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THE
CHURCHMAN

OCTOBER, 1889.

ART. I.—LEPROSY AND LEPERS.

IT is indeed a great thing when the heart of a nation is touched by hearing of a great and noble life and of a greater and self-sacrificing death, and I do not wish to diminish the legitimate praise which has been conferred upon Father Damien^d by Protestants and Romanists indiscriminately, because it is a tribute to the great corner-stone of our faith, Christ our Saviour. More than that, where in Mahometan and Pagan annals I come upon similar instances of devotion to suffering fellow-creatures (and they are not wanting), I rejoice that God has put it into the hearts of His poor creatures to do Christ-like actions, even without knowing Christ, or being aware that it is His Holy Spirit working upon their unregenerate nature that has led them to do such good things. But I do protest against the exclusive praises heaped by an ill-instructed public and sensational press upon one man, forgetting the long and patient services of an army of men and women who were faithful unto death. We must not forget that these services have been rendered by Christian men alone upon the highest grounds of Christian love and duty, the desire being not only to minister to the material wants of the poor objects of our Father's chastening love, but to minister to the needs of their souls, and bring home to the sufferers that they ought not to be angry with the Lord for the bitter trial to which He has subjected them, though not more sinful than their brethren, but should rejoice at the blessed prospect, sometimes near, sometimes in a remote future, of being free from the, in their case, specially "vile" body, and being forever with the Lord in a home not made with hands, eternal in the heavens.

It is no new idea, this service of the lepers, for we read how the great Basil, Bishop of Cæsarea, founded a hospital for lepers, and himself attended upon them personally with sedulous and

self-denying devotion. He is described by Gregory Nazianzen as the man who embraced lepers to show his humility. Later on we find it recorded of Louis IX., King of France (commonly called St. Louis), that he made it part of his religious life to wait upon and eat with lepers, who at his epoch were abundant in Europe, and were one of the special objects of his charity.

I propose to make some few remarks on the ancient and modern history of this exceptional disease. I am assured by medical men of large experience that it is not incurable. This fact is self-evident to anyone who reads the Old and New Testament; nor is it contagious in the sense in which contagion is ordinarily used, for notoriously women have been the wives of two lepers in succession, and have never been affected. On the other hand, those who shut themselves up to the exclusive care of lepers sooner or later succumb to the disease; some after the lapse of twenty or more years. As regards the heredity of the disease, it is to be feared that the children of parents who have themselves become leprous have a tendency to the same disease, though born before the parent became a leper.

To anyone reading the Bible it is obvious that leprosy is the first disease that is mentioned. Miriam was struck with leprosy by the order of Moses. Chapters in the Book of Leviticus are devoted to the subject, proving that it was one of the leading features of Hebrew life, just as scarlet fever, or typhoid, or gout are features of modern European life. How came this about? We have no reason to suppose that Jacob with his party of seventy took the disease into Egypt. We have no proof that the Egyptians were excessively liable to this disease. It is not stated so in the Old Testament, nor have we evidence of it in old Egyptian papyri or inscriptions until the year 1500 B.C., which is after the exodus, and neither in classical nor modern time has Egypt been credited with this disease. It was not one of the ten plagues. The Roman poets do not spare the Egyptians, but, with the exception of Lucretius, they do not lay this sin at their door. During the last forty-seven years I have been repeatedly in Egypt, but never remarked leprosy as a feature of the streets or city gates. In Syria it cannot escape the observation of the most casual observer. In India it has at all times forced itself upon notice. How, then, can we explain the promulgation in the desert, before the occupation of Canaan, and while there were only three or four priests in existence, of such elaborate laws? No doubt in after-ages, down to the time of the destruction of Jerusalem, A.D. 70, these rules became of extreme importance.

Leprosy has been accepted as the type of sin. Not of any one particular sin, nor with all its foulness can it be credited to indulgence of the evil appetites of man, nor is it handed down

to innocent children by licentious parents, but it is the type of the sinfulness of unregenerate man. "Oh! wretched man that I am, who shall deliver me from the body of this death?" Such is the cry of the leper and of the awakening sinner. It is a disease of the skin, the flesh, the bone, and the blood; it is painful to the poor sufferer, and disgusting to his friends. If cured, it must be by a cleansing and washing, and the sufferer becomes a new man, and returns glory to God for redemption from the chain in one case of physical and in the other of spiritual bondage. At the sight of a leper each sinner may cry out, "There goes such a one as myself, but for the grace of God!" No tender-hearted Christian can pass by the sufferings of these afflicted ones and not feel himself called upon to do something to alleviate, if not heal, their sickness. I am glad that popular attention has been called to a form of Christian heroism, the very contemplation of which must lift up the heart, and in an age so specially self-seeking and luxurious remind us that even in this world there is a platform higher than that which is built upon political power, dollars, and ephemeral rank.

The essential cause of leprosy is unknown. It is now endemic chiefly among people who inhabit the sea coast or the estuaries of rivers, who live much on fish (often putrid) and who closely intermarry. There are two forms—(1) *Lepra maculosa*, or spotty; (2) *Lepra tuberculosa*, or nodular. The same person can have both, or both can exist in the same population. There is a white form and a black form. Herodotus, the father of history, knew about it in Persia, and it was known in Italy before the Christian era. Horace, in the "De Arte Poeticâ," line 453, alludes to "mala scabies," which may or may not be the disease. Pliny mentions it by name. It is asserted, but proof is not given, that the average life of a leper is only seven years. I fear that it is much longer, and, where comfortable hospitals are supplied, may be extended to the natural limits. Of course, remedies, or palliatives, of various kinds have been recommended. The Roman Catholic missionaries write a good deal about a medicine. Gurjun oil, produced from a fir-tree of the Andaman Islands, is mentioned as a specific. Some doctors suggest and practise a surgical operation.

In Europe it was the greatest disease of mediæval Christendom. The responsibility of having introduced it is laid upon the Crusaders. The existence of lazaretto homes, built specially for them, and the leper windows in churches, built so that the poor sufferer, when not admitted into the church, could see the elevation of the Host from the churchyard, are monuments of this plague. There were ninety-five leper homes in England. The lepers were isolated, obliged to wear a particular dress,

forbidden to enter bakehouses or to touch people. The German word for leper is "Aussätziger," or "outcaste." There was a tax upon butchers and bakers to support them in France. The order of St. Lazarus was founded to look after the leper asylums. They were generally treated with kindness and pity, as few villages could be without some representative, and they never formed a separate caste, like the Jews and Cagots, with both of whom they were sometimes confounded by ignorant people. In times of unreasonable panic false charges were made against them of poisoning the wells, and they then suffered cruelly, and were burnt to death in great numbers. It was a cruel and unreasoning age. The lepers were exempt from all taxation and military service, and had separate places of sepulture, separate portions of the church with separate doors, if admitted to the churches at all. Sometimes there were leper villages and even leper farms. The disease died away in the fifteenth century. The last leper in Scotland died in the Shetlands in 1741 A.D. The disease still survives in Norway, the Baltic provinces of Russia, and on the coasts of France, Sicily, Spain, and Portugal. Numerous leper hospitals are still maintained.

In the Archipelago betwixt Europe and Asia it prevailed in the Greek Islands in the seventeenth century, chiefly among Christians. In the island of Leros was a famous leper asylum on Mount St. Lazarus, and male and female devotees—some in their youth untried by sorrow, some vexed by the world and its cares—consecrated themselves to the management and service. There was no year of probation, but there was a solemn and public ceremony of consecration, and when they had passed the door of the convent, there was no withdrawal, as the institution was maintained by the State, and all the lepers of the region were conveyed thither. They were members of the Greek Church, and I lay stress on this fact and on the date to show that Father Damien was but treading a path which many a saint of God had trod before. His service was not less valuable, his reward will be not less great; but the servants of the Lord are a great army, and it is not just to extol one man, forgetting the rest.

No one can visit Syria and Palestine without thinking of lepers, and without seeing them. In my first pilgrimage in 1852 I threw coppers to the poor lepers, dwelling at the Zion Gate in straw huts outside the city walls of Jerusalem. In my second pilgrimage in 1865 I found a comfortable leper home, but that has now been abandoned for a still more commodious building, on the road from Jerusalem to Bethlehem, bearing the name of "Jesus, Hille," the cry of the lepers to our Lord. It was founded by a benevolent German couple, who were shocked by the sight that had met my eyes in 1852, and is under the manage-

ment of the Moravian Brotherhood, the funds being supplied from Great Britain, Germany, and Switzerland. The number of Mahometans here exceeds that of the Christians. In the report we read of the terrible effluvia as one of the great trials of the nurses in the hot season, of the intellect of the poor sufferers being deadened by the disease, so that they are unable to learn to read; of the care taken to give them spiritual comfort, of happy deaths, and rejoicings to leave the decayed tenement of the flesh and depart. There is an account of four girls admitted in the early stage of the disease, when they had only spots in their fingers. It was sad to watch the change which year by year made, as leprosy cramped their limbs, choked their voices—which were once so musical—and corrupted their bodies. But it was comforting to see how they were “being purified by the fire, and made ready as vessels for their Master’s use.” We read with indignation how a father turned his daughter of tender years, the offspring of a dead mother also leprous, out of his home, to take her chance in the streets, because she was leprous. Will the door be left ajar for such as him at the last day? He seems to have sinned one of the greatest sins and against his own offspring.

In British India, where statistics can be collected, it is admitted that the number of lepers in a population of 250 millions amounts to 135,000. Some are eighty years of age; it is possible that the disease attacked them late in life. There are 17,000 above sixty; some were lepers from their birth. Though up to this time our experience is not complete, yet those who study the subject are distinctly of opinion that it is the same as the disease which met our Lord’s eye, and that was the same one for which Moses legislated. Clearly we cannot hastily presume that it is incurable; if so, of what use was all the Mosaic ritual? We find that marriages take place after the native fashion, and children are born; this statement removes the previously-accepted impression that lepers were always sterile. The disease is distinctly on the increase in British India. After considerable hesitation the Government has decided to deal with the growing evil. A Bill will be shortly introduced giving district magistrates power to order the arrest of any leper found begging or wandering about without means of subsistence. Such lepers may be detained in a retreat for life or until their discharge is sanctioned, and if they escape may be recaptured by the police. No retreat will be sanctioned unless provision is made for the segregation of the sexes. The local Governments may establish retreats with any moneys placed at their disposal for hospitals, dispensaries, and lunatic asylums, and complete religious freedom will be assured to lepers in such

institutions. The local Governments may make rules for the management, discipline, and inspection of retreats.

The missionary societies in India have not been wanting in their duty, and latterly there has been started a special mission to lepers, to organize, advise, and collect funds for the purpose. There are now eighteen stations, and there is a committee and travelling secretary. The extent and usefulness of this organization will no doubt increase year by year, and not only the sympathy but the fears of the British people will be roused, for the contact of India with Great Britain is now very close. If a few Crusaders brought the disease in centuries gone by, what escape will there be now? Who can prevent lepers of the better classes actually coming to London? Naaman the Syrian was a man of great power in Damascus, and still a leper. On July 17 of this very year a European soldier from Madras died of certified leprosy in St. George's Hospital, Hyde Park Corner.

I read of the disease in Ceylon, in China and Japan, and hospitals started by missionaries. In South Africa the Government have had the subject forced upon them. In the year 1818, fearing the spread of leprosy, they erected a temporary asylum in a valley called Hemel-en-Aazde, far removed, and hemmed in by rocks, and Mr. Leitner, a Moravian missionary, in 1822 removed to it to dwell amongst the lepers. In 1829 he died, but other missionaries took his place. In 1846 the asylum was moved to Robben Island in Table Bay, seven miles from Cape Town. The number of lepers was 300. In 1867 the Colonial Government appointed a chaplain, and the Moravian missionaries were relieved of the duty, which, impelled by love of Christ and pity for their suffering fellow-creatures, both men and women had discharged for forty years. There was no flourish of drum and trumpets when these good men died and were buried in the leper cemetery, but they gave up their lives joyfully.

In Madagascar the missionaries, Roman Catholic and Protestant, rendered the same services. In the West Indies the Moravians found similar employment in Surinam and elsewhere. In other parts of the world the same zeal has been shown, but it is unnecessary to go into further details. I have described the arrangements at Jerusalem, in India, and in South Africa to show at once and for ever how far the laudation of Father Damien exceeded the necessities of the case.

In Oceania, one of the islands of the Marquesas group, under French protection, is set aside for lepers. This is a rough and ready way of disposing of them, and may mean starvation. In the Sandwich Islands, on the little peninsula of Kolowao, on the Island of Morokai, the Government opened an establishment in 1864 after a great outburst of leprosy. In 1873 Father

Damien, a Belgian, went to it, and died in 1889. In 1881 the Princess Like Like, regent of the islands, visited the asylum. In 1886 Father Conradi, a young American priest from Oregon, joined him. Buildings were erected in the settlement. Later on a third priest and three Franciscan Sisters joined the party. Absolute segregation and refusal to allow anyone to leave the asylum was enforced by the State; there was no option in the matter. There were 1,030 lepers. The number of lepers in British India exceeds the whole population of the Sandwich Islands. The example of devotion to these poor creatures had been set by other Churches, Greek and Protestant, and practised by Roman Catholics elsewhere. Other individuals, male and female, shared Father Damien's lot, and are still at work, undergoing the same peril, and awaiting the same fate. All virtue did not perish with one man. There was also a Protestant missionary on the island sharing the danger. After the above statements the sneer of the editor of the "Missions" (1880, page 294) seems out of place, and outside the facts, and reflects little credit upon the Christianity of the priest who writes from Morokai as follows (I trust that it was not Father Damien himself who penned the letter):

Les Catholiques forment le majorité de mes enfants : nous ne rencontrons pas ici beaucoup d'opposition du côté des Protestants : ils se soucient fort peu de leur adopter lepreux.

I must make one more quotation, because I read in the newspapers that it is proposed for Protestants to subscribe to the erection of a Roman Catholic Church.

At Madagascar the lepers were admitted to receive the Sacrament, and came up *first* in the Roman Catholic Chapel.

C'était l'unique distinction, qu'on peut leur accorder. Dieu fort heureusement regarde le cœur, et non le visage, et il descend sans répugnance, il se repose même avec bonheur, si l'âme est pur, dans ces bouches à demi-patrilés, sur cette langue qui le mal a déjà dévorée à moitié.

It would be wiser to devote Protestant alms to the erection of hospitals rather than of churches, where such doctrines as the above are taught, and transubstantiation affirmed in such gross material terms.

