236) was a concealed Jew if he had no fire on Friday night; if he put on clean clothes on Saturday; if he washed the blood from meat; if on the Day of Atonement he blessed his children without making the sign of the cross; if he called a child by any Jewish name; if he sat at table with a professed Jew; if, dying, he turned his face to a wall; if he washed a corpse with warm water, etc. Well may Mr. Adams (p. 237) say: "If it were not that these enactments were followed up by the most barbarous and insatiable cruelties, it would be difficult to read this extraordinary catalogue of offences without a smile. But all disposition to mirth vanishes when we re-

member what ensued." Great numbers of arrests were made; the accuser's name being kept a profound secret, it was easy to indulge malevolence without the risk of exposure. The accused not being told the exact nature or details of the charges against them, were unable to disprove them; and not being confronted with the witnesses, could not expose their falsehood. Both witnesses and accused were frequently put to the severest tortures, under the pressure of which they made confessions which they were not allowed to retract. In short, says Mr. Adams, "it was wholly impossible for anyone to escape condemnation when it was the wish or the interest of the inquisitors to condemn him; and it is no wonder that the list of their victims should have extended to a length so fearful."

In the year 1492, Ferdinand and Isabella commanded all Jews to renounce their creed or depart from Spain. Isabella, the friend of Columbus, whose nature was so shocked at a bull-fight at Medina del Campo that she did her utmost to put bull-fights down, took a leading part against the unhappy Jews. At the lowest calculation some hundreds of thousands must have gone into exile. Even the pope (Alexander VI.), hearing of their sufferings, was moved to pity,¹ and Mahometan princes condemned Ferdinand as an unwise and impolitic king. "Thanks to the Inquisition, were lost (Ford, p. 279) to poor, uncommercial, indolent Spain, first the wealthy Jews, then the industrious Moors." It is said that there are now barely two thousand Jews in Spain.

We might naturally have supposed that the condition of the Jews would have been as bad in Italy, the centre of the papal system. But Spain was more papal than the pope himself. The reasons of the Jews in Italy meeting with a better treatment are various, and are given with great clearness and ability by Mr. Adams (pp. 197, 198, 199). As it has been remarked, not without an object, that the best emperors of Rome were often the greatest persecutors of the Church, so Mr. Adams notes that the Jews sometimes received the harshest treatment from the best pontiffs, and were more equitably dealt with by the worst. The Jews, though always exposed to contempt and scorn, and liable to sudden outbursts of persecution, were found too useful in the towns of Italy, Venice, Genoa, Florence, Leghorn, Mantua, Verona, to be expelled or massacred. If we may take the case of Shylock as a

¹ "It must be added," we read (p. 42), "that although Alexander showed compassion to the fugitives, he made them pay a heavy price for his protection of them, and also bestowed on Ferdinand the title of 'the Most Catholic,' in requital of the banishment of the Jews from his dominions."

true representation of the state of the Jews in Venice, we may conclude from it that the Jews, though treated with scorn and insults of the grossest kind, yet, being useful to the extravagant, were at times invited to the houses and meals of the borrowers, and that their right to the capital lent and its interest were maintained by the Venetian Government. Thomas in his "Historie of Italye," 1561 (quoted in Singer's edition of Shakespeare), says: "In every city the Jews keep open shops of usury, taking gage of ordinary for xv. in the hundred by the yeare; and if at the yeare's end the gage be not redeemed, it is forfeit, or at least done away to a great disadvantage; by reason whereof the Jews are out of measure wealthy in those parts." It has been said that "the plea of Shylock in exacting forfeiture of the bond is the very history and genius of Judaism;" and again, that those only can have a full notion of the degradation of the human mind by slavery to the written law, who have had some glimpses of the Rabbinical literature, a monument of tyranny in comparison with which Egyptian bondage was enfranchisement.

The Reformation had necessarily a favourable influence on the condition of the Jews. Not that the reformers were at first favourable to the Jews. Calvin regarded them as the enemies of Christ; Martin Luther gave advice about the Jews not unlike that which he gave about the revolted peasants: "Burn their synagogues, break into and destroy their houses" (p. 225); "After the devil, you have no more bitter, venomous, violent enemy than the Jew" (p. 284). On the other hand, Grotius had a great respect for the learning of the Rabbins. If the Calvinist abhorred the Jew, the Arminian would feel pity for him. But whatever the opinion of individual reformers might be, the course of events in the Reformation was of necessity soon to lessen the persecution of Israel. In the mighty contest between the Papacy and Protestantism the Jew would be forgotten, and, as Mr. Adams says, if the Reformation did nothing else but open Holland as a refuge for Jews flying from Spain, Portugal, Germany, Poland, Lithuania, this alone was to them a mighty advantage. But alas! we are all alike, Christian or Jew; there is no difference. Once more the persecuted becomes the persecutor. The Jews, who had hardly escaped from the Inquisition, presently engaged in petty tyrannies and persecutions, Jew excommunicating Jew. This naturally leads Mr. Adams to speak briefly of Spinoza, cursed by his brethren Jews; the most unselfish, abstemious, patient, humble, benevolent of men; neither Atheist nor Pantheist, though called both, yet no believer in the God of the Old and New Testaments; a fatalist, yet an inconsistent fatalist, as all atalists must be; a man without followers, author of an im-

practicable system which seems to sacrifice individual existence for what may be called a negative unity.

The tide of intolerance is ebbing. Of course dislike and scorn long remain after direct persecution has ceased, and can be removed out of the hearts of men by no Act of Parliament; and there are faults on both sides. The Christian reader dislikes Shylock, not because he is a Jew, but because he showed no mercy; we all sympathize with the beautiful character of the Jewess Rebecca, and her profession, similar to that of Diana Vernon in "Rob Roy," that "she might not change the faith of her fathers." These instances are in the region of romance; but, what is much more to the point, in real life we admire Sir Moses Montefiore, the champion of Jewish rights at Rome, at St. Petersburg, at Morocco, at Constantinople, in Egypt; we feel that he was worthy of the honour conferred on him by a Christian Queen; we are sure that, though a Jew by profession, he had, like many other Israelites, the spirit of Christian benevolence in his heart. Again, in the life of the Earl of Shaftesbury, we read: "Early in 1882 intelligence was received in this country of cruel persecutions of the Jews in Russia; strong articles appeared in the newspapers on the subject, but no action was taken till a body of Hebrews in London wrote a letter to Lord Shaftesbury, urging him to intercede on behalf of their suffering brethren, and wondering that no Christian had come forward to assert the principle and practice of true Christianity; then a meeting was called at the Mansion House—a grand meeting, full, hearty and enthusiastic; then the question was discussed in the House of Lords; and 'we had,' says Lord Shaftesbury, 'a very satisfactory flare-up on the Jews in the House of Lords.'" Look upon this contrast. In the days of Peter the Hermit the Crusaders rushed into the city of Treves (Milman, vol. iii., p. 308), and began a ruthless pillage and massacre of every Jew they could find. The remnant were received by the Bishop of Treves with these words: "Wretches, your sins have come upon you, who have blasphemed the Son of God, and calumniated His mother! This is the cause of your present sufferings." Then the Bishop repeated a short creed. The Jews, in an agony of terror, assented. In 1882, in striking contrast to the above, the Bishop of Manchester, Dr. Fraser, acted as Chairman of the Committee for the relief of the Jews then persecuted in Russia, and concerted with the Committee the best mode of distributing the money raised in Manchester for the relief of the sufferers. One old Rabbi met the Bishop in the street, and said: "Oh, my lord, we pray for you every Sabbath in our synagogue." In acknowledgment of his willing and able services the Jews sent him a

letter of thanks with Munkacsy's picture of "Christ before Pilate." At the Bishop's death, to the expressions of sorrow and sympathy addressed to his widow, coming from the various communities of Christianity, were added addresses from the congregation of British Jews, from that of Spanish and Portuguese Jews, from the South Manchester Synagogue, from the Manchester Hebrew Congregation, from the Board of Guardians for the relief of the Jewish Poor of Manchester. These addresses speak of "The Bishop's brave denunciations of the wrongs under which their brethren had suffered, of his broad and tolerant spirit," and declare a hope that "the lessons of love and toleration which he had taught by precept and example would tend to cement in closer union the bond of brotherhood between Jew and Christian." Then seemed well-nigh to be fulfilled the text, "Where there is neither Greek nor Jew" (Col. ii. 11).

The continuance of the Jewish nation has been called "a standing miracle." And surely it is so. In "Antitheism, and Remarks on its Modern Spirit,"¹ a quaint, original, and thoughtful book, we read: "Then come the Jews in person from all parts, and speaking all the languages of the civilized world, and say: Look upon us; are we not the past that now stands living and moving before you, bidding the future, that shall surely be as that which now is? Are we not now, and have we not been for nearly four thousand years past, a people apart from all others? And have we not still Abraham for our father and Moses for our lawgiver? And this law we have always observed even down to the present day, even throughout our dispersion, which has made the whole world a Babylon to us, without presuming to add to or detract from it in the least point." Surely any other people had long ago been lost as utterly as Tyre and Carthage, that had undergone anything like the trials through which the Jewish nation has passed. To compare the gipsies with them in this point is (as is said in "Antitheism," p. 183) utterly unreasonable. It took God's special providence to keep them together as a nation in Egypt. Afterwards, in the promised land, they were mingled with the heathen, and learned their works, Solomon, their greatest king, broke the law of Moses—he encouraged idolatry; then by division they became weaker. Ten tribes out of twelve have been lost, and are not to be found, except indeed in the opinion of a few. Then came the captivity by Nebuchadnezzar. Was it, humanly speaking, the least likely they should ever return as a nation? Yet return they did, with diminished fortunes, but with a perseverance and an obstinate attachment to their

¹ By R. H. Sandys. London: Pickering and Co., 1883.

creed stronger than before their captivity. The persecution of Antiochus could not stamp the nation out. When their city and temple was destroyed by the Romans, and the sacrifices and rites came to an end, what merely natural cause could keep together the Jews dispersed among the heathen? And yet even then the worst had not come; if for a time they were suffered to make themselves homes amidst the ruin of their city, after the revolt of Barchochebas Adrian built a heathen town on the site of Zion, and forbade the Israelites from entering or even beholding from afar the sacred spot. In time Christianity became the established religion of the empire, and then their history was, as Mr. Adams says, a sad monotony of persecution succeeding persecution; but in this monotony there is a strange diversity in the character of the persecutors, amongst whom are found lawgivers, as Justinian and Edward I.; Churchmen like Ambrose, Christians and Saracens, Romans and barbarians, kings of the East and kings of the West, inquisitors and reformers, Catholics and Protestants, barons and mobs, the good and the bad, the worldly and the fanatic; and if there be any other contrast, all have combined to attack the helpless Jew. And yet their faith has withstood all these attacks. The two lines of Shakespeare describe their resistance:

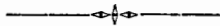
Still I have borne it with a patient shrug,
For sufferance is the badge of all our tribe.

At times there have been gleams of tolerance, and the sun, if not of pity yet of toleration, has shone on the Jews; but it has been, as it seems, as ineffectual for their conversion to Christianity as the windy storms of persecution, and the Jew still wraps himself in the cloak of an enduring faith. The Jews are continually looking for a deliverer, not being able to accept the humble Nazarene, and finding the cross a stumbling-block; and many false Christs have arisen, saying, Lo here, or lo there; disappointment after disappointment has come, but the Jew still hopes, still clings to his faith, is still unconverted. To convert a Jew has passed almost into a proverb of difficulty. The author of the "Art of Pluck" speaking of the so-called logical conversion, says: "Some say, all propositions admit of conversion, except the Jews." The Jew sees in the history of his race the fulfilment of the words of Scripture, that "there should always be a faithful remnant among them, revering and observing the law, and looking forward with a firm trust to an ultimate restoration, which, even if it should not prove a territorial one, will, they feel assured, be not the less a complete and wonderful one. Thus they stand forth a perfect, living, continuous fulfilment

of a plain-speaking prophecy delivered upwards of three thousand years ago" ("Antitheism," p. 183). And Mr. Adams, in the first of his five appendices, states what sounds strange (only we have learnt to expect what is strange when reading about the Jews), that "the number of the Jews at the present time appears to be rather less than seven millions, the very number which, so far as it is possible to determine, was that of the Jewish people when our Lord was born at Bethlehem." So far as we can judge of the future, it is likely, in an age where the commercial spirit has in a great degree taken the place of enthusiasm and religious partizanship, that the number of the Hebrews will increase rather than diminish. We are told that in France their influence has considerably increased of late.

