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ART. II.—THE SOUTH AMERICAN MISSIONARY SOCIETY.

THE South American Missionary Society is eminently a work of faith, and, we may confidently add, a labour of love. It owes its origin to the unwearied exertions of Captain Allen Gardiner, of the Royal Navy, whose memory is still fresh and green in the hearts of many; and its very groundwork, as it is at present constituted, was prepared from plans which had been elaborated by himself. Commenced as the Patagonian Mission, it has since expanded into a Society which combines within itself the three great branches of mission work—namely, work among the heathen, among our own fellow-countrymen scattered abroad, and among the Roman Catholic population, in South America. A golden thread of continuity runs through its history, connecting the chivalrous and almost desperate enterprises of Gardiner and his companions with the later work of the present labourers in the field.

In the year 1844 a committee was formed at Brighton, and founded the Patagonian Mission. Mr. Hunt was sent out to Patagonia as the first agent of the Society, and Captain Gardiner accompanied him. After a brief residence on the coast, however, the demeanour of the natives was so threatening that they considered it absolutely necessary to leave them, and taking advantage of a passing vessel, they returned in her to England. The supporters of the Society were completely disheartened by this apparent failure; but Captain Gardiner's determination never wavered, and his faith never flagged. "I have made up my mind," he said, "to go back again to South America, and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes. They have a right to be instructed in the Gospel of Christ." These memorable words were the key-note of his life-work. At his urgent request the money still in hand was invested, and the committee agreed to await his further research. With indomitable perseverance he travelled abroad, with persistent earnestness he pleaded at home. In 1850 a generous lady gave him £1,000. With this sum, two launches, well equipped, but too small for the purpose for which they were intended, were built under his own superintendence. A party, consisting of a surgeon, a catechist, a carpenter, and three seamen, under his command, left England, with the launches, on board a fine barque bound for Picton Island. Thence they sailed to various parts of the coast of Tierra del Fuego, where they hoped to fall in with a certain native who knew a little English, and from whom they thought they might

acquire some knowledge of the language of the country. The means at their disposal, however, were inadequate. One of the launches was injured in a gale, and afterwards was wrecked. They had failed to discover the friendly native of whom they were in search. It was therefore determined to remain in some convenient harbour, and await supplies from England or the Falklands. The place selected was Spaniard Harbour. Here they remained more than seven months, hoping against hope for succour to arrive. Everything seemed against them, but their faith and patience burnt, like beacon lights, unwavering and clear. The second boat was disabled. The fishing-net on which they chiefly relied for sustenance was carried away. Their scanty store of provisions failed. One by one the brave little band sickened and died of privation and hunger. Captain Gardiner was the last to lie down and die. Patient and trustful to the end, the last words he wrote in his journal were: "Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst."

When the news of this terrible event was received, a thrill of sympathetic sorrow ran through England. The friends of the mission remained, however, undismayed. They felt that, though mistakes might have been made, and want of prudence, verging, perhaps, even on temerity, might have been exhibited, a Christian heroism had been shown which could have been the result only of the most enthusiastic love to the Lord who had bought us with his own precious blood. It was resolved that it should be followed up as quickly and as heartily as possible. The Rev. George Pakenham Despard was the life and soul of this resolve. He had for some time been the honorary Secretary of the Mission, the head-quarters of which had been removed to Clifton. The plan adopted was that which Captain Gardiner had indicated. One part of this plan was to build a strong schooner, of a hundred tons burden, as a missionary vessel, and another was to found a station on one of the Falkland Islands, whither some of the natives of Fuegia could be brought with their own free consent, and there educated and trained, before another attempt should be made to establish a settlement in their country. This plan was zealously carried out. The vessel was built, launched under the name of the *Allen Gardiner*, and sailed from Bristol for the Falklands on October 24, 1854. Mr. J. Garland Phillips went in her as catechist, and Mr. Ellis, a surgeon, was to be in charge of the new settlement. Keppel Island, to the north of the West Falklands, a small rocky and mountainous isle, was granted by the English Government at a nominal rent, and the new station on it received the name of