I close with a few remarks on the legal aspect of some of the measures proposed. It is suggested that lepers be immediately arrested like mad dogs, hurried off to leper-prisons, separated from their husbands or wives for fear of their having children, and from their children already born, for fear of their society and contact developing the seeds of the disease presumed to be already in their constitution. No wonder that the Legislative Council hesitates. These poor creatures are not criminals; we may well ask the question, "Who did sin—this man or his parents, that he is a leper?" In the Panjab, in India, when we

occupied it in 1846, we assembled the leading landholders, and I called out to those of my own district that they must no longer burn their widows, kill their daughters, or *bury alive their lepers*, which was their universal practice. It is proposed to arrive at the same end by a process of law. More than this, I read that in one asylum a young man was cured, but when he expressed a desire to marry the missionaries dissuaded him. We must think this problem carefully out. A lunatic, who endangers the lives of others and his own, is arrested and confined in an asylum with his or her own sex. A criminal has the same fate in prison. A pauper, who voluntarily seeks relief in the workhouse, undergoes the same restrictions, but he may leave the workhouse at his own pleasure. The leper is scarcely worse than the confirmed inebriate, the sufferer from loathsome disease the result of sin, the sufferer from consumption or other hereditary complaints. He is not so dangerous as the hydrophobiate. Are we to imprison them, and separate them from their families, and add to the horrors of their already grievous misfortunes? In a free country it would not be possible to pass such a law, and India possesses all the substantial privileges of freedom in civil matters. Surely this is a matter for the exercise of benevolent principles of private societies, aided financially by the State. If these poor sufferers are kindly treated they probably will remain willingly; they can with propriety be forbidden by law to enter crowded cities, or touch passers-by, but they cannot without contempt of the law of morality and human kindness be separated from their families, if the families are willing to share their unhappy society. In the event of a leper making his escape he can scarcely be shot down. We must reflect upon the frightful scene which would be exhibited in the streets where lepers were forcibly led along, like mad beasts, no one daring to touch them, and thrust into asylums, which will have to be erected at enormous expense if intended for forcible restraint. India has large open spaces, great sheets of water, and flowing rivers. In some secluded spots the retreats must be made, and the poor sufferers induced by free food and kind treatment to remain there, special taxes being levied on the large cities to maintain them and provide medical superintendence. If the State undertakes the control of such establishments, the missionaries must be excluded, as, under the unwritten law of British India, the State is prohibited from any act of direct or indirect proselytism, and the very *raison d'être* of the missionary is to proselytize. It is all very well for the Government of the Cape Colony to lay hold of poor debased Hottentots, and convey them to an island under the charge of missionaries. A few hundred is the total. In India we are dealing with tens of thousands, Hindu and Mahometan,

and the great Central Government cannot afford to move one inch from the grand position which it has always occupied, as the impartial protector of each one of its meanest subjects in the observance of such religious duties and feelings as he or she may please to practise or adopt, being of sufficient age to be a judge of the matter. This is the very mainspring of our power in India, and any attempt to depart from it on the solicitation of short-sighted missionaries and ignorant philanthropists should be sternly resisted.

ROBERT CUST.

P.S.—Opinion of an Indian medical officer, dated August 20th, 1889 :

“I have seen a good deal of leprosy in India, and have had abundant opportunities of observing the disease :

“I have tried Gurjun oil and carbolic acid, but I have only found two things at all effectual :

“(1.) Application of strong carbolic acid to the ulcer.

“(2.) Stretching the sciatic and other nerves.

“This last has cured several cases, and the cure seemed to be permanent. I have done this in sixty or seventy cases, and my successor in a greater number.”

ART. II.—HEBREWS VI. 4-6.

Ἄδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου, καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα, δυνάμεις τε μελλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαταίξαι εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοὺς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

THIS passage has always been reckoned among the greatest difficulties in the Epistle to the Hebrews, if not in the whole of the Scriptures of the New Covenant, and has never yet been explained or elucidated in such a manner as to yield a thoroughly satisfactory analysis, either grammatical or logical. I propose to endeavour to disentangle it upon a grammatical principle, which does not seem to have occurred to anyone but myself; but which, if accepted in this particular case—as it unquestionably is theoretically in general by the best grammarians—appears to reduce it to absolute clearness and simplicity.

I will first give the translations of the Authorized and Revised Versions, the former of which seems to embody the view of the ancient, and the latter that of most of the more modern commentators.

In the Authorized Version it runs :

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted

the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

Here the word *them* after *renew* is probably reflexive=*themselves*, as in the last answer in the Catechism: "Repent *them* truly of their former sins;" in the collect for the second Sunday after Easter: "Endeavour *ourselves* to follow the blessed steps of His most holy life;" in the exhortation to the Communion Service: "Repent *you* truly for your sins past;" in the Authorized Version of 1 Sam. xiii. 19: "Lest the Hebrews make *them* swords or spears." These reflexive uses of pronouns, with or without the addition of "self," may be multiplied *ad infinitum*; but I think the above will be sufficient.

The Authorized Version will thus be in agreement with the Fathers, who unanimously treat the accusative cases preceding *ἀνακαλιζέειν* as being subjective, and *ἀνακαλιζέειν* as being predicated of them, rather than with Beza and most of the modern commentators, who treat them as objective, and governed by *ἀνακαλιζέειν*.

The fact that Origen takes these accusative cases as subjective appears to me of great importance, as his education was Hellenistic; Chrysostom, on the other hand, who takes the same view, is a less important witness, as his education, like our own, was classical. Tertullian takes the same view as Origen ("De Pudicitia," 20), where undoubtedly *renovari* is a right correction for the text *revocari*, and Tertullian thus is a witness to the current acceptation of the passage at an early period. Origen, in his "Greek Commentary on St. John" (tom. xx. 12), paraphrases *ἀνακαλιζέειν* by *ἀνακαλιζέειν ἑαυτὸν*, and in the old Latin translation of his "Commentary on St. Matthew" we find the Greek word represented by *renovari*, which points rather to *ἀνακαλιζέσθαι* than *ἀνακαλιζέειν ἑαυτὸν* in the lost original. There is also a remarkable reading of one MS. in the Greek text of Origen on St. John, which gives *ἀνακαινισμόν ποιῆν ἑαυτῶν*, instead of *ἀνακαλιζέειν ἑαυτὸν*. Chrysostom paraphrastically has *ἀνακαινισθῆναι*. The inference hence drawn by the Fathers is, that baptism cannot under any pretence be repeated; thus confining the sense of the passage to the renewal of the covenant made by man with God, without any reference to that made by God with man.

This interpretation and the deductions drawn from it are rightly rejected on both exegetical and grammatical grounds by most modern commentators, who see plainly enough that the iteration or non-iteration of baptism is an utterly insufficient factor to be the main topic of so grave a passage as the one under consideration. They endeavour to mend the matter by taking the accusative cases in question as objective, and

governed by ἀνακαινίζειν. And the Revised Version of the passage, which adopts their conclusions, runs thus :

For [as touching] those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the life to come and [then] fell away, it is impossible to renew [them] unto repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

But the words *as touching* and also *them* after “renew” have no more existence in the original than *then* before “fell away,” and are only introduced in order to make the passage clearer ; in which, for my own part, I do not think they are successful. Leaving out these words, we get a plainer, firmer, and better sentence :

For those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the age to come, and fell away, it is impossible to renew unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame.

The sentiment here involved is that it is impossible to renew unto repentance advanced Christians, who fall into some grievous error or apostasy denoted by παραπεσόντας. And the reason for this impossibility is : “seeing they crucify to themselves the Son of God afresh and put Him to an open shame.”

Against this modern interpretation I would advance four objections : (1) That the ear of the old commentators led them to take the accusative cases preceding ἀνακαινίζειν as subjective, rather than objective. (2) To whom is it “impossible” to renew such persons unto repentance ? To man or to God ? If to man, is not the whole passage solemn trifling, and still feebler than the rejected interpretation of the ancients with regard to the non-iteration of baptism ? If to God, is it not flat blasphemy to attribute such an impossibility to Him, with whom all things are possible ? And is it not worse than trifling to say that “impossible” only means “very difficult” ? (3) How do such persons re-crucify the Son of God to themselves ? They may certainly be said to “have trodden under foot the Son of God” (and thus, perhaps, “to have put Him to an open shame”) “and to have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and to have done despite to the spirit of grace” (Heb. x. 29). But in no sense can they be said to have re-crucified the Saviour. (4) “Seeing they crucify” is also an explanatory paraphrase in both versions of the simple participle ἀνασταυροῦντας, which would quite as well, or better, bear the translation “by crucifying again,” the Greek participle in agreement constantly corresponding to the Latin ablative absolute with the passive participle.

Let us now return to the view of the old commentators, which appears, after all, to contain truth, though by no means the

whole truth. I think they were simply led astray from the real meaning of the passage by the faulty analysis of the old grammarians, who considered that a transitive verb was used intransitively by the omission of the reflexive pronoun, and that thus ἀνακαινίζω without an object expressed = ἀνακαινίζω ἑαυτόν = ἀνακαινίζεσθαι. In condemning this grammatical theory I am happy to go along with the late Dean Alford, whose name ought never to be mentioned without respect by students of the Scriptures of the New Covenant. But I cannot go along with him in deeming it impossible that ἀνακαινίζω should be used intransitively. I think that I can easily supply the law of such an intransitive use of transitive verbs, and also that the interpretation that will result from this, combined with the considerations mentioned above, will be found of a much higher nature than the mere prohibition of repeated baptism. The ungrammatical practice of supplying the reflexive pronoun to a transitive verb used intransitively is, I think, the grand thing that has misled the old commentators exegetically as well as grammatically.

Let me now proceed to the enunciation of the grammatical law, which I have observed to prevail in the intransitive use of transitive verbs in collocations, in which no direct object appears, and even in cases in which none can be supplied, which, however, I do not think will be found to be the fact in the present instance. It is this: *Any transitive verb may be used to express the simple performance of the action denoted by it, without the mention of any object upon which it acts.*

Thus in Aristophanes' "Equites," 349:

ὕδωρ τε πίνων κάπιδεικνύς τοὺς φίλους τ' ἀνῶν
ᾧον δυνατὸς εἶναι λέγειν.

And drinking water and making a display and annoying your friends, you thought you were capable of speechifying.

ἐπιδεικνύς simply means "making a display," without reference to what is made a display of.

In the "Laches" of Plato, 183 B, we have: οὐκ ἔξωθεν κύκλα ἐπιδεικνύμενος περιέρχεται, ἀλλ' εὐθὺς δεῦρο φέρεται καὶ τοσοῦδ' ἐπιδεικνύσσω. "He doesn't go round about outside making a display of himself, but comes immediately hither, and makes a display to people here;" where the middle ἐπιδεικνύμενος points to the person in question making a display of *himself*, while the active ἐπιδεικνύσσω points to his "making a display," no matter of whom or what.

In Plato's "Apology," 41 C, we have: οὐ δήπου τούτουγε ἕνεκα οἱ ἐκεῖ ἀποκτείνουσιν = "I feel sure that those in the next world do not inflict death for this fault," without any mention of the persons on whom death is to be inflicted.

In "Livy," v. 1, we find: "Ita muniebant, ut ancipitia muni-

menta essent." Here *castra* is usually supplied after "muniebant." But this is unnecessary. "Ita muniebant" = "They so fortified" (*i.e.*, "They so constructed their works") "that their fortifications faced both ways." Also v. 12: "Tribuni plebis de tributo remiserunt" = "The tribunes slackened as regards the tributum," where the intransitive uses of the Latin and English verbs correspond.

Instances in the New Testament admitted by the Revisers are Luke xiii. 14: ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς = "Being moved by indignation because Jesus had healed on the Sabbath." Luke v. 17: "εἰς τὸ ἰᾶσθαι αὐτόν" = "The power of the Lord was with Him to heal;" lit. "so that He should heal." Luke xx. 47: ἐτοιμάσας = "And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes." 2 Cor. x. 6: φανερώσαντες, where the Revisers translate: "Nay, in everything we have made [it] manifest among all men to you-ward," when I think a preferable translation would be: "Nay, in everything we made [matters] manifest in all respects to you-ward." Jude 19: οἱ ἀποδιορίζοντες = "These are they who make separations."

Madvig, in his "Latin Grammar," § 94, expresses the law which I have given above in different words, and gives as an instance: "Amo, I am in love," without reference to any object of love. Jelf, in his "Greek Grammar," § 359, 4, explodes the common notion that the personal (he should have said *reflexive*) pronoun or some substantive is to be supplied, but does not give any law by which the usage is regulated. He gives, however, a long list of such verbs, not including those which I have mentioned above, but including ἀνακουτίζειν, ἀφανίζειν, and σφακελλίζειν, which exactly correspond in form to ἀνακαινίζειν. The late Dr. Donaldson, in his "Greek Grammar," § 430, goes further still, and says:

Although it is the custom to place the transitive before the intransitive verb in the active form, there can be no doubt that in the active, as in the passive inflexion, the intransitive usage is anterior to the transitive, which is merely a causative, or secondary, signification, and requires an objective case as a secondary predication to complete it. . . The true theory of syntax, according to which every oblique case represents an adverbial, or secondary predication, renders it necessary to consider every verb, even of the active form, as having been originally neuter, or independent.

Thus much as to the general principle of the intransitive use of transitive verbs.

But as I am convinced that I can supply the suppressed object of ἀνακαινίζειν in the passage under consideration, I will quote an important passage of Sophocles ("Ajax," 1396). This furnishes so perfect a parallel in the use of κομίζειν to that of

ἀνακαινίζειν, that I have kept it back hitherto in order to produce it with greater force. Here Teucer says to Ulysses :

τὰ δ' ἄλλα καὶ σύμπροσσε, κεί τινα στρατοῦ
θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.

But in other respects act with me, and if you are willing for some member of the army to attend [the funeral] we shall feel no vexation.

To κομίζειν it is clear that τοῦ νεκροῦ is to be supplied, “to escort [the corpse],” or “attend [the funeral].” Teucer will not allow Ulysses to attend the funeral himself, for fear of offending the shade of the departed Ajax, but thinks that if he is willing to send a representative all cause of vexation will be removed.

I think it may be taken for granted that if ἐγκαίνιζω signifies to *dedicate, consecrate, or inaugurate*, ἀνακαινίζω will properly signify to do over again what is represented as being done in the first case by ἐγκαίνιζω; *i.e.*, to *re-dedicate, re-consecrate, or re-inaugurate*. In Deut. xx. 5 we have ἐγκαίνιζω in the sense of “to dedicate,” or “handsel” a house. “What man is there that hath built a new house and hath not dedicated (handselled) it (ἐνεκαίνισεν)? Let him go and return to his house, lest he die in the battle, and another man dedicate it.” Again, 1 Kings viii. 63: “So the king and all the children of Israel dedicated (ἐνεκαίνισαν) the house of the Lord.” And so forth. In the New Testament we have the word twice. Heb. x. 20: ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν = “By the new and living way which He (Jesus) dedicated (or better, *inaugurated*) for us.” And, secondly, a passage without which I could not now be writing with any confidence — Heb. ix. 18: “Ὁθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται = “Wherefore, even the first *covenant* (διαθήκη) hath not been dedicated (or better, “is not recorded as having been inaugurated”) without blood.” Here no one pretends to supply anything but διαθήκη to ἡ πρώτη, the subject of the verb. And if ἡ διαθήκη is a natural and proper subject for the passive ἐγκαίνιζεσθαι, it cannot but be a natural and proper object, or suppressed object, for the active ἀνακαινίζειν. I think, therefore, that I may venture to claim with some confidence that, in supplying τὴν διαθήκην as the suppressed object of ἀνακαινίζειν, I have discovered the “missing link” which is required for the perfect explanation of this most difficult passage.

I think, too, that the following illustration from our own language will go far towards bearing me out in supplying τὴν διαθήκην as the suppressed object of the apparently intransitive ἀνακαινίζειν. It is the custom in Great Britain for policies of insurance to be renewed by annual payments, and if the payment be not made within a certain time after the fixed date, the

person insuring is no longer able of right (*ἀνακαλιξέω*) to *renew*. To *renew* what? His insurance, the policy for which he has allowed to lapse. Similar expressions are also in use with regard to the renewal of leases. And it is to be observed that in these cases the word *renew* is constantly employed in an apparently intransitive manner, its object, whether insurance or lease, being suppressed.

Thus, advanced Christians, who deliberately and voluntarily apostatize or lapse (*παραιπίπτειν*), and take up another religion instead of the Christian covenant, are represented in this passage of the Epistle to the Hebrews as unable to *renew*. To *renew* what? Their covenant (*διαθήκη*) with God. Why so? Because there are two parties to a covenant, and if it be broken it must be renewed by both, unless there be special arrangements made for its renewal by one only. There is no such provision in the Christian covenant; therefore, if cast aside for another religion after full enjoyment of its privileges, it cannot be renewed by man, nor could it possibly be renewed by the iteration of baptism, the theory of the non-iteration of which is, therefore, correct as far as it goes. But it would require renewal by God as well as man. And it will not be renewed by God, because it would require the re-crucifixion of Christ and the repetition of His shame and sufferings, whereby God made His New Covenant with man, as will be admitted by every Christian.