There are five useful appendices attached to the book, remarkable, as is the whole book, for their clearness and fairness. The account of the Talmuds, the Targums, and the Massora is distinct and readable; the appendix on the attempt under Julian to rebuild the Temple at Jerusalem is judicious and sensible. In the last appendix, on the Blood Accusation, as also in p. 73, Mr. Adams has suggested the probable source of the oft-repeated charge of the crucifixion of boys by the Jews, namely, that at the Feast of Purim, "the most mirthful, or rather the most riotous of all the Israelite festivals, when they were wont to drink until they could not distinguish between the blessings pronounced on Mordecai and the curses imprecated on Haman, it was their practice to erect a gibbet, to which a figure representing Haman was fastened, and whenever his name occurred in the service they broke out into furious execrations against him." The Temple may fail, but Purim never; the Prophets may fail, but not Megillah—that is, the roll in which was written the Book of Esther.¹ Then did the children hiss, spring rattles, strike the wall with hammers; presents were sent, alms bestowed even on Christians; plays and masquerades followed.²

JAMES G. LONSDALE.



ART. III.—SIMILES AND METAPHORS OF THE BIBLE.

THERE are two books in my library to which (read long ago) I often recur with pleasure, Bishop Lowth's *De Sacra Poesi Hebræorum*, and Bishop Jebb's "Sacred Literature."

¹ Smith's "Dictionary of the Bible."

² Kitto's "Encyclopædia of Biblical Literature."

The latter was confessedly suggested by the former; and applies to the New Testament the principles of Lowth in interpreting the Old.

Bishop Jebb expresses a "regret that scholars rarely approach the Scriptures with a view to recreation and enjoyment," that "a reverence very sincere but not very enlightened induces even those who have received a liberal education to shrink back, as though it were a kind of sacrilege, from an examination of Scripture with respect to the excellences of its style and manner." He vindicates the truth that the Bible may be read, while chiefly for spiritual guidance and instruction, yet also for pleasure: our "delight may be in the law of the Lord, not merely as spiritually excellent, but also as pre-eminently beautiful and sublime." And he gives (with justice) to Bishop Lowth the chief credit for calling attention to the *poetry* of the Bible.

Lowth, in his lectures at Oxford some 140 years ago, "seated Isaiah and his compeers in the assembly of the poets;" and he also pointed out plainly the leading characteristics of Hebrew poetry. Others have followed in the same lines; and Hebrew scholarship has of course been much advanced since Lowth's time. Yet his book remains (as far as I know) the one clearest and best book on the subject. He showed that in Hebrew poetry not metre but "parallelism" (as he terms it) is the main rule—a correspondence of ideas and things, not of words and syllables in exact measure.

Lowth devotes several lectures to the figurative language of the Hebrew poets: Metaphor, Allegory, Simile. It has been said somewhere, "Metaphor is not argument." Though not mathematically so, yet metaphors, figures, similes, analogies, parables, etc., are often the plainest way of expressing to some minds what is meant—are the plainest way of teaching a truth. And so they are in some sense "argument." Certainly figurative language is not only ornamental, but useful, necessary, and unavoidable. Undoubtedly it is natural: older writers use it more than later; indeed, dry abstract terms are a more modern elaboration of language. How often for force and effect a comparison or metaphor is better than a mere statement mathematically precise and philosophical, an example or two will show. A philosopher might describe something sudden and swift in the most careful words, precisely defining a velocity of so many thousand miles per minute; but where would this be for force and effect compared with "As the lightning cometh out of the east and shineth even unto the west, so . . ." Again: "Judah is a lion's whelp," "Benjamin shall ravin as a wolf," "Be ye not like to horse and mule," are sentences whose force and clearness would be the reverse

of improved if for the comparisons to animals were substituted adjectives such as "strong, savage, stubborn." In fact figurative language, though most abundant in the childhood of language, is no childish weakness.

Lowth defines figurative language thus: "Figurative language is that in which one or more terms or images are put in the place of others, or serve to illustrate others, by reason of some likeness which they have to them. If this likeness is merely hinted, and only by one or two words, we call it *Metaphor*; if by a long passage, *Allegory*; if the likeness is openly stated by putting side by side both *images*, *Comparison* or *Simile*." These different kinds of figure are sometimes mixed; but in our illustrations from the Bible we will take them in this order.

Of Metaphor Quintilian says, "While a moderate and suitable use of metaphor lends brightness to diction, frequent use of it produces obscurity, and is wearisome; and constant use makes what is said an enigma, or puzzle." Probably the Hebrew writers do go beyond what the classical critic would have deemed moderation; for in some of their poems metaphor is frequent, nay, constant: image follows image, and the figures used are very bold. But, we must remember, Eastern and Western ideas differ: what Greek or Latin ears hardly endured, what their writers do not venture on, this the Hebrews did venture on, and loved. Yet, on the whole, it is wonderful—considering the antiquity of their writings, and that they are known to most of us through translation—how clearly their meaning shines out. One chief reason of this Lowth gives: "The Hebrew poets took images from things known to all, things familiar." And however frequent, curious, harsh, and mixed be the metaphors, the language will be clear if they be not far-fetched nor taken from things unfamiliar. And, further, the Hebrew poets follow a certain rule or method: the same things are repeatedly used in the same figurative way.

In all poetry the commonest imagery is *from nature*; and so it is in the Bible poets. No image, perhaps, is more frequent than Light and Darkness, to express prosperity and adversity, deliverance and destruction. In Homer, a hero "brake the Trojan line and showed light to his comrades;" and this metaphor occurs six times more in the "Iliad." Horace gives us "*Lucem redde tuæ, dux bone, patriæ.*" But the Hebrews, with loftier themes, rise to a loftier strain. Not to dwell on many passages like "God hath showed us light," "The people that walked in darkness have seen a great light," let us hear Isaiah describing the renewed favour of God to His people (ch. xxx. 26):

“The light of the moon shall be as the light of the sun,
And the light of the sun shall be sevenfold, as the light of seven days.”
And (ch. lx. 20):

“Thy sun shall no more go down,
Neither shall thy moon withdraw itself:
For Jehovah shall be thine everlasting light,
And the days of thy mourning shall be ended.”

Again, with what force does the same prophet (ch. xxiv. 23) speak of God's deliverance of His people, and of the brightness of His face:

“Then the moon shall blush, and the sun shall be ashamed,
For the Lord of Hosts shall reign, in Mount Zion and in Jerusalem,
And before His ancients gloriously.”

The reverse of the picture we find in Ezekiel xxxii. 7, where he thus speaks of the threatened destruction of Egypt:

“When I shall extinguish thee, I will cover the heaven,
And make the stars thereof dark:
I will cover the sun with a cloud,
And the moon shall not give her light.
All the bright lights of heaven will I make dark over thee,
And set darkness upon thy land.”

Another frequent image is water-floods. A most familiar and intelligible one must this have been to the dwellers in Palestine, from the nature of their country: it was a thing constantly before their eyes. Jordan was seen overflowing his banks every spring, swollen by the melting snows of Lebanon. Their streams were not large, but torrent-like, running among the hills. The beauty of the Bible descriptions of water-floods will be best appreciated by those who have rambled in the mountains of Scotland, Wales, or other high-land country, who have seen streams rushing down in “spate,” “every pelting (paltry) river made so proud that they have overborne their continents;” who have suffered delay, if not danger, by intercepting burns in a bridgeless tract, and have read, or even heard from eye-witnesses, of the terrible loss at times from flood on such rivers as the Findhorn. So to the Palestinian shepherd the dread and danger of the flood was a very real one. Hence we find the oncoming of calamities imaged as a flood: “Save me, O God, for the waters are come in;” “Let not the floods drown me, nor the deep swallow me up;” “Deep calleth unto deep at the noise of Thy water-spouts; all Thy waves and Thy billows are gone over me.” Of course, such metaphors are common to all poets—“waves of adversity,” “sea of troubles,” etc. Especially does Homer delight in flood-similes. In many noble passages (*e.g.*, “Iliad,” *E* 85, *A* 492, *II* 384) a hero's conquering force, an army's onset or flight, is compared to a torrent. But for

frequent and bold use of this image by metaphor the Hebrew poets go beyond all. Nor can we forget that our blessed Lord Himself used this image, contrasting the two houses upon which "the rains descended and the floods came," in a passage of which Bishop Jebb points out the beauty, and shows how it is constructed with Hebrew parallelism.

There is one image almost peculiar, as they use it, to the Hebrew poets. Powerful, proud, and mighty men are spoken of as mountains or trees: not merely compared in their fall to falling or fallen trees, or in act and appearance and bulk to mountains (a comparison to be found in Homer and Virgil, etc.), but simply by metaphor. One example may be given: "The day of the Lord shall be upon all that is proud and haughty . . . upon all the cedars of Lebanon, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up" (Isa. ii. 12). In other passages we find Lebanon put by bold metaphor for the whole Hebrew state, or for its capital, and for the proud King of Assyria; Carmel for all that is fruitful.

Very numerous are images from animals. Tyrants and oppressors are "bulls of Bashan," rams, lions, dogs, and that, too, briefly and boldly, by metaphor, not simile. But the Bible, and the Bible more than any other book, uses imagery from *common life*. Homer and Dante (as far as I know) are the only poets who dare to use such homely images, and Homer and Dante use them mostly by simile. Ploughing, sowing, reaping, all the acts of outdoor country life, supply images. So do common arts and manufactures—nay, even the most ordinary household work. Take the following image from threshing, an operation performed in those times on some high wind-swept floor by driving over the grain either cattle or a heavy instrument for the purpose. The prophet Isaiah (xli. 15), promising that Israel shall crush their foes, says:

"Behold I will make thee a new sharp threshing instrument having teeth:

Thou shalt thresh the mountains and beat them small,
And shalt make the hills as chaff.
Thou shalt fan them, and the wind shall carry them away,
And the whirlwind shall scatter them."

Destructive vengeance is here imaged by corn-threshing. And note that different Hebrew prophets seem constant to this use of the image (Isa. xvii. 13; Ps. lxxxiii. 13; Hos. xii. 3). From the threshing-floor Homer has several similes, one of which it is interesting to compare with this passage of Isaiah:

"As, when a man hath yoked the broad-browed steers
To thresh white barley on an open floor,

The grain beneath the bellowing oxen's feet
Swift crumbles out, so now with solid hoof
The steeds of mighty-souled Achilles trode
Bodies and bucklers down in mingled heap." (*Iliad*, r 495.)

Here is the same image to express the same thing. The Homeric simile is fine, but the prophet's metaphor is grander and bolder. It is not horses' trampling compared to oxen's trampling, which is perhaps rather too obvious, but the conquering foe are themselves the threshing-wain. And the idea of force is heightened by putting in place of the grain the very mountains and hills as pounded and crushed.

An image akin to this is that from the wine-press—the treading of the grapes, instances of which occur in *Isa.* lxiii. 1, *Lam.* i. 15, and elsewhere. But of metaphors enough has been said. We shall agree in Lowth's conclusion, that "the sacred poets use bold metaphors with great clearness of meaning, and homely metaphors with great dignity and brilliancy."

Allegory, our second kind of figurative language, has been defined as "extended metaphor" or "continuation of metaphors." Instances are Solomon's description of old age (*Eccles.* xii. 2); Isaiah's description of God's wise providence suiting means to ends, under the figure of the husbandman (*xxviii.* 23). A rather different kind of allegory is the fable or parable, of which the most noteworthy examples are Jotham's parable of the trees choosing them a king, and two from the vine in *Ps.* lxxx. and *Isa.* v. This way of teaching has always been a favourite one with Eastern sages, and for us has the deepest interest, because adopted by our Lord, in Whose mouth we see its power as a vehicle for deep moral and spiritual lessons. But parables are a subject by themselves, and they have been ably treated of by several writers. Let us pass on to Bible Similes.

