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ART. I.—COMPREHENSION AND TOLERATION.

IN considering the subject of comprehension and toleration, it may be useful at the outset to consider the matter on its own merits, without special relation to the community to which we belong. This will help us to arrive at principles which in all questions of the kind it is of supreme importance to grasp.

First, then, wherever there is comprehension there must be toleration. It is impossible to secure whatever advantages may be derived from comprehension without incurring the sacrifice, whatever it is, that toleration may demand; and toleration means bearing, and implies the act of forbearing; and, so far, the habit and virtue of forbearance. In short, this is only another instance of the truth that to take involves the correlative obligation of giving. As far, therefore, as any human society sets before itself the object of comprehension, it must acknowledge the proportionate necessity of toleration. But it is no less certain that the very idea of human society involves comprehension, for society falls to pieces when the bands of comprehension are relaxed.

It would seem, then, that the law of comprehension and the law of society are one. There can be no society where there is no comprehension. The destruction of the one principle is the destruction also of the other. If, therefore, society is an end desirable in itself, the principle of comprehension must be acknowledged as an indispensable condition, or pre-requisite of its very existence. But it is needless to argue on abstract principles that society is the law of human existence. Man as a social being is as much an organic unity as his natural body is a complete organism composed of innumerable members. There can be no question that the advantage of union is as deeply

stamped upon the nature of man in his social capacity as it is in his individual existence. If the integrity of the body is bound up in its unity, so is the general welfare of mankind involved in, and dependent upon, its recognition of the law of social unity. As man's body is a complex whole, so his constitution has designed him to be one as a family, as a race, as a Church. It is no contradiction, but rather a confirmation of the truth that this is the principle of his natural and original constitution, that the idea of the Church of Christ is but the reassertion of this principle in a more emphatic manner. "For as the body is one, and hath many members, and all the members of the body being many are one body, so also is Christ." The natural body of man is exposed to the ravages of disease, to injury by accident, and to ultimate dissolution by death; and so the Church of Christ aims at counteracting the tendency there is in human society to subdivide and split up into fragments, by supplying fresh motives for comprehension, and fresh bonds of union. It is the office of Christianity, not only to reveal the true character of the Godhead, but also the true ideal character of man, and of his social constitution. And unquestionably, the ideal of the Church of Christ is to knit the whole race of man into one vast and united family, bound together by common interests and objects, and summed up in, and presided over by, one Head. But it is obvious that a vast and comprehensive unity such as this can only be realized and maintained by the exercise of individual restraints and individual forbearance. The predilections and the interests of the few must be sacrificed and give place to the interests and necessities of the many. In all matters of a moral and spiritual character this is so notorious as to need no proof. And most persons will probably admit that the existence of the Christian Church, as an ideal, is not destroyed by the various divisions into which it is split up, even though its outward unity is destroyed, and its practical harmony may be imperilled thereby. The comprehensiveness, therefore, of the ideal Christian Church is something vastly greater than anything which is ever realized, or likely to be realized, by any existing body of Christians. And the comprehensiveness of the Christian Church as a purely spiritual ideal, is a characteristic of that Church which must coexist with a condition of things falling very far short of any actual exhibition of it.

If this fact is duly recognized, we need not fear to recognize, likewise, the somewhat opposite truth that it may in conceivable circumstances be also needful to impose limitations which shall seem to operate to the restraint of this general and ideal comprehensiveness. For example, it may be highly desirable to have a National Church which shall not be able to emulate the broad comprehensiveness of the Christian Church as a whole.

Diversity is as much a principle of Nature as unity, and essential unity may oftentimes underlie apparent diversity; but Nature gives expression to the simplest ideas in a rich variety of forms. The unity of the race, in like manner, is quite compatible with the separate existence of a multitude of nations. So, too, the unity of the Church of Christ is a truth co-existent and compatible with the independence and integrity of separate Churches; and the integrity and independence of these separate Churches may even involve a certain amount of contradiction and opposition among themselves. There must, indeed, be certain limits to this freedom and independence. As the Church exists only to bear witness to Christ the Saviour, it is obvious that no Church has any right to impose terms of communion which are not also terms of salvation; but yet, as regards matters of internal government, any Church has a right to determine the conditions of her own existence. And in the case of the Church of England, this is the result of a twofold bond, representing the decision of her own free action, and that of the legal sanction confirming and establishing her decision.

Comprehension and toleration, therefore, with reference to the Church of England, must be further conditioned by the limits provided by the formularies of the Church, and by the laws of the nation as affecting them. No one, for instance, can claim the privilege of comprehension within the limits of the Church, who openly or in secret dissents from, or disagrees with, what he believes to be the mind and teaching of the Church. We say designedly, what he believes to be the mind and teaching of the Church. Because in certain cases there must be this latitude. For instance, the formularies of the Church were framed, for the most part, three centuries ago; since that time, and especially during the present century, a variety of questions have been hotly debated, which had not arisen at that time, and could not possibly arise, and, therefore, could not be contemplated by the existing formularies of the Church. It is plain, for instance, that the meaning and force of such terms as regeneration, inspiration, revelation, and the like, are questions of this character. It is conceivable, therefore, that a man holding by the letter of the Church's formularies, may consider himself committed to a very different belief as to the meaning of the term regenerate from one who looks at the matter more in the light of actual facts, and considers that the language of the Church cannot but be reconcileable therewith; while yet the particular question at issue between these two persons may be one which lies more or less apart from, because not originally contemplated by, the language of the formularies. The belief, therefore, of the person claiming the privilege of comprehension within the Church, as to what the teaching of the Church actually is, must be allowed,

at all events, to some extent to determine the justice of the claim, unless on any other ground it can be shown that it is already determined. In such a matter as regeneration, for instance, everything turns upon what is meant by the term; and as this is nowhere defined, except by the vernacular equivalent of new birth, a very wide door is assuredly left open for men of different opinions to go in and out abreast. But, with regard to the other sacrament, the case is somewhat different. It was around the Lord's Supper that the fight raged fiercest at the time when our existing formularies were framed. It was impossible, therefore, that their language and intention could be ambiguous. They were cast with the express intention of repudiating Romish doctrine; and this statement applies, not merely to the Articles, but likewise to the Communion Office, which, according to the opinion of those who advocate extreme teaching on the Eucharist, has suffered more than any other at the hands of the Reformers. Clearly, therefore, to attempt to make the existing Office the vehicle for doctrine which is indistinguishable from, and, in fact, boasts of being virtually identical with, the doctrine of the Church of Rome is, and can only be, an act of unfair dealing with the declared intention of the Body prescribing the limits of comprehension which can only be characterized as traitorous thereto. One can sympathize with the desire to make others see eye to eye with oneself in all abstract and practical matters, and with the general unwillingness to break with friends and associates of long standing for the sake of minor differences; but if there is a difference which is substantial and real, it is of no use ignoring the fact, and it is far better to face it manfully, and to take the consequences, than to go on endeavouring to persuade others as well as ourselves, that the Church says one thing, when the very rationale, no less than the history of her existence and position, goes to establish the fact that she says another. Now in the case of the Baptismal Service it is not so. Every thoughtful man must admit that the difference between a person, whether an infant or not, baptized or unbaptized, is as great as possible; so much so, that we may, without impropriety, measure it, if we will, by the difference between the regenerate and the unregenerate state. But if we go on to define regeneration as the act by which the believer becomes consciously one with Christ as the Saviour, then it needs no argument to show that this is a change which cannot take place in any infant baptism; and common sense itself would revolt against the dictum of any man, or of any body of men, who should even seem to maintain that it did. If, to go further, we affirm that our Lord required this conscious union with Himself as the condition and the test of life, as truly as He did require baptism of every member of His Church, we can-

not be far wrong in any interpretation of the Baptismal Offices but that which regards conscious union with Christ as of less importance than external baptism, and even affirms that regeneration and baptism are simply convertible terms. Moreover, as the religion of Christ is nothing, if it is not a moral and a spiritual force ordained to move and influence the whole world, we may be sure that no theory of that religion can be a true one which confines and limits its operation to the continual repetition and multiplication of certain external acts. Nor can that Church be a true exponent of the quick and powerful Word of God, which leads men to suppose that the effect of that Word is exhausted when compliance has been made with its necessary appointments of outward and visible acts and symbols, without regard to the moral and spiritual response of the heart and conscience, as distinct, even, from the mere regulation of the conduct.

If, however, we take another point, which is likely to assume yet greater importance and prominence, day by day—namely, inspiration—we shall find that this is a matter on which the existing utterances of the Church are exceedingly vague and insufficient, and for the manifest reason that the burning questions of the present day had not arisen. The ultimate appeal to Scripture was substantially admitted on all hands. Now we have come face to face with the question whether, strictly speaking, in the original sense of the words, there is any Holy Scripture at all. It is conceivable, therefore, that very great latitude of opinion might be technically reconcileable with the formal declarations of the Church upon this subject; and yet it is equally plain that the very existence of the Church is involved in the existence of a real Holy Scripture. For if there is no veritable Word of God, then there is nothing for the faith of the Church to rest upon; and if there is no foundation for faith, then the very existence of the Church is purely imaginary. The limits of comprehension then, are surely strained to the utmost when those who do their best to disparage the Word of God in all their treatment of it, are content to do so under the shelter of that Church which fought the battle of the Reformation and won it upon the basis of the ultimate and supreme authority of the Word of God. And if the limits of comprehension are strained to the utmost, the duty and exercise of toleration are needlessly and unduly strained on the part of those who, feeling the dangerous tendency of such principles, are nevertheless compelled to bear with them. There may be principles fatal to the existence of the Church, against which the Church itself has raised no protest, not having anticipated them as possible.

The great practical difficulty, however, with which we have to deal in the present day, is the condition and observance of

the rubric. The truth is not sufficiently apprehended that the rubric in the Prayer Book is in a most inadequate and incomplete condition, and that consistency in the observance of it is simply and absolutely impossible. If the "Low" Churchman has too often treated it with indifference and contumely, the "High" Churchman has no cause to boast of his compliance with its terms; for what High Churchman obeys the rubric which inferentially enjoins him to require that notice be given by those who intend to present themselves at the Lord's Table? and who thinks of reading the whole of either of the two exhortations appointed for the purpose every time he gives notice of the administration of the Sacrament?[1] In how many choirs is the rubric immediately following the Apostles' Creed observed or contravened, which enjoins that the suffrages following the Creed be pronounced by the minister with a loud voice? What High Churchman would be content to allow the alternative position of the Lord's Table prescribed by the rubric, which directs that it shall stand in the body of the church, or in the chancel? These are merely casual instances; and other cases might be mentioned in which the most punctilious stickler for the observance of the rubric might feel himself somewhat puzzled to shew his reverence for it, or his obedience to it, seeing that it is notorious that in certain cases the directions of the rubric are ambiguous to the last degree. Who, for instance, is to decide how the priest is to stand after reciting the Commandments? or what is the relation of the order to "kneel

[1] I might here specify the cases so tellingly recounted by the Dean of Chichester, in his letter to Canon Gregory, who asks, "How does it come to pass that many of the (ritualistic) practices are clear violations of the rubric? How, for instance, does it come to pass that some insist on *kneeling* during the prayer of consecration, though the rubric orders them to *stand?* Why, again, do others introduce the Agnus Dei into the Communion Service, although they solemnly pledged themselves at their ordination to use the form prescribed in the Book of Common Prayer, and *none other*, alike in public prayer and in the administration of the sacraments? Further, why do these sticklers for rubrical exactness overlook the plain command to begin the service for the Holy Communion standing at the *north side* of the table (the north side, or end thereof, as Archbishop Laud in the Scottish book explains it)? Why do some of them omit the Ten Commandments; some, the exhortation expressly ordered to be said at the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament; some, the latter part of the prescribed formula at communicating? Why are they not careful, at least, to break the bread before the people? and Why are they not scrupulous to deliver the communion in both kinds *into the hands* of as many as communicate? Above all, in face of the emphatic order that there shall be no celebration of the Lord's Supper unless there be a convenient number to communicate with the priest, why, I ask, in defiance of this plain order, do some of these sticklers for rubrical exactness communicate *alone?*"—*Guardian*, May 25, 1881.

down at the Lord's table," before the prayer of humble access, to the one immediately following, which directs the priest to "stand before the table?" It is simply impossible to maintain the inviolability of the rubric in the face of discrepancies such as these, or to affirm that it is in any degree a sufficient guide for those who are sincerely desirous to obey it.[1] But then, surely such considerations as these can only serve to demonstrate the extreme inconsistency and absurdity of those who would concentrate all their reverence and devotion for these standing orders of the Church upon one unfortunate rubric, confessedly the most uncertain and ambiguous of all, if it be not literally, by implication, inconsistent, and at variance with all the rest of the Prayer Book put together. We mean, of course, the Ornaments Rubric. For when we find this celebrated rubric, saying as plainly as it does, that "Such ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," it surely is not possible that there can be any doubt as to what it does really say. First, ascertain what ornaments of the Church, and of the ministers thereof, were in use in 1548-9, and then note that all such shall be retained and be in use still. There does not seem to be room for the faintest shadow of a doubt on this point. But then, note also, that such ornaments shall not only be retained and be in use, but, *unless* the rubric is a dead letter, which is assuredly a very considerable certainty, they will have been retained and have been continuously in use in virtue of this very order itself.

This rubric, then, whatever else it says or does not say, most unquestionably does not say that such ornaments having become obsolete shall be restored, nor does it even permit them to be restored. It is, therefore, a most unwarrantable and gratuitous piece of rubricolatry to fasten upon this obscure and obsolete rubric, and to insist on being allowed to treat it as other rubrics in many cases are not treated. Is it not obvious that there is such a thing as dying of old age, and that as the formularies of the Church have most undoubtedly not anticipated the questions and difficulties of the present day, so certain of its rubrics have outlived the circumstances that occasioned them, and are from the nature of existing circumstances superannuated? And may not this Ornaments Rubric be one of them? And is it not a matter of fact that practically it

[1] The like uncertainty, at least in matters of ritual, was also shown by the Dean of Durham, in his excellent Paper at the Newcastle Congress, though we may decline to accept all the conclusions or positions of that Paper.

has been for centuries a dead letter, and therefore, unless *per se* it can be shown to be of vital moment to the existence and well-being of the Church, it cannot be worth restoring. Surely, therefore, the northern Upper House of Convocation have shown a very wise and meritorious unanimity in voting that this mysterious and unaccountable rubric should be superseded by one that shall be intelligible and capable of being rationally obeyed. Whatever may have been the history of the Ornaments Rubric in the past, assuredly its history in the last thirty years is fraught with lessons of solemn warning and interest to the Church. One can remember the time when the hidden virtues of this wondrous rubric had not even dawned upon the minds of the enlightened. Its supreme importance and its marvellous capacity for being made a rallying point, is a discovery of times long within one's own memory, but it is a discovery that teaches a very solemn lesson to every thoughtful and earnest mind. And there are words older even than the Ornaments Rubric, and of authority not less, that seem to be singularly appropriate to the whole aspect of the matter and the zeal that it excites:—"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." The consistent observance of the rubric of the Prayer Book may, in its proper place, be a matter of no little importance; but that it can under any circumstances be a matter of the highest importance, or that it can be of even equal importance, when compared with many other matters closely connected with the Prayer Book itself, and the ostensible purpose of its very existence, is a simple impossibility and absurdity. The Ornaments Rubric, however, is by no means without its bearing upon the subject-matter of comprehension and toleration. As long as that rubric stands where it does, I do not see how we can escape from the difficulties and dilemmas in which it may land us. There will, there must be, those who will avail themselves of the licence and privilege it offers. There will always be those who will insist upon interpreting all the offices and declarations of the Church by the standard it suggests. Nor do I see that they are not fairly comprehended within the Church's legal boundaries, or that we are not in duty bound to tolerate them. But if others are bound to tolerate them, the obligation is surely reciprocal, and they are bound to tolerate those who select, it may be, for the standard by which to gauge the Church's teaching, some other formulary, article, or statement of less ambiguity and more definiteness than the Ornaments Rubric.

The real truth of the matter, which underlies all this zeal for liberty according to the letter of a practically obsolete rubric,

is that men's hearts are set upon a type and idea of worship which is grasped the more tenaciously in proportion to the slight encouragement to be found for it anywhere else. If we give up the Ornaments Rubric, we fasten what is well-nigh the only door left open for the restoration, in their completeness, of "Catholic" ideas, and the return to "Catholic" principles and "Catholic" unity. And therefore, before we can deal successfully with the Ornaments Rubric, we must grapple with those principles which underlie the zeal for it. What, then, is meant by such "Catholic" principles? Is it not, more simply, assimilation or approximation to the Church of Rome? Is it not virtually Romish teaching *minus* the supremacy of the Pope, and, perhaps, the dogma of infallibility? There is, unquestionably a spirit abroad which may justly be characterized as one of infatuation for what is Romish because it is Romish. This is not said in a spirit of partisanship—God forbid—but as our deliberate conviction, after endeavouring to estimate the matter in a calm and philosophical spirit. There is no question that the Church of England as it is is not sufficiently Romish, or, as they prefer to say, Roman, for many professed members of it. Hence, they will on no account part with the Ornaments Rubric, or would be loth to do so, because it supplies them with the last plank which spans the gulf between modern and ante-Reformation practice.

What, then, is the fascinating idea which thus allures so many eager souls? What is the element of attractiveness in "catholicity?" It cannot be unity, because there can be no actual union with Rome as she is, without the supremacy and infallibility. It is, therefore, after all, only an ideal unity; a unity existing in the imagination, but not realized in fact, or capable of being realized in fact; a unity longed after but not obtained, or, indeed, obtainable. Nor is the love of this ideal to be explained by the mere love of antiquity; because, if we go back far enough, we lose every trace of it; as, for example, in the Acts of the Apostles, where, strange to say, the only vestige of "catholicity," and that merely an etymological one, is to be found in the injunctions of the Chief Priests and Sadducees to the Apostles, that they should not speak *at all* (καθόλου), nor teach in the name of Jesus.[1] It seems, then, that the fascination of "catholicity" consists in an ideal love for the framework and *personnel*, the order and authority of an ideal Church. And this is essentially and exclusively an ideal which exercises the greater charm because it is contradicted by the stern realities of fact. Multitudes feel that the actual experience of Rome will not satisfy this ideal. But so deeply do we sympathize with the aspirations after this ideal, that we can entirely appreciate that apparent approximation to

[1] Acts iv. 18.

the realization of it which is offered by the Church of Rome. There we have a vast and well-nigh universal historic organization of unbroken continuity. And this in itself is a great charm. But the question arises, is it the real thing, or does it lead us away on a false issue, to something which is, after all, only a substitute for the real thing? We are convinced that it does. Professing to give us the true realization of the Communion of Saints, it gives us, instead, only the concrete embodiment of the Holy Catholic Church. Now in the Creed, the article of the Holy Catholic Church stands between two others, these, namely, of the Holy Ghost, and the Communion of Saints; unless, therefore, the Holy Catholic Church leads directly from the one and to the other, unless it is a connecting link between both, it fails in its office, and belies its position. In short, the Holy Catholic Church is not an end in itself, but a means to an end. It is nothing to belong to the body to which Hooker, Bull, and Andrewes, Bede and Anselm, Augustine and Ambrose belonged, unless we are animated by their spirit, and are partakers of their faith; it is nothing to be united to them unless we are also personally united to Him, to whom they were presumably united. And this is the mistake which men make. They think that union may be mystical or corporate, whereas it must be spiritual if it is to be real; and, therefore, union with the Church, whether of the first century or of the nineteenth; whether with that Church to which Phœbe carried the Epistle to the Romans, or with that which now rules from the Vatican, is nothing without personal union with Jesus. It is not catholicity which can satisfy the true ideal, but Jesus Christ: He, and He only, in whose name the disciples were commanded (catholically) not to speak or teach. Unity is a blessed thing, and union a most desirable end. But let us not mistake the means to it, or be deceived by any fictitious substitute for it. "Behold how good and joyful a thing it is for brethren to dwell together in unity." That is comprehension. But the one bond of comprehension is lacking, if that is lacking which binds us all to Jesus Christ:—"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they all may be one in Us." That is the true centre of unity, the one bond of union. We should all strive after that, and be satisfied with nothing short of that, whether it be a Church, a liturgy, or a rubric. But setting that object clearly before us, and aiming only at that, and seeking to be comprehended in that unity, whether as individuals or as Church, we may well exercise toleration—that is, forbearance—towards all of whom we can hope the same; but for others, though, indeed, we may well tolerate them, yet let us not cease to wage deliberate and determined war against their principles, inasmuch as he who substitutes any centre for the true centre

is not a friend, but a foe, to the only bond which can comprehend and bind us all together; is not a foe, but a friend, to discord and the essential spirit of intolerance.

