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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

how, there is no doubt that after the year 1869 he was less inclined to fight for what is reckoned "Catholic" Ritual, while he was more pronounced in his condemnation of Romanizing Ritualism, and also more inclined to cultivate cordial relations with the Evangelical School.

We close the volume before us with mingled feelings. On the whole, it is a relief to quote, about the "Bishop of Society," the opinion of a relation and of a Prelate, who were both well qualified to judge :—

"Cuddesdon, then occupied by her (Mrs. Tait's) first cousin, Samuel Wilberforce, was soon a centre of attraction to us. Her intimacy with this relation was very close. She had a true admiration of his many marvellous gifts, and especially of that fund of *true religious feeling* which he had inherited from his father, and which formed after all *the deepest and strongest element in his most versatile character*."

These are the words of the late Archbishop (*Catharine and Craufurd Tait*, p. 62), written a year or two ago.

## Art. V.—FIRE FOUNTAINS.

*Fire Fountains.* By C. F. Gordon Cumming. London : William Blackwood and Sons, 1883.

THE title of the work before us, Fire Fountains, is judiciously chosen, as also is the season at which it makes its first public appearance; though, indeed, the unusual mildness of the weather, at the time we are now writing, throws a certain degree of doubt on the latter assertion. This however is, of course, an accident which could not have been foreseen; and if the present winter should yet exhibit itself in its natural character, it will be pleasant for the reader to warm himself in imagination at those huge fountains of fire, the evolutions of which Miss Cumming has so graphically described. Viewing the matter in this light, however, we are not sure whether we should not ourselves prefer "At Home in Fiji" as a book for winter perusal to the present work. When all nature around us is bare and bleak, and we are enveloped in winter fogs, it is doubly delightful to be transported to those

"Summer isles of Eden lying, in dark purple spheres of sea,"

where we can revel in the luxurious vegetation of the tropics, and enjoy, by an effort of fancy, the balmy breezes, warmed by the Southern sun, and yet gently tempered in their warmth by the cool waves of the Pacific. Now the descriptions of

volcanoes in the Hawaii Islands, though they are more imposing than any which are to be found in the other work, do not represent these islands as desirable places of residence (unless, indeed, it were for missionary purposes). The scenery appears to be less uniformly beautiful than in Fiji, owing to the vast rivers of lava which from time to time lay waste the country. But besides this evil there are others of a more serious nature. The inhabitants of Hawaii live in continual insecurity, as they may at any time be visited by tidal waves, earthquakes, or volcanic eruptions. Of the first of these scourges there have been many in past years, the most remarkable of which took place in November, 1837. It was felt throughout the whole group of islands, but most violently in Maui and Hawaii, where it proved very destructive both of life and property. The description of it in vol. i. pp. 88-90, is most grand and awful. It came without any warning either from barometer or thermometer. The first indication of its approach was one which the natives did not understand. The sea suddenly retired from the harbour, and as suddenly returned. This was repeated several times, then at last it rose in a vast wall of water, carrying with it destruction on all sides, till it reached the villages far inland. Here, says the writer:—

> The scene was even more terrible, because it happened at a time when about ten thousand persons had assembled here for religious instruction. A long day had been spent in Church services, and the people had either gone home to rest, or were gathered in groups on the shore, when suddenly, about 6.30 p.m., just at sunset, the sea commenced retreating at the rate of five miles an hour. The natives rushed eagerly in crowds to see this strange sight, when suddenly a gigantic wave formed and rushed towards them at the rate of seven or eight miles an hour, with an appalling roar. It dashed right into the village, rising twenty-feet above high water-mark, and broke with stunning noise, like a heavy thunder-crash. Mr. Coan says that from his house on the hill, the sound was "as if a heavy mountain had fallen on the beach." Then arose wailing cries of unspeakable anguish and horror. Men, women, and children, the old and the helpless, were struggling in the flood, amid their wrecked homes. Property of all sorts—clothing, food, domestic animals, floating timber, were swept out to sea; not a canoe escaped.—Vol. i. p. 89.