Baptism is not the making of the covenant, which was made upon the Cross on God's part, as well as on that of man; it is merely the authorized mode of the individual man's entrance into it. It is irrational and outrageous to assert that apostates of the class described in this passage cannot *repent*; but it is both possible and reasonable to affirm that they cannot remake their covenant with God afresh, and that they are thus thrown upon the *uncovenanted* mercies of God. For that covenant consists of an act on God's part as well as on that of man, and God does not a second time offer His Son either for incarnation or for crucifixion.

But the expression *εἰς μετάνοιαν* must be dealt with before the explanation of the passage is complete. Singular uses of the preposition *εἰς* are met with in both sacred and profane authors. In Acts vii. 53 we find: *οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε*, which the Revisers translate: "Ye who received the law, as it was ordained by angels, and kept it not." In Matt. xii. 41 it is said of the Ninevites that "they repented *at* the preaching of Jonah" (*μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ*), where the expression presents an extraordinary similarity to the one immediately under discussion. If we choose to press the meaning of the preposition *εἰς* in *εἰς τὸ κήρυγμα Ἰωνᾶ*, we may consider it as a pregnant expression,

implying that they repented at and altered their course in the direction of the preaching of Jonah. In Thucydides vii. 15, we have the remarkable expression: ἅμα τῷ ἤρι εὐθύς καὶ μὴ ἐς ἀναβολὰς πρᾶσσετε—"Do it immediately with the spring, and without delay." In Thucydides iii. 108 we find: ὥστε μῆτε ἐς ἀλκὴν ὑπομεῖναι—"so that they did not await their charge so as to come to close quarters" [but were panic-stricken, and caused the whole army to take to flight]. Again Thucydides viii. 88:

Βουλόμενοι αὐτὸν τοῖς Πέλοποννησίοις ἐς τὴν ἑαυτοῦ καὶ Ἀθηναίων φιλίαν ὡς μάλιστα διαβάλλειν.

Wishing to put him into ill odour with the Peloponnesians on account of the friendship of himself and the Athenians.

Aristophanes, "Equites," 90, gives us: οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λουδορεῖν—"Have you the audacity to speak ill of wine as regards inventiveness?" Similar parallel passages may easily be multiplied, but the palm always remains with Matt. xii. 41: μετενόησαν εἰς τὸ κήρυγμα Ἰωάνᾳ, which I think we may safely take as our guide, whether we think fit to press the preposition εἰς or not. It would also be perfectly legitimate to take the two passages of Thucydides, vii. 15 and iii. 108, as guides, and supply τραπομένους to εἰς μετάνοιαν in Heb. vi. 6, in which case εἰς μετάνοιαν would be simply translated "on repentance," or "on betaking themselves to repentance."

There is no difficulty in the expression πάλιν ἀνακαινίζειν, an exact parallel to which presents itself in Aristophanes, "Equites," 1099:

καὶ νῦν ἑμαυτὸν ἐπιτρέπω σοι τουτοῖσι
γερονταγωγεῖν κάναπαιδεύειν πάλιν.

But the word ἀνασταυροῦντας may at first sight present a little difficulty to some people. The regular word signifying "to crucify" in the Scriptures of the New Covenant is σταυρῶ, and ἀνασταυρῶ would thus naturally mean to recrucify; or crucify again. But ἀνασταυρῶ is commonly used by other writers in the simple sense, "to crucify." This might seem to cast a doubt upon my interpretation, were it not for the following word, ἑαυτοῖς, which limits the sense of ἀνασταυροῦντας to a private act of crucifixion, "for themselves," as opposed to the grand, final, and never-to-be-repeated crucifixion of the Son of God for all mankind, which took place once for all on Mount Calvary.

I therefore translate the passage under consideration as follows:

For it is impossible that those who were once illuminated, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted that good is the word of God and the powers of the life to come, and fell away [or lapsed] should renew their covenant with God on repentance, by re-crucifying for themselves the Son of God again, and putting Him to an open shame.

This explanation also, affords a striking commentary upon

Heb. x. 31: "It is a fearful thing to fall into the hands of the living God." It is a fearful thing so to fall *unprotected by a covenant*. But it is not so to the true believer, who falls asleep with his hope full of immortality, and who, like Paul (Philip. i. 23), desires to depart and be with Christ. What could remain to apostates thus unable to re-enter into covenant with God, and finding no more sacrifice for sins remaining, "but a certain fearful expectation of judgment, which shall devour those exposed to it"? (Heb. x. 27). Such persons may by God's *uncovenanted* mercy be saved, but they cannot in this life enjoy assurance of their salvation. Somewhat similar is Paul's declaration to his Galatian converts, that if they persisted in receiving circumcision (Gal. v. 2), in addition to their profession of Christianity, "Christ would profit them nothing."

It must be remembered, too, that the class thus contemplated must necessarily be a small class, consisting, as it does, only of those *advanced* Christians who apostatize, lit. *go on sinning* (*ἀμαρτάνοντες*) voluntarily (*ἑκουσίως*, Heb. x. 26). The early Church was certainly right in taking the more merciful view, and readmitting to communion, after probation, those who had lapsed (*ἀκουσίως*), involuntarily, from physical terror in time of persecution. They were certainly not guilty of such an apostasy as is contemplated in the above passages of the Epistle to the Hebrews.

A. H. WRATISLAW.

ART. III.—HIGHER RELIGIOUS EDUCATION.

A MOVEMENT is in progress in our southern dioceses about which very little has been said in print. It is none the worse for that, but the time seems to have come when discussion in public will help it, not by giving it impetus—of which there is no lack—but by comparison of methods and results. The movement for promoting "higher religious education" corresponds to similar movements for promoting higher education of a general kind by means of reading circles and University extension classes, and in some districts has decidedly gained the start of them. The classes who have some degree of leisure and education, especially the women of these classes, have of late years been called on by the Church to do much for others, and the Church now proposes to do something for them. It is not because they are deficient in knowledge, but because they are educated and cultivated, that it is proposed to help them to go further. Their existing culture and education constitute their claim.

Why should this particular endeavour be made on their behalf? What need is there of higher religious education? There are two considerations deserving of notice before we come to the main answer to this question. Much has been done of late to quicken the devotional life by stimulus on the side of the affections, and no doubt with considerable benefit. But this requires to be accompanied by like endeavours to stimulate the devotional life from the side of the understanding. Such a compensation is necessary if the religious life of the Church and the individual is to be sound. And there are many minds which are best reached on this side, persons who rise from the study of some thoughtful treatise, or great character of Church history with more sense of God's nearness and love, than any strictly devotional literature could awaken.

Again, a critical study of the Bible and the history of the Church in a general way, and without reference to special errors, is, paradoxical as it may seem, the best apologetics that can be recommended. It is not by inquiring what will defeat such and such arguments, but by seeking to know the truth, that faith is really fortified. It is by encouraging and guiding a wide and general study, and not by putting special prophylactics into their hands, that we shall best arm our forces against unbelief.

And yet it cannot be said that the movement for higher religious education has arisen from the conscious contemplation of either of these advantages. It is rather the case that there is a demand on the part of our laity which has been perceived and anticipated by the Church. Education in secular subjects is more liberal, more thoughtful, and more sympathetic, than it was. Language, history, and mathematics are treated in a way which appeals more to the intelligence, and depends less on an acquiescent memory. Religious education must move, and has moved along with this development. And not only must religious knowledge be taught more thoughtfully and less catechetically at schools, but when the young man or young woman has completed the preliminary and necessary training, and goes forward to the voluntary and lifelong culture which should be the ideal of every Christian, the need of wider and freer methods of study and more competent guidance is felt in the department of religious knowledge more than in any other, because its problems are not only more difficult and elevated, but of transcendent importance to the soul.

In its clearest form this demand comes only from a few who stand in the van, but in a less definite and half-conscious way the want is widely felt. What attitude is the Church to take up with regard to this demand? Shall we take our stand on the position of simple authority, and say, "This is no matter for

your studies and inquiries. You need not concern yourselves with theology, with exegesis, with criticism. What is needful for you shall be delivered to you, cut and dried, in the most approved form. You need do nothing but learn it by heart" ? Or shall we welcome the demand, and strain every exertion to provide for it, even though to do so may call away strength from other work which we have been accustomed to regard as of greater importance? Shall we recognise the danger to which such interests will expose students if they are misguided or not guided at all? Shall we fearlessly open to those whose intellectual powers are capable of it, the questions which have tried our own minds, and the solutions at which we have arrived? Shall we show what positions in popular theology have never been expressly sanctioned by the Church, and are not vital to the Scriptural completeness of her faith, and emphasise those which are to be held at any cost, not because they will damage an adversary or edify a Christian, but because we are convinced of their truth?

An answer to this demand has been given in some of the southern dioceses by the formation of societies on more or less the same plan. This matter is one of those in which we feel the gain of that diocesan unity, life, and independence, which is the growth of recent years under the hand of a more active episcopate. Diocesan unity makes such a movement possible, and enables it to take its place in the general system of Church work, while diocesan independence ensures the trial of different methods, adaptation to different circumstances, and some measure of healthy competition. As a consequence, the dioceses which begin later gain something by the experience of those which have gone before.

The movement first took shape in the diocese of Oxford, and was in a great measure due to two clergymen at Wokingham, the Revds. A. Carr and J. T. Brown. The Church History Society there founded was intended, as expressed in its title, to promote the study of Holy Scripture and of the Prayer Book, as well as that of "Church History," and is as much a society for higher religious education as any of those which have followed its initiative. The arch-diocese of Canterbury was the next to move, and the lines adopted were very much those of Oxford. In October, 1887, the diocese of Winchester began work with a plan in which four divisions of study—Old Testament, New Testament, Church history, and Prayer Book—were more distinctly recognised as alternatives for choice, and no special prominence given to Church history. The diocese of Salisbury followed in 1888, and here the syllabus has been still further enlarged by the recognition of Doctrine and Missionary history as subjects of study. Societies have been or are being formed

in the dioceses of Exeter, Bath and Wells, and Hereford. There may probably be others which are beyond the knowledge of the writer. A summary of the objects and plan of the Winchester society is given in the note below,¹ with a syllabus for the current year. In this account the examination offered may appear to be a leading feature, but it should be observed that it is only taken by a very small proportion of the members, and that the value of the society's work lies mainly in the definite course of reading which it offers, the suggestion of useful books, and the guidance afforded by occasional papers and lectures.

It will naturally be asked whether practical evidences of success are forthcoming. The second report of the Winchester society, now in the press, shows that 1,700 members have been enrolled and 19 centres established. The courses of lectures (3 to 6 in each course) delivered during the past session have amounted to 55, besides 14 other courses of a more conversational

¹ The object of the society is to encourage definite and systematic study in higher religious knowledge with special reference to the books of the Old and New Testaments, the Book of Common Prayer, and the history of the Christian Church. It accordingly prescribes a course of study for each successive year in these subjects, and recommends certain books to be read in connexion with them. Members are expected to read at least one of the four prescribed subjects, whether they contemplate being examined or not. Those who wish to be examined may offer all or any of the four subjects. Candidates will be known to the examiners by numbers only, and those who pass will receive certificates (of three grades of merit). In order to assist students in the work of preparation, occasional papers are issued in the course of each year to each member, giving notes on the course of study and suggestions as to the use of books. Intermediate papers (of questions) are also issued for practice in writing answers. When thirty or more members have been enrolled in one town or neighbourhood, a "centre" of the society is established there, and a local secretary appointed, who is supplied with a set of the recommended books for the use of members. These secretaries may apply to the council for courses of lectures to be given at the centres, and may arrange with the clergy of the parish for the establishment of classes on the prescribed subjects, which classes shall be of an informal and conversational character. The annual subscription is 2s. 6d., except for the clergy and those engaged in Sunday-school teaching, who pay 1s. The same amounts, in addition to the annual subscription, are paid by those who enter for examination.

The syllabus for the year 1889-90 is as follows:—*Old Testament*: Pss. xx.-xlv. in Prayer Book, Authorised and Revised Versions. *New Testament*: The Epistles to Colossians and Philemon, in Authorised and Revised Versions. *Prayer Book*: Litany, with Prayers and Thanksgivings, and Communion Service. *Church History*: Early English Church, from the Mission of St. Augustine to the Norman Conquest, inclusive. After this follow two lists of books, the first consisting chiefly of shorter manuals, and the second of books which "will be found useful by those who have leisure and inclination for more thorough study." The general secretary for Winchester diocese is the Rev. F. T. Madge, and it may be added that the secretaries of the Oxford and Salisbury Societies respectively are the Rev. A. Carr, and the Rev. J. D. Morrice.

kind, and in some cases the lectures have been attended by audiences of 80 to 100. The accounts from the Salisbury society are no less encouraging. It already numbers nearly 1,000 members, and, notwithstanding a much more sparse population, the lectures are well attended. The secretaries state in the *Salisbury Diocesan Gazette* for September, 1889, that "the Society has received an amount of support which greatly exceeds the expectations of those who originated it." But the evidence of success does not consist merely of statistics. Much interest has been awakened, and there is no better proof of this than the complaints which are heard from certain districts, where, through apathy on the part of those who should take the lead, the society's work has not been set on foot. Another satisfactory piece of evidence is the excellence of the examination work, which is, in some cases, up to a fair University honour standard; and the intelligence shown in the voluntary answers to questions set by the lecturers.

It may be objected to the work of the societies as at present carried on, that in the main they only reach women, and that few men take advantage of them. The Salisbury Society deprecates such a view of its work, and in some instances repeats the afternoon lectures in the evening on purpose to draw in men. But while the Winchester Society acknowledges that its work is mainly for women, it does not acknowledge that this is any proof of failure. The fresh recollection of the wide effect for harm produced by one woman's novel may help us to estimate the value to the Church of a great body of highly-educated women, who are learning to hold fast their faith not merely on the authority of their spiritual guides, but also on the ground of their own study and reasonable conviction. It is through such study on the part of those who are to teach the next generation, that the difficult question will be solved, which asks how the results of a cautious and devout criticism are to permeate our religious teaching, and secure the faith of our children from being overthrown. In conclusion, it may be worth while to mention some matters which experience has shown to be of importance in the management of such societies.

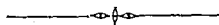
In this, as in all other *diocesan* organizations, much depends on the active participation and interest of the Bishop himself. The working of the society involves a considerable amount of voluntary labour, which will be much more readily given to a movement which the Bishop is known to watch and have at heart. At any rate, the council should consist of men sufficiently eminent and respected to make a request from them for co-operation regarded as an honour. Again, the lecturers should be chosen by a person or persons strong enough to choose fit lecturers and reject unfit ones. A quite unreasonable importance

is attached to delivery by most audiences in estimating lectures, as in estimating sermons, and qualified lecturers may be really of little use if their delivery creates a prejudice. It is worth observing that financial difficulties may arise from the smallness of the subscriptions asked, and that the best way to meet this will probably be to encourage the centres to fix independently higher rates of subscription for those willing to pay them, and to remit only the 2s. 6d. or 1s. to the central secretary, retaining a part for local expenses. Much will depend on the efficiency of the local secretaries, who should be chosen from the laity, and not from the clergy, who have generally too much on their hands to throw themselves into the work as a lady secretary would do. A question which causes some difficulty has been whether the society should keep in view in its teaching, papers, etc., the more highly or the less highly educated among its members. Possibly the temptation to think most of the cleverest has been sometimes unduly yielded to. However this may be, such a society cannot retain respect and influence if there be not a thoroughly scholarly tone in all its work. It is not newness or complexity of thought, but want of clearness in treatment, which disappoints and perplexes students.