The simile is where the illustration is introduced by a word of comparison "as," often followed by "so," or is nearly in that form. Lowth distinguishes similes as used for three purposes, "to make clearer, to make grander, or to adorn the subject for variety and pleasure." In the first kind the illustration need not be by anything grand, rather by something apt; and in the Hebrew poets very homely and familiar images are frequent. For an example, take *Isa.* x. 14:

"My hand hath found as a nest the riches of the peoples;
And as one gathereth eggs that are forsaken, have I gathered all the earth:
And there was none that moved the wing, or opened the mouth, or chirped."

It is the boast of the Assyrian King: the ease with which he spoils the helpless victims could not be more strikingly pictured. Nahum (ch. iii. 12) speaks of Nineveh falling an easy prey:

“All thy fortresses shall be like fig-trees with the first ripe figs:
If they be shaken, they fall into the mouth of the eater.”

2 Kings xxi. 13:

“I will wipe Jerusalem as a man wipeth a dish;
He wipeth it and turneth it upside down.”

Of such homely similes the Bible will supply any number: few other poets venture on them save Homer and Dante, especially the latter, who has some very curious ones (*e.g.*, *Purg.* xix. 42; *Inf.* xxii. 55; xv. 20), being bold to call up any image that will make his reader realize vividly the picture he means to draw.

And yet similes to amplify or lend grandeur are by no means wanting. The sacred poets use with great force images from nature. A grand passage is the following (Isa. xvii. 12), to picture gathering multitudes, and then their dispersion:

“Ah, the uproar of many peoples which roar like the roaring of the seas;
And the rushing of nations that rush like the rushing of mighty waters!
The nations shall rush like the rushing of many waters:
But he shall rebuke them, and they shall flee far off,
And shall be chased as the chaff of the mountains before the wind,
And like the whirling dust before the storm.”

Similes there are, also, for ornament and poetic variety: take this short one occurring in narrative (Isa. vii. 2): “His heart was moved, and the heart of his people, as the trees of the wood are moved by the wind.” And a more extended and balanced one in Isa. lv. 10:

“For as the rain cometh down and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud, and giveth seed to the sower and
bread to the eater:
So shall My word be that goeth forth out of My mouth;
It shall not return unto Me void, but it shall accomplish that which I
please,
And it shall prosper in the thing whereto I sent it.”

Of such similes for grandeur and ornament one might gather many from psalmist and prophets, and the lover of Homer or Dante would be able to bring parallels and illustrations to not a few from those two poets. But I would here rather call attention to a point of unlikeness between the Bible similes and the classical ones, Homer's especially. I cannot describe it better than in Lowth's words: “The Hebrew poets use comparisons far more frequently than any, but they compensate their frequency by their brevity. Where others are copious, full, and luxuriant, there the Hebrews are rather brief, terse, and quick; and are forcible not by long flow of language, but,

as it were, by repeated blows." And "they do not often enlarge copiously a single comparison, but rather heap together several, each one brief and plain." This is so true that the exceptions to the rule may be counted on the fingers of one hand—Ps. cxxix. 6; Isa. xxxi. 4; Job vi. 15. The last passage I quote, with an attempt to illustrate its Homeric character by a Greek version (reproduced from work of my own elsewhere):

"My brethren have dealt deceitfully as a torrent,
As the stream of torrents they have passed away;
Which are black by reason of the ice,
Wherein the snow melts and is hid;
Yet what time they wax warm, they vanish,
When it is hot they are extinguished out of their place.
The caravans turn from their way,
They go up into the desert and perish:
The caravans of Tema look for them,
The companies of Sheba rest their hope on them;
They are ashamed of their trust, they come thither and blush."

ἢ ἂν νύ μ' ἐξέλιπόν τε καὶ ἐξαπάτησαν ἑταῖροι,
χειμάρροις ποταμοῖσιν εοικότες· ὦν τε χαράδραι
ἄλλοτε μὲν πλήθουσι, μέλαν δ' ἐπιμίσγεται ὕδωρ
κρυστάλλῳ θολερὸν νιφάδεσσι τε τηκομέναισιν.
ἄλλοτε δ', ἡελίου καὶ καύματος ὄρνυμένοιο,
ἔρρει ἄφαντα ἕέθρα καὶ ἐξαπολωλὸτ' ἀπέσβη.
τῶν μὲν θ' ἰμείροντες ἀποκλίνουσι κελεύθους,
εἴτε που ἐκ Τήμης εἴτ' ἐξ Ἀράβων πολυχρύσων,
διψάλεοι ποταμοῖσι πεποιθότες ἔμποροι ἄνδρες·
νήπιιοι, ἐλπώσης δὲ μέγ' ἡμβροτον, ὡκα δ' ἐρήμοις
μὰ ἄ αὐτῶς πλαγχθέντες ἐν οὐρεσι πότμον ἐπέσπον.

As Professor Blackie well puts it, "Homer (as also his followers in simile) seldom rests contented with flashing out the one point of analogy required for the occasion, but generally indulges in painting out the picture." So does Dante very often; so does Milton; so, too, others of our poets. But the Hebrews not so. Of their repetition or stringing together of comparisons here are two examples. One from Moses' song (Deut. xxxii. 2):

"My doctrine shall drop as the rain, my speech shall distil as the dew;
As the small rain upon the tender grass, and as the showers upon the herb."

One from Ps. lxxxiii. 13, impetuous with a rush of images:

"O my God, make them like the whirling dust,
As stubble before the wind.
As the fire that burneth the forest,
And as the flame that consumeth the mountains,
So pursue them with Thy tempest, and terrify them with Thy storm."

In Balaam's prophecy (Numb. xxiii.) the chosen people is, within the compass of two verses, an unicorn, a lion, a great

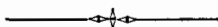
lion, a young lion. In one breath, as it were, David calls Jehovah his Rock, Defence, Saviour, Redeemer, Shield, Fortress, Refuge. There is no economy of images, no making as much as possible of each, no elaboration of each, but a lavish accumulation of many.

Of examples, however, enough have been given. Let us now look into the reason of this distinguishing characteristic of Hebrew similes; of this impetuous plainness, this absence of intentional ornament. It will not be far to seek. It appears to be this. The Hebrew poets wrote in seriousness, on serious and divine themes. Their main end was not beauty of diction, or mere pleasure to their hearers or readers. They call in, by way of illustration, all nature, art, common life, anything that would be effective, but not with the beauty of their own composition as their chief aim. The result is that they have a beauty as well as a force—a beauty second to none, but a sterner beauty than belongs to most poetry—a beauty of their own. David was a true poet, with a deep appreciation of natural scenery, of the wonders of the world around him. Proof of this is abundant in his Psalms. One may instance Ps. xxiii., in a soft pastoral strain; xxix., describing grandly a tempest in the mountains; civ., unequalled as a hymn of praise and comprehensive description of the wonders of creation. All and each of these breathe poetic beauty. But they do more. They breathe fervent piety; trust in God as the world's creator and upholder, and as man's true stay and support. In Ps. civ. the writer was not thinking of writing a beautiful poem on the wonders of creation, their interdependence and connection, though he has done so. He was rather speaking from the fulness of a heart that in all this saw God and God's provision for man. So the thunder is "God's voice;" "He sitteth above the water-floods," gives "the blessing of peace." And Ps. xxiii., with its peaceful imagery from green pastures and still waters, breathes devout rest in the Lord, the Good Shepherd.

So is it also with the prophets and their imagery. They have to deliver a solemn, often a stern, message. They are prophets, not only poets; they are the mouthpieces and speakers for God (*προφήται*), not merely "makers" (*ποιηται*) of what may please man. Such men would not and could not deliberately strive after mere ornament and beauty, though incidentally they exhibit it. They think not of self. They are men of God, giving God's message; following doubtless certain forms and rules of composition such as were traditional and natural to them, and such as they knew would work most strongly on their hearers, but speaking because they were full of their great theme and could not but speak.

And as they, men of real poetic fire and imagination, were plainly possessed with "what they were to say" far more than with "how to say it," so we in reading them can hardly lose sight of this. Here is a safeguard (if any be needed) against our thinking too much as critics of the beauties of Scripture, too little of its moral lessons, too much of the manner, too little of the matter. And so we may end, as we began, with Bishop Jebb's remark (applicable more widely than to the limited field we have been considering), that "the Bible may safely be read for pleasure," and that it is a worthy task to study its beauties.

W. C. GREEN.



ART. IV.—MODERN PALESTINE.

II.

WE have now to consider (II.) *the inhabitants* of Palestine. They are a very mixed multitude. Probably no other country has so many aliens among its settled residents, who carry on their business whilst owning no allegiance to the rulers of the country, and in every difficulty claiming the "protection" of some foreign power. In Jerusalem especially, and in the large mercantile towns, this foreign element is very conspicuous, and the occasion of no small difficulty and embarrassment to local governors and even to the sublime Porte itself. The Turks are very few in number, and almost confined to the military and higher civil officials, their position being not unlike that of the English in India. They have little real sympathy with the natives, although of the same religion, seldom intermarry with them, and are more feared than loved. It is an aspiration of the young Moslems of Syria, and of all Arab races, to throw off the yoke of the Turk, and restore the Caliphate to its early home in Arabia; and it is the knowledge of this aspiration that renders the Ottoman Government so extremely jealous of the intrusion of Europeans into the trans-Jordanic country. It occasioned the expulsion of Captain Conder's Survey party, and probably the murder of Professor Palmer.

The *natives* of Palestine are of three very distinct classes—the fellaheen, or cultivators of the soil; the dwellers in the larger towns; and the wandering Arabs. The fellaheen are a handsome, sturdy race, capable of undergoing great fatigue upon very meagre diet, simple in their habits, brave, good-natured, but easily excited and revengeful. They are the

easiest of people to govern, the most difficult to civilize or raise to the conception of a high ideal of moral and social excellence. The majority are Mohammedans, and in some districts, as Jebel Nablus, are exclusive and fanatical. Although their blood is mainly derived from the Arab conquerors of the country, it is no doubt mixed with that of older denizens of the soil. They are not called Arabs by the natives, that term being applied only to the Bedouin who dwell in tents. Several important places, such as Bethlehem, Ramullah, Ain Karim, and villages further north, are almost wholly peopled by Christian fellaheen, who in their general habits and character do not materially differ from their Moslem neighbours. And in the northern part of the country many villages are inhabited by Druzes.

The one pursuit of the fellah is agriculture. Holding the land in the manner already described, he has generally a hard struggle to earn a livelihood, and would hopelessly fail if his wants were not few. Coarse bread of wheat, barley, or millet, lentils, olives, sour milk, cheese, oil and wild herbs, form his diet if he is well off, with cucumbers, prickly pears, and other fruits in the summer; meat he seldom tastes, except on festive occasions. In bad seasons, or if his cattle die, or other misfortunes overtake him, his sufferings are extreme. Borrowing, the usual resource of the embarrassed, is of course resorted to, and there are few of these children of the soil who do not before middle age become involved in a mesh of debts and obligations from which they are never able to free themselves. Their life is a *low* life. Not one in five hundred can read, or has knowledge of anything that does not more or less directly bear on his own individual existence and his means of supporting his family. There is no culture, no refinement of thought and feeling, in a fellah's home, and no one either in village or town who endeavours to lead him to higher and better things.