Equally terrible is the other element of destruction—fire—which continually bursts from its vast reservoirs, spreading desolation around it. A great part of Miss Cumming's first volume, and some parts of the second, is devoted to descriptions of the volcanoes and their irruptions; but we hardly like to make extracts from these parts of her book, because it would be impossible to do so without breaking off in the middle of a description, which would be unjust both to the writer and the subject. But we strongly recommend their perusal to all

lovers of the sublime and terrible, feeling assured that the scenes here described surpass in point of awful grandeur anything which they have ever witnessed, or are likely to witness, till the great day of judgment. Miss Cumming has delineated every phase in which the terrible fire-fountains exhibit themselves, and every form and shape which the rivers of lava can assume—sometimes that of various antediluvian animals, sometimes of grapes, &c., and occasionally glittering like crystals. We can hardly wonder that the Hawaiians, before they were enlightened by Christianity, should have deified these agents of destruction, or at least have supposed them to be animated by deities whom they called fire-gods, and whose anger they endeavoured to propitiate by sacrifices—such, *e.g.*, as hogs, which were thrown alive into the fire. This, we say, is not to be wondered at, considering what human nature is when left to itself. The natural man generally makes to himself a religion of fear rather than of love, and is prone to worship power rather than goodness, and thus the service of most idolatrous nations is a strange mixture of asceticism and sensuality. The religious history of Hawaii is a fearful example of the heavy yoke which superstition will impose on man; a yoke which afflicts him, but which does not tend to control his evil passions. Now, however, things are changed, and the Hawaiians have found an easier and more efficacious way of averting the dangers by which they are surrounded than by endeavouring to appease malignant deities—*i.e.* by the force of earnest worship offered to the one true God. Miss Cumming gives us a remarkable instance of this, which we will relate partly in her own words, or rather those of Mr. Coan, the missionary from whom she received the account. It seems that in 1881 there was a tremendous irruption near Hilo, a town in Hawaii, which threatened its total destruction. "Slowly and steadily," Mr. Coan says, "the awful river of molten rock flowed nearer and more near, a terrible wall ever gliding onwards." As might have been expected, the former superstitions, which had been supposed to have been eradicated, were awakened in the minds of the older folk by these continued anxieties and terrors. One old man named Keoni, thinking the goddess Pele, though she would not hear the prayers of foreigners, might be touched by the offerings of a true son of the soil, offered his choicest pig to the goddess, crying out, "Hail to thee, Pele!" Another, an old chiefess, presented offerings of silk handkerchiefs and bottles of brandy to Pele. And now the same sort of test which Elijah proposed to the Israelites on Mount Carmel was about to be applied. For though it could not be said, "Let the God who answereth by fire," but rather, "the God who averts the effects of fire, be God," yet the moral is the same in

both cases. At first, however, the offerings of the chiefess appeared to the people to have been accepted, for in a few days the fire began to subside. But before long the danger reappeared, and the destruction of the beautiful town of Hilo, with all its lovely gardens, seemed inevitable; nevertheless, it *was* saved—through the instrumentality of prayer. And here we will give the account of the final result, in Mr. Coan's own words:—

That man's extremity is God's opportunity, is an *old* saying, yet ever *new*, and here it was once more proven. For when the people of Hilo had almost given up hope, they appointed a solemn day of humiliation, on which they assembled together, that all might with one voice upraise the prayer which had for months been ascending from many a heart and many a household, though its answer had been so long delayed. But now all agreed to meet and plead that if it so pleased the Lord their homes might be spared. All places of business were closed, and crowded services were held at morning, noon, and evening, in all the churches, Catholic and Protestant, native and foreign, throughout the district. Even the stranger within their gates joined in that solemn act of worship. For the Chinamen, who had burnt their joss-sticks and made offerings to the fire-demons, all in vain, came in a body to attend the evening service at the Hawaiian Church, that they might test the power of the Christian's God. We may leave it to those materialists who deny the overruling hand of the Creator, in the wonderful working of the great forces of nature, to search out purely natural causes for the strange coincidence that *from that very hour the fire-flood was stayed*. The great fountain on the mountain-top ceased to flow, and the stream, which for nine *long* months had been steadily moving seaward, suddenly stood still, and henceforth did not advance one foot. There it now remains, an abiding monument of the appalling danger, and of the miraculous deliverance. Vol. ii. pp. 268, 269.

We must now pass to a subject even more interesting than the fire-fountains—*i.e.*, the history of the Hawaiians. Of this Miss Cumming has given us a sketch, beginning from the time when captains visited their islands. This, of course, includes a history of the missionary work which has been going on there. There is an air of strict veracity in all that she says on that subject, which leads us to believe that her statements are accurately correct, fair, and impartial; that she states things as they *are*, not merely as she *wishes* them to be, though her wishes are all on the *right* side, which, unfortunately, cannot be affirmed of everybody who writes or speaks of missionary work. The prejudices of many nominal Christians on this subject lie on the *wrong* side, and when they talk of the failures of missionaries (apparently believing what they say), it is to be feared that the *wish* is father to the *thought*.