Cranmer, after the English martyr. Here Mr. Ellis and Mr. Phillips lived for nearly two years, labouring with their own hands, sometimes assisted by the crew of the schooner, to make the settlement habitable and serviceable. During this period Mr. Phillips paid a visit to Tierra del Fuego in the mission vessel, where the party visited the scene of Captain Gardiner's death, and likewise some places where, it was hoped, missionary labour might ere long be commenced. Among other places, Button Island was visited, where they found the native of whom mention has already been made, and who was known by the familiar soubriquet of "Jemmy Button." This man had been brought to England in his boyhood by Captain Fitzroy, of H.M.S. *Beagle*, and had been educated here for two years under careful supervision. Though he had by this time completely returned to his native habits, he had retained a vivid recollection of English ways, and still remembered some English words. The history of Jemmy Button and his family forms some of the most remarkable strands in the thread of God's providential dealings with regard to this Society. It was not considered advisable to take any of the native children to Cranmer until that station should be completely organized and settled, though one man did express his willingness to entrust two of his children to Mr. Phillips' charge. Though this restraint was very trying to the spirit of Christian eagerness and zeal, it can now be seen, on looking back over the intervening years, that this time of waiting was of great service.

In October, 1856, the Rev. G. P. Despard arrived at Keppel as the Superintendent of the Mission. Finding that no suitable man would come forward for this position, he himself volunteered to leave the Church at home for service abroad. He was accompanied by Captain Gardiner's only son, then just leaving Oxford, by Mr. Turpin as catechist, by Mr. Thomas Bridges, then a boy thirteen years of age, and by Mr. Bartlett and his wife. Mr. Bartlett has continued there ever since as manager of the Mission farm. Life and vigour were imparted to the work by the fresh arrivals. The little settlement soon assumed a bright and cheerful appearance. Situated on the slope of a hill at the head of a picturesque bay, the cottages and storehouses and gardens gradually became homelike and inviting.

Mr. Despard's energies were in the first instance applied to the task of obtaining a fresh crew for the vessel, and he was obliged to be absent for this and other purposes at Stanley and on the coast of South America. The mission party left at Keppel were a united and happy band. Every day regular manual work alternated with prayer and study; but this was merely preparatory, and the most hearty desire was felt for more direct missionary work.

Towards the close of the year 1857 Mr. Phillips returned to England for a season, and in the following January Mr. Despard took his family to reside at Keppel, Mr. Gardiner proceeding to Tierra del Fuego on an exploring expedition, and visiting those parts of the country where he hoped to have most opportunities of intercourse with the natives. At Woollya he had an interview with Jemmy Button, who, after very little persuasion, agreed to accompany him to Keppel with his family. Others also would have gone if they had been allowed. With the assistance of Jemmy Button's broken English some progress was made in acquiring the difficult language of the Fuegians. It was, however, very uphill work. They were most reluctant to speak in the presence of their English friends, and usually conversed with each other in whispers. Their eldest child, a boy of eight or nine, who answered to the whimsical name "Threeboys," seems to have been of a peculiarly engaging disposition, and soon won the affections of those with whom he was living. The greatest kindness was shown to the whole family, and they seemed to be satisfied and contented in their new position.

This family remained at Keppel from June to November, 1858. Mr. Despard, accompanied by the two catechists, took them back to their native place in the latter month. The mission party, after a brief sojourn there, returned to Keppel with three Fuegians and their wives and two boys, named Lucca and Okokko, who all belonged to the same tribe as Jemmy Button himself. Nine months' patient training did them real good. They became clean and tidy. The boys were particularly obedient and docile. They lived with Mr. Phillips and his wife, for he had returned from England married. They acquired a very tolerable knowledge of English, and learned a few simple words of prayer. The whole party indeed appeared to be so well disposed and friendly that it was unanimously decided the time had arrived when direct mission work might be attempted in Fuegia. Woollya, on Navarin Island, opposite James Button's native place, was the spot selected. The party consisted of Mr. Phillips, Captain Fell (in command of the schooner), two mates, four seamen, and the cook. The parting instructions given to Mr. Phillips were: "Spend every day with the natives. When the weather allows you should have Sabbath morning and evening service on shore, that the natives may attend and be roused to inquiry. I pray God may give you wisdom, kindness, and courage from Jesus Christ for your work."