The citizen is a very different kind of person. Affable and courteous, somewhat cringing to those he fears, somewhat overbearing to those who fear him, shrewd and cunning, with a handsome face and a winning smile, he is a singular mixture of attractive and unattractive qualities. Yet he has virtues of his own, is capable of a higher life, values education, and repays the care which the missionary or philanthropist may bestow upon him. His one great weakness is the want of reliability. His conceptions of truth and honourable conduct are—oriental. Like his brother the peasant, he is essentially a child of this world, and can with difficulty bring himself to forego a temporal advantage from scruples as to straight-forwardness. He is a good servant, when constantly over-

looked; a faithful agent, when he cannot cheat. The Mohammedan citizen is graver and more dignified in demeanour than either the Christian or the Jew, and has the virtues and failings inherent in races which have been dominant through many centuries. He is often very poor, and bears his privations with a proud, uncomplaining spirit fostered by the fatalism of his creed and the hopelessness of seeking help from others. The Christian has the convent to look to in time of trouble, the Jew has always friends of his own or other races to afford him aid, but the poor Moslem has no one to whom he can turn in his misfortunes for sympathy and assistance. Many Mohammedan families who were formerly owners of considerable wealth have gradually parted with houses and lands to secure the means of living, and are now in a state of poverty. A very great change has come over Palestine during the last thirty years. Real estate has been passing into the hands of non-Moslem owners; the followers of the Prophet are being "elbowed out" by their more industrious and enterprising neighbours, and the religious and politico-religious undertakings of certain European nationalities have contributed not a little to alter the conditions of the country and the fortunes of its former lords. On the walls of a magnificent erection on the Mount of Olives the Lord's Prayer is inscribed in all the languages of Christendom, and a tablet records that the spot was "recovered for Jesus Christ" by the exertions and wealth of a French princess. The same sort of thing is going on throughout the land. We are living in the time of a new crusade, not, as yet, carried on with arms and bloodshed, but slowly and surely "recovering" for Christians, if not for Christ, a dominating influence in the home of our faith. This great and continuous movement gives a double importance to the spiritual work of Protestant missions in the country, which have to combat not only with Jewish unbelief and Mohammedan error, but with a corrupt Christianity, a hurtful ecclesiasticism, in alliance with political ambitions and aspirations. Never were these missions more clearly the duty of evangelical Churches than at present.

The condition of the Jews in the Holy Land must always be a subject of surpassing interest. It is well known that they have largely increased of late years, and the attempts to found agricultural colonies for them have frequently been before the public. Probably they now number not less than forty thousand, without reckoning Beyrout and Damascus. They are no longer oppressed, as in the old time, and are free to carry on almost any occupation they please. A very large proportion are not subjects of the Porte, but retain their European nationalities, chiefly Austrian, German, or Russian.

There is little in the state of the country to make it worth the while of a prosperous Jew of some means to settle in it, and of those who go there some are induced by religious feelings, many by poverty—as there is always a pittance in the shape of alms to be got—some from mere love of wandering, and not a few young men in order to escape conscription. An outbreak of persecution in other countries is sure to drive many of them to Palestine, and there is something touching in the persistency with which in their sorrows and sufferings they turn for refuge to the land of their fathers. The difficulties which have successively arisen in Poland, Hungary, Morocco, Roumania and Russia have each been followed by an influx of “refugees” into the Holy Land. The Turkish Government has recently forbidden their being allowed to disembark; but Turkish laws are easily evaded, and, moreover, to drive away the subject of a foreign power, even though he is a Jew, might lead to “complications.” So the stream of immigration flows steadily on, and although some return disheartened whence they came, the Jewish population is always increasing. Only a small proportion are able to earn a subsistence, and the greater number soon find their store of money exhausted, and become dependent on the contributions of pious Israelites in more fortunate lands, or of the relatives they have left behind them. The holy cities of Palestine are a great poor-house of the Jewish nation, and cause the leaders of that people as much embarrassment as the pauper-question occasions the authorities in the large cities of England.

The Bedouin still find many parts of Western Palestine wild and uncultivated enough for them to pitch their tents there, and around and below Gaza some powerful tribes are located. Gipsies also wander over the land, and get a living by shoeing the horses of the Arabs and fellahs, or mending tin pots and pans. Their condition in winter seems to be very wretched. It is pitiful to see them in their scanty garments shivering with cold, and apparently half-starved. Yet, like other nomads, they love their free outdoor life, and are never known to change it. Within the last few years two new elements have been added to the motley population of the country. One of these consists of a horde of Mohammedan Circassians, who, when driven from their own country by the Russians, were hospitably received, and had lands given to them by the Turks. They are located in the country beyond Jordan, about Damascus, and in the western plain, and do not enjoy the best of reputations, being more ready to shed blood than the Arabs, and not more honest. It is said that they know how to hold their own amongst the wild tribes of the districts in which they settle, and that the Bedouin are afraid of

them. Another set of new-comers are the Bosnians. They also are Moslems, and when Austria took possession of their land, they preferred exile to remaining under a Christian government. They are established amidst the ruins of Casarea, and the houses which they have built for themselves out of the stones of that once famous city, form a conspicuous object in the view of the coast which the passenger by the steamer from Jaffa northward obtains. Like the Circassians, they have not entirely won the confidence of the people of the land, and are believed to be inhospitable and thievish. Yet they have splendid opportunities; for the district allotted to them is extremely fertile, and the position of their dwelling-place, midway between the flourishing towns of Jaffa and Haifa, should enable them to make money by entertaining travellers, whilst there is perfect facility for transporting their own produce to those ports by means of boats.

Amongst the settled inhabitants of the country the German colonists—the Tempel-Freunde—may now fairly be reckoned. These began to arrive about eighteen years ago, and although their religious views seemed, and indeed still seem, to outsiders somewhat obscure and uncertain, it was soon evident that they had very practical ideas as to their worldly concerns, and a very practical way of carrying out their plans. They bought land at Jaffa and Haifa, built houses, established themselves as carpenters, smiths, merchants, doctors, and farmers, and after experiencing severe losses and disappointments, are at length reaping the fruit of long years of toil and privation. Their experience is of great interest with reference to other colonizing schemes more recently set on foot in favour of Jewish refugees; for if the steady hardworking German peasant, accustomed to outdoor labour, could not make ends meet as a colonist in Palestine before nearly a dozen years had passed, it is pretty certain that the Jew, to whom hard muscular labour is always irksome, and often insupportable, will be long in learning to maintain himself by the cultivation of the soil.

Besides these Germans, and the European Jews to whom allusion has been made, there is a vast crowd of foreigners from other lands. Greek, Russian, French, Spanish, Italian, and Austrian ecclesiastics, monks, and nuns; Protestant missionaries, deaconesses, schoolmasters, and doctors from England and Germany; American spiritualists and other religious enthusiasts; consuls from many nations; Mohammedan devotees from Persia, India, Central Asia, Morocco, and the Soudan; bishops and priests from Abyssinia and Egypt; and in the spring of the year many thousands of pilgrims.

All, or nearly all, these claim to be under the protection of their respective governments. The Turks dare not put a finger on them without the permission of their consuls, and it argues not a little for the wonderful power of government which the astute Ottoman still possesses that the country is so quiet and safe as we now find it, and that instances of injustice are so few.¹

III. *The existing State of Religion.*—This, unhappily, is far from satisfactory. A few years ago a considerable movement of Mohammedans in the direction of Christianity seemed to be commencing. A desire to investigate its claims was manifested. Young Moslems read the New Testament and other Christian books, and gladly entered into conversation respecting the differences between the two creeds. One here and another there was baptized. But political troubles began. The turmoil of war was heard, and the spirit of Islam was roused. To read Christian books or discuss religion with Nazarenes now stamped a Moslem as a kind of traitor to his own people and his father's house, and what persecution might have failed to effect was accomplished by the force of patriotic feeling. The movement was crushed; and a cry was raised that the dwindling of the power of Islam was owing to the unfaithfulness of its adherents to the teaching of their Prophet. A sort of Puritan reformation set in. Men gave up some of their grosser sins, and became diligent in their attendance at the Mosques, and the observance of prescribed religious ceremonies. Then came the struggle with Arabi Pasha and the Mahdy, both of whom were secretly or openly regarded as champions of Islam, and against both of whom Sultan and Khedive alike were banded with the Infidel. A cessation of the highly-wrought religious feeling occurred, since it had no better foundation than the hope of worldly advantage, and that hope had failed. Many began to doubt the truth of their religion, to dabble in philosophy and pseudo-philosophy, and have unhappily developed into sceptics and mere worldlings. If what was good in the early spirit of Islam now exists anywhere it is not in the Holy Land, or indeed in any part of Turkey. Yet some individual Moslems still retain the higher and nobler characteristics, and amidst the general corruption and decadence will bear comparison as just and honourable men even with the Christian standard.

The religious condition of the Christians in Palestine is a

¹ Want of space prevents more than a passing reference in this footnote to the Samaritans, Turkomans, Tokarna, and domestic slaves who help to make up the sum of the population.

delicate subject to write upon. To many Englishmen the "Holy Eastern Church" is an object of unalloyed veneration, perhaps because they have little practical acquaintance with it, whilst others have been supposed to misrepresent and malign it. It may be well in this article to quote the testimony of two well-known and independent observers. In "Syrian Stone-Lore," page 273, Captain Conder thus writes :

I have stood in the Chapel of St. Saba, have watched the holy fire, the Christians at Bethlehem, the Maronite Easter ; I have taken part in the gorgeous ritual of the Russian Cathedral, and have followed Armenian processions with their nasal chants ; I have visited Georgian hermits and Jacobite bishops ; and on such occasions, especially when standing among the pale and dying ascetics at Mar-Saba, watching the incense rise, the feeble forms hanging in their miserere seats, the hoarse chanting, the listless or fanatical faces, I have felt able to understand the Byzantine age, its superstition, its unbelief, its fierce narrow controversies, its blasphemy, immorality, and dishonesty. The Eastern clergy do not bear, as a rule, in our own times, any better reputation than that which honest, moderate, and pious men, such as Gregory, or Cyril of Jerusalem, have recorded against them in the fourth century. They are still, as then, chosen from illiterate peasants ; they are often vicious and corrupt ; they are utterly ignorant of all the best results of modern progress. Good men are found among them still ; but self-advancement, which is the vulgar ambition of the many, is attained by arts and deeds which disgrace the Church in the eyes of the world.

Mr. Laurence Oliphant, in a chapter on "Easter among the Melchites" in his recently published work,¹ tells us :

This Eastern festival lasts three days. The merriment increases and culminates on the last day, at the expiration of which everybody has given proof of his religious devotion by arriving at a blind state of intoxication. When in this sanctified condition disturbances not unfrequently occur between these Christian worshippers and the Moslems, in whose mind Christian religious ceremonial is inseparably connected with drunken riots and wild orgies.

Yet it would be a mistake to suppose that priests and people are all such as described in these quotations. Those who know the inner life of the country are aware that amongst clergy and laity, especially the former, there are many thoughtful and spiritual minds, men who make the Scriptures their study, and are earnest searchers after light and truth. The Oriental Churches are at least *beginning* to awaken from their long slumber, and one visible sign of the change is the attention now given to education. The Armenian schools are especially well conducted, and probably in no way inferior to schools of the same class in any European country. But reform of ancient customs and habits proceeds slowly, and however much the union of Christendom may be desired, and a closer communion between the Eastern and Anglican Churches

¹ "Haifa ; or, Life in Modern Palestine."

be sought, it may not be forgotten that three obstacles (which to many earnest Protestants will appear insuperable) at present stand in the way of intercommunion; namely, "the superstitious use of the icons" (as it has rather euphemistically been called) —in other words, picture-worship; the invocation of the Virgin Mary; and the scandalous ceremony of the Fire in the Church of the Holy Sepulchre at Jerusalem. A first step towards abolishing the latter ceremony was taken a few years ago by the late Armenian Patriarch, who warned his people from the pulpit that what they were going to see must not be regarded as a miracle, but only as a symbolical representation of the great truth that spiritual light came into the world from the tomb of our Lord.¹ It is not known that the leaders of other oriental Churches have followed this example. Greek, Russian, and Syrian pilgrims may still be seen struggling and fighting for the possession of the fire, and singeing their bodies with it, apparently without being reproved and better instructed by their priests.

But all Eastern Christians are not members of the Eastern Churches. Besides the Greek Catholics and other Oriental sects in communion with the Church of Rome, there are many communities of Roman Catholics scattered over the country. Some of these, as the Franciscans, are ancient, and have in their time done good service by holding up the lamp of Christianity amid the spiritual darkness and desolation of Mohammedanism. Monks, if it was ever useful anywhere, was useful in Palestine in those dark days when the convent was the only refuge of the poor Christian from oppression, and the "father of the rope," as the monk is popularly called, his only friend and adviser. Since the war in the Crimea terminated, Romish missionaries have been actively employed in Palestine founding new institutions, purchasing sites, and drawing members of the Greek Church into joining their community. The Latin Patriarchate has been re-established at Jerusalem, and by an unceasing activity the influence of Rome is being greatly extended and strengthened. The money with which all this is done comes chiefly from the French, and the French Government lends its sanction, protection, and pecuniary support. A similar energy in securing the possession of sites, building up ruined convents, and covering the land with their influence, is shown by the Russians in connection with the Greek Church.