Sixty years ago the religious belief, or at least the mythology, of the Hawaiians was nearly identical with that of the Tahitians.

Like them, they worshipped all sorts of living creatures—birds, beasts, and fishes. The distinctive feature in their roll of gods was the *fire-loving gods* of the volcano, the chief of whom was the goddess Pele. Human sacrifices, as well as sacrifices of swine and dogs, were common among them. But amid a mass of revolting absurdity, we may find (as, indeed, we may in most heathen mythologies) at least one tradition, or article of belief, which bears some faint resemblance to the real truth. It shines dimly through a mass of error, like

"A sunbeam which has lost its way."

The belief we are now alluding to, or perhaps it was only a vague *hope*, is founded on a tradition that a certain deified king, named Crono, who was a great favourite with the people of Hawaii, would one day return, and, at his coming, would supersede all the lesser deities. A hope something similar to this has been prevalent at different times among several nations, including our own nation, among whom a tradition once floated about that King Arthur was not *dead*, but would one day come again, "and with him all good things." Though how far this was really believed it is difficult to say. But there is something very touching in these legends, for they point obscurely to the coming of Him Whose advent is the true hope of the Church, even Jesus Christ, the desire of all nations. With the Hawaiians, however, this belief produced one result which was truly revolting. Supposing Captain Cook to be their expected god, they paid him divine honours, which he apparently felt himself obliged to accept without protest. For we never heard that he said, like Paul and Barnabas, "Sirs, why do ye these things?" But the conduct of his crew in a great measure undeceived the natives, for they soon made them see that his coming was anything but a blessing. There were some, however, who to the last believed in his divinity.

Vancouver, who afterwards visited these islands, succeeded by his kindness and efforts to do good in obliterating the evil impressions left by Captain Cook's followers. There were points, however, on which his efforts were unsuccessful. He could not persuade the hostile chiefs to forego their animosities, and he could not induce them to throw aside their idols and renounce the oppressive service which their superstition caused them to impose on the people, or to embrace the Christian faith. Kamehameha, the great warrior chief, the greatest hero and the most remarkable man that Hawaii has ever produced, flourished at this time. He is described by Captain King as

A savage of the most sternly ferocious appearance ; but in later years he proved himself to be in every respect a great and noble character, of wonderful ability, brave, resolute, ambitious, yet humane, hospitable and generous ; in stature herculean, in carriage majestic, with dark piercing eyes, which seemed to penetrate the innermost thoughts of all around him, and before whose glance the most courageous quailed.—Vol. ii., pp. 39, 40.

It is, indeed, much to be wished that such a man could have been won over to Christianity; but, unfortunately, all his mighty influence flowed in the opposite direction. His belief in the fire-gods, and his power of impressing that belief on his countrymen, was greatly strengthened by a catastrophe which he, not unnaturally, attributed to the special intervention in his favour of the goddess Pele, as it occurred during two wars, which he was carrying on simultaneously, in Manii and in Hawaii.

The circumstances of the case are thus described :—

As the enemy, commanded by Keona, were marching across the isle, from Hilo to Kaui, to attack the forces of Kamehameha, they had to encamp in the neighbourhood of the volcano, when a terrific storm of thunder and lightning commenced. Supernatural darkness overspread heaven and earth, weird red and blue lights flashed in awful glare from the crater, and the earth rocked so appallingly that the stoutest hearts quailed, and none dared to move from his place lest the next step should precipitate him into the yawning chasm. For two days and nights Keona and his tribe halted terror-stricken. Then, having to choose between starvation and movement, they determined to advance. In order to divide the danger, they separated into three companies and started at intervals. The first company had gone but a little way, when a violent earthquake shook the ground, so that they reeled to and fro like drunken men, unable to stand still or proceed. Then great Pele unmasked her batteries, and with a roar, exceeding the loudest thunder-crash, pursued them with such a volley of artillery that the miracle seems that any should have escaped. The sky, which but a moment before had been unclouded, was filled with a shower of cinders and ashes, extending for many miles round, while the air was poisoned with sulphureous gases. The ashes were thrown to so great a height that they were partly cooled in their descent, and so the majority of the first company were uninjured, only a few of their number being overwhelmed and suffocated. At the appointed interval the second party started, and then in due time the third. The latter experienced much the same dangers as the first detachment, but hurried onwards and escaped with little loss. But what was their consternation, on discovering their comrades of the central division lying stark and dead! Four hundred human beings, with their wives and their little ones, lay as if in sleep, stifled by the sulphureous vapours. Some were sitting upright, with their families grouped around them in close embrace ; others lying down,

apparently in natural sleep. It was like the destruction of the Assyrians when

> "The Angel of Death spread his wing on the blast,
> And breathed on the face of the foe as he passed."