This article may be fitly closed and supplemented by the weighty and thoughtful words in which the Bishop of Salisbury commended the movement to his diocese :

The primary object of the society is to promote the study of religious subjects, particularly of Holy Scripture, amongst those who are responsible to God for two great gifts—the gift of education and the gift of leisure. The age in which we live is certainly distinguished for the interest which it takes in religious questions, and the readiness with which it enters into the discussion of theological problems, particularly those respecting revelation and inspiration. But it is also too often impatient of study, and too much inclined to approach these questions with a fitful intellectual curiosity, rather than to treat them as involving grave duties to God and man. But, in reality, the possession of the gifts to which we have referred renders their possessors just as much accountable in the sphere of thought, and in regard to the propagation of religious truth, as the possession of wealth, public station, or influence in regard to the duties of practical life. Every man is a debtor to God for what he has received, and for his use of it towards the ends for which it was given. Inasmuch, then, as God is the highest Truth, those who have gifts which enable them to reach forward to Him, even in a small degree above their fellows, cannot be content to let their talent lie idle without endangering their own spiritual position and that of the Church of which they are members.—*Salisbury Diocesan Gazette* (Supplement), January, 1889.

E. R. BERNARD.



ART. IV.—WARD AND THE OXFORD MOVEMENT.

William George Ward and the Oxford Movement. By WILFRID WARD.
London : Macmillan and Co. 1889.

THIS book is full of interest. Mr. Wilfrid Ward has discharged a difficult duty with great skill. The book will have an especial attraction for all who are interested in the historical development of the Oxford movement, and the contributions of the distinguished men who still survive, carefully printed in the appendices, confer distinction of a very unusual kind upon this remarkable record of a remarkable man. The real history of the Oxford movement cannot be written at present. Very shortly before his death Dean Stanley, in an article in the *Edinburgh Review*, gave a telling sketch of some part of William George Ward's career at Oxford. It was evident, however, that the Dean, much as he may have desired to do so, could not write with absolute impartiality the history of days when passion had been strong and party spirit high. No part of this volume is more interesting than that which tells how the pupils of Arnold, coming from Rugby with true loyalty in their hearts for the work and teaching of their great master, found themselves suddenly in the stir and din excited by the influence of a very different school of thought. The present generation has a keen relish for the history of mental conflict, and no more dainty dish has been provided for some time than Mr. Wilfrid Ward's clever account of his accomplished, wayward, and most attractive, though most provoking, sire.

Ward came to Oxford from Winchester after the long vacation of 1830. He soon took his place among the leading spirits of the Union Debating Society, then, as now, a training-ground for rising talent, and the place where warm friendships were made. Those were days of great earnestness. Oxford was not without representatives of the strong school of spiritual and devout men, who called Charles Simeon master. Whately and Arnold had a following, and there were also some who were attracted by the higher parts of Bentham's thought, which was lucidly expounded by John Stuart Mill in the *Westminster Review*. At first W. G. Ward found in the utilitarian school much that attracted him. He owed something also to the clear intellect of Whately; but Arnold's intense desire to treat the poor and the condition of England question in a truly Christian spirit, as well as his realization of our Lord's life and teaching, for a time completely mastered him. Although Ward was fond of paradox, he seems to have been entirely dominated by the enthusiasm of the moment, and there is a uniform testimony from his friends as to the personal effect of his sharp, logical incisiveness. The hatred of worldliness and the reality he found in Arnold's

method of dealing with Scripture produced lasting effects. Whatever may be thought of the ultimate tendency of some of Arnold's views, he must always be regarded as a true benefactor to English thought in the nineteenth century, on account of the noble influence he exerted over men so widely different as Stanley and Lake, Clough and Ward. Ward for some time had a strong feeling of repugnance to Newman's teaching. He was often pressed to listen to the sermons which were taking such hold of the consciences of the younger men in Oxford during the early years of Ward's residence as a Fellow of Balliol. An extract from notes of the late Professor Bonamy Price tells the tale of Ward's conversion. "What he heard of the nature and effects of these sermons revolted him. At last one of his friends had a plot against him. He invited him to take a walk, and brought him to the porch of St. Mary's Church precisely as the clock was striking five. 'Now, Ward,' said he; 'Newman is at this moment going up into his pulpit. Why should you not enter and hear him once? It can do you no harm. If you don't like the preaching, you need not go a second time; but do hear and judge what the thing is like.' By the will of God Ward was persuaded, and he entered the church. . . . That sermon changed his whole life." The disciple had at last found his true master; but although thoroughly in earnest and devoted as few have ever been to the teaching of a superior, the disciple soon found that the *via media* in which J. H. Newman for a time found rest was not at all to his mind. Froude's "Remains" seems to have captivated Ward even more than the sermons at St. Mary's. He came, as it were, like a free-lance into the midst of Newman's host; but he was soon a leader in every sense of the word, and became, especially among younger men, the champion of the movement within the movement. The whole account of the influence of Ward upon Clough is full of interest, and there is hardly anything in this book more touching than the regret expressed in a letter of recollection to Clough's widow for the baneful effect produced upon Clough by his contact with the strong spirit who was now going Rome-wards. Ward is speaking of Clough in the full vigour of his Oxford reputation:

What was before all things to have been desired for him was that, during his undergraduate course, he should have given himself up to his classical and mathematical studies; that he should have kept up . . . the habits of prayer and Scripture-reading which he brought with him from Rugby; but should have kept himself aloof from plunging prematurely into the theological controversies then so rife at Oxford. He would thus, indeed, have unconsciously grown clear of a certain narrowness of sympathy with which he naturally condemned his Oxford life, and would have acquired a general knowledge of what those points were which at that time were so keenly debated around him; but at the

same time he would have been saved from all injury to the gradual and healthy growth of his mind and character. It is my own very strong impression—though I cannot expect you, my dear madam, to share it—that, had this been permitted, his future course of thought and speculation would have been essentially different from what it was in fact. At all events, the experiment was not tried. I fear that, from my point of view, I must account it the great calamity of his life that he was brought into contact with myself. My whole interest at that time (as now) was concentrated on questions which to me seem the most important and interesting that can occupy the mind. Nor was there any reason why they should not occupy my mind, considering my age and position. It was a very different thing to force them prematurely on the attention of a young man just coming up to college, and to draw him, as it were, peremptorily into a decision upon them; to aim at making him as hot a partisan as I was myself. My own influence by itself might not have done much, but it was powerfully seconded by the general spirit of Oxford society at that time, and by the power which Mr. Newman then wielded throughout the University. The result was not surprising. I had been prematurely forcing Clough's mind, and then came a reaction. This intellectual perplexity for some time preyed heavily upon his spirits; it grievously interfered with his studies; and I take for granted it must have very seriously disturbed his religious practices and habits. I cannot to this day think of all this without a bitter pang of self-reproach.

Clough has recorded his own impressions of the painful separation between the two friends in a well-known poem of great beauty, but he never recovered entirely the buoyancy and spirit of his earlier day. Like many fine natures, in the troubled period of his thoughtful manhood he passed into a region of unsettled opinion. The close, however, of his noble poem on "The Resurrection" shows, at least, a desire to return to the simple faith of his Rugby boyhood. The whole story of Ward's connection with the leaders of the Tractarian movement is, upon the whole, fairly told by Mr. Wilfrid Ward. The sober spirit of Hugh James Rose ceased to have any hold over the writers in the Tracts for the Times. There was a shift of doctrine. The distinctive principles of the English Reformation were kept in the background. Ward, as was wittily said, "came like a hurricane upon the stream, and the water which had flowed sedately and clearly began to be troubled."

It is curious to see how Ward indulged himself in occasional attendances at Romish services, and how gradually a taste for mediæval divinity was acquired. Archbishop Tait, in his "Diary," declared that Ward "worried Newman into writing Tract 90," and however this may be, it is certain that from the moment of its publication a more distinct attitude was assumed by Oakeley and others, who formed the rank and file of the advanced contingent. It has been the fashion for some years for extreme writers to assume that Newman was harassed unduly by fidgety authorities. One result of such publications as that before us is to expose the utter groundlessness of such

assertions. We do not attempt to defend every position which Dr. Hawkins and other moderate men assumed, but surely it was high time for some such effort as was made by the four Oxford tutors in their remonstrance regarding Tract 90, when we consider the character of some of the articles in the *British Critic*, and the tone of Mr. Ward's defence of the interpretation advocated in the tract. A grave injury was inflicted upon fair and honest interpretations of formularies and articles, when it was admitted that subscription to the Council of Trent was not inconsistent with a formal assent to the Thirty-nine Articles. It has always been a matter of deep regret to many who desired to honour the noble efforts made by Dr. Pusey for the restoration of belief in Oxford, that he should have reprinted with an apologetic preface this celebrated tract, which certainly opened the door to a laxity of interpretation which still continues to vex and trouble the Church of England. Lord Sherbrooke, in a now forgotten pamphlet, brought the charge of dishonesty home to the writers of the tracts. His pamphlet and an article in the *Edinburgh Review* called Mr. Ward into the field, and the war of opinion was waged with considerable strength by disputants of various powers. Ward resigned his lectureships at Balliol, and during the next two years he seems to have been more and more attracted towards Roman teaching. He entered into friendly relations with Mr. Ambrose Phillipps, and proposals for union were laid before Bishop Wiseman. The extent of this disaffection was undoubtedly concealed from Cardinal Newman, who at the end of 1842 retired from Oxford to his seclusion at Littlemore. Ward became more of a controversialist, and the fairness and candour of his early days entirely disappears. It is pitiable to read the gross caricature of Evangelical Churchmen contained in his review of the late Dean Goode's "Divine Rule of Faith." To blacken your adversary and declare his absolute deficiency in all intellectual ability was a favourite device of the party of strong-willed writers led by Ward. There were limits to forbearance, and the late Sir William Palmer, who had hitherto endeavoured to defend much that had been uttered, as he thought, inopportunately broke off from the movement and took a position of his own, when he was joined by many who were resolved to be no partakers in a Romanized movement.

The publication of "The Ideal of a Christian Church," a volume of 600 pages, was Ward's next work. It is in many respects a remarkable book. The style is heavy, but every now and then the author displays such an intense yearning after a high ideal of Christian life, that, in spite of its many blemishes, the reader is attracted towards the author, he can hardly tell why or wherefore. Mr. Gladstone in the *Quarterly Review*

dealt a heavy blow to the book, and popular indignation rose to fever-heat. The Oxford authorities determined to bring the book before Convocation, and the whole struggle is narrated in the pages of Mr. Wilfred Ward with spirit and dignity. Many who were utterly opposed to Ward's opinions strongly objected to the new test which the heads of houses thought fit to present for adoption. Professor Maurice and Dean Milman, then a Canon of Westminster, joined in protest against the impolicy of the whole proceeding. Seldom has there been any such manifestation of opinion upon a purely theological subject as the war of pamphlets and articles in the early part of 1845. The scene in the theatre, when the question of Ward's degradation was decided, has been graphically described by Dean Stanley, and Mr. Wilfrid Ward has given some telling extracts from the Dean's article. Ward was permitted to speak in English, and he astonished his friends by his able defence. Canon Mozley, writing two days after the scene, wrote: "After all, I really am astonished at the number of men, and tact of men, who supported Ward after such avowals as he made. It is really a phenomenon to me. If he said once, he said twenty times in the course of his speech, 'I believe all the doctrines of the Roman Church.'" The degradation was carried by 569 to 511. The proposal to condemn Tract 90 was defeated by the veto of the proctors, and, after such excitement as was seldom seen in Oxford, the vast assembly dispersed. The movement soon collapsed when it was known that Ward, who at one time advocated clerical celibacy, was engaged to be married to a lady who had for some time shared his opinions. On March 31st, 1845, Mr. Ward was married. He and his wife lived for some time in the neighbourhood of Oxford. Mrs. Ward was the first to announce her intention to join the Church of Rome, and her husband soon found his own position untenable. In September of the same year they were received into Roman communion. Many of Ward's old friends, who had thought his position absolutely impossible, were really delighted when he took the step which separated him finally from the English Church.

His genial nature made him a delightful companion. At Balliol he was a universal favourite, and many stories were told of his perfect simplicity, his ready wit, his powers of mimicry, and his intense interest in philosophy and theology. After passing some years in instruction and literary work—suffering, it must be said, from the real pinch of small means—Mr. Ward succeeded to the ample fortune of his uncle, and the remaining years of his life were spent in ease. The theological bitterness died away, and although to the last an ardent Romanist, Ward was fully alive to the increasing influence and life of the English Church.

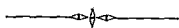
"There is life still," he said on one occasion, after reading a sermon of the present Bishop of Manchester's, on the Bennett judgment, "when you Anglicans can show such men as Moorhouse, Lightfoot, and one or two others in your fighting ranks."

Upon the whole, this interesting volume produces upon the mind of an attentive reader a feeling of intense sadness. Ward and his friends demanded an ideal Church, which never had any real existence, as the panacea for all existing evils.

A writer in the *Times* has well said "that if W. G. Ward had studied history, or theology, or Christian antiquities, nay—we mean no offence—the Bible itself, he would not have written this book (the 'Ideal of a Christian Church'); not, at least, as it stands." We may carry this further and safely declare, that a true study of some of our own great divines, Hooker and Jeremy Taylor, might have wrought considerable changes in Ward's phases of faith. The lesson to be derived from such a book as this is by no means an unimportant one, and the students of theology will have no reason to regret time spent upon the consideration of the perplexities and puzzles of a mind like Ward's.

In a very beautiful passage in one of his later University sermons Dr. Pusey has spoken of the intense hold given to the mind by a personal devotion and loyalty to Christ. We do not wish to say a single harsh word, but in the bulky volume which created such a sensation there is an evidence of inability on Ward's part to appreciate the intensity of that feeling which kept many in those days of anxiety content with strife, and yet masters of an inward peace.

G. D. BOYLE.



ART. V.—SIR WALTER SCOTT.¹

SIR WALTER SCOTT holds that place among novelists which Shakespeare holds among poets. That is, he is supreme among writers of fiction. In the description of scenery; in the power of what is known as word-painting; in spirit-stirring adventure; in vividness of fancy and breadth of humour; above all, in portrayal and development of character, he has not been surpassed by any other writer in the language since Shakespeare gave to the world his immortal dramas.

¹ "Memoirs of the Life of Sir Walter Scott," by Lockhart; "English Men of Letters—Scott," by R. H. Hutton; "Great Writers—Life of Sir Walter Scott," by Charles Duke Yonge.

Such was Scott as an author, and of this we shall give proofs by-and-by; and what he was as a man—how true in all the relationships of life, how faithful, how generous, how free from jealousy towards his brother authors, how noble in prosperity, how courageous in adversity—will be shown before this paper reaches its close.

We are told by Lockhart, in that best of biographies, where we find the man himself, in his habit as he lived, that the lines most characteristic of himself that Scott ever wrote were these, which form a motto to one of the chapters of "Old Mortality."

Sound, sound the clarion, fill the fife!
To all the sensual world proclaim,
One crowded hour of glorious life
Is worth an age without a name.

Sir Walter Scott was born in Edinburgh on the 15th of August, 1771, his father being descended from the younger branch of the great Border family of Buccleuch, and his mother, who was Miss Rutherford, the daughter of a physician, being a granddaughter of Sir John Swinton, who was the representative of a Scottish family famed for its knightly deeds and prowess on the battle-field. Sir Walter's great pride was to be an acknowledged member of one of the honourable families whose ancestors had fought under the banner of some noble leader; and his great ambition was to be the founder of a house from which should spring far-distant generations rejoicing in the name of "Scott of Abbotsford."

We have some interesting reminiscences from Sir Walter's own pen of the men whose blood ran in his veins. One, as he mentions in a letter to Miss Seward, was known as Auld Wat of Harden, whose son William, captured by Sir Gideon Murray, of Elibank, during a raid of the Scots on Sir Gideon's lands, was given his choice between what may have been considered two evils. He might choose between being hanged on Sir Gideon's private gallows, and marrying the ugliest of Sir Gideon's three ugly daughters, "Meikle-mouthed Meg," who was said to bear away the palm for ugliness from the women of four counties. Sir William was a handsome man. He took three days to make up his mind; but after due consideration, he chose life and the large-mouthed lady, and found her, according to his illustrious descendant, not only an excellent wife, but a lady well skilled in pickling the beef which her husband carried off from the herds of his foes. For in those days it was customary, even with members of noble houses, to illustrate what Wordsworth has called

The good old rule, the simple plan,
That they should take who have the power,
And they should keep who can.]