The party arrived at their destination in excellent spirits and animated by Christian hope. Woollya was a charming spot. The site intended for the mission-house was on a small turfy plain. A green slope ran gently to the water's edge, and on

either side were beautifully wooded hills, which were watered by sparkling brooks. The *Allen Gardiner* anchored at Woollya on November 1, 1859. The natives from Keppel were landed, but it was considered necessary to search their bundles, as they were suspected of having purloined some of the sailors' property. Few natives were to be seen at Woollya, but about three hundred assembled so soon as the news of the schooner's arrival had spread. The mission party occupied themselves at first in felling timber and in making additions to a building which had been begun during a former visit. On the morning of Sunday, November 6, all, with the exception of the cook, who remained on board the vessel, landed for the purpose of holding divine service in the unfinished building. Soon after the service had commenced, the natives suddenly surrounded them, and savagely attacked them with their clubs. The whole party were massacred as they were endeavouring to escape to the beach. The solitary survivor, after witnessing the scene from the deck of the schooner, made his escape to shore, and was kindly treated by some of those who had been at Keppel.

Not having received any tidings, Mr. Despard, after waiting three months, felt so uneasy that he despatched a vessel to make inquiries. The commander of this vessel returned with the distressing intelligence of the massacre. He brought with him Okokko, one of the young men who had formerly been at Keppel, and who, it was reported, had showed his sorrow at the time of the catastrophe by the only means in his power. He and his young wife, Camilenna, were for some time the only natives at Keppel. The days there passed quietly and uneventfully, and for a season no further communication was maintained with Fuegia; but it was the steady resolve of all that another attempt to form a settlement there should be made so soon as the paralyzing effect of this appalling disaster had passed away.

Two years after this sad event Mr. Despard returned to England. He arrived early in 1862, and in the same year the Rev. W. H. Stirling, who had during his absence acted as Secretary of the Society, went out to take his place as Superintendent of the Mission. He went out in the *Allen Gardiner*. She had been plundered and disabled by the murderous natives at the time of the massacre, but had remained substantially uninjured. She had been taken to England for repair, and had been lengthened and thoroughly refitted. Her departure with Mr. Stirling was hailed with enthusiasm by the Society's many ardent supporters. Meanwhile Mr. Bridges had been left in charge at Keppel. He had applied himself to the study of the language spoken by Okokko and his wife, and it may here be added that, from long intercourse with the people, he is the only one thoroughly acquainted with that very difficult tongue.

Mr. Stirling reached Keppel on January 30, 1863, after a long but profitable voyage, during which, among other places, he visited the north coast of Patagonia, where mission work had been commenced by agents of the Society. In the following March he considered it advisable to go to Fuegia with the object of re-opening the severed communication with the natives. Okokko accompanied him, and rendered essential service by his endeavours to press on his fellow-countrymen the truths which he himself had learned. On his return to Keppel, Mr. Stirling was able to report that he had, as the result of this visit, eleven natives under training, several of the Fuegians having entrusted their children to his care; Keppel Island had again become, what it was always intended to be, a nursery and a training-school for the Fuegians hereafter to become the instructors and exemplars of their fellow-countrymen. The following year Okokko returned to settle in his native land, as it was considered he had been sufficiently long under Christian instruction, and that the time had arrived for him to live among his own people. On arrival at Woollya it was found that a terrible epidemic had made havoc among the people; James Button, one of whose sons was of the party, and several relatives of the returning natives, being among those who had died. On this occasion a deeply affecting ceremony took place. The remains of those who had been murdered there were discovered. They had been concealed with stones heaped over them, and they were now reverently interred, the solemn funeral service of the Church of England being read over them. A crowd of the Fuegians circled round during the ceremony, and some seemed evidently touched; and the forgiving spirit shown on that occasion was not without a deep effect in softening the hearts of the natives, and in drawing them towards those who could not only thus forgive, but show kindness in return.

Fuegia and Keppel were now in friendly relations with each other. The mission station was in full working order. Little companies of natives were taken thither from time to time, and returned, when they desired, to their own country, taking advantage of the opportunity of the mission vessel going there. In the year 1865 the experiment was made of bringing four Fuegian youths to England. One of these was Threeboys, already mentioned as the son of James Button, and his visit to England was, like his father's, another link in the chain of the providential history of this Society. These youths took kindly to English ways, and they appear to have charmed those who met them with their unaffected manners and simple demeanour. Though not baptized, they were very thoughtful and devout. They seemed to be not far from the kingdom of heaven. After a sojourn in England of sixteen

months, Mr. Stirling re-embarked with them on board the *Allen Gardiner* in December, 1866; but one of them, named Urupa, did not live to see his native land again. He fell into a decline, which made rapid progress during the long voyage. He had made great advance in grace, and, at his urgent request, Mr. Stirling baptized him. A day or two before the vessel reached Keppel he died, not, however, before he had given manifest tokens that his heart had been fully given to the Lord. He was the first baptized Fuegian.