STANLEY LEATHES.

ART. II.—PROFESSOR RAWLINSON'S EGYPT.

History of Ancient Egypt. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford. Two volumes. London: Longmans & Co. 1881.

PROFESSOR RAWLINSON tells us that his present work was "conceived and commenced in the year 1876, and designed to supply what seemed a crying need of English literature—viz., an account of Ancient Egypt, combining its antiquities with its history, addressed partly to the eye, and presenting to the reader, within a reasonable compass, the chief points of Egyptian life—manners, customs, art, science, literature, religion—together with a tolerably full statement of the general course of historical events, whereof Egypt was the scene, from the foundation of the monarchy to the loss of independence"—*i.e.*, from Menes, the proto-monarch of Egypt—the "Mizraim" of Scripture, as George Syncellus[1] calls him—to the Persian Conquest, B.C. 527. After alluding to the enormous stores of antiquarian and historical material accumulated during the present century, since the discovery of the famous Rosetta Stone by M. Boussard, in 1799—the key which has unlocked all the archaic treasures of Egypt—the Professor enumerates some of these treasures in chronological order. Thus, he mentions Denon's "Description de l'Egypte," Rosellini's "Monumenti dell' Egitto," Lepsius's "Denkmäler aus Ægypten und Aethiopien" and his "Königsbuch der Alten Ägypter," Mariette's "Monuments divers recueillis en Egypte et en Nubie," De Rouge's "Recherches sur les Monuments," Chabas's "Mélanges Egyptologiques," Col. Howard Vyse's great work on "The Pyramids," Sir Gardner Wilkinson's five volumes on "The Entire Subject of Egyptian Customs and Manners," the "Revue Archéologique," the "Transactions of the Society of Biblical Archæology," together with "the finished histories of Egypt by Bunsen, Kenrick, Lenormant, Birch, and Brugsch, without whose works his (Rawlinson's) could certainly not have been written." As all of these are either possessed by, or known to, the present writer, we are

[1] "Mizraim, who is Menes."—SYNCELLUS, *Canon of the Kings of Egypt.*

surprised at the omission of several names from this list, such, *e.g.*, as Osburn's "Monumental History of Egypt," and the most valuable, perhaps, of all the works which have appeared on the subject of Egyptian history—viz., "Records of the Past." Of Mr. Osburn's work, we regret to think that Professor Rawlinson, like other writers on Egypt, has ignored it altogether. We are quite aware that Osburn committed mistakes, such as mistaking Apophis, the undoubted patron of Joseph, the most famous of the Shepherd Kings, for Pharaoh Pepi, of the Sixth Dynasty; but, considering that Osburn was a skilled Egyptologer, and that his work was published nearly thirty years ago, we may express our surprise that Canon Rawlinson has apparently overlooked his merits, especially as several of the interesting plates which appear in the history of the latter are found in that of the former; though it is possible that both may have gone to the same source—viz., Lepsius's magnificent work, the "Denkmäler," a copy of which is to be found in the British Museum.

On the subject of plates, we may congratulate the author on the exquisite way in which these have been executed in the work before us. Whether it be the drawing of animals, such, *e.g.*, as the Egyptian hare, at p. 69 of vol. i.; or the *Ibis Religiosa* at p. 80; or the oxyrhynchus fish, at p. 83; or the portraits of individual Pharaohs, such, *e.g.*, as Thothmes III., as he appears at p. 253 of vol. ii.; or that of Rameses II., commonly called "the Great," we are charmed with the beauty of their execution; but, alas! in these last two instances we cannot speak favourably of the fidelity of the likenesses.[1] Thus, Thothmes III., whose features are well known from his gigantic bust—an original—now in the British Museum, where his coarse, hideous, negro-lipped face, displays a very different race from that of the refined English face which our author has presented to the public as a likeness of Pharaoh Thothmes III. So again, the picture of the great Rameses, given at p. 323, vol. ii., beautiful though the face appears, is by no means a likeness of the original, as it appears in a photograph now lying before us, of his grand statue at Abu-Simbel, as perfect, with the exception of a

[1] So also, at p. 218 of the same volume, we have a well-executed portrait of Thothmes II.; but on turning to Mr. Stuart's "Nile Gleanings," at p. 153, we have an equally well-executed portrait of the same Pharaoh, taken by the author from the walls of the Temple, at Amada, about 200 miles south of Thebes; and the two portraits are as unlike each other as is possible for representations of the same person to be, not merely in the expression of the features, but in the nationality. They appear as different as the ordinary face of an Englishman would from that of the average specimen of a Chinaman. There is no dependence upon the likenesses represented in the many works now published on Egypt, unless from photographs taken on the spot.

slight injury to the tips of the fingers of his left hand, as it was when executed between thirty and forty centuries ago.

Passing over the first volume of the history before us, which contains a useful account of the ethnology—proving that the origin of the ancient Egyptians is to be traced from Asia, in accordance with the 10th chapter of Genesis, and not from the south, as some Egyptologers, who ignore Scripture, are in the habit of doing—of the language, mythology, customs, and manners of the ancient Egyptians—in which the author, as is natural, draws largely upon the various works of Sir Gardner Wilkinson—we come to the historical portion of the work under review, which is placed before the reader in an interesting way. There is a striking deficiency in this portion of the history—viz., the story of the children of Israel in Egypt, which is but rarely mentioned in the otherwise valuable work before us. With the exception of a slight allusion to "the synchronism of Joseph with Apepi, the last king of the only known Hyksos dynasty"—as he admits that it is "in the highest degree probable that it was Apepi (Apophis), who made the gifted Hebrew his Prime Minister," (ii. pp. 202, 203)—and a denial of the well-known brickmakers' picture from the tomb of *Rekhmara*, at Thebes, being that of the Jews working under their appointed task-masters, the story of "Israel in Egypt" is ignored by the learned Professor almost as much as if it had never been known. The way in which he has treated this matter betrays, as we think, a mistaken idea of the evidence, which is daily enlarging, in illustration of the narrative of the Exodus. But on this point the Professor shall speak for himself. In describing the beautiful tomb of *Rekhmara*, a nobleman of the Court of Thothmes III., which our readers will regret to hear is now fast crumbling to pieces, he writes:—

> The scene is so graphic, the words are so forcible and suitable, that many[1] have recognized in this remarkable picture an actual representation of the oppressed Hebrews working under the tyrants, who "made their lives bitter with hard bondage in mortar and in brick," beating them and ill-using them, so that "all the service, wherein they made them serve, was with rigour;" but *the best critics* of the present day are of opinion that it depicts, not the sufferings of the Israelites, but *those of quite a different people* (ii. 244).

The critics to whom our author refers for the denial of these brickmakers being the captive Israelites, are undoubtedly two of the best Egyptologers in the world—viz., Birch, "Egypt," p. 98,

[1] *E.g.*, Rosellini, "Mon. Civ." ii. 249; Hengstenberg, "Egypt and the Books of Moses," p. 80; Osburn's "Mon. Hist. of Egypt," ii. 297; Kurtz, "Hist. of the Old Covenant," ii. 152; Kalisch, "Com. on Exodus," p. 9; Palmer's "Egypt. Chron.," p. xix.

and Brugsch, "Hist. of Egypt," i. 375, 376. On referring to these two passages in their respective works it is very doubtful whether Rawlinson has not misrepresented the meaning of both. What Birch says, in the passage named, is just this: "The captives are represented on the walls of a tomb at Thebes in such a manner that it depicts vividly to the eye the anguish and cruel slavery to which the people of Israel had been reduced by the Pharaoh who knew not Joseph. There are the brickmakers, the drawers of water, the bearers of the heavy burdens, and the severe task-masters of the land of bondage; while their Asiatic countenances resemble those of the Semitic, and *especially the Hebrew race.*" All that Brugsch says, in the passage referred to, is this—"The picture presents an important illustration of the accounts in the Bible concerning the hard bondage of the Jews in Egypt."

Other mistakes of a similar nature will require correction in any future edition of this valuable "History of Egypt." We will mention one or two, to show our meaning. Speaking of the reign of Rameses II., Canon Rawlinson says:—

> Of subject races, there seem to have been several in Egypt under Rameses, the principal being the Sharuten or Shardana, the Apuiriu or *Aperu, and the Hebrews.* Of these, the Shardana were employed principally as auxiliary troops, while the other two—*if they were really distinct*—formed the main sources from which forced labour was drawn by the monarchs (ii. 314).

We beg our readers to notice the expression—"if they (the Aperu and the Hebrews) were really distinct," as thereby hangs an important tale. Nearly twenty years ago, M. Chabas, a distinguished French Egyptologist, to whom Professor Rawlinson refers in a note in support of this view, broached his theory that the Aperu and the Hebrews were the same people. He had discovered in a papyrus of the Leyden Museum the name of a tribe called "Aperu," who were represented as being employed in drawing stone for the Temple of the Sun, built by Rameses II. near Memphis. Hence, he contended that these Aperu, or "Aperiu," as he writes the name, were none other than the captive Hebrews, then at the height of their bondage in Egypt. And so convinced was M. Chabas of the truth of his theory, that he boldly wrote: "Cette identification, qui repose sur une juste application de principes philologiques incontestables, et sur un ensemble de circonstances charactéristiques, n'a été contesté par aucun égyptologue."[1] Nevertheless, we ventured at the time to

[1] See "Mélanges Egyptologiques," deuxième série, par F. Chabas, de Chalon-sur-Saone, 1864, p. 144. For a full examination of the philological difficulties connected with M. Chabas's theory, see the valuable remarks of Canon Cook, in his *Excursus* "On the Bearings of Egyptian History upon the Pentateuch," as printed in the "Speaker's Commentary of the Bible," vol. i. p. 466.

contest M. Chabas's conclusions, both on chronological as well as philological grounds, that the *Aperiu,* or, rather, as the hieroglyphic characters read literally, as M. Chabas has printed them from the Papyrus, *Apu-ri-aa-u,* could not be the same people as the *Haberim,* or Hebrews of the English Bible. And truly glad were we to find, on the appearance of Brugsch-Bey's great work, "A History of Egypt under the Pharaohs," in 1879, that that eminent Egyptologer thoroughly confirmed our view of the question, observing these Aperiu were spoken of as a "settled people," dwelling in Egypt during the reigns of Rameses III. and IV., "long after the Exodus of the Jews from Egypt." Hence, he adds, "These and similar data completely exclude all thought of the Hebrews, unless one is disposed to have recourse to suppositions and conjectures against the most explicit statements of the biblical records" (ii. 129).

The grand error, however, of Rawlinson's work, is his tacit acceptance of the theory of those Egyptologers who declare that Rameses was the king who "knew not Joseph;" and his fourteenth and eldest surviving son, Manephthah, the Pharaoh of the Exode. "Hence," says our author, in speaking of the reign of the latter, "Moses, a Hebrew brought up in the Court of his predecessor, but for many years self-exiled from Egypt, appeared before him, and requested permission to conduct his people out into the desert which bounded Egypt on the East, the distance of three days' journey, in order that they might hold a feast and offer sacrifice to their God, Jehovah" (ii. 333). But our author goes even a step further than some who adopt the theory of the son of the great Rameses being the Pharaoh of the Exode, for he is confident that this Pharaoh escaped from being overthrown in the Red Sea, declaring that "Manephthah, *with the remnant of his host, returned to Egypt,* and resumed the peaceful occupations which, first the invasion of Marmain, and then the Hebrew troubles, had interrupted" (ii. 336). Now, this appears to be in direct contradiction to the words of Scripture.

We may adduce, therefore, the testimony of two Egyptologers, who, though differing as to the name and dynasty of the Pharaoh of the Exode, are agreed that, according to the words of Divine truth, he certainly was overthrown in the Red Sea. Manephthah, says Dr. Birch, "was the Pharaoh addressed by Moses and Aaron, visited by God with plagues on account of the hardness of his heart, and finally drowned in the Red Sea, in pursuing the Hebrews after their departure from the land of bondage."[1] Canon Cook observes, on the same subject:—

The statement is explicit. All the chariots and horsemen, and that portion of the infantry which followed them into the bed of the sea.

[1] Birch, "History of Egypt," p. 133.

In fact, as has been shown, escape would be impossible. A doubt has been raised whether Pharaoh himself perished; but independent of the distinct statement of the Psalmist, Ps. cxxxvi. 15, his destruction is manifestly assumed, and was, in fact, inevitable. The station of the king was in the vanguard: on every monument the Pharaoh is represented as the leader of the army; and allowing for Egyptian flattery on other occasions, that was his natural place in the pursuit of fugitives whom he hated so intensely. The death of the Pharaoh, and the entire loss of the chariotry and cavalry accounts for the undisturbed retreat of the Israelites through a district then subject to Egypt, and easily accessible to their forces.[1]

On another point, the differences between those who ignore Scripture authority is still more marked—viz., in reference to the duration of the sojourn of the Israelites in Egypt. Professor Rawlinson does not attempt to solve this problem, though he alludes to "the chronological difficulties" concerning the identification of the "new king over Egypt which knew not Joseph;" but others have gone so very wide of the mark that it is impossible to place any reliance on their fanciful speculations. It is certain from Exodus xii. 40, 41, that "the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And at the end of the 430 years, even the selfsame day, all the hosts of the Lord went out from the land of Egypt." And St. Paul tells us, in Galatians iii. 17, that these "430 years" were counted from the time when the promises were made to Abraham until the Exode. And this is confirmed by the reading both of the Samaritan Pentateuch and the LXX., all of which MSS., as Kennicott observes, are uniform on the matter, and read the text as follows: "Now the *sojourning* of the children of Israel, and of their fathers, when they sojourned in the land of Canaan, and in the land of Egypt, was 430 years."[2] The Jews of all ages so understood the text. Demetrius, who flourished in the third century B.C.; Josephus, who lived four centuries later; both the Talmuds of Jerusalem and Babylon; and Joseph Ben Gorion, a Rabbinical writer of the tenth century, have explained the passage in the same way. The last-named writes as follows:—

> The sojourning of the children of Israel in Egypt, and *in other lands*, was 430 years. Notwithstanding, they abode in Egypt only 210 years, according to what their father Jacob told them, to "descend," or *go down*, into Egypt, which in Hebrew signifies 210. Furthermore, the computation of 430 years is from the year that Isaac was born, which was the holy seed unto Abraham.[3]

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[1] Canon Cook, on Exodus xiv. 28, in "Speaker's Commentary," vol. i. p. 309.

[2] Kennicott, "Dissert." ii. pp. 164, 165.

[3] Demet. "Apud Euseb. Præp. Evang." ix. § 21. Josephus, "Antiq." ii. xv. § 2. "T. Hierosol, Megillah," fol. 71, 4. "T. Babylon Megil."

The testimony of the early Christian writers who took up this subject, such as Eusebius, St. Augustine, and the historian Sulpicius Severus, is to the same effect.[1] Baron Bunsen, however, in his great work on Egypt, the only valuable portion of which belongs, in reality, to Dr. Birch, of the British Museum, the prince of English Egyptologers, computes the duration of the Israelites in Egypt alone, in one place at 1434 years, and in another part of the same work at 862 years. Professor Lepsius, again, a distinguished Egyptologer, reduces it to only 90 years.[2]

These chronological discrepancies are mainly caused by what Rawlinson justly terms—

> The one patent fact that is beginning to obtain general recognition, that the chronological element in the early Egyptian history is in a state of almost (? perfectly) hopeless obscurity. Modern critics of the best judgment and the widest knowledge, basing their conclusions on identically the same data, have published to the world views upon the subject, which are not only divergent and conflicting, but which differ, in the estimates that are the most extreme, to the extent of *above* 3,000 *years!* Böckh gives, for the year of the accession of Menes, the supposed first Egyptian king, the year B.C. 5702; Unger, B.C. 5613; Mariette-Bey, B.C. 5004; Brugsch-Bey, B.C. 4455; Lepsius, B.C. 3852; Bunsen, B.C. 3623 or 3059; Stuart Poole, B.C. 2717; and Sir Gardner Wilkinson, B.C. 2691. It is as if the best authorities upon Roman history were to tell us, some of them, that the Republic was founded in B.C. 508, and others in B.C. 3508 (ii. p. 2).

We are glad, however, to see that Rawlinson calls attention to the Turin papyrus, the Noubti era of 400 years, the Apis cycle, and the testimony of Eratosthenes as an historian, as of far greater value than that of the overpraised Manetho;[3] and we

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fol. 9, 1. "Historie of the Latter Tymes of the Jewes' Common Weal," by Joseph Ben Gorion. Translated by Peter Morwing, pp. 2, 3. Oxford, A.D. 1567.

[1] Euseb. "Chron. Canon," liber prior, § 19. August. "De Civit. Dei," lib. xvi. § 24. Sulpic. Sev. "Hist. Eccles." 1.—xxvi. § 4.

[2] Bunsen's "Egypt's Place in Universal History," vol. iii. 357, and vol. v. p. 77. Lepsius's "Letters from Egypt," p. 475. Bunsen's chronology respecting the Israelites in Egypt is, however, such a complete muddle that in a third place he says: "According to the joint evidence of the Bible and the Egyptian records, Joseph was Grand Vizier of Sesortôsis, second King of the Twelfth Dynasty—that the 215 years of bondage in Egypt (of the Israelites) form an historical data—and that the date of about 860 years between Joseph and Moses tally with the Biblical account better than any other"!!! ("Egypt's Place," vol. v. p. 14). Brugsch-Bey, "Histoire d'Egypte," p. 80, reckons it at 430 years.

[3] Bunsen's admiration of the Egyptian scribe, Manetho, is so great that he dedicates the third book of his "Egypt's Place in Universal History" to his memory, exclaiming, in his ludicrously incorrect rhapsody—

> "Manetho gave us our name!
> Grateful, I offer to thee whatever through thee I have learned.
> Truth have I sought at thy hand; *Truth have I found by thy aid.*"
>
> Vol. ii. p. 393.

add to these the two invaluable genealogies which still exist in the wonderful Land of Ham, recording the names of forty generations, which, with a lacuna of a little over two centuries—and which can easily be supplied from other sources—will carry us down the stream of time from *circa* B.C. 2000 to B.C. 500, and prove the real harmony between the records of Scripture and the chronology deducible from the monuments of Egypt, from the time of Abraham's visit to Egypt down to the time of the end of the captivity in Babylon, and the conquest of Egypt by the Persians under Cambyses—the former event being dated B.C. 538, and the latter, B.C. 527.

According to Hebrew chronology, Abraham's visit to Egypt took place about the year B.C. 2010. Josephus relates that he found the Egyptians quarrelling concerning their sacred rites; and by his superior knowledge he succeeded in composing their differences; and, moreover, he is said to have taught them the science of arithmetic and astronomy, as Josephus relates before Abraham's time the Egyptians were "unacquainted with that sort of learning"—which statement is confirmed by the testimony of Berosus the Chaldean, and Eupolemus, a Grecian historian, both of whom lived between three and four centuries before Josephus.[1] Hence, Osburn, while adducing evidence in proof that the Pharaoh who treated Abraham kindly on his visit to Egypt was Acthoes, of the Eleventh Dynasty, confidently declares:—

> Of Acthoes and his times, and of those of all his predecessors, there exists no single record of king or subject having a date; whereas tablets and papyri, inscribed with dates of the reign of Amenemes, the son and immediate successor of Acthoes, are not uncommon. The same practice continued with all the successors of Amenemes to the end of the monarchy.[2]

This discovery by Osburn of the time when Abraham visited Egypt, is of the greatest importance, as it enables us to see the harmony which really exists between the Biblical and the true Egyptian chronology, as gathered from the monuments and papyri, which have recently been discovered and deciphered in the land of Ham.