It is said that Meg's descendants inherited her large mouth, and the poet was no exception to the rule.

Nor was Sir William the only distinguished ancestor of the poet and novelist, for his great-grandfather was that Walter Scott known in Teviotdale by the surname of "Beardie," because he would never cut his beard after the banishment of the Stuarts, and who not only lost, by his intrigues on their behalf, almost all that he had, but ran the greatest risk of being hanged as a traitor. In the introduction to the last canto of "Marmion," Sir Walter thus alludes to the faithful cavalier :

And thus my Christmas still I hold,
 Where my great grandsire came of old,
 With amber beard and flaxen hair,
 And reverend, apostolic air,
 The feast and holy tide to share,
 And mix sobriety with wine,
 And honest mirth with thoughts divine.
 Small thought was his in after-time
 E'er to be hitch'd into a rhyme ;
 The simple sire could only boast
 That he was loyal to his cost ;
 The banished race of kings revered,
 And lost his land—but kept his beard.

The second son of this "Beardie" was Sir Walter's grandfather, and from him he derived that sanguine and speculative disposition which had so much influence over his fortunes. Robert Scott, wishing to breed sheep, and having no capital, borrowed £30 from a shepherd, and the two made a journey into Northumberland together to purchase a flock near Wooler. The shepherd, more experienced in the matter, was to buy the sheep ; but when, after having met with what he considered to be a good investment, he returned to his master, he found him on the back of a fine hunter, on which he had spent all the money in hand. The speculation, however, proved to be a profitable one, for the horse displayed such excellent qualities when following the hounds of John Scott of Harden that it was sold for double the money paid down for its purchase. This incident in his family history was not forgotten in long after-days by Sir Walter. Lockhart tells us how he had assembled about him in his "own great parlour," as he called it—the room in which he died—all the pictures of his ancestors that he could come by ; and in his most genial evening mood he seemed never weary of praising them. The Cavalier of Killikrankie, brave, faithful, and romantic old "Beardie," a determined but melancholy countenance, was never surveyed without a repetition of the solitary Latin rhyme of his bow. He had, of course, no portraits of the elder heroes of Harden to lecture upon, but a skilful hand had supplied the same wall with a fanciful delineation of the rough

wooding of "Meikle-mouthed Meg;" and the only historical picture, properly so called, that he ever bespoke, was to be taken (for it was never executed) from the "Raid o' the Redwire," when

The Laird's Wat, that worthy man,
Brought in that surname weel began,

and,

The Rutherfords, with great renown,
Conveyed the town o' Jedburgh out.

The ardent but sagacious goodman of Sandy Knowe hangs by the side of his father "Bearded Wat;" and often, when moralizing in his latter days over the doubtful condition of his ultimate fortunes, Sir Walter would point to "Honest Robin" and say: "Blood will out; my building and planting was but his buying the hunter before he stocked his sheepwalk over again." "And yet," I once heard him say, glancing to the likeness of his own staid, calculating father, "it was a wonder, too, for I have a thread of the attorney in me." "And so no doubt he had," adds his son-in-law, "for the elements were mingled in him curiously as well as gently."

In his study of Sir Walter in "English Men of Letters," Mr. Hutton says that this "thread of the attorney was not the least of his inheritances, for from his father he certainly derived that disposition towards conscientious plodding, industry, legalism of mind, methodical habits of work, and a generous, equitable interpretation of the scope of all his observation to others, which, prized and cultivated by him as they were, turned a good genius which, especially considering the hare-brained element in him, might easily have been frittered away, or devoted to worthless ends, to such fruitful account, and stamped it with so grand an impress of personal magnanimity and fortitude."

Sir Walter's mother was a woman with great tenderness of heart, a well-stored mind, and a vivid memory; and he, the ninth of twelve children, six of whom died in early childhood, returned warmly her affection for himself. In Lockhart's "Life of Scott" we read how the evening after the poet's burial his executors in lifting up his desk found, arranged in careful order, a series of little objects which had obviously been so placed there that his eye might rest on them every morning before he began his tasks. These were: the old-fashioned boxes that had garnished his mother's toilette when he, a sickly child, slept in her dressing-room; the silver taper-stand which the young advocate had bought for her with his first five-guinea fee; a row of small packets, inscribed with her hand, and containing the hair of those of her offspring who had died before her; his father's snuff-box and etui-case, and more things of the like sort, recalling "the old familiar faces." He had but one sister, who was somewhat of a querulous invalid, and whom he seems

to have pitied almost more than he loved. In an autobiographical sketch of his early years we learn that he was an uncommonly healthy child for the first eighteen months of his life, and that then he had a teething fever which settled in his right leg, and, permanently contracting the limb, left a lameness which, though not severe, proved incurable. The child, because of his illness, was sent to reside with his grandfather, who lived at Sandy Knowe, near the ruined tower of Smailholme, celebrated in his ballad of "The Eve of St. John," in the neighbourhood of some fine crags. A housemaid was sent from Edinburgh to look after him, and up to these crags she used to carry him with a design, as she confessed to the housekeeper—due to incipient insanity—of murdering the child there and burying him in the snow. After the maid was dismissed the boy was sent out, when the weather was fine, under the charge of the shepherd, who would often lay him beside the sheep. In after-days Scott told Mr. Skene, when making an excursion with Turner, who was drawing his illustration of Smailholme Tower for one of Scott's works, that "the habit of lying on the turf there among the sheep and the lambs had given his mind a peculiar tenderness for these animals, which it had ever since retained." Being forgotten one day upon the knolls when a thunderstorm came on, his aunt ran out to bring him in, and found him shouting "Bonnie, bonnie!" at every flash of lightning. His mother, a woman of good natural taste and feeling, had from his earliest years inspired him with a fondness for poetry, and he used to read alone to her Pope's Homer, and old ballads of Border warfare, and legends of striking events in the romantic annals of his country. At six years of age he is described by Mrs. Cockburn as the most astounding genius of a boy she ever saw. "He was reading a poem to his mother when I went in. I made him read on. It was the description of a shipwreck. His passion rose with the storm. 'There's the mast gone!' says he; 'crash it goes; they will all perish!' After his agitation he turns to me: 'That is too melancholy,' says he; 'I had better read you something more amusing.'" When Mrs. Cockburn had left the room he told his aunt how much he liked her, for, said he, she was a *virtuoso* like himself. "Dear Walter," replied Aunt Jenny, "what is a *virtuoso*?" "Don't ye know? Why, it's one who wishes and will know everything."

At nine years of age he was sent to the High School in his native city, where his reputation as a classical scholar was not great, and where he glanced like a meteor from one end of the class to the other, gaining more praise for his interpretation of the spirit of his authors than for his knowledge of their language. He was a boy of a fascinating sweetness of temper,

but underneath which lay a proud and masculine character, combined with strong common-sense. His sagacity in estimating the character of others appears from a story which he, towards the close of his life, told to Samuel Rogers. He had long desired to get above a school-fellow in his class, who defied all his efforts till Scott noticed that whenever a question was asked of his rival the lad's fingers grasped a particular button of his waistcoat, while his mind went in search of the answer. Scott at once felt that if he could remove this button the boy would be thrown out, and so it proved. The button was cut off, and the next time a question was put to the lad, his fingers being unable to find the button, and his eyes going in perplexed search after his fingers, he stood confounded, and Scott mastered by artifice the place which he could not gain by industry. "Often in after-life," was Scott's own comment to Rogers on this piece of strategy, "has the sight of him smote me as I passed by him, and often have I resolved to make him some reparation, but it ended in good resolutions. Though I never renewed my acquaintance with him, I often saw him, for he filled some inferior office in one of the Courts of Law at Edinburgh. Poor fellow! I believe he is dead; he took early to drinking." With all the sweetness of his character Scott had a good deal of wilfulness, which was shown in his studies. Though he mastered Latin fairly, he steadily declined to learn Greek.

As might be supposed, Scott was a Tory in politics, had a great reverence for the past, and was largely influenced by all that appealed to the imagination. He says in the autobiographical sketch before alluded to, "I, with my head on fire for chivalry, was a Cavalier; my friend was a Roundhead. . . I was a Tory, and he was a Whig; I hated Presbyterians, and admired Montrose with his victorious Highlanders; he liked the Presbyterian Ulysses, the deep and politic Argyle; so that we never wanted subjects of dispute; but our disputes were always amicable." And he adds with great candour: "In all these tenets there was no real conviction on my part arising out of the views or principles of either party. . . . I took up politics at that period as King Charles II. did his religion, from an idea that the Cavalier creed was the more gentleman-like persuasion of the two."

In course of time Scott entered the college, and began his legal studies, first as apprentice to his father, and then in the law classes of the university, where, amidst other studies less congenial to his mind, he learnt Italian, and became so enamoured of that melodious language as to maintain in an essay, much to the indignation of the Greek professor, the superiority of Ariosto to Homer, "supporting his heresy," to

use his own words, "by a profusion of bad readings and flimsy arguments." Later on, and during his apprenticeship, he learned Spanish, and eagerly read Cervantes, whose novels, he said, first inspired him with the ambition to excel in fiction; and so gigantic was his memory, that all he read and admired he remembered. Such a value did Scott set on the acquisition of foreign languages, that he varied his legal studies by attending a German class, which some letters of Mackenzie, the author of "The Man of Feeling," had made popular in Edinburgh; and his earliest attempt at verse was a poetical version of Bürger's "Lemore," which he got printed in a single night to gratify a lady who was the friend of the fair one whose favour he was seeking at the time, though unsuccessfully, to win.

Scott continued to practise at the Bar for fourteen years, never making more in any one year than £230; and his practice, instead of increasing, diminished, his well-known love for literature and his reputation for unprofessional adventure telling much against his success. In his eighth year at the Bar he was appointed Sheriff of Selkirkshire, with a salary of £300 a year, and as this occurred soon after his marriage to a lady of some means, his professional zeal became somewhat cooled. It was verified in his case, as in that of many others, that the "course of true love never did run smooth." One Sunday, as the congregation were leaving Greyfriars' Churchyard and the rain began to fall, Scott offered his umbrella to a young lady of great personal charms, and the tender being accepted, he accompanied her home. Scott lost his heart to the fair stranger, who turned out to be Margaret, daughter of Sir John and Lady Jane Stuart Belches, of Invernay; and their return from church together, his mother forming one of the party, grew into something like a custom. Mrs. Scott and Lady Jane had been friends in their youth, though they had scarcely seen each other for years, and they now renewed their former acquaintance. Scott's father, aware that the young lady had prospects of fortune far above his son's, thought it his duty to warn the baronet of Walter's views, and Sir John thanked him for his scrupulous attention, adding that "he believed he was mistaken," and he treated the whole business with great unconcern. The paternal interference produced no change in his relations with the object of his growing attachment; and for years he nourished the dream of an ultimate union with the object of his first and most passionate love; but all his hopes ended in her marriage to a gentleman of the highest character, who lived to act the part of a most generous friend to Scott throughout the anxieties and distresses of the closing period of his life. This was William Forbes, afterwards Sir William Forbes, of Pitsligo, a banker, to whom some affectionate allusions occur in one of the greatest

of his works. The full story of this early passion, and the causes that led to the non-fulfilment of his hopes, will never be known. Whether Scott was mistaken as to the impression he had made on the lady, or whether she was mistaken in her own feelings regarding him; whether her father at last awoke to the truth that there was danger in their intimacy, are points in which we can reach no certainty; all that can be said is that this attachment had a powerful influence in keeping him from some of the most dangerous temptations that beset the young, and in nerving him for the sedulous diligence with which he pursued his legal studies during the two or three years that preceded his call to the Bar. That his sensitive nature would feel keenly the bitter ending to his youthful romance we can well believe; and, indeed, there is an entry in his diary respecting a visit, after many years, to the aged mother of his first love, which assures us that the events of the past were remembered with pain. It was in 1797, after his happy dream was rudely broken, that he wrote the beautiful lines "To a Violet," which betray the shock to his pride, and the bitterness of heart that resulted from his disappointment:

The violet in her greenwood bower,
Where birchen boughs with hazels mingle,
May boast itself the fairest flower
In glen, or copse, or forest dingle.

Though fair her gems of azure hue,
Beneath the dewdrop's weight reclining,
I've seen an eye of lovelier blue,
More sweet through watery lustre shining.

The summer sun that dew shall dry,
Ere yet the day be past its morrow;
Nor longer in my false love's eye
Remain'd the tear of parting sorrow.

It was in this year, 1797, and at the suggestion of his friend Charles Kerr, who had been residing a good deal in Cumberland, and was enchanted with the beauty of the scenery, that Scott, accompanied by his brother John and Adam Fergusson, set out on a tour to the English lakes. Proceeding southwards, and after visiting many a beautiful spot, they at length fixed their headquarters at the then peaceful and sequestered little watering place of Gilsland, and here it was that he first saw the amiable lady who was to make him a good, though by no means the ideal, wife for a man of his depth and intensity of character. This was Charlotte Margaret Carpenter, the daughter of Jean Charpentier, of Lyons, a devoted Royalist, who had died in the beginning of the Revolution. Madame Charpentier made her escape with her children, and came to England, where they had a warm friend and protector in the Marquis of Downshire.

Miss Carpenter had many personal attractions: "a form that was fashioned as light as a fay's;" a complexion of the clearest and lightest olive; eyes large, deep-set, and dazzling, of the finest Italian brown, and a profusion of silken tresses, black as the raven's wing. "A lovelier vision," says Lockhart, "as all who remember her in the bloom of her days have assured me, could hardly have been imagined; and from that hour the fate of the young poet was fixed." The union on the whole was a happy one, for she had a kindly nature and a true heart, though she was not able to enter into Scott's deeper anxieties, or to participate in his dreams. Scott carried his bride to a lodging in George Street, Edinburgh, a house which he had taken in South Castle Street not being quite prepared for her reception.

In the summer of 1798 Scott had hired a pretty cottage at Lasswade, on the Esk, about six miles from Edinburgh, and it was here, a beautiful retreat, where he spent some happy summers, and amidst some of the most romantic scenery of Scotland, that he produced the pieces which laid the imperishable foundation of all his fame.

His earliest attempt at poetry was a vigorous version of Bürger's "Lenore," published under the title of "William and Helen," a spectre ballad of great power, appealing to the emotions of pity and terror. The whole poem has a vividness calculated to touch the imagination; and the translation has been much commended for the fine effect attained by the repetition of certain words. For instance:

And hurry, hurry! clash, clash, clash!
 The wasted form descends,
 And fleet as wind through hazel bush
 The wild career attends.

Tramp, tramp! along the land they rode;
 Splash, splash! along the sea;
 The scourge is red, the spur drops blood,
 The plashing pebbles flee.

William Erskine had showed Lewis, whose clever but indecent romance of "The Monk," with the ballads which it included, had made for him, in days barren of much literary merit, a brilliant reputation, the version of "Lenore" and "The Wild Huntsman," and further added that his friend had other specimens of German *diablerie* in his portfolio. Lewis, who was then busy with that Miscellany which at length came out, in 1801, under the name of "Tales of Wonder," and was anxiously looking out for contributions, requested that Scott might be enlisted in his cause. Scott, an aspirant for fame, and dazzled by the popularity of Lewis, placed whatever pieces he had translated, or imitated from the German "Volkslieder," at his disposal.

But "Tales of Wonder" did not entirely engross Scott's leisure at this time. His genius turned to more natural subjects, and to themes better calculated to arrest the feelings of his countrymen than any weird stories derived from German *diablerie*. And so he produced what he justly calls his "first serious attempts in verse," and collected materials for a book afterwards to be published, called "Contributions to Minstrelsy of the Scottish Border." This was given to the world in 1802, and contains the poems of "Thomas the Rhymer," "Glenfinlas; or, Lord Ronald's Coronach," "The Eve of St. John," "Cadyow Castle," and "The Gray Brother."