On his return to Keppel Mr. Stirling was anxious to make a more vigorous effort to establish in Fuegia some of the natives who had been under training. We have already mentioned the attempt of Okokko to live at Woollya; but his house and property were burnt by some vindictive men, and he had returned with his family to Keppel. Another site was now selected at Liwya, to the south of Beagle Channel. Okokko and four or five others were placed there, a log-house having been built for their accommodation. This experiment having proved partially successful, it was followed by Mr. Stirling himself going in January, 1869, to live among them; Ushuia, the place selected for his residence, being, however, on the opposite side of the channel in a most favourable and fertile situation. The settlers at Liwya moved across the water to be near him, and to give him the advantage of their support in his novel and somewhat hazardous position. He remained here seven months, sometimes being in danger from the evil-disposed and jealous, but always trusted and protected by those who had experienced his kindness and profited by his teaching at Keppel. Ushuia has since been the permanent mission station in Tierra del Fuego, while Keppel Island has still been retained as the base of missionary operations and of supplies. While at Ushuia, Mr. Stirling was summoned to England to be consecrated bishop, and after a brief interval he was succeeded by Mr. Bridges, who had been ordained on Trinity Sunday, 1869, and was fully prepared to carry on the work which had been so prosperously begun. For ten years Mr. Bridges remained steadfast at his post as the friend and pastor of the settlement; but in 1879 broken health compelled him to return to England to recruit his strength. While at home he has used his knowledge of the Yahgan language in translating the Gospel of St. Luke into it, and he has just returned to his beloved people in restored health and with heightened hopes, and with the good wishes and prayers of all who take an interest in the spiritual welfare of Fuegia. Without placing any undue value on numbers, we think it right to state that forty adults have been baptized since the year 1866, and that twenty-five persons baptized in their infancy are now leading consistent and, in many instances, really

godly lives, while the total number of baptisms, including those of children, amounts to about 180. The clear light of Christian influence has, moreover, shed its beneficent ray over the neighbouring people, which has been manifested in kindness to shipwrecked mariners, and in an amenity of life and manners that was formerly unknown.

The attention of Captain Gardiner was early directed to Patagonia, and his first efforts in connection with this Society were made in that country. Though his attempt was unsuccessful, the desire to benefit the Patagonians was not abandoned. A young German named Schmidt, who was afterwards joined by Mr. Hunziker, threw his whole heart into this endeavour. Residing first at Sandy Point, and afterwards at Port Santa Cruz, where an experimental station was established in 1862, they tried to gain the attention and to win the confidence of this restless and roving people; but traders soon came amongst them, bringing the fatal traffic in ardent spirits. It seemed at last quite hopeless to struggle against such demoralizing agencies, and the mission station at Santa Cruz had reluctantly to be abandoned. Another attempt was subsequently made on the northern coast at Patagones, or El Carmen. For the last sixteen years a medical missionary has been quietly labouring there, attending to the sick and wounded Patagonians, for they frequently suffer from accidents and are injured in affrays. While we sincerely deplore the fact that so little encouragement has been vouchsafed among this high-spirited race, we must bow submissively to the unerring will of him who alone can give the hearing ear and the believing heart, who "openeth, and no man shutteth; and who shutteth, and no man openeth."

In 1873 direct missionary work was undertaken amongst the heathen in the opposite quarter of South America. After a preliminary exploration it was resolved to send a mission to the Indian tribes inhabiting the regions through which the upper waters and tributaries of the Amazon flow. It commenced with trial and disaster. The first ordained missionary, the Rev. D. J. Lee, M.D., was drowned by the sinking of the vessel in which he was sleeping. In 1876 the Rev. W. T. Duke took charge of the mission with Mr. Resyek Polak, who had formerly been in Keppel, and Mr. and Mrs. Woods. The latter soon succumbed to the exhausting climate, and returned to England. The work is now facilitated by a steam-launch named the *Pioneer*, which, like the mission vessel in the south, is intended to assist the missionaries in their intercourse with the Indians and in reaching the more distant Indian settlements. Eleven children have been entrusted to the missionaries' care. Four of these have been baptized, and one, now sixteen years of age, has paid a visit to England, and has since been of great service