We have already referred to the fact, recorded in Scripture, that from the call of Abraham, which synchronized with his visit to Egypt until the Exodus under Moses, were exactly 430 years. Now, let us see how this accords with Egyptian history. Rawlinson has justly remarked, that "the Egyptians had no era," such as we have had in this country since the Dionysian era was

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[1] Josephus, "Antiq." lib. i. c. viii., § § 1, 2; Eusebius, "Præp. Evang." § 9.

[2] Osburn, "Mon. Hist. of Egypt," vol. i. p. 378.

introduced, about eleven centuries ago. A series of Pharaohs discovered by Mariette-Bey, on a tomb near Memphis, shows that in the order of succession of dynasties, the Sixth is immediately followed by the Twelfth. In the sepulchral grottoes of *Beni Hassan*, on the banks of the Nile, are some inscriptions belonging to the early kings of the Twelfth Dynasty, in which special mention is made of the *tropical cycle—i.e.*, a perfectly exact cycle of sun, moon, and vague year, which the late Astronomer Royal has fixed as having happened B.C. 2005.[1]

As this accords with the date of Abraham's visit to Egypt not many years before, according to the Hebrew chronology, we may accept it as approximately correct. On a tomb at *El-Kab*, in Upper Egypt, which was founded by Acthoes, the father of the first king of the Twelfth Dynasty, there exists an engraved pedigree of Prince Aah-mes, who bore the rank of Admiral of the Nile, under the first king of the Eighteenth Dynasty, of the same name, who, according to the high authority of Brugsch-Bey, ascended the throne B.C. 1706. The pedigree is traced from the founder of the family, who bore the name of *Ahi-snau*, signifying "two souls," through *eleven* descents, specifying the names of all the intermediate heads of the family, together with their wives, which are recorded on the tomb. These, on the well-established principle of three descents to a century, would give the required number of about 300 years between the reigns of Acthoes and Aah-mes—*i.e.*, between B.C. 2000–1700, when the latter was seated on the throne of the Pharaohs, and his namesake, who has left his pedigree engraven on his tomb at Elkab,[2] was appointed admiral of his fleet.

As this brings us to the great point of difference between those who accept the testimony of Scripture as infallibly correct, and those who either reject or ignore it, we are compelled to take our leave of Professor Rawlinson's mode of interpreting the presence of the Israelites in Egypt, as detailed by Moses in the story of the Exodus, recorded in the first two books of the Bible. At the same time, we must not omit to do justice to the learned Professor, for however much we are compelled to dissent from him on some points, we gladly bear testimony to the very high value of the work before us. None of the works which have yet appeared on the subject of Egypt give anything like the amount of references to other authors on this increasingly interesting subject; so that the reader of Rawlinson's "History" has an invaluable *repertoire* of authorities before him, by which he can form an opinion of his own on the subjects which are in

[1] Poole's "Horæ Ægyptiacæ," part i. § 11.

[2] Osburn's "Monumental History of Egypt," ii. p. 161; Brugsch-Bey's "History of Egypt," i. pp. 247, 272.

dispute among Egyptologers of the present day. Besides which, the first volume contains a better and more complete account of the religion of the ancient Egyptians than any which has yet appeared.

Now, the question which we must briefly consider is—Who was "the new king that knew not Joseph?" Canon Cook, and others, regard it as certain that it can be none other than Aah-mes—or Amosis, as the Greeks termed him—who expelled the Shepherds from Egypt, and founded the Eighteenth—the most distinguished of all the Egyptian dynasties.

Many Egyptologers, however, credit Rameses II. with that office. But, putting aside the chronological difficulties, or, rather, impossibilities, connected with that view, we venture to declare with unhesitating confidence that while, on the one hand, there is not one substantial reason for accepting Rameses II. as "the new king," there are a multitude of reasons for believing the head of the Eighteenth Dynasty to be the Pharaoh specified by Moses. We say, "not one substantial reason;" for the advocates of this opinion are very chary of attempting to *prove* what they assert, but rest content with the assumption that as the name of *Raamses*, or *Rameses*, is mentioned by Moses in connection with the "new king," as the name of one of the "treasure cities" which the enslaved Israelites were compelled to build for Pharaoh, therefore, it must refer to Rameses I., who founded the Nineteenth Dynasty, or to his grandson, Rameses II., whose long reign of sixty-six years is found engraven on a stone now in the British Museum. But they forget that this reasoning goes back further still; for, in the account which Moses gives of the establishment of Joseph's father and brethren in Egypt, which happened about four centuries before Rameses II. ascended the throne, it is said, "Joseph gave his father and his brethren a possession in the land of Egypt, in the best of the land, *in the land of Rameses*, as Pharaoh had commanded.[1]

Now, it is one of the important discoveries recently brought to light by the science of Egyptology, that the name of *Rameses* was certainly known to the Egyptians some centuries before the king of that name, who came to be known as the founder of the Nineteenth Dynasty, *circa* B.C. 1400. Lepsius considers that *Aah-mes*, or Amosis, the founder of the Eighteenth Dynasty, B.C. 1706, had a son, whose name in hieroglyphic characters reads, RA-MSS.[2] The "*Raamses*" of Exodus i. 11 was written in Hebrew, RHMSS, and sufficiently near in sound to the son of Aah-mes (the new king that knew not Joseph, when the bondage

[1] Genesis xlvii. 11.

[2] "Königsbuch der Alten Aegypter," von C. R. Lepsius. Taf. xxiii. K. Sohn Ramas. No. 320.

of the Israelites commenced) to warrant the conclusion that they refer to one and the same individual.

The other "treasure city" mentioned in Exodus, which the enslaved Israelites were compelled to build for the King of Egypt, is called "Pithom," which has been identified by Brugsch with the *Pa-chtum-en-Zaru—i.e.*, "the treasure city of Thom, built by foreign captives;"[1] and which occurs in the annals of Pharaoh Thothmes III., grandson of Aah-mes, the founder of the Eighteenth Dynasty; and there can be little doubt that it was one of the two "treasure cities" built by the enslaved children of Israel some three centuries before the dynasty of the Rameside ascended the throne.

It has been sometimes said that no names resembling those of the "Hebrews," or Israelites, have yet been discovered on any Egyptian monument. But this is probably incorrect. In the statistical tablet of Karnac, erected by Pharaoh Thothmes III., there will be found, among the various captives enslaved during his reign, the name of *Hebu*, or *Hibu*, as the seventy-ninth on the list,[2] which is sufficiently like the word *Hebrew* to warrant the conclusion that they refer to one and the same people. Moreover, from an inscription deciphered by Brugsch, we learn that certain captives called *the Fenchu*, of the time of Aah-mes of the Eighteenth Dynasty, were employed in transporting blocks of limestone from the quarries, to Memphis and other Egyptian cities. As the name "*Fenchu*" means "bearers of the shepherd's staff," and the occupation of these captives corresponds with the forced labour of the Children of Israel, it is probable that they represented that race who are described in Scripture, on the arrival of Jacob's family in Egypt, as shepherds—"The men are shepherds, for their trade hath been to feed cattle."[3] "Hence," says Brugsch, when describing the conquests of Pharaoh Shishak, seven centuries later, as they are recorded on the great Temple of Karnac, "the smitten peoples, Jews and Edomites, are named 'the *'Am* of a distant land' and the '*Fenekh*' Phœnicians. The *'Am* would, in this case, answer exactly to the equivalent Hebrew *'Am*, which signifies 'people,' but especially the people of Israel and their tribes. As to the mention of the Fenekh, I

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[1] Compare Brugsch, "Histoire d'Egypte," p. 129, with his work "Géograph. Inscript.," iii. 21.

[2] See Dr. Birch on "The Statistical Tablet of Karnac, or, a Catalogue of the Captives from the North and South Countries," in the "Proceedings of the Royal Society of Literature," 1861, p. 69. Also Brugsch-Bey's "History of Egypt under the Pharaohs" (this is a much more recent work than his "Histoire d'Egypte," quoted above) vol. i. p. 364, where the name is written "Hibu," in Abusimbel, called "Hibuu." Brugsch writes it as the seventy-seventh on the list, instead of the seventy-ninth.

[3] Genesis xlvi. 32.

have a presentiment that we shall one day discover the evidence of their most intimate relationship with the Jews."[1]

All the details mentioned in Scripture, passing by the chronological requirements, both before and after the time of Aah-mes, bearing on the story of the Exodus and the presence of the Israelites in Egypt, are in complete accord with the recent discoveries of the monuments in the land of Ham, but they are entirely wanting in the history of Rameses the Great and his son Seti-Manephthah, the alleged Pharaoh of the Exode. Time will not permit us to enter upon the numerous proofs which we have in support of our strong conviction and our earnest contention. We can only notice one; but it is one that seems more conclusive than any other, in correcting the mistake of those who make Rameses the Great the "new king which knew not Joseph."

The few details mentioned in Scripture respecting "Pharaoh's daughter," and her adopted child, MOSES, to whom she gave that name, "because she drew him out of the water,"[2] appear to show that she had both the will and the power in after years to offer the succession of the throne to her adopted son, who by grace and faith—

> When he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.[3]

Now, the only female sovereign in the long line of the Pharaohs, whose duration extended for about a period of 2000 years, with the exception of the insignificant Nitocris, of whom we know next to nothing, is the illustrious Queen HAT-ASU. Queen Hatasu was the daughter of Thothmes I., and granddaughter of Aahmes, the founder of the dynasty, and "the new king which knew not Joseph." At the time when the reigning Pharaoh had

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[1] Brugsch-Bey, "Hist. of Egypt," vol. ii. p. 210. I presume these *Fenekh* are the same as the *Fenchu*, as the same learned Egyptologer writes the name in the *Zeitschrift* for November, 1867, when giving an account of the "*Fenchu*," from an inscription dated in the twenty-second year of Aah-mes, "the new king which knew not Joseph."

[2] Exodus ii. 10. Canon Cook, in his very valuable Essay II., attached to his "Commentary on the Book of Exodus," observes that the word for *Moses* is written in hieroglyphics, *m s u*, and "corresponds in form to the Hebrew, letter for letter. The syllable *m e s* occurs in many names of the Eighteenth Dynasty" (*e.g.*, Aah-*mes*, the founder of the dynasty, and four kings of that dynasty bearing the name of Thoth-*mes*). Hence, adds Canon Cook, "in his 'Hieroglyphic Dictionary,' M. Brugsch shows that the sense 'drawing out,' is the original one. It is taken from the Work of the Potter, p. 705."

[3] Hebrews xi. 24-26.

decided on the destruction of all the *male* children of Israel, "Pharaoh's daughter" was the honoured instrument of preserving alive him, who, eighty years later, was the leader and deliverer of the Israelites from the cruel bondage under which they had suffered since the death of Joseph in the land of Egypt. And Scripture says, that, as the infant Moses grew, "the nurse brought him unto Pharaoh's daughter, and he became her son."[1]

The reign of Pharaoh's daughter remains to be written, as unhappily, of all the Egyptologers who have written on the subject of the Eighteenth Dynasty, the only one who appears inclined to do her justice is the late Mariette-Bey, the first, and the very able curator of the Boulaque Museum. It will be sufficient now if we mention that her reign must have been a long and distinguished one, as she was taken into partnership with her great father, Thothmes I., and succeeded him on the throne of the Pharaohs, and is the only queen regnant of Egypt of whom we have any knowledge that she was so honoured. She shared the throne for a brief period with an unworthy husband, who calls himself the son of Thothmes I., and is called by Egyptologers Thothmes II. He died apparently at an early age, and for many years Queen Hat-asu reigned gloriously alone, until compelled, for some unknown cause, to admit her negro-lipped half-brother (if so nearly related as that), to share her throne. After her decease, this young Pharaoh disgraced himself by defacing her name from every monument within his reach; and as he is said to have had a reign of fifty-five years, counting from the death of his imputed father, Thothmes I.—half of which may be credited to the reign of our illustrious queen—he had plenty of time to do his unfraternal deed, besides erecting several obelisks, three of which are now respectively located at Rome, London and New York.

There are many monumental proofs of Queen Hat-asu's glorious reign still remaining, notwithstanding the endeavour of her unworthy brother and successor to erase every memorial of it; which can only be explained on reasonable grounds by the supposition that Thothmes III. was actuated by feelings of revenge, on account of his great sister having offered the reversion of the throne to her adopted child, whom she had "drawn from the water," and preserved from her grandfather's cruel edict to destroy all the male-born children of Israel. Queen Hat-asu erected two splendid obelisks at Thebes in memory of her father, to whom she was fondly attached; one of which is still standing, and fragments of the other are scattered all around. The standing one, thirty feet higher than the obelisk of her suc-

[1] Exodus ii. 10.

cessor, which now stands on the Thames Embankment, is certainly the most beautiful monolith in the world. It is formed of a single block of red granite from "the far Syene," ninety-eight feet in height, highly polished, with reliefs and hieroglyphs of matchless beauty. The inscription on the plinth states that the work was commenced in the sixteenth year of her majesty's reign, on the first day of the month Mechir, and finished on the last day of the month Mesore; altogether, seven months from its commencement in the mountain quarry. "Her Majesty," it adds, "gave two obelisks, capped with gold, and so high that each pyramidal cap should reach to the heavens, and placed them before the pylon of her father, Thothmes I., in order that her name should remain always and for ever in this temple." Amongst other titles which the obelisk bears, such as those of "Royal Wife," "Queen of Upper and Lower Egypt," &c., is found the significant Biblical name of "PHARAOH'S DAUGHTER."

The splendid temple of *Deir-el-Báhari*,[1] a few miles from Thebes, is another monument due to the munificence of "Pharaoh's daughter," built under the superintendence of one Semnut, the son of Rames, the chief architect of Egypt during her reign.[2]

The walls of this temple, besides recording the expedition of her fleet to the shores of Arabia Felix, in order to establish friendly relations with the sovereign of that country, as well as to collect its marvellous productions (which recalls to mind the voyages of King Solomon's fleet to the same country, seven centuries later, mentioned in the books of Kings and Chronicles), and which are described as gums, scents, incense, trees, ebony, ivory, gold, emeralds, asses, &c. &c.,[3] record the warlike exploits of the Egyptian army during the reign of this great queen. (Just as if, in after ages, paintings were to be discovered of the sailing of the annual tea-fleet from China, and the Siege of Sebastopol, on the walls of Westminster Hall.) The late

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[1] So called from the "Northern Convent" of the Copts, which stands at the south-western corner of the Theban Valley, near the site of the modern *Medinet Abu*.

[2] Brugsch-Bey seems somewhat prejudiced against Queen Hat-asu, but he admits that "her buildings are some of the most tasteful, most complete and brilliant creations which ever left the hands of the Egyptian artists. They are specimens of the matchless splendour of Egyptian art history, whether we consider the stone as to form and proportion, or the rich coloured decoration. Even in their ruin, these remains, though heaped together in confusion, exercise a wonderful charm, even on those who are experienced in the rich monuments of Ancient Egypt."—BRUGSCH-BEY'S *History of Egypt under the Pharaohs*, i. p. 303.

[3] For a full account of this naval expedition, see Dümichen's "Flotte einer Ägyptischen Königin," p. 17, *et seq.* A brief *résumé* of Herr Dümichen's work is given in vol. x. of "Records of the Past," pp. 13–20.

curator of the Boulaque Museum, in his description of the Temple at *Deir-el-Báhiri*, says:—

The grand bas-reliefs, sculptured by the chisel, with great skill, and of astonishing size, enable us to understand the incidents of a campaign undertaken by Queen Hat-asu against the country of the Punt, the southern part of the Arabian peninsula. The mutilations of the monuments unhappily prevent us from discovering in what battles the Egyptian valour was most conspicuous. We know, however, from the representations engraven on the walls of the two chambers recently discovered, that victory crowned the queen's efforts. The pictures show *the Egyptian general* receiving the enemy's commander-in-chief, who presents himself as a suppliant without arms; behind him walk his wife and daughter, both presenting the most repulsive traits,[1] which the Egyptian artist has rendered with the greatest skill. . . . . Queen Hat-asu was the worthy daughter of Thothmes, and fills one of the most distinguished places in the series of illustrious sovereigns who, under the Eighteenth Dynasty, have left their mark upon the Egyptian soil.

Who was Queen Hat-asu's successful general, whose portrait[2] is thus given on the walls of the Temple at *Deir-el-Báhari*? We do not say it is for certain a picture of Moses himself, her adopted son, who had attained the age of forty, according to Scripture, before he quitted Egypt, which was doubtless at the death of his august patroness, and the accession of her unworthy half-brother, Thothmes III.; but Egyptian chronology perfectly agrees with this theory, as we may suppose the preservation of Moses to have taken place early in her father, Thothmes I.'s reign, which with her own, as far we can speak from Manetho and the monuments, make up the required number of about forty years. It is, therefore, not impossible, but that the picture on the walls of the Temple at *Deir-el-Báhari* of the Egyptian general may be a portrait of the real Moses, who, as Scripture tells us, "was learned in all the wisdom of the Egyptians, and mighty in words and deeds."[3] Josephus, in the first century of the Christian era, and Irenæus[4] in the second, alike relate "the fame which Moses gained, as general of the Egyptian army, in a war with Ethiopia," which, though somewhat encumbered with romance, still helps to explain a statement in the book of Numbers that Moses married a woman of that country.

[1] Birch's "History of Egypt," p. 84, gives a portrait from these walls of an "Arabian Queen in the reign of Hat-asu;" and although this country was said to be "under the jurisdiction of Athor, the goddess of beauty," the face and figure of this Queen of Punt quite confirm Mariette's remark as to their presenting "the most repulsive traits."

[2] "Aperçu de l'Histoire Ancient d'Egypte," par Auguste Mariette-Bey. Paris: Dentu, 1867, p. 32.

[3] Acts, vii. 22.

[4] Josephus, "Antiq." ii. x. § 2; Irenæus, "Frag. de Perdid. Iren. Tract.," p. 347.

The mention of Queen Hat-asu's Temple at *Deir-el-Báhari* will naturally lead us to notice the important discovery of mummies and other relics, which have been recently made in that neighbourhood, some account of which appeared in the *Times* of August 4th and 19th. Last June, the governor of the province of Keneh, which includes the ruins of ancient Thebes, noticed that the Bedouin Arabs were offering for sale an unusual quantity of antiquities at very low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates *Deir-el-Báhari* from the *Bab-el-Molook*, an Arabic word signifying "the gates of kings," containing the mausoleums of the Rameside kings of the Nineteenth and Twentieth Dynasties. Herr Emile Brugsch, a younger brother of the famous historian of Egypt, was sent for, and he discovered in the cliffs of the Lybian Mountains, on the left bank of the Nile, and near the Temple of *Deir-el-Báhari*, a pit about thirty-five feet deep, cut in the solid rock; a secret opening from this pit led to a gallery 200 feet long,[1] which was also hewn out of the solid rock. This gallery was filled with relics and mummies, thirty-nine in number, of royal and priestly personages, almost exclusively belonging to Manetho's Seventeenth, Eighteenth, and Nineteenth Dynasties, and which are of surpassing interest to the Biblical student, as the first two include the whole period of Israel's sojourn in Egypt, from Joseph to Moses; and when the four papyri found in the gallery have been unrolled and deciphered, we may hope to gather in a rich harvest of historical information of those most important times. One of these papyri, nearly 140 feet in length, is said to have been found in the coffin of Queen Hat-asu, most beautifully written, and illustrated with richly coloured illuminations. These papyri may prove the most valuable portion of the discovery; and, if so, they will confirm the saying of the late Mariette-Bey, that, "if ever one of those discoveries that bring about a revolution in science should be made in Egyptology, the world will be indebted for it to a papyrus."