The Jews are much more attentive to their religious

¹ I did not hear this sermon preached, and should not have understood it if I had heard it. But I was informed of it at the time by some who both heard and understood it.

observances than either the Christians or the Moslems. Nowhere is the Talmud more diligently studied, or greater efforts made to obey its precepts. A careless Jew can hardly live in Jerusalem. The tone of the community is against him, and he soon finds that he must either conform, or leave. Great devotion is shown by many able and learned rabbis, who have left comfortable homes and honoured positions in Europe to become the religious guides of their people in Palestine. The leaders of the native, or Sephardite, Jews are not less learned, nor less diligent in regulating the affairs of those who look to them. The Chief Rabbi, whose appointment must be ratified by the Sultan's Government, is always chosen from this class. They have a bench of magistrates (*beth din*) of their own, and are permitted to judge all disputes occurring in their community, and even to send transgressors to the Government prison. Yet it is not difficult to perceive that Rabbinitism is losing its hold on Jews even in the holy cities of the Holy Land. It is, indeed, a system that cannot stand the test of free contact with the world. Designed to strengthen the bonds of the Law, and keep the people distinct from the nations amongst whom they dwelt, it has admirably fulfilled its function. But the changed conditions of life in the present age—the increase of wealth, the freedom of commerce, the facilities for intercommunication—cause indifferent Jews to fret under the restrictions of laws designed to separate them from the rest of mankind, whilst the pious and thoughtful are beginning to inquire into the real causes of their long degradation, and in many instances to show a tolerance for Christianity and Christians unknown amongst them before.

IV. Amidst so much that is depressing in the social and religious state of the country it is pleasant and cheering to note the good works being carried on in it by Protestant Christian agencies. Other branches of the Church are, as we have seen, not wanting in activity; but it is the Protestant alone whose religious zeal is unsullied by national or political interests. His aim is purely spiritual. His methods are those adopted and commanded by Christ Himself. To heal the sick, to teach the ignorant, to lead to Him the little ones, to raise the women, to preach the Gospel—these are the objects of the various Protestant Missions scattered through the country. It deserves to be noted that all the educational and philanthropic institutions of the English, with one exception, are of a missionary character. The hospitals and schools, whilst dispensing temporal benefits, are designed also to lead

those who receive these benefits to a knowledge of Christ as the Redeemer.

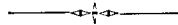
The earliest missionary efforts of the English in the Holy Land were those of the London Society for Promoting Christianity amongst the Jews, in connection with which Christ Church, Jerusalem, was erected and the Protestant bishopric in Jerusalem founded. The work of this Society has gone on constantly increasing in importance, and their hospital, schools, and other missionary operations are beyond doubt exercising a great and beneficial influence on the Jews of the country. Prejudice has in great measure been removed; intercourse for religious purposes has become easier; Jews have learned to distinguish between true Christianity and that which has become corrupted; a spirit of inquiry has been excited; the New Testament has been distributed and read, and a large number of Jews have been admitted into the Christian Church. What the Jews' Society has done for the Jews, the Church Missionary Society has been doing for the Gentiles, and with similar results. Their work is attended with a difficulty which is hardly felt in the work among the Jews, namely, the formation, in connection with the English Church, of native Protestant communities, which are mainly composed of former members of one or other of the Eastern Churches. Many good and earnest men regard this as a schismatical procedure, and condemn it accordingly. Yet it is difficult to say what other course could be adopted. An Oriental Christian who begins to read his Bible, to think for himself about religion, to talk with the Protestant missionary and to attend his services, soon finds himself out of sympathy with his own priest and his own people, and has no resource but to join himself to those who have been the means of enlightening him. His position is similar to that of the Protestants in our own country before the Reformation. The Eastern Churches have the remedy in their own hands. If they will endeavour to reform, cast aside unscriptural practices, and seek and encourage personal, spiritual religion, there will be no need of, and no room for, Protestant communities. But unhappily, reform of Christian Churches has nearly always resulted in disruption, and there is much reason to fear that the same may occur in connection with the reformation which is slowly going on now in the Churches of the East.

Besides that of the two great evangelical societies, much other valuable work is being done. In the Lebanon are the excellent British Syrian schools, commenced after the Syrian massacres, and since carried on with well-sustained and, indeed, increasing efficiency. The Female Education Society has its noble establishment at Nazareth, and another, still in

the early stage of its existence, at Bethlehem. Miss Walker-Arnott's school at Jaffa has for twenty-five years been doing excellent educational and evangelistic work amongst Jews, Christians, and Moslems. In the same town and the villages around the admirable medical and mission work of the Mildmay deaconesses is doing great good. The important part which Christian women have taken in these various labours is very remarkable. Amongst the evangelical Germans also, who have laboured side by side with the English, the work done by devoted women has been very conspicuous. The hospital of the Kaiserswerth deaconesses at Jerusalem was commenced soon after that of the London Jews' Society, and has become a large and important institution. Their free boarding-school, which is now located in a handsome building erected for the purpose outside the wall of Jerusalem, is one of the best in the country. At Beyrout they have the care of the hospital of the German Order of St. John of Jerusalem, which is equal in every respect to the best hospitals of the same size in Europe. At Nazareth and Tiberias medical missions are supported by the Scotch; and at Safed the Jews' Society has recently strengthened its mission by the appointment of a medical man in connection with it.

These various efforts are not without visible results. The country is no longer sunk in ignorance and apathy. The Greeks, the Jews, and even the Moslems, have been provoked to jealousy and have established schools of their own. Civilization, education, Scriptural truth, are permeating the population in every direction. The long dark night is already past, and a new day has begun to dawn on the Holy Land.

THOMAS CHAPLIN, M.D.



ART. V.—CHURCHWARDENS.

Addresses to Churchwardens. By Chancellor ESPIN, D.D. Liverpool: Adam Holden, 1887.

THOMAS FULLER describes the good Parishioner¹ as one who "hides not himself from any parish-office which seeks for him, but if chosen Churchwarden is not busily idle rather to trouble than reform." Certainly the office, if honourable, is onerous too. Until recently it was the exception rather than the rule to find men of good position and education

¹ "The Holy State," p. 86, anno 1652.

willing to serve as churchwardens, at any rate in town parishes. But a great change has taken place of late years. Local government has excited more interest, and the Church has been more successful in attracting laymen to her service. The result is apparent in and around London in the greatly-improved position of churchwardens. They are, as a class, of better social standing, more intelligent, more accessible to reason, and far more in earnest about their duties than their predecessors of a generation ago, who, although not without their modern counterparts, survive principally in the imagination of novelists. This advance in the character of the men is the more remarkable, because it has been accompanied by a decided diminution in the amount and importance of their work. The general subdivision of Metropolitan parishes has greatly restricted the area over which any particular churchwarden has sway, and the abolition of church rates has deprived churchwardens of the means of levying taxes and of administering public funds. How vast the difference is which this latter fact has made will be realized by anyone who will turn to the legal text-books of even forty years ago. Three-fourths of the cases which concern churchwardens relate to church-rates and their attendant squabbles. That is all swept away now, and churchwardens remain, more exclusively what they were originally, lay officers of the church. As such their duties are very important, and it must be owned often very difficult and harassing. For they are legally responsible for the maintenance of the church fabric and furniture, but are without any legal resources for the work. That is the absurd anomaly which the abolition of church-rates created. The Church is still the National Church, and the State professes to superintend its business affairs. The law requires churches to be kept in repair, and as the responsibility must rest somewhere, settles it on the churchwardens. They are, as it were, trustees for the parish, and so long as the law went further and enabled the churchwardens to levy church-rates, the duty and the means of fulfilling it went together, and there was nothing to complain about. But now they are dissevered the duty remains, but the ways and means are gone. It is not surprising that the Courts should refuse, as they have done, to make churchwardens personally liable for not spending money which they have no means of obtaining, and which, if they advance it out of their own pockets, they have no means of recovering. The result is that nobody is now really and truly responsible for the non-repair. If, the other day, St. Mary's in the Strand had actually fallen down in the middle of the road, as the local authorities professed to expect, there would have been ample time for grass to grow amongst the ruins before any-

one could have been compelled to rebuild the church or even to clear away the debris. That grave scandals have not more frequently occurred is due to the zeal of church people who will not allow the Houses of God to go to ruin, and especially is it due to the labours and good management of churchwardens, who, in concert with the clergy, have made voluntary collections and offertories supply, as far as it can be supplied, the place of legal church-rates.

Thus, how to provide for the repair of the church and the maintenance of its fittings is one of the chief anxieties of churchwardens. Certainly they need counsel and advice. Chancellor Espin, who for fulness of knowledge and experience and for untiring devotion to the duties of his office has few rivals, has done good service by publishing his visitation addresses, delivered last spring to the churchwardens of Liverpool on their admission to office. His directions and advice are general, for the local references are few and far between. He gives an interesting sketch of the history of the office, which he connects with the *guardiani ecclesie* of Lyndwode, and traces back to the beginning of the fourteenth century. Sidesmen, or the assistants of the churchwardens, he thinks, derive their name from standing at the side of the churchwardens; so that the popular notion that sidesmen are so-called because they collect the alms and manage the seats in the side aisles is not so very far wrong, after all. Dr. Espin rejects the more usually received derivation from *synodsmen* (*testes synodales*), and believes that *sidemen* is the original form.

The subject which more frequently than any other causes friction between churchwardens and parishioners is the seating of the people in church. Every now and then, as at Beverley a few months ago, a commotion is caused by disputes about appropriation of sittings to particular persons or families. And of late years several societies have existed for the express purpose of stopping all appropriations, and of making all churches "free and open," as it is called. In addition to this, cases from time to time arise—they form the greater part of the contested business of the Consistory Courts—in which private rights to particular sittings or pews are asserted by individuals and denied by churchwardens on behalf of the parish.

The law upon this subject is not really very complicated, and it is not at all obscure, for there is an abundance of precedents. Whatever confusion exists in the public mind has been caused by the well-meant but ill-instructed endeavour of a few individuals to find support for their own notions where no such support exists. The "free-and-open" cause, so

far as it aims at making our churches more readily accessible to both rich and poor alike, is a good cause; but unfortunately it has become identified with foolish and ignorant attempts to misread and misstate the law, which are utterly indefensible. Chancellor Espin very gently and considerately brushes aside all the vain talk and misconception, and lays down very clearly the rules which should guide churchwardens. It is their duty to seat the people in church, as the officers of the Bishop, whose authority, when it is directly used, of course overrides theirs. If the people can or will seat themselves without disputes, well and good; if not, the churchwardens are bound to act to the best of their discretion. "Free and open" in the sense of their being under no control, church sittings cannot be made, and it is questionable whether Chancellor Espin is right in assuming as he does (page 62), that the Bishop's Court can "declare them so." Every parishioner has a right to have a seat allotted to him, so far as the accommodation of the church will permit. The churchwardens, if applied to, are bound to make such an allotment, and it is difficult to see how anything short of an Act of Parliament can take away the right or remove the obligation. Chancellor Espin says that he "does not wish well" to the Parish Churches Bill. I have in a previous number of this Magazine¹ stated my objections to it; but if I had not done so already I should not now discuss it, for it would be labour in vain. It was not even formally revived last session. The Select Committee upon it collected some interesting statistics, and then separated, not to reassemble; and so the Parish Churches Bill seems to have died. But it is to be hoped that the subject will not die, for it wants handling not in the ridiculous, harum-scarum, revolutionary spirit of the late attempt, but wisely and intelligently.

Chancellor Espin must have felt something like pride when he wrote (as he has done in the pamphlet before us), that he forebore to say anything as to the necessity of applying for a faculty before making permanent alterations in churches, because in the dioceses of Liverpool and Chester it was unnecessary. I venture to say that there is no other diocese in England of which the same could be said truthfully. Things are improving. Churchwardens are growing more amenable, and officials and their fees less prodigious; but the feeling of "May I not do what I will with my own?" is deeply seated with regard to our parish churches, and both clergy and churchwardens not unnaturally are apt to consider that if only they can collect the money they ought to be allowed to

¹ CHURCHMAN, June, 1886.

perpetrate anything in the way either of destruction or obstruction which it pleases them to describe as "restoration."