in the mission. A station has been established at San Pedro, on the river Purús; the Indian language is being acquired, and friendly intercourse has been opened with several of the Indian tribes, who seem to be peculiarly sensitive and shy. One of the boys recently under training has returned to his own people, and the same system being followed as in the southern mission, it is hoped that the same happy results may be vouchsafed in the north; but the undertaking is difficult and vast, and requires more volunteers to come forward for it, in order that it may be carried on effectively. Last autumn, Lieutenant Jones, of the Royal Navy, and his wife, embarked for San Pedro.

In the year 1864, in consequence of the wider scope of the Society's operations, which by that time had embraced the whole continent of South America, it was determined to drop the title that was originally assumed, and the present name, the South American Missionary Society, was adopted. As has been already stated, the design of Captain Gardiner was that the mission should extend over the whole continent of South America. His large heart was filled with large schemes of usefulness and love. The native Indians of the prairies first attracted him, and took the first place in his plans; but in the latest expression of his ideas there was a clear indication of the very course which has since been taken by this Society, of labouring among our own fellow-countrymen. Almost the last words he wrote were an affectionate exhortation to his son, that, in the event of his dedicating himself to the office of the ministry, he would either devote himself to missionary work among the Araucanian Indians in Chili, or among our fellow-countrymen who were living in the Buenos Ayrean provinces, and to Bible distribution. In another memorandum he expressed the hope that the claims of the Spanish-speaking population might not be overlooked.

With the object of fulfilling his father's dying request, the Rev. A. W. Gardiner, who had for two years cheerfully given his services to the Society as a catechist at Keppel, and had since been ordained, went in the year 1860 as its first chaplain to Lota, in Chili. His earnest hope was to approach the Araucanian Indians from that place; but his efforts were not successful, and the experimental stations which he established on the border of their territory had to be abandoned. The chaplaincy at Lota, however, led to the establishment of other chaplaincies, which in the present day form a goodly network of spiritual and evangelizing efforts among our countrymen, whether miners, or farmers, or merchants, who are scattered in large numbers throughout that wide continent, who would otherwise have been left entirely without the means of grace, and who, in too many instances, fall, on account of their sad isolation, into appalling indifference and ungodliness. This

branch of the Society's work is by no means so popular as the more direct missionary work among the heathen; but notwithstanding its lack of popularity and the very great difficulty in carrying it on, it has been, and still is, the instrument of doing equal, and, we may perhaps say, even greater good in advancing the Redeemer's kingdom and in promoting his glory.

The Society has now several ministers of the Gospel, lay agents, and schoolmasters in various places throughout the country, the custom being to give grants-in-aid to supplement the exertions of the English inhabitants to supply their own spiritual necessities. In addition to the benefit, both reflex and direct, which has thus been conferred on the Spanish-speaking population, Bibles or Scripture portions in Spanish have been sold or distributed amongst a people who have hitherto been totally deprived of the Word of God, and a distinct protest has been made against the errors of Rome. Several schools are maintained, and mission work has been undertaken among the seamen in some of the harbours. In these various ways good is being done; but when the depressing nature of the tropical climate, the deadening influence of a formal religion, the constant contact with the most disheartening carelessness in spiritual things, the precariousness of local support, the difficulty of obtaining the services of suitable men, and many other adverse circumstances, are taken into consideration, we may well rejoice over the good which has been achieved, rather than indulge in vain laments over the failures which, in this as in every work for God, have unhappily occurred.

Not having sufficient space to dwell on the details of the work among the Spanish-speaking population, we will simply mention one or two instances of cheering results during the past year. Mr. Lett wrote last May:—

> Yesterday I had my second public Spanish service. I preached, and there was an offertory for the charity fund. It was quite a pleasant service. A good deal of interest is shown by some of our English people in this missionary work, which is primarily intended for Protestants of all kinds and nationalities who do not speak English, but which will extend, as a matter of course, to the general population. I am now beginning to enrol those who wish to form a Spanish congregation, taking the Apostles' Creed and the Sixth Article as the basis of profession, and we have received eight names already.