The cause of these mummies and relics having been removed from their original tombs at *Deir-el-Báhari* and *Bab-el-Molook* to this concealed gallery, is supposed to have been occasioned by fears of some foreign invasion; but whether that of the Assyrians, the Ethiopians, or the Persians, it is impossible to say. It is said that twenty-six out of the thirty-nine mummies discovered have already been deciphered, and their actual ownership made

[1] A good notion of the size of this gallery, excavated in the solid rock, may be obtained from knowing the extreme length from the north to south of the transepts and choir of Westminster Abbey, which, according to Stanley, p. lv., measures exactly 203 feet 2 inches.

known. The most interesting ones are those of King Ra-skenen, who was feebly reigning in the south, when Apophis, the patron of Joseph, was dominant over the whole land of Egypt; Aahmes, the conqueror of the Shepherds and founder of the famous Eighteenth Dynasty; the mummy case, but not the mummy of his son, Thothmes I.; his daughter, the illustrious Queen Hat-asu, the preserver of Moses; her younger half-brother, Thothmes III., the original maker of the London obelisk, and its completer, Rameses II., commonly called "the Great," after an interval of two centuries—all of whose corpses, with many others besides, after having been reposing for many ages in their respective tombs, and in this secret subterranean rock gallery near Thebes, are now lying quietly in the Boulaque Museum, near Cairo; all of them having thus given a practical contradiction to their theory, which caused the ancient Egyptians to make such continued efforts to preserve the body for the space of 3,000 years.

The learned Gibbon has made a strange mistake on this point. He says that "the doctrine of the resurrection was first entertained by the Egyptians; and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul, during a period of 3,000 years;" and he gives Herodotus as his authority for his conclusion.[1] But what Herodotus really says is this: — "The Egyptians were the first to broach the opinion that the soul of the man is immortal, and that, when the body dies, it enters into the form of an animal which is born at the moment; thence passing on from one animal into another, until it has circled through the forms of all the creatures which tenant the earth, the water and the air, after which it enters again into a human frame and is born anew. The whole period of the transmigration is 3,000 years."[2] Such is the doctrine of *Metempsychosis*, which was entertained by the ancient Egyptians, borrowed from them by Pythagoras; an early belief in India; held by the Chinese Buddhists; and, according to Josephus,[3] by the Jewish sect of the Pharisees. Plato gives a detailed account of it in his "Phædrus," as held by the Greeks. Cæsar found it amongst the Druids;[4] and it was entertained by many other nations besides. The Egyptian idea went a great way towards the true doctrine of the resurrection, and was a wonderful discovery for man untaught by a revelation from on high; for it supposed that the good, after having passed through a purgatorial fire, and then made the companion of Osiris for 3,000 years, returned from Amenti, the place of the

[1] Gibbon's "Decline and Fall," ch. I.
[2] Herodotus' "History," ii. § 123.
[3] Josephus, "Bell. Jud." ii. viii. § 14.
[4] Cæsar, "Com. B. Gall." vi. 14.

departed, *re-entered its former body,* rose from the dead, and lived once more a human life on earth. This process was repeated over and over again, until a certain cycle of years became complete; when, finally, the good were united with Deity, being absorbed into the Divine Essence, and thus attaining the true and full perfection of their being.[1] Although, on this principle, as Queen Hat-asu lived 3,500 years ago, her soul would have again re-entered her body, and she would have emerged from the secret cave in the Libyan mountains about five centuries ago, the Christian visitor to the Boulaque Museum at Cairo, may look upon the mummy of this illustrious queen with the feeling that he has before his eyes the embalmed corpse of that "PHARAOH'S DAUGHTER," who was the honoured instrument of preserving the life of the great law-giver of the Jews, when she spied "the ark among the flags" of the Nile, and the infant within, and called his name Moses, because she had "drawn him out of the water."

Before concluding we may call attention to the recent discovery of two archaic inscriptions, which confirm in a remarkable manner the prophecies of Jeremiah (xliii. 10–13; xlvi. 25, 26) and Ezekiel (xxx. 10, 11; xxxii. 11, 12), respecting the judgment on Egypt by the hand of Nebuchadnezzar, King of Babylon. Hitherto the absence of confirmation of these particular predictions has allowed the Rationalistic school to boast that here is so evident a failure of Scripture prophecy, that "men even on the theological side have ceased to defend them" (Wiedemann's "Geschicte Ægyptens," p. 168). The discovery, however, of two documents, one Egyptian and the other Babylonian, shows that Nebuchadnezzar, as Josephus ("Antiq." x. ix. § 7) asserts, in the thirty-seventh year of his reign (B.C. 569), made an expedition against Egypt; and after overrunning and plundering the greater part of the land of Ham, penetrated as far south as Syene, and there engaged the Egyptian army commanded by one of Pharaoh Hophra's generals named Hor. The Egyptian commander claims the merit of having inflicted a check upon the Babylonian arms; but he does not dispute the fact that all Egypt had been conquered, and for a time was at the mercy of the King of Babylon, exactly as the prophets Jeremiah and Ezekiel had foretold. This is one of the many evidences which are daily accumulating in proof of the prophetical and historical veracity of Holy Scripture. Rawlinson, in his "History of Egypt" (ii. pp, 487, 488), has alluded to the value of this discovery; and a full account of these Babylonian and Egyptian inscriptions will be found, of the former, in the "Transactions of the

[1] Rawlinson's "Egypt," i. 319.

Society of Biblical Archæology" (vol. vii. pp. 210–225), and of the latter, in the "Zeitschrift für Ægyptische Sprache" (for 1878, pp. 2–6).

BOURCHIER WREY SAVILE.

ART. III.—THE SUNDAY SCHOOLS OF THE CHURCH OF ENGLAND.

The Thirty-seventh Annual Report of the Church of England Sunday School Institute, 1880--81.

IF the subject of Sunday Schools was threshed out last year at the Centenary, there is now grain to be gathered, eaten, and digested. Most of us, perhaps, are conscious of having acquired of late a larger and more correct view of what has been done, is being done, and has yet to be done, in the way of Sunday School organization and improvement in teaching power. Yet to no subject more than to Sunday Schools may the adage apply "Live and Learn." Any one who peruses carefully month by month the pages of the *Church Sunday School Magazine* will have felt the breadth of its grasp: and to analyse the last Report of the Church of England Sunday School Institute is to gain a bird's-eye view of much of England's Church life. Archbishops and bishops, clergy and laity, north and south, townsfolk and countrymen, infants and adults, teachers and taught, there come before us acting and speaking, caring or being cared for in the fellowship of the Sunday School.

A peep has been lately given through a sketch by one of its founders, Mr. J. R. Frewer, into the origin of the Society which now makes its influence felt in much more than half the parishes of England, and is extending itself daily in India and the Colonies. Few studies are more interesting than the tracing of great movements to their first impulse—to "watch the new-born rill just trickling down its mossy bed," destined to swell and expand itself into the "bulwark of some mighty realm"—to go in spirit into the upper room in Jerusalem, where abide in prayer and supplication the first little group, whose names a child might write, of "the Holy Catholick Church." Here then is the simple story:—

In the summer of 1843, five Sunday School teachers met in the Boys' Parochial School connected with St. Saviour's, Southwark, to consider by what means they could best provide for their own and their fellow-teachers' improvement in the art of teaching. They

were fully alive to their deficiencies as teachers of others, and yet hardly knew where to look for the training of which they felt their need.

The then recent publication of a book by Mr. R. N. Collins, Superintendent of St. Bride's Sunday School, Fleet Street, called "The Teachers' Companion," pointed out to them much that was needed before they could hope for success in their work, but it did not in any great degree suggest the remedy. What was felt to be wanted was an institution similar in its working to the National Society's Training College for day school teachers, where the theory of the art of teaching could be imparted, together with such practical application as would be supplied by classes of boys and girls to whom instruction should be given, and by which the best methods of imparting that instruction should be exemplified.

But, even if an institution of this kind had existed, how were young men and women, who had most of them to work for their daily bread, to avail themselves of its benefits?

It became evident, therefore, that what was wanted was an opportunity for mutual improvement by meeting together after the day's secular work was over.

The only Society then existing in London to which they could look was the "Sunday School Union," of which one or more of the teachers above referred to were members. At this particular period, however, an agitation had been set on foot with the object of removing the "Church Catechism" from the list of publications issued by the "Union." After many sharp debates—for several of the officers of that Society were attached members of the Church of England—the proposal was carried, and the Church Catechism excluded from the "Union" catalogue.

The new effort, as at first proposed, was to be a purely local one, and the suggested title was the "South London Sunday School Teachers' Aid Society." It then occurred to one of the number, "Why confine the movement to South London? Why not extend it to the whole metropolis?" The attempt appeared a formidable one, but it was decided to make it.

A meeting was then called by a written circular, and was held in the same schoolroom, under the presidency of the late Rev. William Curling, Chaplain of St. Saviour's, Southwark. At that meeting a large number of teachers came together, not only from South London, but also from the City and the Islington Sunday Schools. At this meeting Mr. John George Fleet was present, and from that time took an active interest in the work, and it soon became evident to his fellow-workers that he was "the right man in the right place." It was he who suggested the name of "The Institute," and it is well known to many that to his energy much of its subsequent success is, under God, to be attributed.

The next step was to interest the clergy, and this was by no means so easy a matter as at first sight appeared. Strange to say, that, with a few noble exceptions, the clergy of that day were inclined to look coldly upon the movement, and up to the end of the first two years of

its existence there were but eighteen (including two country vicars) who were subscribers to the Institute's funds.

The Society's first local habitation was in a dilapidated building belonging to the Scottish Hospital, situate in a court leading out of Fetter Lane, and rented at about £15 or £20 a year. The small quarto minute-book, bound in parchment, if still in existence, records the doings of that "day of small things."

The Society's first public meeting was held in the "Hall of Commerce" (now the Consolidated Bank), Threadneedle Street, and was presided over by its early and constant friend, the late John Labouchere, Esq.

The excitement on the question of the Church Catechism was so high at this time that the Committee were warned that they should be prepared against any disturbance of the meeting, and they therefore took the precaution to issue tickets with the note: "The person using this ticket pledges himself to abide by the decision of the Chairman." Even this precaution was not sufficient, for a small but energetic knot of partisans interrupted the meeting, and it was only on the forcible removal of one or two of the more violent that the meeting was allowed to proceed. The rooms next occupied by the Society were in Salisbury Square, and the periodical lectures were given in schoolrooms lent by the managers of various Ward and National Schools. For many years the late Rev. John Harding, Rector of St. Ann's, Blackfriars (afterwards Bishop of Bombay), and the late Rev. Prebendary Auriol, Rector of St. Dunstan's, Fleet Street, gave their hearty personal aid and the use of their respective schools.

Well do we remember how, when as yet only in Deacon's Orders, we welcomed the first numbers of the magazine of the Institute. Sunday school teaching was no novelty then with us. We had been engaged in it, we might almost say from childhood, certainly from the age of fourteen; and we can remember once and again being forbidden the pleasure as a penalty for our own Sunday morning lesson being ill said at home. Yet even then we were not unhelped, though we write of more than forty years ago. Our superintendent, a Church of England layman, himself prepared and printed lesson papers in which he sought to "divide the word of truth," and supply Scripture references for our use. Once a month also he gathered the body of teachers together to tea in his house, to discuss the affairs of the school and commend teachers and scholars in prayer to God. Ladies and gentlemen, young shopmen and shopwomen, the bricklayer in his smock-frock and the crippled cobbler, the tradesman in active life and the aged and, perhaps, not too strong-minded little man, who had retired from business, met on these occasions, and found according to promise One "in the midst of them," whose presence made it good for them to be there. There rest at Sierra Leone the remains of two, a Catechist and his wife, sent forth by the Church Missionary Society, whose hearts the Lord had touched

with the desire to spend their lives in missionary service, but who like many others about the same date, were taken up almost immediately on their arrival out to higher service above. Such advantages, however, as we had were, we believe, comparatively speaking, uncommon in those days; they are not to be met with everywhere now; though after all they are not to be compared with those enjoyed at the present time by thousands of superintendents and teachers under the auspices of the Sunday School Institute.

What are some of the more striking advantages derived from the Institute? This is a question we are more than ever prepared to answer, after a careful perusal of the Report under review. We by no means pretend to exhaust the list, but let us give prominence to a few.

I. First and foremost we are inclined to place its *Publications.* If we say less under this head than some others, it is because we believe Church Sunday School teachers are year by year regarding the publications of the Institute with higher appreciation. Its sales last year extended to a million and a half, including 548,478 magazines, 67,222 lesson volumes, 148,571 lesson papers and syllabi, 135,474 hymn books and liturgies, 286,697 services of song and other musical publications. What this means in the way of help by division of labour, in saving of needless expense, in the diffusion of the best materials, in the sympathy of numbers, is best known to those who, like ourselves, when superintending large Sunday Schools in a northern manufacturing town, have attempted independently a portion of this work. No one will doubt the honesty of Mr. J. G. Fleet's remark, when referring to local schemes of lessons which he had met with, "I can *honestly* say that none placed before me were in any way to be preferred to those issued by the Institute." And yet we cannot pass on without observing, Is this not a case in which the Wise Man's saying may hold good, "In all labour there is profit?" The increased interest excited by the local effort may more than compensate for its inferiority. It certainly would be an interesting thought if, even as in our Churches the same Scripture lessons are everywhere read each Sunday morning and evening, so in our Sunday Schools the same portions of Scripture, or of our Church Catechism, were taught wherever the Church of England has gathered her little ones for instruction, from Japan westward to Columbia. But we doubt the wisdom of attempting to enforce this, especially in the case of adult classes, under a highly educated teacher. Nor would it conduce to this end if, as has been tried in some dioceses, a syllabus of lessons prepared by the Inspector took the place of those furnished by the Institute. While speaking of publications, may we express the hope that the Institute

may see its way shortly to supply a penny magazine, with lessons, in simplest language, specially as an aid to teachers who are of more humble attainments. The want has long been felt, and we believe that the magazine would secure a wide sale.

II. The *Training Lessons* furnished by the Institute appear to us to stand next in importance. These have been given sometimes in connection with Ruri-decanal Conferences and School Associations, sometimes on occasion of visits to individual parishes by an organizing secretary, or member of the London Committee. The Teachers' Associations, of which 287 are now in existence, are, we firmly believe, productive of much good. Self-help and mutual improvement should be their basis. They tend to elevate the teacher's standard of efficiency. He learns discipline. Higher aims in teaching are inculcated. That good feeling is cherished which Robert Raikes expressed in the following words:—"I find few pleasures equal to those which arise from the conversation of men who are endeavouring to promote the glory of their Creator and the good of their fellow creatures." But to quote from the report of a master in the art, Mr. H. G. Heald:—

Of the value of training lessons it is impossible to speak too strongly. The "looker-on," wedded, it may be, to certain plans and methods, follows the lesson given, and, tracing his course from the opening to the close, learns more of the proper method of awakening and retaining the attention, of simplifying Christian truth, of the proper use of illustration, and the best plan of catechizing than could ordinarily be acquired by much study at home. In short, the lesson, if it deserve the name, shows the Sunday School teacher not only *what* to teach (so far as the subject under discussion is concerned), but also *how* to teach. The value of the training lesson is increased tenfold when the discussion which follows is of a practical character. . . . . When, by the tact of the chairman, teachers are led to speak freely, very much good results.

It is well observed by another organizing secretary that "the more Sunday Schools and Sunday School teaching are brought into light, the more unwilling will Sunday School workmen be to see their work half done or ill done."

The following suggestion, by the Rev. W. A. Corbett, is thoroughly practical:—

If teachers would undertake to give training lessons, and join in discussions on matters of practical interest to those engaged in teaching, much benefit would often be received as well as conferred. At present, training lessons are usually given by those who are more or less expert, and the special points in the lessons escape notice, because not observed upon afterwards. Might it not be advantageous if sometimes those who are less practised in the art of teaching would give the lesson, and one who has had long and varied experience were invited to point out its excellences or, if needful, its demerits?

III. The system of *Teachers' Examinations* stands high among the special advantages and successes achieved by the Institute. It has been now six years in operation. The number of candidates entered for the 30th May last was 1,114, of whom 910 presented themselves for examination at 136 different centres, and of these 389 were placed in the first class, and 264 in the second. The subjects of examination were, Scripture portion, Genesis xxxvii. to Exodus xiii., with a lesson to be selected therefrom; and from the Prayer Book, the Litany, together with Articles XV., XVI., XVII. and XVIII.

The Rev. A. J. Worlledge, M.A., Prebendary of Dunholme, and Tutor in the Scholæ Cancellarii in Lincoln Cathedral, Final Examiner in the Scripture Section, writes:—

> The answers to the questions set in this section show the value of the examination in promoting accuracy, clearness of expression, grasp of details, and reverent study of the Bible. I have no hesitation in saying that the average level of excellence which has been reached in this examination is far higher than that which would be found in the large majority of answers sent up in examinations for Holy Orders, which too often manifestly indicate the want of any adequate instruction in the Bible, either in our public schools or amongst the pass-men in our Universities.

The Rev. Randall T. Davidson, M.A., Chaplain to the Archbishop of Canterbury, Final Examiner in the Prayer Book Section, makes the following remarks:—

> I have been much struck by the general excellence of the selected papers submitted to me for examination. The standard reached is a much higher one than I had expected. The papers generally are of a thoroughly satisfactory character, both in matter and style, and are evidently the result of much careful preparation.

Surely these testimonies were full of encouragement as to the future of our Sunday Schools. The more so, as the Institute studiously refrains from mentioning any text-books, and *cramming* is thus avoided. Nor are the results of the scheme to be measured only by the examination. Classes for the study of the subjects selected were attended by many who had no intention of coming forward for examination. At Islington, we are told that so many as 80 per cent. of the classes joined them with the simple desire of self-improvement. At Greenwich, in connection with the Sunday School Association, a class has been held for some months past by a clergyman, for the instruction of ladies in Greek, with the object of enabling them to study the New Testament in the original. It is popular and makes good progress.

IV. Another good service, for which the Church of England is indebted to the Institute, is the collection and compilation of

reliable *Statistics* of Sunday Schools in our Church at home. The effort extended over three years, and was conducted with the approval and aid of the Archbishops and Bishops. The result is now before us in a tabulated form, of which the following is a summary:—

The parishes in the Dioceses of England and Wales which made returns were in number 8,405. The number which did not make returns was 6,064. The returns, therefore, apply to ·58 of the whole number, leaving ·42 unaccounted for.

The number of mixed Sunday Schools in the parishes making returns was 8,030.

The number of Sunday Schools for infants, 1,703.

The number of Sunday Schools for adults, 2,257.

The total number of Church of England Sunday Schools in the Dioceses of England and Wales is 16,498.

The number of Bible Classes in the parishes making returns is 5,153.

The following are the numbers of scholars and teachers on the books:—

Male scholars (not infants), 499,354; female scholars (not infants), 509,363; infants, 222,242; adults, 58,314.

The total number of scholars on the books of the Schools in the 8,405 parishes making returns is 1,289,273, giving an average of 78 for each School. Allowing the same average for the 6,064 parishes not making returns, the total number of scholars in Church of England Schools is 2,222,891.

The number of male teachers on the books of the Schools is 41,477; female ditto, 71,935.

The total number of teachers on the books of the Schools in the 8,405 parishes making returns is 113,412, giving an average of 6·87 for each School. Allowing the same average for the 6,064 parishes not making returns, the total number of teachers in Church of England Schools is 195,533.

The average attendances are as follows:—

Scholars at Morning School, 503,951; at Afternoon School, 740,582; total daily attendances at Schools making returns, 1,244,533.

The average attendance of teachers at Morning Schools is 51,256; at Afternoon School, 70,054; total daily attendances, 121,310.

Some further interesting results are added:—

The number of scholars over 14 years of age in the Schools making returns is 168,734.

The number of scholars who are communicants, 48,680.

The number of teachers who were formerly scholars, 30,764.