The first of these is a poem on Thomas of Ercildoune, known as "The Rhymer," who united in his person the powers of both prophet and poet. Carried off at an early age to the fairy land where he acquired the knowledge which made him so famous, he came back to earth to astonish his countrymen by his prophetic powers, but remained bound to return to his royal mistress when she should intimate her pleasure. On one occasion he was making merry with his friends in the tower of Ercildoune when one came running and told, with marks of fear and astonishment, that a hart and hind had left the neighbouring forest and were parading the street of the village. He immediately rose and left the tower, and followed the mysterious animals to the forest, whence he never returned.

"Glenfinlas; or, Lord Ronald's Coronach" is the legend of two Highland hunters who were passing the night in a solitary bothy or hut, built for hunting purposes, and were making merry over their venison and whisky. One of them expressed a wish that they had pretty lasses to complete their party, and the words were scarcely uttered when two beautiful young women clad in green entered the hut singing and dancing. One of the hunters was tempted by the siren, who attached herself to him, particularly to leave the bothy. The other remained, and, suspicious of the fair woman, continued to play, on a Jew's harp, some strain consecrated to the Virgin Mary. At the dawn of day the temptress vanished. Searching in the forest, the wiser hunter found the bones of his unfortunate friend, who had been torn to pieces and devoured by the fiend into whose toils he had fallen. The place was from this called the "Glen of the Green Women."

"In the 'Eve of St. John' Scott repeoples," as Lockhart says, "the tower of Smailholme, the awe-inspiring haunt of his infancy; it is a weird and ghostly vision of guilt and its terrible retribution."

"The Gray Brother" is founded on the belief that the holiest service of the altar cannot proceed if an unclean person, a heinous sinner, unconfessed and unabsolved, be present. The

ballad is only a fragment, but not the less impressive from its imperfect state, and in construction and metre is one of its author's happiest efforts in this style.

"Cadyow Castle" was composed in 1802, when Scott was thirty-one years of age; and in the same year he wrote the first canto of his first great romance in verse, "The Lay of the Last Minstrel," a poem which was not published till 1805, when he was thirty-four. The "Lay" was suggested by the young and lovely Countess of Dalkeith, who requested that he would write a poem on the legend of the goblin page, Gilpin Horner; and the first canto was written in the lodgings to which he was confined for a fortnight in 1802, by a kick received from a horse on Portobello Sands, during a charge of the volunteer cavalry, in which Scott was cornet. The poem was originally intended to form part of the third volume of the "Minstrelsy," but it soon outgrew the limits which he had originally contemplated, and the design was abandoned. Scott soon perceived that the story of the goblin was confused and uninteresting, and, as he confesses to Miss Seward, he was compelled to extricate himself from the original groundwork of the tale in the best way he could. "The story appeared so uncouth that I was fain to put it into the mouth of my old minstrel, lest the nature of it should be misunderstood, and I should be suspected of setting up a new school of poetry, instead of a feeble attempt to imitate the old. In the process of the romance the page, intended to be a principal person in the work, contrived (from the baseness of his natural propensities, I suppose) to slink downstairs into the kitchen, and now he must e'en abide there." In Lockhart's opinion "a single scene of feudal festivity, in the hall of Branksome, disturbed by some pranks of a nondescript goblin," was possibly all that he had originally designed, till suddenly there flashed on him the idea of extending his simple outline so as to embrace a vivid panorama of that old Border life of war and tumult, and all earnest passions, with which his researches on the minstrelsy had by degrees fed his imagination." If this opinion be correct, the change of plan was most happy, and led to the immediate success of the poem. The Duchess of the "Lay" was without doubt intended to represent the Countess at whose request he wrote it; and the aged harper was the poet himself, who, under this disguise, poured out his loyalty and devotion to Lord and Lady Dalkeith.

Though Francis Jeffrey, in the *Edinburgh Review*, which had been lately started, denounced the defective conception of the fable, "the great inequality in the execution," and especially condemned with extreme severity "the undignified and improbable picture of the goblin page, an awkward sort of mongrel between Puck and Caliban," yet the poem called forth universal

admiration, receiving even a warmer welcome on the south than on the north of the Tweed. The magnificent quarto edition of 750 copies was soon exhausted, and an octavo edition of 1,500 copies was sold out within the year. Two editions, containing together 4,250 copies, were disposed of in the following year; and before twenty-five years had elapsed, that is, before 1830, 44,000 copies had been bought by the public. Scott gained in all by the "Lay," £769, an unprecedented sum in those times for an author to obtain from any poem. Wordsworth and Campbell, his distinguished contemporaries, were prompt and cordial in their recognition of its excellence; and the great political rivals, Pitt and Fox, vied with each other in its praise. The lines in which Scott describes the trembling embarrassment of the aged minstrel as he tuned his harp before the Duchess produced on Pitt, according to his own account, "an effect which I might have expected in painting, but could never have fancied capable of being given in poetry."

The lines to which the great Minister refers are these :

The humble boon was soon obtain'd ;
 The aged minstrel audience gain'd.
 But when he reach'd the room of state,
 Where she with all her ladies sate,
 Perchance he wished his boon denied ;
 For when to tune the harp he tried,
 His trembling hand had lost the ease
 Which marks security to please ;
 And scenes long past, of joy and pain,
 Came wildering o'er his aged brain,—
 He tried to tune his harp in vain !

* * * * *

Here paused the harp ; and with its swell
 The master's fire and courage fell ;
 Dejectedly and low he bowed,
 And gazing timid on the crowd,
 He seem'd to seek in every eye
 If they approved his minstrelsy ;
 And diffident of present praise,
 Somewhat he spoke of former days,
 And how old age, and wandering long,
 Had done his hand and harp some wrong.

There is great tenderness and beauty in this passage, as well as strength, simplicity, and spirit, and the aged harper is brought vividly before the imagination as he strives to recall the emotions of the past, at first doubtful, distrustful; and then, when they revive, "the lightening up of his faded eye," the triumph of a fulfilled desire, and at last the oblivion of the present, his toils, his wants, till, as he sweeps the sounding chords,

Cold diffidence and age's frost,
 In the full tide of song are lost.

Shortly after the publication of the "Lay," he formally,

though secretly, joined Ballantyne as a partner in the printing business. He embarked in the concern almost the whole of the capital at his disposal—nearly the £5,000 which he had received for Rosebank, and which he had, a few months before, designed to invest in the purchase of Broad meadows. He explains his motives for this step—so far, at least, as he then recalled them—in a letter written after his misfortunes in 1826. "It is easy," he said, "no doubt, for any friend to blame me for entering into connection with commercial matters at all. But I wish to know what I could have done better—excluded from the Bar, and then from all profits for six years, by my colleague's prolonged life. Literature was not in those days what poor Constable has made it; and with my little capital I was too glad to make, commercially, the means of supporting my family. I got but £600 for 'The Lay of the Last Minstrel,' and—it was a price which made men's hair stand on end—£1,000 for 'Marmion.' I have been far from suffering by James Ballantyne. I owe it to him to say that his difficulties, as well as his advantages, are owing to me."

Scott ceased to practise at the Bar, no doubt in great measure because his pride was hurt at his want of success; and having a horror of resting on literature alone as his main resource, he hoped that if he could but use his literary instinct to feed some commercial undertaking, managed by a man he could trust, he might obtain, at least, a share in those more liberal rewards which commercial men managed to gain for themselves out of successful authors. Nor would this oblige him either to give up his status as a sheriff, or his official duties as a clerk of session, or his literary undertakings. "The forming of this commercial connection," says Lockhart, "was one of the most important steps in Scott's life. He continued bound by it during twenty years, and its influence on his literary exertions and his worldly fortunes was productive of much good, and not a little evil. Its effects were, in truth, so varied and balanced during the vicissitudes of a long and vigorous career, that I, at this moment, doubt whether it ought, on the whole, to be considered with more of satisfaction or of regret."

Scott had now several literary projects on hand. "I have imagined," he says in a letter to Ballantyne, "a very superb work. What think you of a complete edition of British poets, ancient and modern? Johnson's is imperfect, and out of print; so is Bell's, which is a Lilliputian thing; and Anderson's, the most complete in point of number, is most contemptible in execution both of the editor and printer. There is a scheme for you! At least a hundred volumes to be published, at the rate of ten a year." Scott opened his gigantic scheme to Constable, who entered into it with eagerness; but they found

that some of the London publishers had a similar plan on foot, and were in treaty for the biographical prefaces. Scott proposed that the Edinburgh and London houses should join in the adventure, and that the editorial tasks should be shared between himself and his brother poet. To this the publishers and Campbell warmly assented; but the design fell to the ground in consequence of the booksellers refusing to admit certain works which both Scott and Campbell insisted upon.

Scott now began to work seriously on Dryden, and also prepared for the *Edinburgh Review* an article on Todd's edition of Spenser; another on Godwin's "Fleetwood"; and several others for the same periodical, among them the Highland Society's report concerning the poems of Ossian, and one on some cookery-books, which contained excellent specimens of his humour. About 1805 he wrote the opening chapters of "Waverley"; and the second title, "'Tis Sixty Years Since"—selected, as he says, that the actual date of publication might correspond with the period in which the scene was laid—leaves no doubt that he had begun the work so early in 1805 as to contemplate publishing it before Christmas.

"Marmion," Scott's greatest poem, was published on the 23rd of February, 1808, three years after the publication of the "Lay." The literary world was, at the time of its publication, divided on the merits of the "Lay" and the new poem; and it was Southey's opinion that "though the story of Marmion was made of better materials, yet they were not so well fitted together. As a whole," he says, "it has not pleased me so much—in parts it has pleased me more. There is nothing so finely conceived in your former poem as the death of Marmion; there is nothing finer in conception anywhere." Wordsworth, in writing to Scott, says: "In the circle of my acquaintance it seems as well liked as the 'Lay,' though I have heard that in the world it is not so. Had the poem been much better than the 'Lay,' it could scarcely have satisfied the public, which has too much of the monitor, the moral monitor, in its composition." Two months after the publication of "Marmion," Ellis writes to the author: "With respect to the two rivals, I think the 'Lay' is, on the whole, the greatest favourite;" and after giving some reasons for this, he adds: "Now all this may be very true; but it is no less true that everybody has already read 'Marmion' more than once, that it is the subject of general conversation—that it delights all ages and all tastes—and that it is universally allowed to improve upon a second reading. My own opinion is that both the productions are equally good in their different ways. Yet, upon the whole, I had rather be the author of 'Marmion' than of the 'Lay,' because I think its species of excellence of much more difficult attainment."

There is no doubt that the verdict of succeeding time has been in favour of "Marmion," and that it takes a place in general estimation above Scott's other poems, ranking higher than the "Lady of the Lake," and therefore higher than "Rokeby," or the "Lord of the Isles," or "The Bridal of Triermain." Modern criticism, I think, does not give Scott that place among poets to which he is justly entitled. No doubt his genius was at its freest and richest in prose, and that here his creative power finds its greatest stimulus. He has not, as a poet, the richness or variety of Byron, the luscious imagery of Keats, the ethereal grace of Shelley, the insight into the deeper side of life and nature that belongs to Wordsworth, or the lyric beauty of Tennyson. But he has an Homeric simplicity, a martial ardour, and a passionate sympathy with all that is noble and great, which gives him a high place among "the immortals." There is many an exquisite description of nature in his poems; many a heart-stirring battle-scene, in which we hear the shouts of the foemen, and see the charge of the archers, and behold the rapid onset, the hurrying strength, until we feel the joy of battle and the triumph of the victory. What a lovely bit of description we have in the introduction to the second canto of "Marmion"!—

Off in my mind such thoughts awake
 By lone St. Mary's silent lake;
 Thou know'st it well,—nor fen, nor sedge,
 Pollute the pure lake's crystal edge;
 Abrupt and sheer the mountains sink
 At once upon the level's brink,
 And just a trace of silver sand
 Marks where the water meets the land.
 Far in the mirror, bright and blue,
 Each huge hill's outline you may view;
 Shaggy with heath, but lonely, bare,
 Nor tree, nor bush, nor brake is there,
 Save where, of land, yon slender line
 Bears thwart the lake the scatter'd pine.

In a different style, how admirable is the Battle of Flodden in its high patriotic feeling, its stern and deep excitement, its force and swiftness, its picturesque detail, its martial glow, and the light and glow thrown over the whole scene!—

But as they left the dark'ning heath,
 More desperate grew the strife of death,
 The English shafts in volleys hail'd,
 In headlong charge their horse assailed;
 Front, flank, and rear, the squadrons sweep
 To break the Scottish circle deep,
 That fought around their king.
 But yet, though thick the shafts as snow,
 Though charging knights like whirlwinds go,
 Though bill-men ply the ghastly bow,
 Unbroken was the ring.

The stubborn spearmen still made good
 Their dark impenetrable wood,
 Each stepping where his comrade stood
 The instant that he fell.
 No thought was there of dastard flight ;
 Linked in the serried phalanx tight,
 Groom fought like noble, squire like knight,
 As fearlessly and well ;
 Till utter darkness closed her wing,
 O'er their thin host and wounded king.

In his monograph on Scott in the "English Men of Letters" series Mr. Hutton tells the following anecdote of the impression left on the mind, not on excitable youth, but on sober and serious age, by the closing scenes of *Marmion*: "I have heard of two old men, complete strangers, passing each other on a dark London night, when one of them happened to be repeating to himself the last lines of the account of Flodden Field in '*Marmion*'—'Charge, Chester, charge!' when suddenly a reply came out of the darkness, 'On, Stanley, on!' whereupon they finished the death of *Marmion* between them, took off their hats to each other, and parted laughing."

Some lines in the magnificent ballad of "*Cadyow Castle*" made a strong impression on Thomas Campbell, the poet. He was found one night on the North Bridge at Edinburgh, wild with excitement, repeating these verses, which have all the ring of a trumpet :

Through the huge oaks of Evandale,
 Whose limbs a thousand years have worn,
 What sullen roar comes down the gale,
 And drowns the hunter's pealing horn ?
 Mightiest of all the beasts of chase
 That roam in woody Caledon,
 Crashing the forest in his race,
 The mountain bull comes thundering on.
 Fierce on the hunter's quivered band,
 He rolls his eyes of swarthy glow,
 Spurns with black hoof and horn the sand,
 And tosses high his mane of snow.
 Aim'd well, the chieftain's lance has flown ;
 Struggling in blood the savage lies ;
 His roar is sunk in hollow groan :
 Sound, merry huntsman ! sound the pryse !

Referring to these verses Campbell said : "I have repeated them so often on the North Bridge that the whole fraternity of coachmen know me by my tongue as I pass. To be sure, to a mind in sober, serious, street-walking humour it must bear an appearance of lunacy when one stamps with the hurried pace and fervent shake of the head which strong, pithy poetry excites."

C. D. BELL, D.D.

(*To be continued.*)

ART. VI.—FISH AND FISHING IN THE BIBLE AND OLD TIMES.

DOES the subject need an apology? Are fish a frivolous topic? Against angling for amusement clever words have been aimed by poet and satirist about “the quaint old cruel coxcomb,” and a fishing-rod having “a worm at one end and a fool at the other.” But these have not dismayed Walton’s followers, nor won the world to condemn them, and probably never will. However, who deals with fish and fishing in the more comprehensive sense, deals with no small part, nay, with the larger part, of our globe. The waters and their denizens cannot be set aside as insignificant. Especially we English, as islanders are by nature and necessity seamen and fishermen. Surrounded by waters, we must—unless content to be *insular* in a bad sense—go on the waters and “occupy our business” there; we shall even be very foolish if we do not gather food therefrom. In these times of import from far lands we are apt to think too little of our home resources; but we cannot afford to throw away the harvest of the sea. Homer, indeed, called the sea “harvestless, vintageless, unfruitful” (*ἀρπύγερος*): to a poet’s eye a waste of salt water might seem so, compared with the broad acres of land teeming with grain, fruits and flowers—the land which (as Virgil says) “renders to the tiller with generous justice an easy sustenance.” But the toilers of the sea, equally with the tillers of the soil, reap a harvest, win a sure return for labours, perhaps not greater, though of more enterprise, risk and adventure than the plodding labours of the husbandman. Fish are a *facilis victus* from sea, lake and river. And of fish we would now speak; yet not learnedly on their natural history, nor didactically on the methods of their capture—ichthyology and angling want not for literature—rather would we present a few gleanings from antiquity about fish and fishing, with such illustrations from modern experience as suggest themselves to one who at the outset owns himself an angler.