While I am writing about Chancellor Espin's admirable and interesting pamphlet, I should like to mention another by the Bishop of Carlisle, "An Address to Churchwardens," S.P.C.K. It contains a clear and lucid account of churchwardens' duties, and its study will, I think, materially assist anyone called to perform them.

LEWIS T. DIBDIN.

An Autumn Hymn.

"We all do fade as a leaf."—ISA. lxiv. 6.



SEE the early leaves unfold,
I see them fading, falling, gone :
Man's generations I behold
In like succession hastening on.

The leaves unfold, the leaves decay,
No care for them, no second thought ;
Not such for man, his passing day,
His life with endless issues fraught.

Swiftly the days of childhood fleet,
A seedtime for the years to come ;
And soon those after years complete
Their record for the day of doom.

Nay ! rather say, their witness clear
Of life eternal now begun,
The life in Jesus springing here,
Outlasting flesh and earth and sun.

Come, risen Lord, that life impart,
Bright with Thy likeness and Thy love ;
Come, quickening Spirit, fill my heart,
And this sad blight of sin remove.

Then earthly life may fade to death,
Through vernal youth and sere decay,
Till some keen gust of wintry breath
Shall sweep its pale remains away.

From failing flesh and fleeting time,
Then life eternal rising free
Shall flourish in that happier clime
Where sunshine streams, O Lord, from Thee.

T. D. BERNARD.

Reviews.

Moore's Church Manuals : Church and Chapel Series. 1. *State Control over Church and Chapel*; 2. *Church and Chapel Property*; 3. *Parliamentary Grants to Church and Chapel.* London: Walter Smith. 1887.

WE welcome the appearance of these three new manuals, which, with a former publication, the "Established Church Question: How to deal with it," as a fourth volume, have lately appeared in a series of uniform size and price. They have been published at an opportune time. For the Liberation Society, as Mr. Moore warns us, "are making arrangements for an energetic autumn and winter campaign," in order to be prepared for "another General Election, or for any event which may suddenly make Disestablishment the most pressing question of the hour." Their lecturers, it is true, have been so mauled by Church Defence speakers, such as Mr. Helm, that they are somewhat shy of appearing in public. And so now there is to be a change of tactics. "Special pains are to be taken," so the committee of the Society states, "to ensure the discussion of the subject in Liberal associations, clubs, and other political organizations. Young men's improvement societies and local parliaments furnish similar facilities for the advocacy of the society's views—facilities which will," they hope, "be used with watchfulness and practical skill." It is evident that if Churchmen are to hand on to future generations the heritage which they have received from the liberality of their fathers, they must not fall asleep in the presence of so watchful a foe. Every Churchman, whether of the clergy or laity, should make himself well acquainted with the history, position, and work of that branch of the Catholic Church in which the providence of God has placed him. And it is not enough to be well read in general Church history or even in that of the English Church. He should be instructed in the special fallacies and half-truths and misstatements with which such books as the "Radical Programme" and the "Case for Disestablishment" abound. Manuals like those we are considering are exceedingly useful for this end, Mr. Moore having, as is well known, for many years made Liberationist questions and literature a special study of his life. We hope that they may be largely read. With their assistance some instructive lectures might be prepared for delivery before audiences both in town and country. And it is very important that this should be done in order to clear away some of the mass of ignorance which prevails on Church history among both Churchmen and Dissenters. It has been found that rural deaneries are the most convenient area for organizing Church Defence. But it is impossible to expect that the parent society in London should be constantly providing lecturers for every locality, especially in the country districts. If, however, three or four persons could be found in every deanery who would make themselves responsible each for one instructive subject in Church history, and be ready to deliver this in any parish where it might be asked for, great interest might be awakened, and much information given on the history, position, and past and present work of the Church of England. If these are once well and fairly placed before the country, we have no fear of Disestablishment. It is only ignorance on the part of those who should know better which will ever bring this about.

In his first volume Mr. Moore returns to the question raised on a former occasion in his "Dead Hand in the Free Churches of Dissent":

Can these religious bodies in any true sense be said to be free from control of the State? Is it possible for the Liberation Society to fulfil its promise of gaining liberty for the Church by bringing about its Disestablishment and Disendowment? How completely the fallacy of this position has been proved by the book in question is shown by the admission of the *Christian World* of April 23, 1885: "It would, we think, be surprising if any candid reader failed to be convinced of the truth of the writer's contention—that Dissenters who incorporate doctrinal creeds in their trust-deeds come under the control of the State, not merely in a civil, but also in an ecclesiastical sense, and to an extent that is wholly inconsistent with their boast of perfect religious liberty." "A real service," it goes on to say, "will have been rendered to Nonconformists if they take heed to his words and cease to defend an indefensible position. At present the 'dead hand' is a heavy affliction upon living men, and often a sore hindrance to spiritual work." This very unpalatable conclusion naturally has found many antagonists, and Mr. Moore has in this volume replied to the arguments of Dr. Dale, Mr. Guinness Rogers, and the Liberation Society which were called forth by his former work. The question may be very briefly put. A chapel is raised by voluntary contributions, and the building given over to trustees. The promoters of the undertaking are free to select any doctrines they may please to be taught in the chapel and incorporated in the trust-deed. But there their liberty comes to an end. Should a recalcitrant member of the congregation object to the sermons of the minister as not being in accordance with the official creed of the chapel, he may bring the matter into court. The judge will demand to see the deed. The one question he will ask is, "Has the doctrine prescribed in the deed been taught by the minister?" It will matter nothing at all whether the doctrine in question is antiquated and no longer held by the Connexion, whether the minister's preaching and manner of life is acceptable to the great majority of his flock. If he has not rigorously observed the directions of the deed and preached doctrines which perhaps neither he nor a single member of the congregation believes, out he must go, and find a livelihood elsewhere. His congregation may follow him to a new chapel, but nothing can get them out of the clutch of the "dead hand" which drew up the deed but a special Act of Parliament passed in their favour. This is so real and pressing a difficulty that the officials often keep the trust-deed belonging to a chapel under lock and key in order to prevent awkward questions being asked; and ministers, when appointed to a pastorate, are known to display a discreet absence of inquisitiveness on the same subject. How real a difficulty this may be was shown by the passing of the Dissenters' Chapels' Act of 1844, after the adverse decision of the courts in the "Lady Hewley" case. A large number of Presbyterian congregations had in course of time become Unitarian, and all of these might have been ousted from their chapels but for the relief and protection afforded them by the Act in question.

What is the character of some of these trust-deeds may be shown by the following words of the late Congregational minister, the well-known Mr. Baldwin Brown: "I have for a quarter of a century been preaching "at Clayland's Chapel under a deed which I suggested, which simply puts "the building in trust for the preaching of the Gospel of Jesus Christ, the "Son of God, by such ministers as the Church, in the mode duly set forth, "may from time to time appoint. It was hard work to get the deed "accepted. The chapel had been purchased by the then London Congregational Chapel Building Society. It was their property, and they "sent the draft of a deed containing, I think, all the doctrines, not only "which Calvin propounded, but of which he ever dreamed. It was a

"fearful and wonderful trust-deed. I refused to preach under it. The committee said I must. . . . Finding that I was firm, they at length gave way, and the deed was drawn up in the terms I have described."

The consideration of the foregoing facts will enable us to judge how far the Liberation Society are in a position to "liberate" us from State control if only we will submit to Disestablishment and Disendowment. We should be in a worse position with regard to the State than we are now. For the interpretation of the trust-deeds under which any property of the Church would in future be held we should have to go, not to our own Church Courts as before, but directly to the State Courts, our own Church Courts having been abolished. And no alteration, amendment, or addition could, under any change of circumstances, be made in the deed without the express authority of Parliament.

The light thus thrown by Mr. Moore on the tenure of Dissenting property may give rise to some very awkward and embarrassing considerations hereafter. "When the public come to understand," he says, "that in the name and professedly for the interests of religion, not only are thousands of trust-deeds being ignored by the very men who hold pecuniary benefits under them, but that a vast amount of property is being deliberately and illegally alienated from its original and legal use, they will undoubtedly have something to say on the subject. The Charity Commissioners might make their voice heard upon this growingly grave question were it not for the State-conceded privilege granted to Dissenters which exempts Dissenting places of worship from the control of the Commissioners. But why they should be thus exempted by special State privilege, and by virtue of an Act of Parliament, it is difficult to say. If Dissenting charitable trusts are thus exempted from the control of the Charity Commissioners, why should not Church and general charitable trusts be exempted also?"

But Parliament, it may be said, never will interfere with the affairs of religious bodies outside the Church. True, Parliament shows no such disposition at present. "But suppose," says Mr. Moore, "men of no religion—opposed to all forms of religion—as the representatives of public opinion, got the upper hand in Parliament—what then? Where then would be the security of religious bodies from initiative State interference with their affairs?"

In his second volume the author deals with the popular fallacy that as the State gave the Church her property and endowments, it has absolute ownership in them, and may resume ownership of them when or how it pleases. He traces the process by which the Church first acquired her property—from the free gifts of converts to the faith. He sketches the building of our cathedrals and parish churches, and the founding of monasteries, formerly the great missionary centres whence the Gospel message went forth to the heathen of this and other countries, as was notably the case with the great Monastery of Iona, the spiritual parent of Scotland, and of the Northern and Midland Counties of England, to say nothing of its influence upon Germany and other Continental countries. He next sketches the origin and growth of tithes, showing that they were a voluntary offering on the part of the laity, which soon became a standing custom and part of the common law of the kingdom. "In not one of the statutes on tithes is there a single clause purporting to be the provision under which and by which tithes were created. Their previous existence is always assumed." After explaining the Commutation Act of 1836, he discusses the question whether any portion of the tithe was ever legally assigned to the support of the poor in England. Not a trace of this can be found; the assertion of the Liberation Society that they ever had a legal share of tithe is shown to be absolutely unfounded. How,

then, were the indigent poor supported before there was a poor law in England? "Monasteries and other religious houses were built and endowed in order that they might be, amongst other good things, centres throughout the country for the maintenance of 'sick and feeble men,' for 'almsgiving and other charitable deeds.' And when in process of time it became the custom to withdraw the tithes in certain cases from parishes, and give them to religious houses, an Act was passed (15 Rich. II., cap. 6) that a 'convenient sum of money' should be paid yearly by the monastery to the poor parishioners of the parishes in which the tithes arose, 'in aid of their living and sustenance for ever;' and, also, that a vicar be 'well and sufficiently endowed' to perform the religious duties of the parish. All this provision for the poor was torn from them by Henry VIII. at the Dissolution of the monasteries, and after many years of suffering and high-handed attempts on the part of Government to put down vagrancy by force (hundreds of poor wretches are said to have been hanged for begging), it was found necessary in Elizabeth's time to pass the first poor law.

Some two and a half millions of tithe still remain in the hands of the Church. It has been lately proposed to confiscate these for the support of the poor, or for giving gratuitous education to the labouring classes. Mr. Moore thus criticises these proposals: "It is a sum of simple arithmetic; eight millions [would be required] for the relief of the poor, and twelve millions for free or gratuitous education—twenty millions in all—how far would two millions and a half of tithe and lands, in lieu of tithes and other property of the Church, go to meet this, even if all were taken from the Church, without a single penny of compensation to her bishops and clergy? Common-sense will give the answer."

It has been claimed for the holders of Chapel property, that no inquiry even may be made into the character and extent of it, because Dissenting bodies are "in the nature of private societies." Mr. Moore discusses the justice of this claim. He shows that this property is not held under a private trust, for (1) it is not independent of the sanction and control of the State; (2) the members can obtain the benefit of the trust only by conformity to a certain creed; (3) the property is exempted from rates and taxes, as is never the case with private property; in fact that Chapel property is held just like Church property, under a public trust for limited religious uses. If, therefore, it is right and proper that the Church should be stripped of its property by the State, it must be right and proper that Chapel property should share the same fate, more especially as a very large amount of it has been illegally diverted from its original uses.