Separate services for children are held in connection with 2,709 of the Schools making returns (*i.e.*, for more than one-third).

The Church Schools held in the premises of the Schools making returns number 6,945.

The number of Church Schools held in Board Schools is 201.

In a former article (CHURCHMAN, Vol. ii. p. 20) a rough estimate was given of the scholars and teachers in Church of England Schools in connection with the returns supplied by various Nonconformist bodies. It would appear that the actual number of teachers is less by one-fifth than that estimate, while the scholars were rightly guessed. Compared, however, with the recent census of our population, these returns are scarcely creditable to the Church, and we are thankful to see that in such great centres as Liverpool and Birmingham successful efforts have been recently made to increase the number of Church Sunday scholars. In the Report before us it is stated that in Liverpool and the neighbourhood "there are now upon the books 2,625 teachers and 36,198 scholars, as against 2,329 teachers and 30,746 scholars on December 31, 1879, showing an increase in one year of 296 teachers and 5,452 scholars." At Birmingham, we read of a "canvass of the whole town for additional scholars and teachers." If like efforts were everywhere made, we cannot doubt that the Church's Sunday Schools, and through them the Church's membership, would hereafter be greatly augmented.

V. For among the striking advantages obtained by the Institute we must reckon this furthermore, the assertion and inculcation of *Church principles* in the Sunday School. To explain God's Word and seek to apply it to the heart must ever be a teacher's highest office; and he will have done his duty most successfully whose scholars shall be found hereafter in largest numbers among the saints in light. But the Church on earth has its claims; and we heartily endorse the words of Lord Shaftesbury:—

In these days of blasphemy, when scepticism abounded, when infidelity was stalking abroad, and was not only bold but cunning, when fresh difficulties were started every day that would baffle even the most powerful controversialist, they must be more than ever prepared, not only in their own selves, but to give to the children the means of furnishing an answer to those who asked them the reason for the hope that is in them. He did not wish that children should be trained to controversy. God forbid! But there were certain great principles and facts to be prominently brought before them. They were training up champions of God's truth in the generation to come. They were to teach them the true value of right Churchmanship. In these days the establishment to which they belonged was exposed to very great dangers. There were certain grounds upon which it stood, and these should be imparted to the children. They should be taught that in maintaining it they were not maintaining a political Establishment, but a great Establishment founded that there should be a depository of God's Word, known, tangible, and patent to the whole world; that wherever they travelled they might see outward and visible signs that

this is a nation that worships God, and will continue to worship Him so long as this world shall endure.

By the School Board system they were shut out from distinctive teaching, and it became more necessary to have good Sunday Schools, where every denomination—more particularly the Church of England—could inculcate its own doctrines with force and precision. The teaching should not be of a vague and indefinite character, but true, distinctive, and dogmatic, resting upon the great doctrines of the Gospel set forth so beautifully in the Thirty-Nine Articles.

The Bishop of Liverpool uttered like words of wisdom when speaking at the annual meeting of the Liverpool Institute. We read:—

He held that the regular syllabus of teaching given by the Church of England Sunday Schools in her Prayer-book—the Articles and Doctrines of the Church properly pointed out and put before the young mind—was of the greatest importance to the well-being and standing of the Church of England in this country. Ignorance, he believed, was one grand difficulty to be contended with at the present day; not merely ignorance amongst those who were untaught—those who never went to school—but even amongst professing Church people. He was amazed and astounded sometimes to find how little those who called themselves Church people—those who were very zealous about and would stand up for the Church—really knew concerning what the Church held, and what were the clear and distinct lines she laid down in her formularies and doctrines about the sacraments of Christ.

By the publication of such works as the "Catechisms for the Young," Bishop Titcomb's "Gladius Ecclesiæ," the "Brief Notes of Scripture and Prayer Book Lessons" by Mr. Malden, "Lessons on the Prayer Book," on "The Collects," and on "The Church Catechism," by the examination of teachers in the Prayer Book and Articles of Religion, by the giving of training lessons, with a special effort to show how the Catechism can be used in a Bible lesson, "for the Church's doctrine is Bible truth," by the promotion of children's services and weekly catechizing in church—by these and other ways the Institute helps the good old Church of England to hold her own. The Committee observe in the Report under review:—

In the past Sunday Schools have passed successfully through two phases—the time when they were encumbered with the teaching of reading and writing, and the time of reaction, which followed on the establishment of day schools. We have now a new phase before us, when we are threatened with the elimination of the religious element in education from the day school. Under these circumstances it may be that we shall before long have to fall back upon the Sunday School for training our children in Christian knowledge generally, and in the doctrines of the Church of England specially. If so, whatever may be

the teaching elsewhere, that in our Church Sunday Schools should include the teaching of the Creeds, the Catechism, and the Book of Common Prayer, so that, by God's blessing, our children may grow up intelligent and devout Churchmen.

We should not be doing justice to the Institute were we to omit to mention the debt of gratitude owing to its Managers for their Hymn Book, Choir Festival, and Services of Song. "Lord, I have loved the habitation of Thy House," was the exclamation of one who ordered God's praise in His sanctuary, and taught those who ministered with singing to wait on their office "with their children" (1 Chron. vi. 33). And nothing, we believe, endears God's House more to the young than participation in the praise there offered.

The days of Intercession for Sunday Schools, now annually held in the month of October, at the suggestion of the Institute and with the full approval of the Heads of the Church, are becoming widely observed, and cannot fail, we think, to secure an increase of prayerfulness, with a corresponding enlarged blessing on the work.

We must not lay down our pen without a concluding notice of the Sunday School Centenary. How heartily it was observed, and with what extraordinary sanction by all classes of society, has already been recorded in the August CHURCHMAN of last year. From the many thoughtful addresses which were uttered on the occasion by men worthy to be heard, we have culled a few sentences to offer to our readers:—

Bishop of BEDFORD: Let teachers use fragments of spare time in visiting the homes of their scholars. . . . . Love, sympathy, and earnest effort would certainly be blessed.

Bishop of OXFORD: Teachers had to take care that the Sunday Schools should do something for the children which, without them, would not be done.

Rev. J. F. KITTO: Work was often spoiled by want of definite aim in it. Some teachers aimed only at gaining the affections of their scholars. Some aimed only at cultivating mental vigour. These and others were not wrong in themselves; but they ought to be subordinated to the great end of their work—viz., that God may be glorified by the children being taught concerning Him, and brought to Him.

Bishop of MANCHESTER: There could be no doubt that, but for Sunday Schools, the Christian religion might almost have died out of the land within the last hundred years. . . . . Because fifty Sunday School scholars had become forgers and pickpockets, was it a fair argument against them? Where were the 500,000 who were the backbone of the country, and who went to make up the righteousness of the people?

Dean of CHESTER: The mere existence of the phrase "Sunday School," the diligent prosecution of the benevolent work connected with that phrase, the spreading of the results arising out of that work

—all this must have an indirect tendency to imbue the community with a permeating sense of the value and the claim of Sunday. And this is a wholesome mode of dealing with the difficulties of the question of the observance of that day. It stirs up no debate; it raises none of those questions which it is difficult to argue theoretically. By the mere force of diligent and patient work, it suffuses the national life with a healthy tone. . . . . Sunday School teachers may rest assured that in their modest endeavours they are doing a patriotic service to their country; that they are strengthening public opinion in reverence for the Lord's Day, and helping to transmit to the future a sacred institution which is full of blessing to mankind.

Right Hon. W. H. SMITH, M.P.: Looking at the effect of Sunday Schools in the past, I think we may say that those of us who have attained middle life can observe with satisfaction, pleasure, and thankfulness, that the outward decorum in our streets, the language which we hear, the conduct of those with whom we come in contact, has enormously improved within our memory and lifetime.

Bishop of HEREFORD: There were those who might strengthen the work by having a class of elder children at their own houses, and there instructing them in religious truths.

Sir ROBERT LIGHTON: One suggestion he would make was that the younger men's class should be taught by ladies.

Bishop of ST. ALBANS: He thought they would be all agreed that the most important work of the clergyman, after his strictly pastoral work, was the preparation of his Sunday School teachers for their weekly work; and he had no doubt that no efforts of the clergy had been more blessed than those expended on that important duty.

Rev. F. F. GOE: The Church of England Sunday School Institute published lessons on all parts of the Old and New Testament History, and it was not too much to say that if they were to bind all the volumes up together, they would have a practical child's commentary on the Old and New Testament, such as could not be produced in any other country besides England.

Bishop of ROCHESTER: Christian teachers! he thought the angels envied them their work, when they saw them Sunday by Sunday taking their places in the School, with all those bright little faces looking up to them, listening to them, seeing if they were in time, if they were patient and could keep their temper, if they had got up their lesson properly, and if they were themselves what they pretended to be. There were no critics like children.

Bishop of LIVERPOOL: The poorest Sunday School in the land was better than no Sunday School at all. . . . . He should be delighted to see a system of Sunday Schools established for the upper classes; lest, perchance, in the process of time, the children of that class should get behind the lower classes, and not know as much systematic Christianity as was imparted by the poor despised teachers in Sunday Schools. . . . . He wanted a good many more *young men* to come forward to teach, for the work would do them an immense amount of benefit.

Bishop of DURHAM: "Feed my lambs" was the primary charge of

all. The lambs are the hope of the flock, and must be sought out first. Whatever else must be left undone, this one thing must be done. . . . .

Lord COLERIDGE: There was no knowledge, innocent, at least, which might not be made of the greatest advantage to them in their teaching. The more they knew, the better they would teach. See what a direct and noble motive that was to self-culture. See what a direct and noble motive it was to guide them in the selection of what they read. It ought to lead them to good books; it ought to keep them from bad books; because good books were like good friends—they loved them after they knew them, they raised the character of those who read them, and they tended to make their readers better for that end which came to all of them, as that end drew nearer.

Bishop of SALISBURY: They must never despair of the children God has given into their charge. With the child for whom the teacher was responsible should always be associated hope.

Still more important is it to notice the *results* of the Centenary Celebration, material and moral.

1. The *material* are.—(1) Upwards of £8,000 given to the Centenary Fund. (2) The old Crypt Schools at Gloucester restored and re-opened. (3) The purchase of the freehold of a large and commodious building, formerly Serjeant's Inn Hall and Chapel, as the future home of the Institute, the centre of the Church of England's Sunday School life.[1]

2. The *moral* results are of a high order, and cannot yet be fully gauged. Sunday Schools have received a public verdict of approval. The Church of England stands forth as the mother of the Sunday School, and her system as admirably adapted to its work and development. New Sunday School Associations have been formed, the staff of teachers recruited, Bishops (2) and clergy stirred, parents and educationalists have learned to look upon the Sunday School as the necessary complement of the present condition of public elementary education —a fresh impetus has been given to the demand for progressive qualifying by the teachers in our Sunday Schools. We look forward to the future of our Church in consequence with increased hope. Like the Bishop of Liverpool, we may surely see "a great deal of blue sky in the clear horizon in the days in which we live." Warning watchmen have their use. Storms

[1] This building is to be opened on October the 26th by the Archbishop of Canterbury. We trust that by the zeal of Churchmen the considerable debt still resting upon it will soon be wiped off. An earnest effort in this direction is being made by means of purses from Sunday Schools, to be presented to the Princess Mary at a gathering in Exeter Hall, on the 22nd inst.

[2] The Bishop of Chichester has recently called attention to the fact that seventeen parishes in his diocese have no Sunday School. We know of country parishes elsewhere where no Church Sunday School exists.

roll up here and there, and sometimes break over our heads. But "God is our refuge and strength." Who should despair of religion in a land which reckons her Sunday scholars by millions, and their volunteer teachers on the weekly day of rest by hundreds of thousands?

JOHN BLOMEFIELD.

ART. IV.—WILLIAM COWPER.

SECOND NOTICE.

COWPER is a striking instance of a man of mature age, whom true conversion of heart made a great poet. Cowper was kindled into real poetic fervour by the fire off God's altar. Southey has preserved some of his earlier efforts, and it is but truth to say that they are trivial and commonplace. His perception of natural beauty was quickened by grace, and his penetration by the power of the Gospel was the means of the revival of true poetic taste in England. Calvinism, which Coleridge somewhere calls "unimaginative," and which his biographers regard as harsh and narrow, and for which there is no name in their vocabulary too severe, gave the impulse to the most delicate appreciation of the natural world, and of the grace and tenderness of the domestic affections.

While at Olney, Cowper formed a friendship with a lady who not only introduced a new charm into his life, but exercised a fortunate influence over his literary career. This was Lady Austen, a brilliant, lively, charming widow, who paid a summer's visit to her sister who lived in the neighbourhood of Olney. Waiving ceremony, Lady Austen paid the first visit to Mrs. Unwin and the poet, which they returned with all due state and ceremony. "They fell in love with each other at once," in the most simple form of the words, and an intimacy sprang up between them there and then. Before many weeks passed, the plan of settling in Olney had entered Lady Austen's mind, and was encouraged by her two friends.

In the autumn of 1782 she became an inmate of the vicarage. This was, no doubt, the happiest time of Cowper's life. Lady Austen sang to him, talked to him, told him stories, and threw a light into the gloom and a variety into the monotony of his life. Some of his most beautiful songs were composed for her harpsichord. We are indebted to her, not only for the noble dirge on "The loss of the Royal George," but for the immortal ballad of John Gilpin. While Gilpin was running a successful career through town and country, Cowper's poem of "The

Task," the work which made him the most popular poet of the age, was passing through the press. To Lady Austen belongs the honour of having suggested this finest production of the poet's genius. She had often urged him to try his powers in blank verse, and at last he promised to comply with her request, if she would give him a subject. "Oh," she replied, "you can never be in want of a subject; you can write upon any: write upon this sofa." "The answer," says Southey, "was made with a woman's readiness, and the capabilities of such a theme were apprehended by Cowper with a poet's quickness of perception." It may be noted here that the friendship with Lady Austen, which began in 1781 ended in 1784. What brought it to a close is not known. His biographers throw little or no light on the cause of the rupture. Mr. Scott is reported to have said in words which do scant justice to the fairer sex, "Who can be surprised that two women should be continually in the society of one man, and quarrel, sooner or later, with each other?" But as Southey observes, in reference to the coming of Lady Hesketh to Olney, "We shall soon see two women continually in the society of this very man without quarrelling with each other." All that is clearly known about this mysterious interruption to their friendship is that Lady Austen went, and with her went the gleam of light she had brought into the poet's life.

In 1786 Cowper, at the instance of Lady Hesketh, removed from Olney to Weston, a neighbouring village, more cheerful and on higher ground than Olney, where his bright and vivacious cousin rented for him a house belonging to Mr. Throckmorton, and close to his grounds. Here he had an abode fit for a poet. It is thus he describes his workshop in the garden—"The grass under my windows is all bespangled with dew-drops, and the birds are singing in the apple-trees among the blossoms. Never poet had a more commodious oratory in which to invoke the muse."

He had a short attack of insanity while at Weston, but the cloud passed, and all was well. He made the acquaintance of Hayley, his future biographer, and of two youths whose enthusiasm was very sweet to him, one of them a relation—John Johnson—and Samuel Rose.

Cowper was now sixty-one, and Mrs. Unwin nearly seventy. The last gleams of sunshine were fading out of his life. Mrs. Unwin was attacked with paralysis, and her illness added to the poet's dejection and distress. As she was unable to move out of her chair, he became her absolute nurse; and with all the delicacy and tenderness of a woman anticipated her wishes and supplied her wants. Hayley persuaded them to visit him at Eastham, in the vain hope that a change might do Mrs. Unwin good. Here Cowper's portrait was painted by Romney, and here the

host did all in his power to make his guests happy. But Cowper longed for the quietness of Weston, and to Weston they returned, Mrs. Unwin none the better for her journey. Lady Hesketh's health had failed, and she had been obliged to go to Cheltenham and Bath; and he had not the support and comfort of her presence. His condition was deplorable. "He sat still and silent as death," speaking to no one; asking nothing; dwelling in an awful, visionary world of his own diseased and morbid fancies. Hayley now proved himself a true friend; and, in conjunction with Cowper's relations, removed the poet and Mrs. Unwin from Weston to North Tuddenham, in Norfolk, to be placed under the affectionate care of Mr. Johnson, Cowper's relative and friend. Hoping that both the invalids might derive some benefit from the sea view, Mr. Johnson took them to the village of Maudsley, on the Norfolk coast, where "he surrendered himself to the solemn effect which the waves produced, and found something inexpressibly soothing in the monotonous sound of the breakers." They again removed to Dunham Lodge, near Swaffham, and finally to East Dereham, a town in the centre of Norfolk, where, two months after their arrival, Mrs. Unwin died at the age of seventy-two. This was in the year 1796. The extreme depression of Cowper's spirits was such that he was barely conscious of his loss. On being taken to see the dead body of his friend, he uttered one passionate cry of grief, and never mentioned her name again.

The last years of Cowper's life were, like the prophet's roll, "written within and without with mourning, lamentation, and woe." The mind, thoroughly unstrung, gave forth no notes but those of darkness and despair; and his last original poem, "The Castaway," founded on an incident in Anson's Voyage, a powerful but painful poem, is, as Southey says, all circumstances considered, one of the most affecting that ever was composed. The first verse runs thus:—

> Obscurest night involved the sky,
> The Atlantic billows roar'd,
> When such a destin'd wretch as I,
> Washed headlong from on board;
> Of friends, of hope, of all bereft,
> His floating home for ever left.

But though he could see nothing above or around him but clouds and darkness, his friends saw a life of humble faith and patience, of meekness, and prayer. It was with him as with Moses when he left the mount where he communed with God. The glory of his face, invisible to himself, was visible to all around. He died so peacefully in the afternoon of April 25, 1800, that of the five persons who stood at the foot and side of

the bed, no one knew the moment of his departure. "From that moment till the coffin was closed," Mr. Johnson says, "the expression with which his countenance was settled was that of calmness and composure, mingled, as it were, with holy surprise." The fever of the brain was quenched; the sorrow of the heart over; the aching head was at rest; and the tossing arms were still. There was "beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness."

The poet was buried in that part of Dereham Church called St. Edmund's Chapel. Lady Hesketh caused a monument to be erected over his remains; and Hayley supplied the inscription. There, too, a tablet to the memory of Mrs. Unwin was raised by two other friends (it is not said by whom), impressed by a just and deep sense of her extraordinary merit. For this also the inscription was composed by Hayley.

I have preferred to give the above sketch of the salient points in the poet's life without breaking it by any remarks on his poetry, so as not to interrupt its pathetic interest; but this paper would be incomplete without some reference to the poems which have made Cowper celebrated. Mr. Goldwin Smith, in his volume in the series of "English Men of Letters," does the poet but scant justice, and hardly gives him, to our thinking, his due place among the great singers. He and the editor of "The English Poets" differ from each other on the question of poetical criticism. The former strangely says: "Poetry can never be the direct expression of emotion"—an opinion which is sufficient to condemn him as a critic; and the latter says that "ascents into the higher music of the great poets demand some moving force of passion, or some inspiring activity of ideas; and for neither of these can we look to him." They both, however, agree in thinking that Cowper is read, "not for his passion or for his ideas, but for his love of Nature, and his faithful rendering of her beauty, and also for the melancholy interest of his life, and for the simplicity and loveliness of his character." Such criticism appears to us very inadequate; and we believe Cowper is read, and will be read, for the charm of his descriptions, for his sincerity and truth, for his delicate wit, for his sunny playfulness and sparkling humour.