We cannot wonder that such an apparent interposition of their goddess should have strengthened Kamehameha's belief in the power of the fire-gods. But in many other respects he exerted his influence beneficially, at least during the closing years of his reign, when his wars were ended, which did not happen till all his foes were subdued. Then he ruled with wisdom and beneficence, and put a stop to the ruthless oppression which had formerly prevailed. He so changed the whole condition of the country that the most helpless of his subjects could live in peace and security. One set of rigorous and oppressive laws, however, he maintained to the last. These were called the laws of Tabu, by which men were put to death for the most insignificant and arbitrary offences, such as putting on a waistcoat belonging to a chief, eating forbidden food, and many other transgressions equally trivial. They weighed on all classes, but most heavily on the common people. The most trying Tabus, however, were those relating to the gods. and dependent in a great measure on the caprice of the priests. Particular seasons were called "Tabu," and during these the people were subjected to restrictions far heavier than those which the Church of Rome imposes upon her children (see vol. ii. pp. 63-65). But at last the example of the whites, and perhaps also the very weight of the burdens under which the whole nation groaned, effected a cure.

When Kamehameha died, he was succeeded by his son, Liho Liho Tolani, who was imbued with infidelity by the whites. But he would not probably have had strength of mind sufficient to break the iron chain, had he not been supported by the stronger will of his mother. The most decisive blow was struck at a certain feast where several of the high chiefs were present, and where, according to custom, the women sat in a place apart. The King sent down to his wives certain tabooed dishes, such as pigs, fowls, and turtles, and sat down to eat among them. This, of course, was denounced by the priests. A war ensued between the followers of the King and the Conservative ecclesiastical party, in which the former proved victorious, and idolatry was abolished. But as *no* religious belief had been substituted for it, the people fell under the influence of the low-minded whites who infested the islands, and their position became (if possible) more degraded than before.

The vices of civilized life were grafted on those in-

digenous to the soil. Drunkenness and the most abominable licentiousness prevailed; all laws of morality, of humanity, of natural affection, were disregarded, and Hawaii became a hell upon earth. But it is said that when things are at the worst, they often mend, and so it was in this case. Perhaps the very lawlessness of the condition in which they were then living may have paved the way towards their reception of Christianity. They must have felt its evil, and must, moreover, have experienced that craving which exists even in the mind of the unrenewed man, for some sort of faith; and having renounced their *old* belief, there was less to hinder their reception of a *new* one. At all events, whatever the cause may have been, the mission at Hawaii was attended with fewer difficulties than that of most other groups in the Pacific. It was established in the year 1820. The incident which suggested the idea was a remarkable one, and we will give it as related by Miss Cumming:—

> One morning, the students at Yale College (America) found a dark-skinned lad sitting on the doorstep, crying bitterly. He told them how his father and mother had been slain before his eyes; and when he fled, carrying his infant brother on his back, the child was killed with a spear, and he was taken prisoner. After a while he managed to get on board an American ship, and so landed at New Haven. Craving to be taught all the wisdom of the white men, he found his way to the College, hoping by some means to gain access to it; but at the last his heart failed him, and so, sad and lonely, he could choose but weep.—Vol. ii., p. 88.

The result was, that this lad—whose name was Opukahaia—was taken as a pupil, and he confided to others his wish to tell the good news, which he had himself savingly received, to his countrymen. This started the idea of a mission, which was afterwards carried out. For two years the missionaries laboured, but were so opposed by the white men that the mission was not fairly established till 1823; then, indeed, the Gospel was proclaimed to all who would listen to it, and it was received with a joy which might put to shame the thousands of professing Christians in our country, on whose ears it falls every Sunday as words that have no life in them. Some of those who were present on these occasions declared that "the news was indeed good news;" and they added:—

> "Let us all attend to it: who is there who does not desire eternal life in the other world?" Others said, "Our forefathers from time immemorial, and we, ever since we can remember anything, have been seeking the *ora roa* (never-ending life), or a state in which we should not die, but we have never found it yet. Perhaps this is it of which you are telling us."—Vol. ii., p. 96.