The third volume of the series relates the story of the various Parliamentary grants made from time to time to Church and Chapel, and in so doing gives information which may probably be new to many of our readers. Thus it is explained how the sites of the 89 churches in the City of London, destroyed by the Great Fire of 1666, with their churchyards and parsonages, were by Act of Parliament (19 Charles II., cap. 3) vested in the Lord Mayor and Aldermen, who were thus allowed to retain, without giving adequate compensation, such land as might be required for laying out new streets, etc. Only 51 out of the 89 were rebuilt. A charge, it is true, of one shilling per chaldron was laid upon all coals coming into the port of London, and the money thus raised was applied to rebuilding these churches; this was, however, but a sorry exchange for the valuable sites thus lost for ever to the Church. The origin of Queen Anne's Bounty is also explained, a restitution of the whole of the first, and a tenth part of each succeeding, year's income of

certain benefices which had been seized by Henry VIII. This fund, aided by a grant from Parliament in 1809, is employed in improving the incomes of poor benefices, and building houses of residence upon them. An account is further given of the working of the Ecclesiastical Commission, by which, in 1884, over four millions had been drawn forth from private benevolence, and 5,000 parishes had been benefited to the amount of £891,000 per annum.

Mr. Moore makes an interesting calculation as to the sums owing to the Church by the State on account of the sites of the City churches, the first-fruits, the tenths, the tithes, the monastic lands and buildings seized by Henry VIII., and he brings up the grand total to 978 millions sterling, without counting anything for interest. In return for all this the State has at various times, as he relates, out of its princely generosity, presented the Church with the magnificent sum of £2,600,000. Dissenters, on the other hand, though they have never suffered any loss from the State, received, between the years 1722 and 1851, nearly half a million more than the Church. There can be no mistake about the facts, as Mr. Moore reprints Parliamentary returns bearing them out. It was only in 1852 that, owing to the persistent pressure put upon Government by the Liberation Society, the annual grant to Dissenters was withdrawn, Mr. Miall and his friends considering that thus their hands would be more free to carry on their crusade against what, with a sublime indifference to the facts of history, they are pleased to term "State Endowments."

We now take leave of these useful and instructive little manuals. Some of the results arrived at by them are curious. Dissenters are fond of pointing out the differences of opinion among Churchmen, and arguing thence that the clergy cannot honestly hold the various formularies and articles of the Church. Dissenters themselves are found to have departed so widely from the doctrines contained in the trust-deeds under which they hold their chapels and endowments, that they do not dare to let their trust-deeds be seen. Dissenters boast of their freedom from State control; by the confession of some of their most eminent ministers they are themselves "more miserably bound" than the Church in the shackles of the State. The Liberation Society urges the confiscation of all Church endowments, as being "national property;" Dissenting endowments are shown to be of the same character as those of the Church, and to be held under similar trusts. Dissenters try to prove, against the evidence of history, that tithes were given by the State and not by the liberality of the Church's own members; they are themselves shown on unmistakable evidence to have received more in the way of State grants than the Church. We commend these facts to the careful consideration of the Liberation Society. Their own hands should be clean before they set their neighbours' affairs in order.

J. W. NUTT.

The Berwick Hymnal. Edited by the Rev. A. W. OXFORD, M.A., Vicar of St. Luke's, Berwick Street, Soho. T. Fisher Unwin.

Of this Hymnal—of its character and design—we knew nothing when we began to look it through. The third hymn is Bishop Ken's "Awake, my soul;" but the last verse runs thus:

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Angels and saints His name adore
With praise and joy for evermore.

At first, as we noticed this, we could hardly believe our eyes: we looked at it, and looked again; but so it is. Instead of the hallowed lines—

Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost,

appears a flat and pointless novelty. Naturally, we searched for other hymns in which, as the authors left them, the doctrine of the Holy Trinity is plainly taught. The alteration in the third hymn might, after all, we charitably reasoned, be one of those mistakes which *hymn-improvers* are rather apt to make. Mr. Oxford, according to the title-page, is a benefited clergyman, and on an all-important point a Hymn Book prepared by him "for his congregation" must contain the doctrine of the Church of England. We examined, therefore, several hymns in which a reference to the "holy, blessed, and glorious Trinity" might be counted upon. Some portion of the result of our inquiry we lay before our readers.

Hymn 11, with the name *F. W. Faber* printed at the end, opens thus :

O Father, bless us ere we go.

This is Mr. Oxford's : Mr. Faber's, as everybody knows, is—

Sweet Saviour, bless us ere we go.

Instead of "O gentle Jesu, be our light," Mr. Oxford gives, "Father of spirits, be our light."

In the Evening Hymn Mr. Oxford's doxology appears, as in the Morning Hymn, instead of Bishop Ken's. From Hymn 23, "Abide with me," Mr. Lyte's references to the Lord Jesus have been excluded. Instead of the author's "Hold then Thy Cross," we find, "Hold Thou the Cross ;" and we look in vain for the verse containing the line—

But as Thou dwell'st with Thy disciples, Lord.

At the foot of Hymn 29, we notice the words *G. Thring, alt.* ; and a foot-note shows the significance of *alt.* Mr. Thring wrote :

Lead us, O Christ, Thou Living Way,
Safe home at last.

Mr. Oxford altered thus :

Lead us through Christ, the living way,
Home, Lord, at last.

But he prints "*G. Thring, alt.*," and he gives a note, as we have said. Whether the foot-note has a history of its own we cannot tell.

This "*alt.*" ought to have been added to other hymns, the doctrinal basis of which has been changed by Mr. Oxford ; a large number of hymns. We notice, *e.g.*, that Dr. Bonar's beautiful hymn, "A few more years . . ." is not printed as he wrote it. The chorus verse runs thus (B.H. 400) :

Then, O my God, prepare
My soul for that great day ;
Oh come and dwell within my heart,
And take my sins away.

The line we give in italics is Mr. Oxford's (instead of "O wash me in Thy precious blood"), and instead of "my Lord" he gives "my God." The significance of such alterations is unmistakable. Again Mr. Dix's "Come unto Me, ye weary" (according to "Hymns Ancient and Modern"), concludes thus :

Of love so free and boundless,
To come, dear Lord, to Thee.

But the editor of this Hymnal, rejecting the idea of coming to the Lord Jesus, ruthlessly maims the conclusion, and prints :

Of love so free and boundless,
To come to God with Thee.

Charles Wesley's noble Christmas hymn (B.H. 45) is mutilated and mangled. Two verses only of the five are given ; and of course that verse which opens, "Christ, by highest Heaven adored," is *not* one of the two chosen. Instead of "God and sinners reconciled," Mr. Oxford prints—

Cometh with the holy Child ;

and instead of "the *heavenly* Prince of Peace" and "the *Sun* of righteousness," he gives—

Hail, the *holy* Prince of Peace !
Hail, the *Son* of Righteousness !

Could anything be more unwarrantable ?

Dean Milman's "Jesu, [or, "Gracious"] Son of Mary, hear," has been altered into "Jesu, Son of *Man*, be near ;" and the last two lines of the hymn actually appear thus :

When we pray—"Our Father, hear"—
Jesu, Son of Man, be near.

Among the Easter hymns appears "Jesus Christ is risen to-day ;" but in the place of

Who did once upon the cross
Suffer to redeem our loss,

the "Berwick Hymnal" has—

Lately on the Cross undone,
Now his victory is won ;

and instead of "Unto Christ our heavenly King," has "Unto *God* . . ." Other characteristic changes have been made. Again, the fine hymn, "The day of Resurrection" (St. John of Damascus ; tr. Neale¹), a precious treasure, states the Easter doctrine of the Church Catholic ; but it does not appear in the "Berwick Hymnal." Among the Easter hymns¹ however, we noticed one containing the well-known lines—

The Passover of gladness,
The Passover of God ;

and we looked at the hymn again. It begins—

Come, sing with holy gladness,
High alleluias sing ;
Lift up your hearts and voices
With new-awakened spring.

But instead of "The *day* of Resurrection, Earth, *tell* it out abroad," Mr. Oxford prints—

The time of resurrection,
Earth sings it all abroad ;

and instead of "From death to life eternal . . . Our Christ hath brought us over with hymns of victory," Mr. Oxford prints—

The sign of life eternal
Is writ on earth and sky :
The Hope for ever vernal
Of Life the victory.

No author's name is appended to this precious production !

Bishop Heber's hymn, "Holy, Holy, Holy ! Lord God Almighty," is

¹ Another hymn, tr. Neale, "The strain upraise . . ." has been cruelly treated by the editor of the B.H. Instead of "The Son and Spirit we adore," he prints, "One God and Father we adore."

treated in the same spirit as Bishop Ken's. Bishop Heber's line in the first and last verse—

God in Three Persons, Blessed Trinity,
has been rejected. Similarly, in Mr. Rorison's hymn, instead of
Three in One, and One in Three,
appears—

Love of love ! as deep and free ;
and in the last verse—

Life of life, our Father be.

But we must close. Of the hymns in the "Berwick Hymnal" no small proportion are strange, and in it are not to be found many of the best hymns in the best Hymnals. But of these facts we say nothing. We have given illustrations of doctrinal alteration, and the book answers to the sample. On the good taste or literary propriety of sweeping changes in hymns, made without the confession "*altered*" or "*adapted*," critics may freely and justly write with severity ; but what may not be said when these changes involve the vital doctrines ?

Short Notices.

The Holy Bible and the Sacred Books of the East. Five Addresses. By Sir M. MONIER-WILLIAMS, K.C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit, and Fellow of Balliol College, Oxford. Pp. 62. Seeley and Co.

WE heartily recommend this valuable little volume. The learned Professor has done well to reprint these Addresses (or Speeches) ; they are clear, strong, and rich : they read well. Each Address has a distinctive character of its own. The first deals with the whole subject of a comparison between our Holy Bible and the Sacred Books of the East ; the second deals especially with Buddhism ; the third with the Veda and the Kurān ; the fourth with Bibliolatry and Letter Worship ; the fifth with Zenāna Work in India. From the first (C.M.S. Anniversary, May 3, 1887) we give an extract. Referring to the danger which lurks beneath the duty of studying the Oriental books, the learned Professor said :

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called Sacred Books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there—nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature, and as I prosecuted my researches into these non-Christian systems I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the Evolution and Growth of Religious Thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling

upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all." Now, there is unquestionably a delightful fascination about such a theory, and what is more, there are really elements of truth in it. But I am glad of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration.

A Church Dictionary. By W. F. HOOK, D.D., late Dean of Chichester. Fourteenth edition. Edited by W. HOOK, M.A., and W. R. W. STEPHENS, M.A. London: John Murray.

A Dictionary of the Church of England. By the Rev. E. L. CUTTS, D.D. London: S.P.C.K.

In the present time some manual of reference is indispensable to those connected officially with the Church. A hard-worked parish priest can no more do without one than a patron of society can neglect to study the "Court Guide." These two Dictionaries are practical manuals for the clergy, but thoughtful laymen will find them useful. One offers (to those who can afford it) a practically complete collection of information on all subjects connected in any way with the ecclesiastical world; the other provides a condensed compilation which will be sufficient, in a rough-and-ready way, for general use. It is idle to speak of the merits of Dean Hook's great work. To meet present-day requirements it has been thoroughly recast, added to, and in many places re-written. Fresh contributions by writers perfectly competent to discuss their subjects have been included, and to render the book still more specifically useful, references at the end of nearly all articles are given to works in which the subject is exhaustively treated. It would be hard to find a more valuable gift-book to ordination candidates than this magnificent work.

Dr. Cutts' Dictionary will be found an efficient makeshift to those who are unable to procure Dean Hook's. It is written in an easy and attractive style, and contains some matter not provided elsewhere—*e.g.*, two articles on "Ritual Judgments" (not free from bias!) and "Christmas Carols." Accuracy is, of course, of paramount importance in matters of fact, and this is fully secured. It is doubtful whether the Dictionary gains much in practical utility from many of the small illustrations included, which are as vague as those of their kind generally are, and consume much space. But as a whole it will be found widely useful. Expressly confined to the English Church, it contains numerous short biographical articles wanting in Dean Hook's, such as Ælfric (including a specimen of the great Saxon's homilies), Cædmon, the Abbess Etheldreda, Lanfranc, Wiclif, Juxon, Wesley, and Patteson. On the other hand, the larger Dictionary keeps to itself the description of numerous sects—*e.g.*, Arians, Mormons, Huguenots, etc., and ecclesiastical terms—*e.g.*, Si quis, succentor, diptych, sabbath, sacrifice, inquisition.