"The Task" was the *renaissance* of poetry in England, the first bold departure from the worn-out moulds in which poetical composition had been run for many years. In this poem Cowper cast aside the old traditions, and instead of modelling his verses on the plan of Dryden and Pope, went at once to the fountain-head, and there drank of the pure Castalian spring. Turning away from mere artificial melody of rhythm and mechanical smoothness of versification, he sought to charm the ear and touch the heart through the lofty music of the blank

verse with which Milton had delighted his generation. And Nature was his theme, not the Nature of the poets who preceded him—academic, classic, unreal, where every clown became a love-sick shepherd, and every rustic wench a sentimental Chloe, such as we see in the Dresden china figures on our chimney-pieces; but Nature, homely and simple, fresh, and fair, and fragrant, as you may see her in the country every day. With this music he touched and charmed the popular ear and heart. What pictures are set before us in "The Task!" The woodman, with his dog at his side, on his way to the forest; the redbreast warbling on the wintry boughs; the peasant's cottage planted on the side of the leafy hills; the post-boy twanging his horn with a light heart as he crosses the bridge thrown across the swelling flood, and all indifferent to the tidings of joy or sorrow that he carries in his bag; and, again, the harmony of the village bells as they come softly on the evening gale. And what gives an especial charm to his love for Nature is, that this man, whose religion is so unlovely in the eyes of his biographers, looks with the eye of a Christian on all its scenes. As he gazes on the sky above, or the earth beneath, they wear for him a deeper glory, because, with filial confidence and devout reverence, he can say, "My Father made them all." Every sound comes to his ear laden with some tone of the eternal melodies. In the deep harmonies of ocean he hears the voice of Him who "setteth His bounds to the sea, which it cannot pass;" in the roar of the storm he catches the echoes of *His* footsteps who "walketh on the wings of the wind." He has, too, a love of freedom, a delight in friendship, a passionate scorn of affectation, and vanity, and ambition, a revolt against meanness, and cowardice, and oppression, and a true tenderness for the poor and the feeble, which make his poems as fresh and beautiful to-day as they were a hundred years ago. His shorter poems are rich in melody, and charm, and spontaneous flow. Is there any need to mention the "Dirge for the Loss of the Royal George," and "Boadicæa;" the "Lines supposed to have been written by Alexander Selkirk;" "The Nightingale and the Glow-worm," and "The Needless Alarm;" "The Poplar Field," or "The Shrubbery"? Need I recall the "Lines on his Mother's Picture," so simple and so pathetic; or those "To Mary," written in the Autumn of 1793? This is one of the most touching and perfect of his poems. Hayley believed it to be the last original piece that he produced at Weston, and questions whether any language on earth can exhibit a specimen of verse more exquisitely tender. The reader will not be sorry to have it quoted here.

To Mary.

The twentieth year is well nigh past
Since first our sky was overcast;
Ah! would that this might be the last!
My Mary!

Thy spirits have a fainter flow,
I see thee daily weaker grow;
'Twas my distress that brought thee low,
My Mary!

Thy needles, once a shining store,
For my sake restless heretofore,
Now rust disused, and shine no more,
My Mary!

For though thou gladly wouldst fulfil
The same kind office for me still,
Thy sight now seconds not thy will,
My Mary!

But well thou play'dst the housewife's part,
And all thy threads, with magic art,
Have wound themselves about this heart,
My Mary!

Thy indistinct expressions seem
Like language uttered in a dream;
Yet me they charm, whate'er the theme,
My Mary!

Thy silver locks, once auburn bright,
Are still more lovely in my sight
Than golden beams of orient light,
My Mary!

For could I view nor them nor thee,
What sight worth seeing could I see?
The sun would rise in vain for me,
My Mary!

Partakers of thy sad decline,
Thy hands their little force resign;
Yet gently prest, press gently mine,
My Mary!

Such feebleness of limbs thou provest,
That now at every step thou movest,
Upheld by two, yet still thou lovest,
My Mary!

And still to love, though prest with ill,
In wintry age to feel no chill,
With me is to be lovely still,
My Mary!

But, ah! by constant heed I know,
How oft the sadness that I show
Transforms thy smiles to looks of woe,
My Mary!

And should my future lot be cast
With much resemblance of the past,
Thy worn-out heart will break at last,
My Mary!

And now for a few remarks on the hymns which he contributed to the Olney Collection. They are of unequal merit, and the rhymes are sometimes faulty. But the poet often breaks out; and whatever be the faults of a few, these hymns have become part of the mother tongue; and in every part of the earth, where the English language is spoken, they may be heard in hut and hall, in church and chapel. Some of them come upon us like the sob of a wounded heart. Some thrill with the notes of a triumphant joy. Some are passionate; some are personal; some are devout. But all catch their inspiration from Christ and from His cross.

What thirstings of the soul after the fountain of all good; what earnest pleadings for a fresh baptism of the Spirit, are condensed into that hymn—

Oh, for a closer walk with God,
A calm and heavenly frame.

What noble thoughts clothed in fitting words adorn that gem of sacred poetry called "Light shining after Darkness." How grandly it opens:—

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

What admirable imagery he uses in the same poem to express the beneficent design of affliction—

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Again,

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Our space will not allow of our giving any quotations from his panilations or from his letters, many of which are of consummate beauty, many full of a quiet humour, and many of Horatian wit. Some of the letters that have the appearance of prose to the eye, have the sound of rhyme to the ear; and others are perfect poems in themselves; for often in the midst of his correspondence with a friend, he would throw his thoughts into humorous and spontaneous verse. But we must send the reader to the letters themselves, from the perusal of which we promise them some hours of rich enjoyment, not unmingled with profit.

We shall now quote some extracts from his poems, and in doing so, we cannot do better than begin with his fine description of a true poet.

I know the mind that feels indeed the fire
The muse imparts, and can command the lyre,
Acts with a force, and kindles with a zeal,
Whate'er the theme, that others never feel.
If human woes her soft attention claim,
A tender sympathy pervades the frame,
She pours a sensibility divine
Along the nerve of every feeling line.
But if a deed not tamely to be borne
Fire indignation and a sense of scorn,
The strings are swept with such a power, so loud,
The storm of music shakes the astonish'd crowd.
So when remote futurity is brought
Before the keen enquiry of her thought,
A terrible sagacity informs
The poet's heart; he looks to distant storms,
He hears the thunder e'er the tempest lowers,
And, armed with strength surpassing human powers,
Seizes events as yet unknown to man,
And darts his soul into the dawning plan.
Hence, in a Roman mouth, the graceful name
Of prophet and of poet was the same.
Hence British poets, too, the priesthood shared,
And every hallow'd druid was a bard.

See now what irony he throws into the description of the insincere poet, whose verses do not flow from emotion or feeling, but are "made up" for the occasion, and are utterly artificial and hollow. The conventional poet is treated with caustic severity.

From him who rears a poem lank and long,
To him who strains his all into a song,
Perhaps some bonny Caledonian air,
All birks and braes, though he was never there,
Or, having whelp'd a prologue with great pains,
Feels himself spent, and fumbles for his brains;

A prologue interdash'd with many a stroke,
An art contrived to advertise a joke,
So that the jest is clearly to be seen,
Not in the words—but in the gap between;
Manner is all in all, whate'er is writ,
The substitute for genius, sense, and wit.

Is there in any other religious poem a more beautiful or tender outburst of the Christian spirit than the following? It is full of the rapture of humble, confiding, and adoring love—

All joy to the believer! He can speak—
Trembling yet happy, confident yet meek.
Since the dear hour that brought me to Thy foot,
And cut off all my follies by the root,
I never trusted in an arm but Thine,
Nor hoped but in Thy righteousness divine;
My prayers and arms, imperfect and defiled,
Were but the feeble efforts of a child.
Howe'er performed, it was their brightest part
That they proceeded from a grateful heart;
Cleansed in Thine own all-purifying blood,
Forgive their evil and accept their good;
I cast them at Thy feet—my only plea
Is what it was, dependence upon Thee;
While struggling in the vale of tears below,
That never fail'd, nor shall it fail me now.

I give the next quotation, not only for its intrinsic truth and beauty, but for the sentiment stated in the lines in *italics*. They prove that Cowper's Calvinism was very different from what his critics declare it to be. It knows nothing either of a limited atonement or of reprobation.[1]

But grant the plea, and let it stand for just,
That man makes man his prey because he *must*,
Still there is room for pity to abate
And soothe the sorrows of so sad a state.
A Briton knows, or if he knows it not,
The Scripture placed within his reach, he ought,
That souls have no discriminating hue,
Alike important in their Maker's view,
That none are free from blemish since the fall,
And love divine has paid one price for all.

[1] We have from Cowper's own pen a statement of the doctrine of Calvinism, as he held it. In his "Fragment of an intended Commentary on 'Paradise Lost,'" we come upon this sentence. Remarking on the line, "Some I have chosen of peculiar grace," he says: "But the Scripture, when it speaks of those who shall be saved, and of the means by which their salvation shall be accomplished, holds out the same hope to every man, and asserts the same communication of light and strength to be necessary in all cases equally."

The wretch that works and weeps without relief
Has one that notices his silent grief.
He from whose hands alone all power proceeds
Ranks its abuse among the foulest deeds,
Considers *all* injustice with a frown,
But *marks* the man that treads his fellow down.
Begone, the whip and bell in that hard hand
Are hateful ensigns of usurped command,
Not Mexico could purchase kings a claim
To scourge him, weariness his only blame.
Remember, Heav'n has an avenging rod;
To smite the poor is treason against God.

The question of slavery was beginning to trouble the great heart of England, and we see in the following passage how Cowper's soul rose in revolt against injustice and wrong; how he sympathized with the oppressed and trodden down, and felt that liberty was amongst the greatest of Divine blessings—

Oh, could I worship aught beneath the skies,
That earth has seen, or fancy can devise,
Thine altar, sacred Liberty, should stand,
Built by no vulgar mercenary hand,
With fragrant turf, and flowers as wild and fair
As ever dress'd a bank, or scented summer air.
Duly, as ever on the mountain's height
The peep of morning shed a dawning light;
Again, when evening in her sober vest
Drew the grey curtain of the fading west,
My soul should yield thee willing thanks and praise
For the chief blessings of my fairest days;
But that were sacrilege—praise is not thine,
But His who gave thee and preserves thee mine.

What a rich and playful humour he throws into the sketch of the man who never knows his own mind, advancing opinions one moment and contradicting them the next:—

Dubious is such a scrupulous good man—
Yes—you may catch him tripping if you can.
He would not, with a peremptory tone,
Assert the nose upon his face his own;
With hesitation admirably slow,
He humbly hopes, presumes it may be so.
His evidence, if he were called by law
To swear to some enormity he saw,
For want of prominence and just relief,
Would hang an honest man and save a thief.
Through constant dread of giving truth offence,
He ties up all his hearers in suspense,
Know what he knows as if he knew it not,
What he remembers seems to have forgot,

His sole opinion, whatsoe'er befall,
Centring at last in having none at all.
Yet, though he tease and balk your list'ning ear,
He makes one useful point exceeding clear;
Howe'er ingenious on his darling theme,
A sceptic in philosophy may seem,
Reduced to practice, his beloved rule
Would only prove him a consummate fool;
Useless alike in him both brain and speech,
Fate having placed all truth above his reach;
His ambiguities his total sum,
He might as well be blind and deaf and dumb.

Here is an equally successful satirical sketch of a hypochrondriac, a character unhappily not yet extinct. Every reader will possibly recognize an acquaintance:—

Some men employ their health, an ugly trick,
In making known how oft they have been sick,
And give us in recital of disease
A doctor's trouble, but without the fees;
Relate how many weeks they kept their bed,
How an emetic or cathartic sped,
Nothing is slightly touched, much less forgot,
Nose, ears, and eyes seem present on the spot.
Now the distemper, spite of draught or pill,
Victorious seem'd, and now the doctor's skill;
And now—alas for unforeseen mishaps!
They put on a damp nightcap, and relapse;
They thought they must have died, they were so bad;
Their peevish hearers almost wish they had.

And now follows a description of a fretful, peevish man, the plague of the household, the annoyance of his friends, and the enemy of his own peace. Alas! we are all too familiar with men of this class also:—

Some fretful tempers wince at every touch,
You always do too little, or too much;
You speak with life in hopes to entertain,
Your elevated voice goes through the brain
You fall at once into a lower key;
That's worse—the drone-pipe of a humble bee.
The southern sash admits too strong a light,
You rise and drop the curtain—now 'tis night.
He shakes with cold—you stir the fire and strive
To make a blaze—that's roasting him alive.
Serve him with ven'son and he chooses fish,
With sole—that's just the sort he would not wish,
He takes what he at first professed to loathe,
And in due time feeds heartily on both;

Yet still o'erclouded with a constant frown,
He does not swallow, but he gulps it down.
Your hope to please him, vain on ev'ry plan,
Himself should work that wonder if he can—
Alas! his efforts double his distress,
He likes yours little, and his own still less,
Thus always teasing others, always teased,
His only pleasure is—to be displeased.

We will now give a beautiful passage on the effect of village bells ringing at eventide. We seem to hear them rising and falling on the breeze—

There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased
With melting airs or martial, brisk or grave;
Some chord in unison with what we hear
Is touched within us, and the heart replies.
How soft the music of those village bells
Falling at intervals upon the ear
In cadence sweet! Now dying all away,
Now pealing loud again, and louder still,
Clear and sonorous as the gale comes on.
With easy force it opens all the cells
Where mem'ry slept.

Full of power and vigour are the lines in which he does honour to the preacher's throne—the pulpit—and magnifies the office of the ambassador of Christ. Equally full of cutting irony is the portrait that he draws of the clerical coxcomb—

I say the pulpit (in the sober use
Of its legitimate peculiar powers)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline to glorious war,
The sacramental host of God's elect.
Are all such teachers? Would to heav'n all were!
But hark—the Doctor's voice—fast wedged between
Two empirics he stands, and with swoln cheeks

Inspires the news, his trumpet. Keener far
Than all invective is his bold harangue,
While through that public organ or report
He hails the clergy, and defying shame,
Announces to the world his own and theirs.
He teaches those to read whom schools dismissed
And colleges untaught; sells accent, tone,
And emphasis in score, and gives to pray'r
Th' *adagio* and *andante* it demands.
He grinds divinity of other days
Down into modern use; transforms old print
To zig-zag manuscript, and cheats the eyes
Of gall'ry critics by a thousand arts.
Are there who purchase of the Doctor's ware?
O name it not in Gath! it cannot be
That grave and learned clerks should need such aid.
He doubtless is in sport and does but droll,
Assuming thus a rank unknown before,
Grand caterer and dry-nurse of the Church.

There is no more noble passage in his poems than his justification of his censures on the injustice and wrong-doing that abound in the world. He grandly vindicates his cause:—

'Twere well, says one, sage, erudite, profound,
Terribly arch'd and aquiline his nose,
And overbuilt with most impending brows.
'Twere well could you permit the world to live
As the world pleases. What's the world to you?
Much. I was born of woman and drew milk
As sweet as charity from human breasts.
I think, articulate, I laugh, and weep,
And exercise all functions of a man.
How then should I and any man that lives
Be strangers to each other? Pierce my vein,
Take of the crimson stream meandering there,
And catechise it well. Apply yon glass,
Search it, and prove now if it be not blood
Congenial with thine own; and if it be,
What edge of subtlety canst thou suppose
Keen enough, wise and skilful as thou art,
To cut the link of brotherhood by which
One common Maker bound me to my kind?
True. I am no proficient, I confess,
In arts like yours. I cannot call the swift
And perilous lightnings from the angry clouds,
And bid them hide themselves in th' earth beneath;
I cannot analyze the air, nor catch
The parallax of yonder luminous point
That seems half quenched in the immense abyss;

Such powers I boast not—neither can I rest
A silent witness of the headlong rage,
Or heedless folly, by which thousands die,
Bone of my bone, and kindred souls to mine.

Our modern men of science and philosophy might read with advantage the splendid lines upon the unceasing work of God in upholding and sustaining the Creation, of which He is the Great Author. They begin thus:—

Nature is but a name for an effect
Whose cause is God. He feeds the sacred fire
By which the mighty process is maintained,
Who sleeps not, is not weary; in whose sight
Slow-circling ages are as transient days.

We close with a simple sonnet, whose beauty and pathos cannot be exceeded in the language:—

Mary! I want a lyre with other strings,
Such aid from heav'n as some have feigned they drew,
An eloquence scarce given to mortals, new
And undebased by praise of meaner things,
That ere thro' age or woe I shed my wings
I may record thy worth with honour due,
In verse as musical as thou art true,
And that immortalizes whom it sings.
But thou hast little need. There is a book
By seraphs writ in beams of heavenly light,
On which the eyes of God not rarely look,
A chronicle of actions just and bright;
There all thy deeds, my faithful Mary, shine,
And since thou own'st that praise I spare thee mine.

We can only, in drawing this paper to a conclusion, remind the reader of the many verses that are used as familiar quotations.

Speaking of the youth who leaves college for his travels, to "make the grand tour," and finds all barren from Dan to Beersheba, he says:—

Returning, he proclaims by many a grace,
By shrugs and strange contortions of his face,
How much a dunce that has been sent to roam
Excels a dunce that has been kept at home.

Here are other lines "familiar as household words."

Defend me, therefore, common sense, say I,
From reveries so airy, from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.

We often hear of

> The cups
> That cheer, but not inebriate :

and

> The sacramental host of God's elect.

And this of knowledge and wisdom :—

> Knowledge and wisdom, far from being one,
> Have ofttimes no connection; knowledge dwells
> In heads replete with thoughts of other men;
> Wisdom in minds attentive to their own.
> Knowledge, a rude, unprofitable mass,
> The mere materials with which wisdom builds,
> Till smoothed, and squared, and fitted to its place,
> Does but remember whom it seems to enrich.

Again :—

> United, yet divided, twain at once.
>
> God made the country, and man made the town.
>
> England, with all thy faults, I love thee still.
>
> Presume to lay their hand upon the ark.
>
> O winter! ruler of the inverted year.
>
> He is the freeman whom the truth makes free.
>
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling, say—My Father made them all.
>
> Just knows, and knows no more, her Bible true.
>
> His wit invites you, by his looks, to come,
> But when you knock, it never is at home.
>
> Our wasted oil unprofitably burns.
>
> Beware of desperate steps. The darkest day,
> Live till to-morrow, will have passed away.

How beautiful and familiar to most readers is the description of the millennium, when mankind shall become one brotherhood, knit together in the bonds of mutual unity and love. He dwells with delight on the universal regeneration of the race; but it is a regeneration not brought about by art, or literature, or science, or by the gradual amelioration of the world under some new and broader theology, but a regeneration only made possible by the personal advent of Christ. The Saviour comes as the Redeemer, to visit earth in mercy, to descend propitious in His chariot "paved with love." The world rejoices in an eternal spring. All creatures worship man, and all mankind one Lord, one Father. There is neither sin nor sorrow. All is harmony

and peace. "Thus heavenward all things tend. For all were once perfect, and all must be at length restored."

The whole passage is very beautiful, and full of a deep and passionate emotion—but our space, already trespassed on too far, forbids more. There can be no question that Cowper is a true poet, and a great poet. "The Task" proves his mastery over blank verse, while in his other poems there is a rhythm and cadence, a facility of expression, a use of clear and articulate language, a charm and a fancy, combined with infinite suggestions of beauty, which give him a foremost place amongst our great singers. He has been justly called "The Poet of the Affections," and he is eminently the Poet of Nature and Christianity. "Everything I see in the fields," he told Mr. Unwin, "is to me an object of delight; and I can look at the same rivulet, or at a handsome tree every day of my life, with new pleasure." In another letter he says: "I could spend whole days and moonlight nights in feeding on a lovely prospect. My eyes drink the rivers as they flow." In the fourth book of "The Task," he says that his "very dreams were rural."

> No bird could please me, but whose lyre was tuned
> To Nature's praises. Heroes and their feats
> Fatigued me: never weary of the pipe
> Of Tityrus, assembling, as he sung,
> The rustic throng beneath his favourite beech.

Sir James Mackintosh has observed with much truth that Cowper, instead of describing the most beautiful scenes in Nature, "discovers what is most beautiful in ordinary scenes," and with his "poetical eye and moral heart detected beauty in the sandy flats of Buckinghamshire."

But Cowper's inspiration is not only drawn from Nature, but from religion; and his poems, as we have remarked, breathe all the tenderness of the New Testament spirit. By words caught from the Saviour's life—he warns, comforts, and consoles—leads the heart to God, and elevates the soul to Heaven.