The King Liho Liho and his Queen, as well as the Queen's mother, were favourable to the mission; but, unfortunately,

the King was of a weak nature and very prone to the sin of drunkenness, and was encouraged to break off his resolutions of amendment by the wickedness of his white friends. In fact, the conduct of the English and American sailors, and of their captains, and also of the British Consul, was truly diabolical. They set themselves to oppose all the good and just laws, all the schemes for improvement, which the chiefs were now willing to enact. The Consul based his opposition on the pretext that it was illegal to pass laws without the sanction of the British Government, though England had recognised the Hawaiians as a free and independent people, and had no intention of interfering in their domestic affairs. Happily, however, the influence of whites—even of those who were not missionaries—was not always for evil. Yet, in spite of these exceptions, we cannot ignore the fact, humiliating though it be, that though the work of the missions was steadily progressing throughout the islands, the hindrances should, for the most part, have come from nominal Christians, and from our own countrymen. But God is stronger than man and Satan; and therefore His work, though subjected to the fires of persecution—for its enemies, not content with leading the natives into evil ways, somctimes resorted to open violence—was, like the burning bush, never consumed. One thing which greatly contributed to its success was the implicit obedience which the people were wont to pay to their chiefs; so that when the latter desired them to give ear to the teaching of the Christian ministers, they never thought of disobeying.

Another element of success was the influence of certain remarkable converts, distinguished, some by their rank, some by their character, and some by both.

We cannot, of course, mention all these; but one woman, whose name was Kapiolani, deserves especial notice. This heroic female was resolved to break the remnant of superstition which still lingered in Hawaii, riveted by a chain of terror to the awful volcano, the eruptions of which were so destructive to that island. It was always considered unsafe to visit its crater, and to eat the berries of a plant called ohilo, which grew around it in abundance, without first casting a cluster over the precipice as an offering to the goddess; and though some of the whites had dispensed with this ceremony with impunity, yet the natives supposed that this was no guarantee for their own safety should they follow their example. Therefore Kapiolani resolved that she would herself make a pilgrimage to this awful mountain, and defy the anger of the great goddess Pele. The account of her ascent (vol. ii., pp. 128-138) is well worth reading, though too long for us to transcribe. She resolved first to visit Hilo, where a mission station had been

erected, in order that she might strengthen the hands of the missionaries, by shaking the faith of the people in the most deep-rooted of all their superstitions. She was obliged to travel on foot for upwards of one hundred miles through rugged lava-beds; and though she was continually implored by the people not to brave the anger of the goddess, she still continued her journey. As she drew near the crater a prophetess of Pele met her, and warned her that she was marching to utter destruction; but she answered her from passages in Scripture, which silenced, if they did not convince, the prophetess. On reaching the edge of the crater the party saw the Pele berries growing thick around them, but no Hawaiian dared to touch them till, having gathered a branch, he had thrown it into the fiery lake, uttering the accustomed formula: "Pele, here are your obelos." "I offer some to you, I also eat." But Kapiolani ate her berries without this acknowledgment, walked to the brink of the fiery lake, and threw broken fragments of lava into the furnace; she then turned to her followers, and said: "My God is Jehovah; He it is who kindled these fires! I do not fear Pele! Should I perish by her anger, then you may fear her power; but if Jehovah save me while breaking her Tabus, then you must fear and love Him. The gods of Hawaii are vain!" Then she made her followers kneel, and join with her in a solemn act of adoration (see p. 128). Thus did this, the most inveterate of all Hawaiian superstitions, receive its death-blow, though, as might be expected, remnants of it still occasionally crop up.

And now the work of the missions advanced rapidly. Schools were set up, large congregations filled the churches, and by 1828 the four Gospels were translated into Hawaiian, and from 1,500 to 2,000 of them were in circulation. In 1831 a temperance society was formed in Honolulu. Polygamy was declared illegal, and, altogether, society began to be organized on a better model; but soon a terrible reaction, in favour of sin and idolatry, took place. The two chief causes of this were the sin of drunkenness and the evil influence of the British Consul, who, not content with exerting all his power in opposition to the Native Government, used, in common with other foreigners, to take a pleasure in seducing the natives into drunkenness, and sometimes would endeavour to induce a reformed drunkard to relapse by disguising spirits in strong coffee, in order to reawaken his former thirst for alcohol. Unfortunately the young King, though he had begun his reign well, yielded afterwards, like Liho Liho, to the influence of foreigners, who plied him with liquor, and sank lower and lower, till at last he allowed himself to be persuaded into removing all legal penalties for crime, and centring all

authority in himself. Then came the reaction. Churches were deserted, and some of them were burned; idolatry was in some places resumed, and drunkenness and licentiousness prevailed. This state of things lasted for some months, till at length the people grew disgusted with their own excesses; the King himself showed some repentance, and, after much vacillating, at last gave his sanction again to the laws in the year 1834. From that time things began to mend.