Fish are first mentioned by name in the Bible in Gen. i. 28: Man is to “have dominion over the fish of the sea.” But of course verse 20 includes fish among “the moving creature that hath life” which the waters were to bring forth abundantly. Abundance is a characteristic of fish. The Hebrew noun for “fish” corresponds to a verb meaning “to be prolific”—a verb used in Gen. xlviii. 16, “let them grow into a multitude.” This multitudinous swarming is referred to in Habak. i. 14, “Thou makest man as the fishes of the sea.” To Homer the sea is

“the fishful sea.” And the numerous fish at their creation are beautifully described by Milton :

Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Of fish that with their fins and shining scales
Glide under the green wave in sculls that oft
Bank the mid sea ; part single or with mate
Graze the seaweed their pasture, and thro' groves
Of coral stray, or sporting with quick glance,
Show to the sun their wav'd coats dropt with gold.

Par. Lost, vii. 400.

With the fish we find in Gen. i. 21 “great whales” ; no doubt classed with them in that early age by the rough and ready common-sense threefold division into creatures of earth, air, water—flesh, fowl, fish—a classification which science will hardly cast out.

Of the different kinds of fish in Bible countries the Bible tells us little or nothing. There are many various species, as travellers tell us, especially in the Lake of Galilee ; and all are said to be “essentially African in their characteristics.” The fish of the Jordan and its affluents resemble those of the Nile. In the Jordan the fish are very numerous, and are chiefly of the bream or barbel kind. We find, however, rules about fish as food in Levit. xi. 9-12 : “These shall ye eat of all that are in the waters ; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, they shall be an abomination unto you.” But we can hardly determine for certain what fish the Jews held to be scaleless. Fishes of the *silurus* kind were probably such. And some think that the “bad” fish rejected by the net fishermen of the parable (Matt. xiii. 37) would be fish of this class. It may be that eels were excluded. For though we now know that they have scales, it is likely enough that anciently the Jews did not know this. And the serpent-like form of eels has raised a prejudice against them in many countries. For instance, in the Highlands of Scotland, though excellent eels abound, Highlanders will not eat them ; Highland goodwives are reluctant to cook them ; a Highland gillie testified an active hostility and disgust towards an eel captured by the present writer many years ago, and was utterly surprised when it was proposed that we should put it in the creel and take it home and eat it.

But whatever may have been the kinds of fish most eaten, that fish were abundant and extensively eaten is quite plain. The Nile produced fish in abundance ; these died when Nile's waters were turned into blood (Exod. vii. 21). The Israelites “remember the fish, which they did eat in Egypt freely.” Sir G. Wilkinson speaks of the great abundance of fish in the Nile,

an abundance distributed over the country into the lakes and canals by the yearly inundations. This swarming of fish is also noticed by Herodotus (ii. 93). When Isaiah is describing the troubles of Egypt (xix. 5-8), he says, "the waters shall fail from the sea, and the river be wasted and dried up. . . . the fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." Plainly, the fisheries were an important industry in that land; large quantities were consumed, both fresh and salted; there are pictures found of Egyptians bringing in fish and splitting them for salting. We know that fish were an important article of food in Greece; in Athens, especially, of which our knowledge is most minute. Over and over again do we read in Aristophanes of salt fish, of particular fish that were sought after as dainties, of dishes composed of fish, of a regular fish-market. Nor did the Greeks share the above-named prejudice against eels. Nay, they prized eels above other fish. The Bœotian Highlander who comes to the market at Athens, bagpipes and all, and enumerates his list of flesh, fowl, and fish, is enthusiastically hailed when "eels from the lake Copais" are named. And though the Jews were no great fish-catchers, yet there seems to have been a regular fish-market at Jerusalem; for one of the north-western gates is named the Fish-gate (Nehem. iii. 3; 2 Chron. xxxiii. 14). Probably the fish came from the Mediterranean coasts, previously salted. The catchers of them and the dealers in them were the Phœnicians of the coast, as we see from Nehem. xiii. 16. There dwelt men of Tyre also therein which brought fish, and sold on the Sabbath unto the children of Judah and in Jerusalem. As to the inland fisheries, it is not probable that the Sea of Galilee was absolutely unfished in those ancient times, though we are told little about it. For it plainly must have swarmed with fish then, as it did in the later New Testament times, and as it does still. One traveller, Dr. Tristram, says: "The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface, and the fish as they slowly move along in masses are so crowded—with their back fins just appearing on the level of the water—that the appearance at a little distance is that of a violent shower of rain pattering on the surface." These last words recall an experience of my own in the Scotch Highlands. In a small mountain loch, which I not unfrequently visited for the sake of the view, but never caught many trout there (it was thought to have few but large ones, and we seldom saw them rise), the calm surface of the water one fine day became suddenly alive with fish, no doubt feeding on some minute insects invisible to me. Hardly a square foot on the surface but was dimpled

with a rise. This lasted only a few minutes; the effect was nearly as Dr. Tristram describes, that "of rain pattering on the surface." Among Solomon's acquirements and learning it is remarked that "he spoke of beasts, and of fowl, and of creeping things, and of fishes." The study of natural history in old times was comparatively rare, Aristotle among the Greeks with this wise king of Israel being brilliant exceptions.

Probably there are few classes of animals to which somewhere or at sometime divine honours have not been paid. Men have worshipped either harmful and dangerous creatures by way of propitiation, or have paid honour to the serviceable and good. And so we find fish came in for their share of worship; there are representations found in sculptured slabs of fish-gods. One such was Dagon (the very name from *dag*, fish), of whose worship and the breaking of his image we read in 1 Sam. v. 3, 4. His worshippers, the Philistines, were dwellers on the shores of Palestine, and without doubt fishermen. And compared with their neighbours, the Jews seem to have paid little attention to fisheries; the passages referred to above from Nehemiah point to the Phœnician inhabitants of the western coast as the chief fishers. Tyre and Sidon were noted fishing stations; and even at the present day, though but a poor village, Tyre mainly subsists by fishing; fishing-boats are the only craft in the harbour of that former city of merchant princes; the fishermen's nets are spread out to dry over the ruins."

In old times, equally as in modern, nets were the chief instruments for the capture of fish. Nets are mentioned in the Old Testament, not very frequently, because the Israelites were no great fishermen; but in the New Testament we read much of net-fishing in the Galilean lake. The Hebrew word for net, coming from a verb "to weave, to plait," does not define the kind of net in vogue: the Greek words for net are several; *σαγήμη* ("a drag-net, seine") perhaps was the one most used; it was edged with corks above, sunk by leads below. Such an arrangement is alluded to by Pindar (Pyth., ii. 79): "Even as the cork floats buoyant above the brine, while the rest of the net is doing its work deep in the sea below." Other Greek descriptions of a net buoyed by corks are given by Blomfield on Æsch. Choeph., 499. Ovid speaks of such a net:

"Aspicis ut summa cortex levis innatet unda,
Quum grave nexa simpl retia mergat onus."

Such was the net used on the Sea of Galilee, worked from boats, as we may see from St. John xxi. 3-8, and other New Testament passages. Another kind of net was the *ἀμφίβληστρον*; this word is in the LXX. of Ps. cxli. 10, and in Habak. i. 15, 17, where also *ἀγκιστρον* and *σαγήμη* occur. St. Peter and St. Andrew were employed together with a casting-net (Mark i. 16). One would

probably be the thrower, the other would see to the fish caught, and help in clearing the net, etc. Hesiod, in the "Shield of Hercules" (l. 213), describes a representation of a "fisherman on the shore watching for fish, holding in his hands a casting-net, as one in act to throw." Virgil's expression, "alius latum funda jam verberat amnem" (Georg., i. 141), well describes the slap with which the well-thrown casting-net strikes the water. The casting-net of those times seems to have been just like our own; Plautus says: "When the net has sunk to the bottom the fisherman contracts its folds;" the leads round the circumference are drawn together as the cord attached to the centre is pulled in. And Ovid may mean this net when, describing various ways of capture, he says: "Some fish are taken by spear, some by hooks, some by the enclosing net with tightened cord" (Art. Am., i. 163). Dr. Tristram describes a man he saw fishing with a casting-net in the Lake of Galilee, who used it swimming; this must be using it under difficulties, as it is more conveniently thrown from above. He notices that the man was "naked." In using nets, and especially casting-nets (*experto crede*), it is a great point to keep clear of dress and anything that may catch the meshes; buttons are ruinous. Homer has allusions to fishing, mostly by way of simile. In Odyss., xxii. 384 he compares the slain suitors to "fish lying on the shelving beach, which fishermen have drawn out from the hoary sea in a meshed net."

Another mode of catching fish in use of old was by spearing. To this there is a plain allusion in Job xli. 7: "Canst thou fill his skin with barbed irons or his head with fish-spears?" No doubt the crocodile is the leviathan spoken of in that chapter, which, the author says, cannot be caught by the means commonly used for fishes. Herodotus, however, tells us that sometimes he is caught by a coarse kind of hook-fishing; not, however, by spearing from the outside, his scales being impenetrable. Fish-spearing, travellers tell us, is still practised in the small Palestinian streams and northern rivers of the Lebanon. There does not, however, seem to be any evidence that spearing was practised by torchlight, as it used to be (perhaps still is), in our northern rivers. Weirs and stake-nets are now used in the East, and were probably known in ancient times, though Isa. xix. 10, where "sluices and ponds" were in our received Bible version, is now differently translated.

Pass we to angling—fishing by line and hook, with or without rod. What read we of this in ancient authors? Fish-hooks are mentioned in Amos iv. 2. In Isa. xix. 8—"they that cast angle into the Nile shall mourn"—implies that it was a common occupation. And the passage above quoted from Job may imply hooks as a means of capturing fish. A picture from an old Egyptian relief shows an Egyptian fishing, who is seated in a

chair and holds a rod with line attached. The rod is a veritable "pole," as the eastern counties folk still call a fishing-rod; the angler is plainly at his ease, and probably fishing for amusement. Of course most of the line and hook fishing, as well as the net-fishing, was for food and a livelihood. We all remember how St. Peter caught a fish with line and hook (Matt. xvii. 27). Of the exact nature of the tackle, baits, etc., we have no descriptions in the Bible, and not very many elsewhere. Homer has three similes from angling, one of a warrior who pierces his foeman. Then

He grasped the spear and o'er the chariot rail
Dragged him, as when with line and glittering hook
A fisher seated on a jutting rock
Pulls from the sea below a lusty fish.

Il., xvi. 406.

Of Iris plunging into the sea :

Plumb to the bottom sank she, as the lead
Which, set in ox-horn pipe that guards the line,
Sinks fraught with fated doom to greedy fish.

Il., xxiv. 80.

Scylla, with her long tentacles, fishes up Ulysses' companions :

As when a fisher on a jutting rock,
With long and taper rod, to lesser fish
Casts down the treacherous bait, and in the sea
Plunges his tackle with its ox-horn guard,
Then tosses out on land a gasping prey ;
So gasping to the cliff my men were raised.

Odyss., xii. 251.

Hence we learn that a rod was used, a lead to sink the bait, and horn as a kind of guard to the line that the fish might not bite it through (as the Scholiast tells us). But the fullest description of anglers and their equipment is to be found in the twenty-first Idyll of Theocritus. Two old fishermen are described in a hut with all the tackle of their trade around them—baskets, rods, hooks, baits, lines of different kinds, wicker-woven traps, bow-nets. Waking up before dawn, one tells the other his dream, how he caught a large golden fish. He describes minutely the catching: he sat upon a rock and shook the fallacious bait suspended from his rod; a big fish took it, was hooked fast, bent his rod by his struggles, was carefully played and landed—a fish all of gold. On which while he vowed to live in glorious idleness like a king, he awoke from his dream. His mate sensibly advises him to think nothing of his vision, to seek fish of real flesh, not starve on golden dreams.

All the line-fishing was probably with sunken baits—bottom-fishing. Fly-fishing appears to have been unknown; indeed, artificial fly-fishing is a comparatively modern art even in this country, to which we believe it to be most native. Izaak

Walton himself seems not to have practised it much, if at all. Dear old man! how could anyone call you "coxcomb," whatever might be his opinion of the frivolous nature of your art, and even of the cruelty of some branches of it? But this last question we will leave—the wide question of sport, pursuit of fishes or other creatures for amusement. Certain it is that some of our worthiest countrymen have taken their recreation in this way. Walton was not only a angler, but a beautiful character in many ways, as is proved by his writings—his lives of some of our good men; and he was a close friend of some of the ablest and best; even non-anglers would own that the "Complete Angler" is a book from which many lessons may be learnt besides the art of catching fish—lessons of contentment, charity, piety. Prominent among Walton's angling friends was Sir Henry Wotton, a statesman of note, and afterwards Provost of Eton College. As an Etonian, a native of Eton, especially familiar with the Thames from my earliest days, I can imagine him amusing his leisure beside that fair river between Windsor and Datchet, perhaps at Black Potts (which villa dignified officials of the college have occupied, and perhaps still do), or now and then in the lake at Redgrave in Suffolk (five miles distant from where I write), with his nephew, Sir Edmund Bacon. Fish and fishing came up now and then both in his poetry and letters. In a pretty poem headed, "On a Bank as I sate a-fishing," are the lines:

The jealous Trout, that low did lie,
Rose at a well dissembled Flie;
There stood my friend with patient skill,
Attending of his trembling Quill.

Walton is probably the friend: in a letter to him he ends thus: "Hoping shortly to enjoy your own ever-welcome company in the approaching time of the fly and the cork." Whence we may conclude Wotton to have been a fly-fisher. He draws lessons from fishing in "The Country's Recreations":

Here are no false entrapping baits,
To hasten too too hasty fates;
Unless it be
The fond credulity
Of silly fish, which worldling-like still look
Upon the bait, but never on the hook.

And he ends the same poem with a wish for peace:

Which we may every year
Find when we come a-fishing here.

We "piscators" of the present day may leave our cause under the shelter of such defenders. All innocent recreations may teach their serious lessons; and all that lead us to contemplate the wonderful works of Nature's God surely do so. "Sermons

in stones, books in the running brooks" is a saying old but true. Still is the fisherman led to see "wonders in the deep"; even the roaming angler is almost necessarily a naturalist and a lover of scenery. Among the Welsh and Scotch lakes I have seen—and even been shipwrecked or stranded in a small way by—sudden squalls sweeping down from mountains. All hill-pent waters are liable to such storms of wind, rising at times with little or no warning, and churning up a smooth surface into a tempestuous sea. These have given me my most vivid impression of that scene on the Lake of Galilee when κατέβη λαίλαψ ἀνέμου (St. Luke viii. 23), to be stilled by Him Whom even the winds and the sea obeyed. The fishers of that lake were called to be "fishers of men"; from their very trade a comparison was taken by Christ Himself in these words. Dante speaks of one who, emerging from the darkness of heathendom, "set his sails to follow the fisherman" (Purg., xxii. 62)—Milton's "pilot of the Galilean lake." Assuredly some of the qualities needed for the earthly fishing will stand the "fishers of men" in good stead—earnestness, skill, patience. Parishioners (as a friend once told me) are as thorny and prickly as perch. The net is a figure used more than once of the Gospel. Let us end with the words of St. Chrysostom, who terms St. Paul "that fisher of the wide world, who by his fourteen epistles, as by spiritual nets, swept the whole world within the compass of salvation."

W. C. GREEN.

Short Notices.

The Parables of the Old Testament. By ALFRED BARRY, Lord Bishop of Sydney. 1889. London: S.P.C.K. Pp. 264.