If this paper induces any reader of THE CHURCHMAN to take Cowper down from the shelf, where, perhaps, he lies neglected by the side of more brilliant or more sensuous poets, then the writer's aim will have been accomplished, and that which has been to him "a labour of love," will have well borne the desired fruit.

CHARLES D. BELL.

Art. V.—"THE LAND OF THE MIDNIGHT SUN."[1]

FROM the last days of May to the end of July, in the northern part of a beautiful country, the sun shines night and day. During this period of continuous daylight the stars are never seen; the moon appears pale, and sheds no light upon the earth. Summer is short, giving just time enough for the wild flowers to grow, to bloom, and to fade away, and barely time for the husbandman to collect his harvest, which, however, is sometimes nipped by a summer frost. A few weeks after the midnight sun has passed, the hours of sunshine shorten rapidly, and by the middle of August the air becomes chilly, and the nights colder, although during the day the sun is warm. Then the grass turns yellow, the leaves change their colour, and wither and fall; the swallows, and other migrating birds, fly towards the south; twilight comes once more; the stars, one by one, make their appearance, shining brightly in the pale-blue sky; the moon shows itself again as the queen of night, and lights and cheers the long and dark days of the Scandinavian winter. The time comes at last when the sun disappears entirely from sight; the heavens appear in a blaze of light and glory, and the stars and the moon pale before the aurora borealis.

So writes Mr. du Chaillu in the introduction to the well-written and very attractive work before us. Of his sailing towards the midnight sun an interesting account is given; and many tourists, as they read these pleasing pages, may be tempted to make the expedition, and see for themselves.

Haparanda, the most northerly town in Sweden, is the place to which tourists sail in order to see the sun at midnight: and during the summer months comfortable steamers leave Stockholm weekly for that part of Sweden, stopping at different points. By taking one of these boats, about the middle of June, the tourist can make a short and pleasant trip; he can observe the coast scenery, and enjoy the sight of the midnight sun without any exertion. The passage lasts about three days.

Mr. du Chaillu describes his trip as follows:—

I left for the North, just as the sun had risen, gilding with its rays every hill. The steamer passed Waxholm, which guards the approaches

[1] "The Land of the Midnight Sun: Summer and Winter Journeys in Sweden, Norway, Lapland, and Northern Finland. With Descriptions of the Inner Life of the People, their Manners and Customs, the Primitive Antiquities," &c. By Paul B. du Chaillu, Author of "Explorations in Equatorial Africa," "A Journey to Ashango Land," &c. 2 vols. With Map and 235 Illustrations. London: John Murray. 1881.

to Stockholm. . . . . Island after island came into view, and gradually the scenery became wilder, and the shore more barren; the coast grew bleak; fir-trees, often wide apart, covered the rocky islands; occasionally a windmill or a fisherman's house being visible, or a few cows, belonging to some little farmer, grazing near the water. After a sail of four hours we came abreast of Arholma. Further on we . . . . entered the Gulf of Bothnia, and then gradually lost sight of land. Our steamer was heavily laden, and ploughed its way at the rate of about ten miles an hour. The sea lay with its surface like that of a mirror; the winds came off the Swedish shore, from forests of pine and fir, and fragrant meadows. . . . . We sailed in a straight line, keeping away from the numerous islands along the coast. . . . . Our steamer did not have many first-class passengers, owing probably to the few places at which we were to stop, and the fear of being detained by ice. All were polite to each other, and especially so to me. The deck passengers were numerous. To observe them on board either Norwegian or Swedish steamers was to me always a source of pleasure, for one sees in them the peculiarities of peasant life. . . . . There is a genial kindness and innocent fun in their manners which are very pleasant to see. . . . . They were evidently bent on travelling in the cheapest way, paying only for their passage, and carrying their food in wooden or birch-bark boxes. Their fare consisted of salt raw herring, butter, cheese, &c. &c., and black coarse soft bread. They had another kind called Stångakor, if anything darker than Knäckebröd, but of such a hardness as to render it very difficult to eat, and which, like the latter, is kept for months strung upon poles passing through a hole in the centre. Now and then old friends or new-made acquaintances treated each other with a bottle of beer at the bar, or oftener with a glass of bränvin, which they draw from a bottle carefully packed in their chests, or safely put in their side-pockets. When the time came to go to sleep the sight was ludicrous; they had to find room and beds the best way they could in the midst of boxes, casks, and miscellaneous merchandise. . . . .

The cabin had good accommodation, and was heated by steam; everything was clean. Our state-rooms were exceedingly comfortable; in the saloon there was a good piano. I did not wonder that everything was so tidy, for all the servants on board of Swedish steamers on the Baltic, including the cooks, are females, and are under the supervision of a stewardess, who is general overseer. . . . . The dining-room was on deck. . . . . Meals were not included in the price charged for passage. The cooking was good, the service excellent, and the tariff of charges very moderate. . . . .

After a trip of thirty-two hours from Stockholm, continues Mr. du Chaillu—

We sailed between the mainland and a group of islands, of which the most important is Holmön, opposite the pretty little town of Umeå, but at quite a distance from the coast. Here we met a considerable number of large ice-floes, driven from the Finnish coast towards the Swedish

shore. The winter of 1870–1871 had been exceptionally severe, and the fields of ice were met till the latter days of June.

The weather was cool, and overcoats were very comfortable on deck; the little wind we had came from the north. There were still many large fields of rotten ice, and when it blew over them, the thermometer would fall to 42° or 43°; then rise in a few minutes to 50° or 51°; and at night it would remain at 44° or 46°.

Numerous boats, especially built for the hunting of seals in the Baltic or Bothnia, were seen in different directions. . . . . The coast was low and monotonous, and covered with firs, pines and birches.

As the steamer approached the station, where a wooden wharf has been built, farmhouses, hamlets and saw-mills came in sight. . . . . Though so early in the season that the Bothnia was not free from ice, a large number of sailing-vessels had already come to take cargoes of timber. . . . . It was a great charm to one to gather, at twelve o'clock at night, in the midst of broad daylight, sweet violets, ... and to hear, perchance, the notes of the cuckoo. The air was so invigorating, the scene so novel, that I hardly ever felt sleepy.

On land it was much warmer, the rays of the sun being so powerful that the heat at noon sometimes reached 70° in the shade. Vegetation was making rapid strides; the pine and fir had already sent out new shoots four inches long. . . . .

As our boat arrived at one of the chief places, the whole population appeared to be on the wharf to greet us. Our arrival with them was a great event.

As our voyage drew to a close, writes M. du Chaillu, the twilight had disappeared, and between the setting and rising of the sun hardly one hour elapsed. At Strömsund, our last point of destination before reaching Haparanda, the steamer remained several hours:—

The doctor of the village was at home, and received me most kindly; he told me that the winter had been very cold, the thermometer falling to 40° or 45° below zero; and there was still snow on the ground on the 2nd of June. But now, in the gardens, the pease were about two inches above the surface of the ground, and would be fit for the table at the end of August or the beginning of September. The polished pine floor of his house was so clean and white that I was almost afraid to walk upon it.

A sail of a few hours brings one to the mouth of the Torne river; but on account of the shoals and shallowness of the water, a small steamer takes the passengers to the town, a few miles higher up. Haparanda is the same latitude as the most northern part of Iceland. The population, about one thousand, are mostly Finlanders. The sun rises on the 21st of June at 12.10 A.M., and sets at 11.37 P.M. From the 22nd to the 25th of June the traveller may enjoy the sight of the midnight sun from Avasaxa, a hill 680 ft. high, and about 35 miles distant; and

should he be a few days later, by driving north on the high road, he may still have the opportunity of seeing it.[1]

The journey from Haparanda to the Arctic Sea, according to our author, is extremely interesting. The country is inhabited by Finns, who are cultivators of the soil. The Laplanders roam over the land with their herds of reindeer:—

Haparanda is quite a thriving place, with many large and well-painted houses; it has several stores, and is a sort of commercial depôt for the population further north, its exports being chiefly timber and tar. It has risen to its present dimensions since the cession of Finland by Sweden to Russia. Formerly the seat of commerce was on the island of Jorneo, lying almost opposite. It has two churches; a high-school, where students can prepare themselves to enter one of the universities, or where French, English, German, and the dead languages are taught; and public schools for primary education; it also has a newspaper.

This is the last telegraphic station in the north of Sweden, whence messages can be sent to any part of the world. The telegraph operators are all educated men, who have passed a rigid examination, and are required to understand English, German, and French. The same regulations are also enforced in Norway. The postal-telegraph system has always existed in both countries, and the tariff of charges is uniform, whether the distance is short or long.

There is a good hotel, where the rooms are comfortable and the fare excellent; indeed, there are very few towns between Stockholm and this point where you can be so well entertained. The size of the landlord, and that of his good and pleasant wife, spoke well for the food and the climate of the country.

The news of my arrival was soon spread over the little town. The judge, clergyman, custom-house officers, schoolmaster, postmaster, banker, and others, came to the hotel to see me, and they all welcomed me to Haparanda. Though living in the remote north, they had all the politeness of their countrymen of the more populous districts of the south.

"When I told those good people," says our author, "that I intended to go north as far as I could by land, they seemed somewhat astonished. When they heard I wanted to cross to the Polar sea, 'There are difficulties,' they said; 'the people do not speak the Swedish language; after a while there is no road; the country is wild and sparsely populated; how will you be able to eat their food?' 'The food,' I answered, 'does not trouble me in the least; I can eat anything.'" When they saw he was

[1] The great charm of travelling in Scandinavia is by the relay stations. The conveyance given to the traveller is a cart called *käzza*, drawn by a single horse; a light vehicle, generally without springs. Most of the stations are farms, and at all of them food and lodging can be had; in remote or unfrequented districts the fare is very poor.

resolved to go on, they took a great interest in his undertaking: an excellent guide was got, a tall Finlander, who had lived in California for a time, and could speak a little English.

"The afternoon of my departure," says Mr. du Chaillu, "the yard of the hotel presented an unusually animated appearance:—

The judge, the custom-house officers, the banker, and other newly-made friends, had assembled to drink to my health, and to the success of my journey. Speeches were made, and a last admonition was given to my guide, Josefsson, to take good care of me. As my horse started all raised their hats and gave three cheers. I returned them, and with a crack of the whip, started . . . . My wiry animal paced with a very rapid gait . . . . The weather was delightful, the atmosphere dry and bracing, the thermometer marking during the day 68° to 70°. Late in the evening I stopped at a post-station, where the family spoke Swedish . . . . Several persons from this district had emigrated to the United States. The farm was about twenty miles from the arctic circle. The disappearance of the sun below the horizon was short, and the sunset very brilliant. The sunrise, which followed a short time afterwards, was indescribably beautiful.

During the night of broad daylight several carts entered the yard.[1] After a breakfast of smoked reindeer meat, butter, cheese, and hard bread, and an excellent cup of coffee, I left the station."

Journeying further, Mr. du Chaillu suffered much from mosquitoes:—

In these latitudes the snow has hardly melted when the mosquitoes appear in cloudless multitudes, and the people have no rest night or day. They had already appeared, and their numbers increased daily; they became more voracious, and their sting more painful; in wooded

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[1] "How strange to those living in more southern latitudes are those evening and morning twilights, which merge insensibly into each other! To travel in a country where there is no night—no stars to be seen; where the moon gives no light, and, going further north, where the sun shines continuously day after day! The stranger, at first, does not know when to go to bed and when to rise; but the people know the hours of rest by their clocks and watches, and by looking at the sun.

"I fell into a deep sleep, and when I awoke the sun shone brightly; but this was no sign of a late hour, as it was only three A.M. I slept again; and when I awoke everything was so still in the house that I took another nap; when I awoke for the third time I found that my watch had stopped; then, going into the next room, I saw by the clock there that it was one o'clock P.M. The family laughed, for they had kept quiet for fear of disturbing me."

In his Introduction our Author indulges in glowing language. He writes:—"Scandinavia, often have I wandered over thy snow-clad mountains, hills, and valleys, over thy frozen lakes and rivers, seeming to hear, as the reindeer—swift carriers of the North—flew onward, a voice whispering to me, 'Thou hast been in many countries where there is no winter, and where flowers bloom all the year; but hast thou ever seen such glorious nights as these?' And I silently answered, 'Never, never!'"

districts they are a perfect plague in the months of July and until the middle of August, after which a gnat appears. This bites very hard during the day, but at night leaves one in peace, for it never enters the houses. Last of all comes a species of sand-fly, which also is very disagreeable. I was surprised, at a turn of the road, to see a black cloud apparently composed of minute flies. It was a swarm of mosquitoes so thick that it was impossible to see anything beyond. I was hurrying the horse through it, when the animal suddenly stopped, and then I saw three men working on the road who had previously been invisible. This seems incredible, but such are the facts. Josefsson laughed, and observed, "We have a saying here, that when a traveller comes he writes his name in a bed of mosquitoes, and when he comes back the following year he sees it again."

From Pajala, the journey northwards may be continued in two ways: by ascending the Torne, or by crossing a narrow tract of land opposite Pajala, and going up the Muonio River. The Muonio is the better route. There are regular boat stations, which supply lodgings and food. The fare is regulated by law, so much for each boatman:—

The shores were lined with forests of firs, mingled with birch. The sound of the rushing water in the rapids was very pleasant to hear. Even though so far north, the cuckoo was heard; flocks of ducks flew away at our approach.... Further up its banks are skirted with meadows, from which a good deal of hay is obtained. The forests were carpeted with long reindeer moss of a greenish-white colour. . . . This 5th of July was the warmest day I had met here, the temperature at 7 o'clock A.M. being 67° in the shade, and 109° in the sun. The houses built of fir-logs were low; they were far from clean, and the clothing of the people was dirty. I preferred a bench to the bed.

Aitijärvi, a station of refuge, far away from any other human habitation, in one of the bleakest and coldest districts of Northern Europe, seemed to our author a very lonely place. The house, however, was comfortable and clean. Two cows and a few sheep were all the stock on the premises, the reindeer being in the pasturing ground. The Norwegian Government pay the old people a stated sum yearly for keeping the place.

At Autzi, Mr. du Chaillu, with kind forethought, sent his guide, Josefsson, back home: two guides were here provided. In the second week of July, at the end of the water-journey, he began to climb steep birch-clad banks, and reached gradually an undulating plateau. The mercury fell to 45°. Coming to a tract of snow, the faces of his Lapps brightened; they rolled on the snow, and washed their hands and faces in it.

At Bosekop, at the head of the Alten fjord, our traveller received a hospitable greeting. Bosekop is composed of scattered farms, with a church, a school, several stores, and a comfortable inn. There is a small society of educated people; and he was

made welcome in every family he visited.[1] Not very far from Bosekop is a copper-mine: the manager, an Englishman, had been here forty-three years; the miners were Finlanders.

Even here, says Mr. du Chaillu, Englishmen come to fish; "The Duke of Roxburgh, who holds the Alten river to himself, leaves his estates every year to enjoy the pleasure of sleeping in a log-house, catching salmon, and being eaten up by mosquitoes. The people speak of him with respect and love, and praised his kind heart and genial manners."

The usual way of going farther north is by taking the weekly steamer from Bosekop to Hammerfest. Hammerfest (70° 40′) is said to be the most northern town in the world:—

I was surprised to see in so high a latitude such a thrifty, commercial town, there being more than fifty vessels, chiefly schooners, lying at anchor; English, Russian, Norwegian, Swedish, and German flags were represented. Two steamers were ready to leave. There was an English vessel unloading coal, and a Russian vessel from Archangel discharging flour in sacks. Others were taking cargoes of salted or dry codfish, cod-liver oil, &c.

Boats, lighters, and little fishing-craft lay at the wooden wharves, near or upon which the warehouses were built; the port is sheltered, and shipping rides in safety. The town has a population of about 2,500 inhabitants. Wandering through the streets or along the wharves, one sees Russian captains, with their long beards; fishermen and sailors; Finlanders and Norwegians dressed in the most approved style of fashionable cities, for the crinolines, chignon, and "stove-pipe" hat had made their way here.

The stranger is disagreeably affected by the fishy odour which pervades the town, for the inhabitants manufacture cod-liver oil, chiefly of the brown sort; and the smell and smoke are by no means pleasant; but, as one of the leading merchants observed, the smoke that brings money is never unpleasant. A considerable number of cows are kept, which are fed on fish, reindeer-moss, and hay.

The port is never closed by ice, for the Gulf Stream laves the bleak and desolate coast, which, at certain seasons of the year, swarms with fish; if there were no fishing there would be no Hammerfest. Its geographical position is excellent; it is in direct telegraphic communication with Christiania, and thence with the rest of the world; it has three newspapers, and a small hotel, which furnishes comfortable rooms at a fair scale.

All this northern part of the coast of Norway is accessible, both in summer and winter. Steamers come to Hammerfest

[1] A distinguished professor was staying here, and at one social gathering he, as the spokesman of the company, begged Mr. du Chaillu to tell them something about his travels in Africa. And, accordingly, at Bosekop, in 70° of north latitude, he delivered a lecture on the equatorial regions of Africa, and the gorilla. His books had been translated into Norwegian; but he found that not a few of the cultured Scandinavians had read them in English.

from Christiania, the voyage lasting a fortnight; there is also a semi-monthly line of Norwegian steamers from Hamburg, and tourists generally make their passage in these boats, which are better.

On the 21st of July Mr. du Chaillu set out, in a small steamer, for Gjæsver; and from this place he took a boat to visit the North Cape. Two of the men he left in the boat, and with the other three he made the ascent of the bold promontory—a huge mass of mica-schist rising, dark and majestically from the sea, 980 feet above the level. Before him, as far as the eye could reach, was the deep-blue Arctic Sea, disappearing in the northern horizon: it was as quiet as the wind, which hardly breathed upon it:—

> Where'er I gazed, I beheld nature, bleak, dreary, desolate; grand, indeed, but sad .... I thought of the winter season, and how terrific must be the tempests which then sweep over this cliff. ....
>
> Lower and lower the sun sank, and as the hour of midnight approached, it seemed to follow slowly the line of the horizon; and at that hour it shone beautifully over that lonely sea and dreary land. As it disappeared behind the clouds, I exclaimed, from the very brink of the precipice, "Farewell to thee, Midnight Sun!"
>
> I now retraced my steps to where we had left our little boat. The men were watching for us; for it had begun to rain, and when we got back to Gjæsver, I was wet and chilly, and my feet were like ice. I was exhausted, for I had passed two-and-twenty hours without sleep; but to this day I have before me those dark, rugged cliffs, that dreary, silent landscape, and that serene midnight sun shining over all; and I still hear the sad murmur of the waves beating upon the lonely North Cape.

Thus Mr. du Chaillu concludes his narrative of the journey from Stockholm, by steamboat, and across country, to the North Cape. This brings the reader down to page 110 of the first volume.[1] In the remaining portion of the work appear narratives of a series of journeys in summer and winter through Scandinavia, during five years, with descriptions of the people, drawn from life, after closely observing their manners and customs, by participating in the home-life of all classes. Mr. du Chaillu's story is told in simple language; and his sketches, as a rule, are graphic and also informing. The work is, indeed, much more than a narrative of travel; and the general reader may now and then perhaps skip a page which is instructive rather than interesting; yet the descriptions of scenery are so good, the experiences of travel, whether pleasurable or otherwise, appear so

[1] The first volume has 440 pages. We have read the greater portion of the first volume; a hasty glance here and there into the second volume makes us think it quite as interesting as the first, which is saying a great deal.

real, and the narrative is so brisk and bright, that one is carried along without the slightest sense of fatigue. Mr. du Chaillu was received with kindness by all classes of people, in whatever part of the peninsula he travelled, and he saw every type of social life. His sketches of the farmers are particularly pleasing; and he found, we gladly notice, that in the most primitive of the people, as elsewhere, religious feeling was strong. In one remote valley, *e.g.*, "To bring up their children in the fear of the Lord," we read, "is one of the chief aims of the parents:" at the parsonage, a lady showed "much interest in Missionary work." The pleasures of the rural population are simple; and in no part of the world is "sweet home" a more potent preservative for good.[1]

We have only to add that these handsome volumes are well printed, in large clear type on good paper: the illustrations are numerous and charming: there is an admirable map.