We must now give some slight notice of a remarkable awakening which took place between the years 1837 and 1843. It is described by Miss Cumming as a wave which swept through the whole group. Those who remember the revival in the North of Ireland, which took place about twenty-five years ago, will see some features in which the two resembled each other. They were neither of them the result, humanly speaking, of the preaching of any evangelist, or set of evangelists; in both instances the ministers, so far from heading the movement, were dragged on in its wake. Miss Cumming thus describes it:—

> It was like an electric thrill affecting all the isles, especially Oahu, Maui, and especially Hawaii. On the latter, the resident clergy had been absent visiting the distant schools. Their canoe was wrecked, and they had just managed to swim ashore, when a message was brought to them from the Mission House at Kaawaloa, bidding them return at once, for strange things were happening—the natives were coming in companies asking what they should do to be saved. In 1838 news was received simultaneously from all parts of the isle, that the interest awakened was such that the people seemed to think of nothing else. Those who had hitherto been the most dull and stupid, and those who had not a thought beyond the lowest pleasures, were now roused to self-examination and prayer, &c.—Vol. ii., pp. 142, 143.

It is necessary to read the whole of the nineteenth chapter in order to appreciate fully the power of this great awakening. Mr. Coan, whose exertions at this period were almost superhuman, being accused of having endeavoured to get up a false excitement, replied: "How could I help it? I did not believe the devil would set men praying, confessing, and *breaking* their sins, by righteousness." Probably there were some extravagant demonstrations, for such generally accompany a religious revival in the case of the uneducated. And they cannot always be prevented. However, ministers should always be careful not to pander to anything sensational; for exhibitions of this sort rather hinder than promote the real work. In Ireland it was observed that the permanent conversions were generally those which were accompanied by the least outward display.

After this time, the history of the Hawaiian Missions becomes somewhat painful to read, for it tells of the springing up of

conflicting sects, and consequently, of bitter religious dissensions. A Roman Catholic Mission began a struggling existence in 1827; and after much opposition, was finally established. In 1862 an Episcopal Mission was commenced, which at first produced results which were anything but beneficial. It stirred up strife and painful religious discussions. Now, however, it seems that early feelings of bitterness and sectarian strife have become mellowed. The present King and Queen are zealous Episcopalians; but though they throw the weight of their influence in favour of our Church, it remains antipathetic to the bulk of the community.

There is much in these interesting volumes which we have been obliged to leave unnoticed, and the short imperfect sketch we have given of their contents does not do full justice to their excellences. Perhaps, however, it is better that such should be the case, for we have no desire that the reading of this paper should be made a substitute for the perusal of the original; our aim has rather been to lay it before the public notice, for, if we can succeed in that, we may safely leave it to stand upon its own merits.

EDWARD WHATELY.

# Reviews.

*The Merv Oasis.* Travels and Adventures East of the Caspian, during the years 1879-81, including Five Months' Residence among the Tekkes of Merv. By E. O'DONOVAN, Special Correspondent of the *Daily News*. Two vols. Smith, Elder & Co.

THESE volumes contain a record of Mr. O'Donovan's wanderings around and beyond the Caspian, including a five months' residence at Merv, during the three years 1879-81. In the first volume he relates his experiences of the Russian settlements on the eastern shores of the Caspian, and touches slightly on the military operations against the Akhal Tekké tribes. He also enters into the border relations existing between Russians, Turcomans, and Persians. These chapters pleasingly lead the reader on, and make him easily understand what follows concerning the attitude of the Merv Turcomans. Mr. O'Donovan's description of the Merv Oasis is clearly drawn, and full of information; it will interest many who are outside the general-reader class. View it how one may, indeed, this ably written work merits praise; it cannot fail to take a good place among high-class books about Central Asia. As a representative of the *Daily News*, Mr. O'Donovan has supplied another proof of the courage, skill, resource, and indomitable temper of our enterprising Special Correspondents.

Mr. O'Donovan left Trebizond on February 5th, 1879, steaming to Batoum and to Poti. From Poti to Tiflis there is a railroad, and the journey takes about twelve hours. The first thing that strikes the eye in