Undeniably those who cannot get Dean Hook's are doing the next best thing for themselves in acquiring Dr. Cutts', and the two together constitute a genuine "ecclesiastical" library. Each is thoroughly well bound and printed.

B.A., LOND.

Among Thorns. By C. M. CLARKE. London: R.T.S.

A readable and thoughtful little story; especially adapted for girls, most of whom will take a deep interest in Connie and Marcia.

Model for a Revised Lectionary. By REV. C. H. DAVIS. Pp. 42. 1886. Elliot Stock.

The Lectionary as it might be. An Arraignment of the New Lectionary of 1871, with Principles and Plan for its Amendment: by a Reconstruction upon a basis of a General Restoration of most of the old Sunday Lessons to their old Places, and an Incorporation of most of the new. Containing Draft Tables of Revised Sunday and Holy-day Lessons; and materials for the formation of a Table of Daily Calendar Lessons capable of adaptation for private and family use, as a Domestic Lectionary, on Church lines. By the Rev. C. H. DAVIS, M.A., of Wadham College, Oxford; Rector of Littleton Drew, Wilts. Second Edition, revised and enlarged. Pp. 43. Elliot Stock. 1887.

These two pamphlets deserve to be made known, and they will repay careful reading on the part of all who are really interested in this question. So far as we know, Mr. Davis' work (taking these two pamphlets together) stands alone. He has given thirty-seven years' thought and practical consideration to the topic. So long ago, indeed, as the year 1848 he published some remarks on the Lectionary; and as a divine of ability, research, and judgment he has spoken with authority. In the former edition of "The Lectionary as it might be," issued in 1885, he made many serious charges against the Lectionary of 1871, both generally and also particularly; and propounded certain principles upon which, as it appeared to him, any further revision and re-construction of it should be conducted. He has not yet met, he writes, "with any attempt whatever—by reviewers or others—either to refute his allegations and meet his arraignment, or to impugn the correctness of his principles—which, indeed, he finds to be admitted by many." In an article which appeared in *Church Bells*, February 4th, 1887, under the familiar signature of "G. V.," it was remarked that, "it is felt, at last, by the many, that the present Table of Lessons needs to be revised, and that a return to the Old Table is, in some instances desirable." And after a reference to the friendly notices of the former edition of Mr. Davis's "Lectionary as it might be," and of its sequel, "Model of a Revised Lectionary," *Church Bells* says: "If the time has come when this subject is to be thoroughly examined, or whenever the time for so doing shall be reached, it is suggested that a Committee of Convocation being appointed to go thoroughly into the question of improving the Lectionary (or perhaps more correctly, the Table of Lessons) will find their work much simplified, and almost done ready to their hand, by these two carefully prepared pamphlets."

The Glory of the Sea. By DARLEY DALE, Author of "The Great Auk's Egg," etc. With illustrations by Charles Whympers, and a Table of the principal British Shells. R.T.S.

A good gift-book. A thread of "story," with much information. Will be welcome to many who would run to and fro—

On the broad sea-wolds in the crimson shells
Whose silvery spikes are nighest the sea.

Pictures from Holland, drawn with Pen and Pencil. By RICHARD LOVETT, M.A., Author of "Norwegian Pictures," etc. The Religious Tract Society.

Of the interest and value of the "Pen and Pencil" series not a word is necessary. The present volume is not unworthy of its predecessors. It contains a Map and 133 Illustrations. Mr. Lovett's work is thoroughly well done.

Pictorial Geography of the British Isles. By MARY E. PALGRAVE. Society for Promoting Christian Knowledge.

This will prove, we think, one of the best books of the season. There are two or three engravings on every page, *good* ones, and the descriptive portion is sufficiently "pictorial."

Bird Stories, Old and New, told in Pictures and Prose. By HARRISON WEIR. S.P.C.K.

A delightful little book. The title-page speaks for itself.

The Doctrine of the Lord's Supper. By J. J. STEWART PEROWNE, D.D., Dean of Peterborough. Hon. Fellow of Corpus Christi College, Cambridge. Pp. 87. Nisbet and Co.

This little book is a veritable *multum in parvo*. In his brief preface the Very Rev. author (who as a scholar and theologian in the very front rank is entitled to speak) refers to novel and erroneous teaching. He says: "The doctrine which I have described as novel and erroneous is this: that the glorified Christ, Man and God, is present under the forms of bread and wine so soon as the words of consecration are pronounced. For such a doctrine I can find neither warrant in Holy Scripture nor support in the formularies of our Church; neither can I discover a trace of it in primitive antiquity, or in the writings of our great Anglican divines. I can accept the language not only of Hooker and Waterland, but of Andrewes and Laud and Hammond and Beveridge and Bull, but I cannot accept that of the writers of the *Tracts for the Times* and of many who follow them."

"*The Pulpit Commentary*"—*Isaiah*. Exposition and Homiletics by Rev. G. RAWLINSON, M.A., Canon of Canterbury and Camden Professor of Ancient History, Oxford. Vol. II. Kegan Paul, Trench, and Co.

The first volume of this Commentary was strongly commended in THE CHURCHMAN as soon as it appeared; and the second volume is quite as good as the first. From Canon Rawlinson's observations, in the Introduction, on the authorship of Chapters XL. to LXVI., we quoted at some length, as of high value; and his Expository Notes on the Later Prophecies are admirable—conservative in tone, terse, full, and thoroughly up to date. At the head of Chapter XL., *e.g.*, we read: "The Assyrian struggle is over. The prophet has accepted into the depths of his spirit God's announcement that the true spoiler (the rod of his anger) . . . is not Assyria, but Babylon. He has accepted the sentence that his people is to go into captivity. Into this future of his nation he throws himself with a faith, a fervour, and a power of realization which are all his own." Again, the learned Professor's Notes on the Great Passional ("the golden passional of the O.T. Evangelist") are excellent. The Homiletics, throughout the volume, are exceedingly good. And the Homilies, by various authors, appear to be well written and full of wholesome teaching. Certainly, the "Pulpit Commentary" has proved a great success.

Every Girl's Annual for 1887 (Hatchards) is a handsome volume, well illustrated, interesting and informing as usual. Instead of *Every Girl's Magazine* is now published *Atalanta*. The new series opens remarkably well. The first number of *Atalanta* reached us too late for a notice in our last impression. It is a very attractive Magazine, and we wish it a successful career.

Factors in Life, a member of "The People's Library" (S.P.C.K.) contains three lectures by Professor H. G. Seeley, F.R.S. : Health—Food—Education. A remarkably cheap book.

We are much pleased with *The Child's Companion* volume for 1887 (R.T.S.). This magazine, we find, is a great favourite.

The volume of the *Cottager and Artisan* for this year is, as usual, attractive and wholesome, and that of the *Tract Magazine* in its own way merits warm praise. Another Annual of the Religious Tract Society is very good—*Our Little Dots*, full of pretty pictures and pleasing stories ; a welcome and helpful companion for little boys and girls.

Lessons on the Work and Claims of our Lord, by the Rev. Flavel S. Cook, D.D., is a worthy companion volume to "The Names and Titles of our Lord," recently commended in THE CHURCHMAN. Capital little manuals, cheap and compact.

Elijah: his Life and Times, by Professor Milligan, is a good member of "Men of the Bible" series (Nisbet and Co.). "Solomon" by Archdeacon Farrar, and "Moses" by Canon Rawlinson, have both been commended in these pages.

In the second edition of *Before His Presence with a Song*, just published (Elliot Stock), Canon Bernard gives two additional hymns. One of these new hymns will be found in another page of our present impression ; the other is an Ascension hymn. We are not surprised to learn from a preface note that the Canon's hymns were soon out of print. The present edition is in a cheaper form.

In a leading article on the Church Congress the *Standard* said : "It is the fashion to speak of the age as an irreligious one. It may appear to be so in the monthly magazines." Probably the *Standard*, in thus referring to magazines, had in remembrance some such statement as Mr. Morison's. In "The Service of Man" (an attack upon Christianity lately noticed in THE CHURCHMAN), Mr. Morison said : "Agnostics are to be met with on every side ; the place of honour is given to their articles in the most popular monthly reviews." We are reminded of this in reading a pamphlet just issued : *The Present Conflict with Unbelief*, one of the valuable "Present Day Tracts," published by the Religious Tract Society. The writer of this pamphlet, the Rev. John Kelly (Editor of the P.D. Tracts), refers to "the influence of the new monthly reviews." He quotes from the *Fortnightly* as to Reviews of which the *Fortnightly* was the first English type. Mr. Morley, Editor of the *Fortnightly* in 1882, said : "Everybody, male and female, who reads anything at all, now reads a dozen essays a year to show with infinite varieties of approach and of demonstration that we can never know whether there be a God or not, or whether the soul is more or other than a mere function of the body."

We have received from Mr. Murray the new *Quarterly*, — a good number. We regret that we are unable to notice its contents in the present CHURCHMAN. Three articles especially attract ourselves : "Popular Education," "The Future of Conservatism," and "Lord Selborne on the Church." Other articles are "The Catholic Revival of the Sixteenth Century," "Count Beust," "Roses," and "The Irish Parliament and the Union." "Lord Selborne on the Church" (reviewing the noble Earl's book, "Defence of the Church") is remarkable for its ability, wit, and grasp. We earnestly advise our readers to make acquaintance with it ; it is (in spite of singular learning) really readable ; and its suggestions—as well as its criticisms—are of high value at the present moment. Mr. Gladstone's speech at Nottingham gives certain passages a peculiar interest.

THE MONTH.

THE Church Congress seems to have been a decided success. "Of party spirit," says the *Guardian*, "there was hardly any trace in the proceedings from first to last." "The prevailing temper," says the *Record*, "has been marked by bright hopefulness, mutual forbearance, and resolute self-devotion to the task of subduing all things to the Lord of all." The Presidential Address by the Bishop of the Diocese (Dr. Maclagan), the opening sermon by the Bishop of Durham, and the Bishop of Carlisle's sermon (in Lichfield Cathedral), will richly repay a careful perusal. Canon Westcott's paper worthily opened the subject of the Epistle to the Hebrews. One most encouraging feature of the Congress was reverence for God's Holy Word, with spirituality and regard to dutiful work at home and abroad. The Wolverhampton Committee had resolved on several innovations, and the results as a whole were satisfactory. The discussion on "Socialism and Christianity" will at all events attract attention to a subject of increasing importance.

Due tributes of respect have been paid to the memory of Dr. Swainson, Lady Margaret, Professor of Divinity, and Master of Christ's College, Cambridge.¹ Dr. Swainson recently contributed three papers to THE CHURCHMAN, and he kindly read, at our request, the proofs of several articles and reviews.

Mr. Chamberlain's "Unionist" visit to Ulster has been eminently successful.

Some remarkable letters have appeared in the *Times* concerning the situation in Wales. "The seeds of agitation sown by Mr. Gladstone," says the *Saturday Review*, "are growing apace into noxious weeds." Yesterday (the 19th) Mr. Gladstone (at Nottingham) positively pronounced for Disestablishment in Wales.

The C.M.S. gatherings in London on the 10th and following days were marked by special interest. The *Record*, for instance, says:

The Valedictory Dismissal of twenty-six missionaries at St. James's Hall will not soon be forgotten. . . . Sir John Kennaway, in the chair, was supported by Bishop Blyth and a large gathering of faces familiar enough at Exeter Hall in May. After a hymn, the Rev. R. Lang read a passage of Scripture, and Canon Girdlestone offered prayer. . . . The more general Instructions of the Committee were then delivered by the Rev. F. E. Wigram. In their suggestive hints to the missionaries these Instructions seemed to bear marks of the new experience of the missionary's difficulties and temptations which the committee now command through Mr. Wigram.

With sincere regret we record the death of the Rev. Edward Garbett, a valued co-worker and friend. Of his work and character mention in these pages will hereafter be made.

¹ Professor Swainson's "Liturgies" was reviewed in THE CHURCHMAN of October, 1884. He wrote to us in warm terms about the papers on the "Eucharistic Sacrifice" (CHURCHMAN, vol. x., pp. 142, 217, 295), as very able, learned, and free from prejudice. The present writer may add a word of personal esteem and respect, dating from the time when Dr. Swainson was Prebendary of Chichester.