Mr. Shimield writes:—

> In Salto I have had the happiness of seeing Sunday evening services in the Spanish language inaugurated with very encouraging success. From the first there has been a steady increase, and now the seats are well filled.

In consideration of the wider sphere of action opening out before the Society, and of the increased support being given to it, it was thought advisable to remove the office from Clifton (where it had been for many years) to London. This was accordingly done, and the office was transferred thither on New Year's Day, 1866. The committee was enlarged, so that those who were most deeply interested in the spiritual welfare of South America, both in London and other places, might be represented; and the management of the Society's affairs has since been conducted in the great city in which the influence and energy of England are chiefly centred.

In 1869 another most important event in the history of the Society took place. It was felt that the increasing number of the clergy of the Church of England in America required episcopal supervision, and it was considered that no one could more appropriately be called upon to fill the responsible position of bishop than the Rev. W. H. Stirling, who had been connected with the Society for so many years, both as Secretary and as missionary, and who was at that time occupying the most prominent post of danger and of honour in the Mission. He was summoned home for this purpose, and was consecrated Bishop of the Falkland Islands on December 21, 1869. He has since acted as the Society's Superintendent, and, ever true and faithful as he has proved himself to his solemn trust, the words which the great Apostle wrote regarding his own unwearied labours may be truly said of him—he has been "in journeyings often, in perils of waters, in perils in the sea, in weariness and painfulness, in watchings often. Beside those things that are without, that which cometh on him daily, the care of all the churches."

The organization of the Society's foreign work being thus consolidated under an ecclesiastical head, the outward machinery appears to be complete. The one desire of those who have the management of its affairs is, that more heavenly zeal and hallowed energy than ever should be thrown into the working of every part of the spiritual machine. They are fully resolved, by the grace and help of God, to maintain, in all their freshness and vigour, the grand principles on which the Society was founded, and heartily trust that the Holy Spirit will graciously pour renewed life and earnestness and power into all their proceedings. They adhere tenaciously to the pure doctrines of the Reformed English Church. The Society was the result of one remarkable man's personal influence and exertions, but it is not dependent on man. Though the flush of the first love and devotion may have passed away, it has entered on a new and greatly extended phase of existence and of work; and it is confidently expected that the Christian zeal and enthusiasm and faith of a new generation will carry it forward in the same

loving and self-denying spirit which gave it birth. Its supporters look onward with unabated courage and hope, believing that, if they continue their work in humility and faith, the great Head of the Church will not fail to own and prosper their labours.

HENRY MORRIS.

ART. III.—THE LIFE OF LORD CAMPBELL.

Life of John, Lord Campbell. By his Daughter, the Hon. Mrs. HARDCASTLE. 2 vols. John Murray. 1880.

THE biographies of successful lawyers generally follow on the same lines, and seldom drop out of the ordinary high road which leads to forensic triumphs. From start to finish the details of the race rarely vary. Early years of study and obscurity, more or less long according to the talents and opportunities of the young candidate for the woolsack; some important case well conducted, which causes briefs to pour in; a rapidly rising name at the bar; a seat in the House of Commons, to be followed by the posts of Solicitor-General and Attorney-General; and then, in the natural order of things, the prizes of the Bench. Yet, monotonous as is the history of their pursuit after fame, the lives of great lawyers are among the most interesting of all the subjects that engage the attention of biography. A famous barrister has necessarily to see much of the world, he is the leader in many a *cause célèbre*, he combines politics with a study of the law, he is a statesman before he is a judge, and his letters and comments often throw much light upon the secret history of the times; whilst as a judge the revelations disclosed as to the life behind the scenes of the judicial career are always full of novel interest. Take the biographies of the Bench from the days of Sir Thomas More to our own time, and there is not one which is not eminently readable; whilst amongst their number they include the chattiest and in its own way the best biography ever written—the "Life of Lord Eldon," by Twiss. The work before us is no exception to the rule. Mrs. Hardcastle has performed her editorial duties in excellent taste and with a touch loving yet critical; she writes in graceful English, and she has exercised no little skill in manipulating the mass of matter with which she was entrusted so as to render it compressed and coherent. Still, in spite of this full and careful biography, we doubt whether it will cause posterity to alter its verdict as to the character of the quondam Lord Chancellor. Lord Campbell was one of the best exponents of the gospel of "getting on;"