AFTER a perusal of this very interesting book, it will be seen that while the author disclaims originality and independent research, there is not only old material shown in an attractive form, but many new thoughts and illustrations. The chapter in which the structure and significance of the Parable is shown is a model of clearness and intelligibility. The general reader and the teacher of classes will find fully and lucidly explained the difference of the varied parabolic forms—fable, riddle, symbolic vision, etc. Most helpfully, too, is the great truth which underlies all nature brought out, that real history is as symbolical as fiction. Each kind of parable, as it occurs in the Old Testament, has a chapter to itself, in which the various stories are explained, with full regard to their historical circumstances, and whatever moral and spiritual teaching underlies them is made manifest. As a help to Bible-reading and Bible-teaching the book deserves the widest acceptance.

Church History. Vol. II. Translated from PROFESSOR KURTZ by Rev. J. MACPHERSON. The Foreign Biblical Library. 1889. Hodder and Stoughton. Pp. 478.

This volume of Kurtz's general history of the Church deals with the history of the Germano-Romanic branch from the tenth to the fifteenth centuries, and commences the history of the development of the Church under modern European forms of civilization. This latter period, of course, begins with the Reformation. It is superfluous to speak of the learning that is compressed into these volumes, and as they are well and clearly translated, the student will recognise their great utility. There are useful appendices and a very clear index.

The Prophecies of Isaiah, expounded by Dr. C. VON ORELLI. Edinburgh: T. and T. Clark, 1889.

"Professor von Orelli," says the translator, "accepts the double authorship of Isaiah, and it is difficult to see how the arguments in favour of this view are to be met." And the translator refers to Canon Driver's treatise on Isaiah. For our own part, we refer to Canon Girdlestone's review of Canon Driver's book in a recent *Churchman*. The volume before us is full of interesting matter, and will be found very helpful.

Sermons preached in St. Thomas's Cathedral, Bombay. By the Right Rev. L. G. MYLNE, D.D., Bishop of Bombay, formerly Tutor of Keble College, Oxford. Macmillan and Co., 1889.

There is a good deal in these sermons well worth reading. We give an extract from the sermon on "Missions and their Depreciators," the Bishop says: "There is a contrast, and a very painful contrast between the ideal which I have tried to put before you, of what the Church has to bring to mankind, and what we know in actual practice of the way in which her task is discharged. In many ages it has simply been neglected, been left undone, or even unattempted. Nor can we claim for the days in which we live that they have effected much beyond making a mere beginning at overtaking the neglects of the past?"

"In speaking, then, about the Church's great task in presenting the Gospel to the world, I would say that in all the efforts of the present day the keynote ought to be struck in humiliation.

"We are doing something—how little God knows—to repair the neglects of our fathers in relation to the heathen world. Let us beware that we remember, as we do it, how we have to take our share of humiliation for the national sins of the past. And, beginning thus with humiliation about the past, let us be ready to receive light upon the present from what quarter soever it may come. If our ideas on the subject of mission work have been insular, conventional, inadequate, let us be ready to look at them as such. If we have failed in producing, as a Church, many men of the type of enthusiasts who are best fitted for swaying the heathen world, let us admit the fact as soon as it is pointed out to us, and set ourselves to work and to pray that men of the highest type may be vouchsafed to us. We have had them—have had them here in this country. Simeon O'Neil was a true son of our own Church, and the Gordon who was killed at Kandahar was another, though of a different type. Bishop Hannington proved in Central Africa what the power of enthusiasm was, and the boys whom he baptized into Christ died in tortures rather than deny Him. Bishop Pattison lived and died in Melanesia, a missionary of the true ascetic type. But whatever be the type that is needed, I believe that the Anglo-Saxon stock is capable of producing the raw material, and that the historic Church of England is capable of training it for the work.

“Let us begin, then, by admitting our shortcomings, and the strength to make them good will be supplied.

“If there are shortcomings, social or intellectual, let those, too, be faced and made good. Let us see to it that the Church in our own country is reminded that the best she has to give were hardly good enough for the task which lies before her—that anything short of her best is unworthy of it and herself.

“And let us be willing to learn by example, even if it come in grotesque or repulsive forms. Wherever there is enthusiasm and self-denial, there we may be sure that we shall find something to imitate. So far from decrying any effort of which the glory of God is the object, let us rejoice in it as far as it is legitimate; let us copy it in as far as it is admirable; let us pray for it in as far as it is mistaken; let us supplement it in as far as it is inadequate.

“But while we accept light and example, from what quarter soever they may come to us, let us beware how we fall into the sad faults which are so common in modern criticisms on missions. If you have felt, as doubtless many of you have felt, how inadequate, from almost every point of view, is the work of the Church in this country, I would put before you the certain dangers to be avoided; I would urge certain maxims to be observed, as you criticise it or try to improve upon it.

“First, wholesale denunciation of what we have is not the way to secure what we require. Least of all when such denunciation is recklessly inaccurate about facts. Do not, then, be a denouncer of existing missions. If you are conscious that they want much improvement, bethink you whether you ever improved anyone by mere unsympathetic depreciation. And if you never helped an individual in that way, bethink you whether a society can be so helped. Ask whether the corporate self-respect of a great body is not sensitive beyond the sensitiveness of individuals; whether men, who would be humble and forbearing if you depreciated their individual efforts, are not likely to be pained past endurance when it is their *esprit de corps* that is ruthlessly wounded.

“Beware, again, of that miserable so-called humour which finds in the conventionalities of a religious party material for a most invidious kind of sneering. Suppose that it is ever so true that the phraseology of a particular school of goodness has shown a tendency to become uninvitingly stereotyped; that we have acquired certain associations with certain phrases which prejudice us against those who make use of them; it is still true that, to the members of those circles, they embody experiences and aspirations among the noblest that ever thrilled human bosoms. In the training of those whom we love, and in the expression of our own deepest feelings, let us, by all means, employ words and phrases which are free from the savour of conventionality. But let us treat with the most reverent respect the honoured phrases which helped to save the Church of England from being smothered in a worse conventionality, the conventionality of sheer deadness and indifference.

“If you associate missionary effort with such conventions, then ask yourself what this really means. It means that Evangelicals did the work when others stood still, or attempted little. If it is associated with evangelical conventionality, it was at least done by evangelical fervour. Let us respect it, then, with shame for our own shortcomings.”

Wales and the Welsh Church. Papers by H. T. EDWARDS, M.A., late Dean of Bangor, with a biographical sketch of the author. Pp. 410. Rivingtons, 1889.

An interesting book, with a value of its own.

Christian Progress in China, by the Rev. Arnold Foster, B.A., of the London Missionary Society, Hankow, contains "Gleanings from the Writings and Speeches of Many Workers," and will be welcomed by many supporters of missionary enterprise. (R.T.S.)

We are pleased to see a new edition of *The Forgotten Truth* (or the Gospel of the Holy Ghost), by the Rev. Charles Bullock, B.D., published at the "Home Words" Office.

From the S.P.C.K. we have received six coloured Text-cards for the wall; the words are given in large clear type, and the capital letters are well done. Each card has an appropriate illustration.

A good number of the "Men of the Bible" series is Professor Rawlinson's *Kings of Israel and Judah*. Nisbet and Co.

Lady Missionaries in Foreign Lands is a well-written little book, and likely to be useful. S.W. Partridge and Co. Mrs. Judson, Mrs. Johnson, Mrs. Gobat, Mrs. Wilkinson, and Mrs. Cargill, are the "Missionaries."

The Birds in my Garden (R.T.S.) is a very pleasing volume, full of information, and well illustrated.

We are glad to recommend another volume of the "Biblical Illustrator;" vol. I. of *St. Luke*. Nisbet and Co.

Volume thirteen of that excellent series, "By-Paths of Bible Knowledge," issued by the Religious Tract Society, is *The Life and Times of Isaiah*, by Dr. Sayce. Contemporary monuments, of Egypt and Assyria, illustrate the inspired narrative.

The *Art Journal* for September (Virtue and Co.) has even more than its usual store of good things. "Hampton Court"—Royal Palaces, V.—is excellent. The fifth chapter of "The Paris Exhibition" treats of decorative metal work. From "Some Northampton Spires"—beautifully illustrated—we give the following extract:

In comparing this one at Oundle and other highly-wrought examples with the tower of St. Sepulchre, we may appreciate two methods that run parallel in all the styles: the method where the texture of the wall-surface is the chief factor—the builder's method we might call it; and the other panelled and decorated until the wall is lost in the forms with which it is covered—the designer's method. In the former the "wall veil," as Mr. Ruskin calls it, is just embroidered a little, the texture of the fabric giving the main spaces. This, in all but the most perfect Art, is more certainly successful than the other school, based on fine masonry and ornamental forms over all; which, unless it is done with exquisite discrimination and sculpture of a high plane of attainment, is certain to outweary one with mere architectural commonplaces, as is done at our Houses of Parliament, and is the almost universal reproach of modern architecture. In a small tower, four square walls, with the foil of a dainty window, is all we want; petty architectural forms are added, and all fit expression is gone. Thicken the walls, heighten the parapets, save all you can of moulding and "carving"—not worth a handful of field flowers any of it—and seek to have a piece of Fine Art by proportion and adjustment of parts alone, with just a point of high interest, it may be, in a little sculpture by a master's hand.

Blackwood, this month, is exceedingly good. An article on the Leper settlement at the Cape, Robben Island, has some very painful details. We give an extract. *Blackwood* says: "Here the patients live a death—"to coin an expression—comparatively uncared for, and certainly unwept; and here, too, are gathered together a number of lunatics with a proportion of convicts.

"A dirty little tug occupies three-quarters of an hour in our rough unpleasant transit. It conveys about forty passengers, most of whom are officials connected with the island; while a few, like myself, have obtained a special Government permit, without which no outsider is

"allowed to disembark. Our freight comprises twenty sheep cruelly tied
 "up by the legs, and as cruelly piled on each other, some bundles of
 "forage, and a medley of articles, such as soap for the lepers, letters for the
 "lunatics, and coffee for the convicts. The surpassingly lovely view of
 "Table Mountain fades from our gaze, and we turn to behold suddenly
 "the island of desolation, about three miles in diameter, low and flat, sad
 "and sandy, with scarcely a vestige of vegetation save patches of coarse
 "unlovely grass. The Cape Government has declined to incur the
 "expense of the simplest jetty, and the shallow roadstead forbids the
 "close approach of the tug. So we transfer ourselves first to a small
 "boat, which dances crankily through the surf, and then 'pick-a-back' to
 "the shoulders of the grey-clothed convicts, who wade thigh-deep into the
 "water, and thus convey us to the seaside capital of the domain. We
 "stare around at the scene: its aspect can scarcely be otherwise than
 "strangely weird when we consider the nature of its population, consist-
 "ing approximately, of 130 lepers, 230 lunatics, 30 convicts, and 160
 "police and ward-masters, with their families—making a total of about
 "550.

"The buildings comprise about twenty low, tumble-down-looking
 "tenements, plus the mean-looking Government establishments. A small
 "knot of downcast, ragged individuals are watching with languid interest
 "our disembarkation: there needs little enlightenment to inform us that
 "they are harmless lunatics. But those strange objects crouching on the
 "ground, if possible still more forlorn, silent, motionless, who are they?
 "I scan them more closely—they are lepers—horrible! I am not yet
 "steeled to such a sight, and I hurry away to find the doctor, who will
 "impart to me the information I seek, and will give me authority to visit
 "the wards. Here let me explain that I conducted my investigations
 "on more than one occasion, but for simplicity's sake I will describe my
 "experience in the form of a single visit.

"There are two resident doctors, the senior of whom is Governor, and
 "is rightly entrusted with an authority over the island and its inhabitants
 "compared with which the power of the Czar is of a restricted nature,
 "save in one respect—he is tied down hand and foot by the parsimony of
 "the Colonial officials. On these latter be the shame of the shortcomings
 "respecting the welfare of the miserable inhabitants. One of them
 "undertakes to cicerone me over the leper establishment. On our way
 "we examine the tiny church—perhaps almost the only thoroughly
 "pleasing object in the island, inasmuch as it is trim without and
 "reverently pretty within. Here service is held on Sundays, at which
 "members of all creeds attend—Protestants, Roman Catholics, Moham-
 "medans, and Jews; a community of suffering seems to make their
 "whole world kin. Only the lepers have their hour, and the lunatics and
 "convicts their hour, respectively—for there must be no risk of the
 "contagion which might be feared by indiscriminate juxtaposition in a
 "small, close, hot building. It has been proposed to throw out a small
 "bow-room to one of the aisles, screened off with glass, so that the
 "lepers might join in the common worship without risk to the rest of
 "the congregation. But no; this is negatived because it would cost a
 "small, a very small sum."

THE MONTH.

ON the Dean of Peterborough's plan,¹ the *Record*, of the 13th, in an article remarkable for ability and point, says :

We have been anxious to say nothing which could either prejudice or stifle the free expression of opinion on a matter which, both for timeliness and for importance is worthy to be discussed. But although there has been ample opportunity for men to say what they think, there has been little said. This silence has been too marked to be accounted for merely by the holidays. What does it mean? It means, in our opinion, that Evangelical Churchmen have made up their minds, and that they do not care to discuss the Dean of Peterborough's plan because they do not recognise in it the basis of a practical arrangement. . . . Further, when we ask ourselves whether the general opinion thus negatively expressed is right or wrong, we must honestly say that we think it is right.

For ourselves, we say the same. And, again, we agree with the *Record* that "it is an absolute mistake to suppose that the Protestant teaching and practice of the Church of England have been in the least degree compromised by recent decisions." And again:

We feel profoundly conscious of the responsibility of public writing and speaking on this matter at this time, and we have nothing but gratitude to express towards men like Dean Perowne who are endeavouring to find a worthy means of escape from the weary and absolutely hateful conflict which for so many years has fretted the spirits and dissipated the energies of the best men in the Church of England. But when we look at the Dean's plan in the face and fairly examine it, our answer must be—and we give it sorrowfully enough—we will not because we cannot.

The Rev. R. W. Kennion (a valued contributor to the *CHURCH-MAN*) has summed up in the *Guardian* recent discussions on the Ornaments Rubric. As to the Folkestone case, he says :

The case does not now rest where it did then. Much additional evidence has since been discovered, proving that the surplice and hood were the *only* "ornaments of the minister" intended by the Legislature in 1661-2, and also explaining how the erroneous definition in the rubric came to be acquiesced in.

Lord Randolph Churchill has made in Wales two statesmanlike speeches. On Tithes he was clear and decided; on the Church Question, also, while he gave good advice.

The Church in Wales [said Lord Randolph] is a Welsh Church; it is a national Church. . . . If I may be allowed the expression, it is racy of the soil. . . . The history of Wales and the history of its Church are inseparable one from another. They are of great antiquity.

In the *Record* has appeared interesting In Memoriam papers of Lady Lilius Sherbrooke,² and Mr. H. F. Bowker.

¹ An explanatory letter from Dr. Perowne appeared in the *Record* of the 6th. The honoured Dean says: "It is my firm conviction that any attempt to put down Ritualism will be a disastrous failure. It is my no less firm conviction that the permission within such reasonable limits as the Ornaments Rubric allows, and for which Dr. Littledale contends, would do more than anything else, not only to allay the heats of the present controversy, but to destroy much of the glamour which now hangs about Ritualism."

² Lilius Cairns, we read, "whilst still in her girlhood, married the Rev. H. Nevile Sherbrooke, Incumbent of Portman Chapel, well known for his steadfast Christian character and earnest work for his Divine Master, first as an officer in the army, and afterwards as a clergyman of the Church of England. In her new life her character shone with a fresh lustre, for to the brightness and energy of youth she seemed to add, before her time, the wisdom and tenderness of age. . . . Looking back over her daughter's brief life, Lady Cairns wrote thus: 'In so many ways she resembled her beloved father, in his power, his purpose, his faithfulness. As a wife, mother, child, sister, friend, worker, she was always devoted and self-forgetting.'"