Reviews.

At Home in Fiji. By C. F. Gordon Cumming. William Blackwood & Sons. 1881.

WE have read this work with great interest. Few books of modern travel have afforded us more entire satisfaction. The authoress has had the advantage of nearly two years' residence among the people whose habits and character she describes, and has made good use of her time and materials. There is scarcely anything omitted in her narrative. The scenery, the vegetable and animal products of the country, the condition of the settlers and the natives, the labours of the Missionaries, and their results, are all minutely given, in a lively and graphic manner. It is with the last-mentioned subject (the most interesting of all to the Christian reader), that we shall chiefly concern ourselves, our space being somewhat limited. It is refreshing to find such a subject treated as the authoress treats it; for in reading modern books of travels, our feelings are too often hurt by covert sneers, either at religion in general, or at the work of Missions in particular. And even when the writer abstains from language of this sort, he too often treats the labours of Missionaries as a matter of quite subordinate interest. It seems to us, however, that it would be rather difficult for any author to do this who undertook to give a faithful description of the state of society in the Fiji

[1] The chapters which bring before us life among the Lapps are full of interest. We regret we have not space for quotations which we had marked. Mr. du Chaillu found the Lapps very kind-hearted; their life in summer, during which they have to follow the reindeer day and night, is a very hard one. They welcomed him everywhere, giving him freely of their best. The height of the men ranged from 4 ft. 5 in. to 5 ft. Every Laplander knows his own reindeer by a special mark on the ears. The famous Lapp "shoe-grass" is indispensable in the winter: dried, worn in the shoes, it has the peculiarity of retaining heat.

Islands. For the wonderful change which the Missionaries have effected in the habits of the natives, as well as the comparative smallness of the territories in which they labour, have brought the Mission Work into such prominence that it must force itself on the attention of the most careless observer, and might well extort praises, even from those who are prejudiced against Missions, as alas! too many of our countrymen are. Miss Gordon Cumming, however, belongs to neither of these classes; she is an accurate observer, and, we think, a candid judge. If she has any bias (and she does not *appear* to have), it is certainly not against Missions, and all who are interested in such work owe her a debt of gratitude for the noble manner in which she has spoken of the Missionary work in Fiji, and refuted the depreciatory statements which have been made from time to time respecting it. Fortunately, refutation is easy, for the reasons we have already stated. Facts speak for themselves, and force themselves on the notice of all who visit those parts; and even looking at the matter from a mere utilitarian point of view, any one must admit that the labours of those who have succeeded in transforming whole multitudes from reckless cannibals into decent and respectable members of society, have not been thrown away. Miss Cumming has certainly not shrunk from harrowing up our feelings by describing the abominable acts of cruelty, which were formerly of daily occurrence, and were perpetrated by those very persons who have since become gentle and humane, and devout worshippers of the true God and Saviour. But we cannot find fault with her for going into such horrible details, because her purpose in so doing evidently was to show forth more strikingly the marvellousnesss of that change which Christianity has wrought in the hearts and lives of those once degraded savages. However, we forbear to quote those parts of our work; we prefer to turn to the brighter side of the picture, which represents the Fijians (as many of them *now* are), *humanized*, and to a great extent *spiritualized*, by the influence of Christianity. In order to do full justice to the self-denying labours of the Missionaries and their efforts, it would be necessary to read all that Miss Cumming says on the subject; we can only extract a few passages from her work as specimens.

In speaking of the great revolution effected in the habits of the natives since the arrival of the first Missionaries, she observes:—

> Strange, indeed, is the change which has come over these isles since first Messrs. Cargill and Cross, Wesleyan Missionaries, landed here in the year 1835, resolved, at the hazard of their lives, to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had, in the first instance, to master, and day after day witnessing such scenes as chill one's blood even to hear about. Slow and disheartening was their labour for many years, yet so well has that little leaven worked, that with the exception of the Tholos, the wild highlanders, who still hold out in their own fortresses, the eighty inhabited isles have all abjured cannibalism, and other frightful customs and have Lotued—*i.e.*, embraced Christianity, in good earnest, as may well put to shame many more civilized nations. I often wish that some cavillers, who are for ever sneering at Christian Missions, could see something of their results in these isles. But first they have to recall the Fiji of ten years ago, when every man's hand was against his neighbour, &c. (vol. i. pp. 113, 114).

Then follows a graphic account of the horrors which were formerly perpetrated, and which we shall, no doubt, be readily excused for not transcribing. After this, a description is given of the religious condition of the Fiji converts. Miss Cumming informs us that there are nine hundred Wesleyan Churches in Fiji, at every one of which the frequent services are crowded by devout congregations. Indeed, the earnest spirit which

these people exhibit, both in their private and public devotions, might well put many an Englishman to the blush. Miss G. Cumming, however, expresses some doubt to how far they would be able to bear long contact with the ordinary run of whites—a fear which is only too well founded.

Indeed, she remarks, in another part of her work, that wherever the whites are found in great abundance the character of the natives proportionably deteriorates. Perhaps their influence and example is in some respects more injurious to them than that of their heathen countrymen; but unfortunately the Fiji islands are not a solitary instance of this fact. It is much to be deplored, and very humbling for us to think of, that the influence of our countryman over savage nations is generally for evil. There are (Miss Cumming tells us) a number of whites in different parts of the Fiji islands, and these generally do their best to depreciate the work of the Missions, declaring that the Christianity of the natives in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathen at heart. But such language, coming as it does from people who are themselves devoid of all religion, is of little value. No doubt, the Fijians, like other heathen converts, cannot at once wash off all the taint of those evil habits in which they formerly lived, nor can we suppose that even one-half of those who have embraced Christianity are truly converted characters; but, for all that, we know that where there is much smoke there must be some fire, and we have no doubt that many have been virtually impressed with the truths of the Gospel; and at all events the change which has been wrought in the national character since the introduction of Christianity, is a proof that it has exercised a moral influence over the hearts of many, even where it has not yet led them to a full knowledge of its privileges, and of the power of salvation through Christ. At least, this is a step in the right direction.

Of the reality of devotional feeling among the converts Miss Cumming entertains no doubt. After describing the hearty and earnest manner in which they pray and sing, she says:—

> Nor is there the slightest reason for thinking that this is merely an outward show of devotion; everything in their daily life tends to prove its reality. The first sound which greets your ears in the morning, and the last at night, is the sound of family worship in every house in the village. I am positively assured that the presence of the white missionary makes no appreciable difference in the congregations, and that the churches are just as crowded when there is a only a native teacher to lead the simple worship (vol. i. p. 149).

She remarks also on their exceeding honesty. "Daily," she says, "our goods are exposed on Sundays, when for several hours not a creature remains in the house where we happen to be staying, which is left with every door wide open, and all our things lying about;" and yet she never lost the value of a pin's head. Their generosity also it seems is most remarkable. They give freely of such things as they possess, both to those among themselves who have need, and also for the spread of the Christian cause, which is the more creditable to them as their means are but small. Indeed, the mode of living in Fiji, both among the natives and settlers, is anything but luxurious. What we generally consider as necessaries of life, such as butcher's meat, poultry, eggs, &c., are very difficult to procure. Judging from this, and also from the amount of stipend which the missionaries receive, of which Miss Cumming gives us a detailed statement in vol. i. pp. 287, 288, 289, it will be seen that unless they have private means, their circumstances are more straitened than many suppose. We will quote her own words:—

You may judge from these particulars (referring to the statement above alluded to), that a missionary's income is not on that excessively luxurious scale which you might suppose from reading the comments made by many travellers, who have been hospitably entertained at mission stations, for whom even the fatted calf has not been spared, and who, seeing the air of comfort and neatness prevailing around, have failed to give proper due to the careful and excellent housekeeping which could produce such admirable results with smaller means than are squandered on many a slatternly and slovenly household. Many make this comfort the text for a discourse on the superiority of the Roman missions, on the self-denial and ascetic lives of their priests, quite forgetting that in teaching such races as these, one of the most important objects is to give them the example of a happy, loving home, bright with all the pleasant influences of civilized life (vol. i. p. 290).

These remarks are very just, and ought to show us the necessity of carefulness when we judge of matters with which we are only partially acquainted. We are apt to draw false conclusions respecting facts relative to nations or individuals which are based upon a superficial view of certain delusive appearances. Travellers often return home with very mistaken impressions respecting the countries they visit, and propagate errors, not from any deliberate intention to deceive, but from rashness in forming their conclusions, or from prejudice. And they do not consider that by so doing they may sometimes wrong their neighbour, as in the present case. And certainly it does seem rather a cruel return to the missionaries for their hospitality, that their guests should accuse them of luxury, and contrast them disadvantageously with the Romish priests, as if there were any merit in asceticism, and as if it were synonymous with Christian self-denial: though, by the way, we may have our doubts whether the Romish missionaries *do* lead such ascetic lives as they are said to do. On this point, however, we have not sufficient information to be able to judge. But we are not surprised at what sometimes is said on this subject. For it is a matter of experience, that worldly persons who do their best to depreciate Protestant missions, will often speak with comparative favour of *Romish* ones, perhaps because, as they do not profess to believe in the Romish religion, the zeal of her emissaries does not seem to convey any secret reproach to themselves. Miss Cumming remarks on the jealousy of the missionaries and of their influence with the people, which pervades the whites, whether new comers or old residents, as a most strange and unaccountable thing. To us, indeed, it is melancholy, but certainly not accountable. It arises from that enmity which, as we know both from Scripture and experience, exists in the heart of every unrenewed man towards his Maker, and consequently towards all vital religion. This enmity is not always developed, and is happily kept in check by many different influences, or the world would be something like hell, but still it exists, and therefore it is not wonderful that under certain circumstances and with certain individuals it should break forth in full vigour: though in Fiji, it certainly seems strange, considering the facts of the case, that very shame should not in some measure restrain evil tongues.

A detailed history of the progress of Christianity in Fiji would be highly interesting, we think, judging by the various stories connected with the subject which Miss Cumming relates. These have, many of them, a novel-like interest, and they bear strong testimony to the noble spirit of self-sacrifice which was from time to time exhibited, not only by the missionaries, but sometimes also by their wives, as may be seen from the following anecdote. When Mr. Calvert, whom we have before mentioned as one of the first missionaries, found that the people of the island called Vata were anxious to be visited by a white missionary, he felt it impossible to refuse, though already burdened with work. It was (says Miss Cumming) a long and dangerous journey to undertake

in a frail canoe, and involved the absence certainly of weeks, possibly of months, and the thought of leaving his wife utterly alone in the midst of ferocious cannibals was altogether appalling. At this crisis it was she, a most gentle and loving woman, that came to his help and urged him to go (vol. i. p. 213).

Of course the labours of the missionaries have been attended with many obstacles and much opposition. There have been, from time to time, violent religious persecutions, many of the chiefs having forbidden their subjects, on pain of death, to embrace Christianity; and, on one occasion, a serious war, partly religious, partly political, arose. This took place soon after the annexation, when some of the tribes who were only half inclined to accept English rule, and were unfriendly to Christianity, were lashed into rebellion in the following manner. About this time it unfortunately happened that the isles were swept by the scourge of measles, a disease which, when it attacks savages, is (we believe) generally fatal. This visitation was represented by some of the natives as a judgment inflicted by the gods whom they had abandoned. The result was a formidable rising, followed by an obstinate war, a most interesting and graphic account of which is given in vol. ii. chap. xx. As good often comes out of evil, so it may be in this instance. The results of the war and the manner in which it was conducted are likely to prove beneficial for the future, both because they may inspire a wholesome dread of resisting the English Government, and also because they have proved that we can be merciful as well as severe. Only some of the most grievous criminals were executed, and others condemned to various terms of imprisonment and servitude. The mass of prisoners were treated with the utmost leniency. This mode of procedure must have struck the natives as remarkable, from its entire novelty. But it would have been difficult, or rather perhaps impossible, for the English to have enforced this humane treatment of their enemies, had they not found the native Christians willing to fall in with their ways. The only remnant of their old habits which they exhibited was a comparatively harmless one, that of dancing round the body of each fallen enemy as it was brought in. But there was only one instance of their attempting to make a cannibal feast of their foes. Now, this fact alone shows the change which Christianity must have worked in them. Of course, it is impossible for us to conceive the gratification which cannibalism can afford. Still, we know that a depraved appetite for it *does* exist, and surely nothing but a supernatural power could wean so many hundreds from a taste which was bred in the bone. Altogether, "it is" (to quote Miss Cumming's own words):—

> Wonderful to think of what a war in this country has hitherto meant, and the appalling horrors involved, and now to think that amidst all these so-called savage warriors none should in any way have brought discredit on their character of chivalrous Christian soldiers, &c. It savours rather of an army of Puritans, to know that every morning, at the first streak of dawn, each separate tribe composing that little army, mustered in array to join the teacher in saying the Lord's Prayer, and a short prayer suited to the requirements of the day, and when the day was over each house separately had reading of the Scriptures, singing and prayer, and every man in the place knelt as he would have done at family worship in his peaceful village. I wonder of how many so-called civilized armies all this could be said? (vol. ii. p. 100).

We are aware that this mission work, about which we have said so much, is carried on by our Nonconformist brethren, but we think it none the less encouraging to those who do not wear the same livery. For, after all, there is a link which binds all Christian missionaries, from the fact that they have one common ground to stand upon in Christ crucified, and one common end and object in the extension of His kingdom.

Short Notices.

Joyce Morrell's Harvest; or, the Annals of Selwick Hall. A Story of the Reign of Elizabeth. By EMILY SARAH HOLT, Author of "Lettice Eden," &c. John F. Shaw & Co.

"Those to whom 'Lettice Eden' is an old friend will meet many acquaintances in these pages." So says the Preface; and many who get this book—and readers of "Lettice Eden" will order it without delay—will be pleased to see the statement. Miss Holt's "Tales of English Life in the Olden Time" form a really valuable series; every tale—we have read the whole series—merits warm praise, view it how we may; and a charming little library of high-class works of fiction is formed when we collect "Lettice Eden," "Joyce Morrell's Harvest," with "Ashcliffe Hall," "Mistress Margery," and the other volumes for which we are indebted to the accomplished author. And of this almost, if not quite, unique collection, we must mention first its sound and sober piety: a life sweetened by the love of Christ crucified is set forth in a winning way. The Protestantism is never harsh or stilted. Secondly, Miss Holt's stories are really interesting; they show no small amount of literary ability and research. In the movement there is a happy briskness; the descriptions are natural; the dialogue, with character-sketches, is Austen-like in force, and grace of style. A celebrated statesman in the House of Commons (we heard it) said that a certain nobleman's invective wanted *finish*. Now, the tone of Miss Holt's portraits is no more remarkable than their finish; they have an historic as well as a religious value. In the volume before us, *e.g.*, a good deal of information is conveyed; and yet an average member of the general-reader species will never complain that the story is dull, or over-weighted with teaching: the informing aim, literary, historical, and above all, religious, is happily blended with the power to attract attention, and sustain it, through the incidents, dialogues, and descriptions of a *plot*. For this reason we warmly recommend "Lettice Eden," and similar stories, not only as gift-books for the well-educated, but as books to be lent in a parish or neighbourhood, and to be placed in lending-libraries. The influence of such stories is likely to be very great. We heard a colonel recently say, with a smile, he knew nothing of such and such an archæological point but from one of Sir Walter Scott's novels. There are many delightful historical and antiquarian touches in Miss Holt's stories; but their chief value, as we have said, lies in lines above the literary. The present story—a pleasing one, with pathetic passages—will have, we doubt not, a well-merited success. The book, it may be added, is well printed, as usual, and has a tasteful cover.

A Commentary on St. Paul's Epistle to the Romans. By JOSEPH AGAR BEET. Second Edition. Pp. 401. Hodder & Stoughton. 1881.

With the author of this Commentary we do not always agree, but his scholarly exposition contains much that is suggestive and profitable. Together with Godet, Philippi, and Moule, it may prove very useful to theological students. Mr. Beet holds that the well-known verses in ch. vii. describe Paul's own experience before justification. His remarks on verse 22, "I delight in the law of God . . . ." seem to us feeble; and his translation, "*What pleases the Law of God pleases me*," is far-fetched, not at all defensible. The Greek is *συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ*, which is "literally," he says, *I am pleased together with the Law*. The

rendering of the A. V. [that of the R. V.], however, seems to us thoroughly correct. Meyer renders it, "*I rejoice with* the Law." Philippi has, "*I take delight in.* . . ." Mr. Beet evidently feels the difficulty.

A Handbook of the Church and Dissent. By the Rev. F. O. MORRIS, B.A., Rector of Nunburnholme, Yorkshire. Pp. 104. London: W. Poole, 12, Paternoster Row.

This little book consists of extracts. The author quotes from the "Congregational Yearbook," "Baptist Handbook," and other Nonconformist authorities; from Mr. Gladstone, Dr. Phillimore, Lord Selborne, "The National Church," provincial newspapers, and that remarkable and valuable little work, "The Englishman's Brief" (S. P. C. K.), recently reviewed in THE CHURCHMAN. The dates and sources are not appended to all the elegant extracts: *e.g.*, many readers would be glad to know when, and in what publication the late Mr. Miall called the Wesleyan Conference "grim, ferocious, boastful of itself, savage to its opponents . . . Pharisaism rampant," and so forth. A few of the extracts, we think, are rather out of place. Is it expedient, for example, in such a book as "The Church and Dissent," to refer to Mr. John Bright's voting against the beneficent Factory Act in 1844?

Seven Chapters of the Revision of 1881 *Revised.* By the Rev. S. C. MALAN, D.D., Vicar of Broadwinsor. Pp. 108. Hatchards.

The "seven chapters" are St. Matt. i.–vi. and St. Luke xi. We have read Dr. Malan's criticisms with mingled feelings. Of the scholarship and ability displayed not a word need be written; but his opinions, not seldom, appear prejudicate. To his remarks on the alteration in the Lord's Prayer, compared with the defence of the Bishop of Durham, we may hereafter call attention.

Strong and Free. A Book for Young Men. By the Rev. GEORGE EVERARD, M.A., Vicar of St. Mark's, Wolverhampton. With a Recommendatory Letter from the Right Hon. the Earl of Shaftesbury. Pp. 182. Nisbet & Co.

This is the best book of the kind, so far as we know; and we tender our hearty thanks to the esteemed author for so clear, so courageous, and so comprehensive a work. On some subjects really important, as all earnest Christians who have had much to do with young men very well know, he is not afraid to speak out. The strong common-sense of the advice is quite as remarkable as the plain and positive doctrinal teaching. The book is interesting, and thoroughly practical; we heartily recommend it.

Constantine the Great. By the Rev. E. L. CUTTS, B.A. S.P.C.K.

The reign of Constantine, as Mr. Cutts observes, is a most interesting and important period in Church History; and in this volume it is unfolded in a readable and instructive form. Here and there, as, *e.g.*, in regard to what is alleged to be the Worship of the Primitive Church, we miss a word of protest or explanation. The treatment of the great question of "Church and State" is not, having regard to present controversies, clear enough.

Report of the First Conference upon the Training of Candidates for Holy Orders, held in the Divinity School, Cambridge, on April 26th and 27th, 1881. Pp. 65. London: Parker & Co. Lincoln: James Williamson.

A very interesting Report. It deserves to be studied. We regret that at present we are unable to give it the review-notice which it merits.

Lay Help in the Church of England. A Paper read at a Quarterly Meeting of the Huddersfield Churchmen's Union of Mutual Improvement Societies on the 28th of March, 1881. By HENRY BARKER, President, Reader in the Diocese of Ripon. With an Appendix containing the Bishops' Resolutions of 1866, the Resolutions of the York Convocation of April, 1881, the Archbishop of Canterbury's Letter of September, 1881, and other Matter. Published by Request for the Benefit of the Huddersfield Ruridecanal Branch of the Ripon Diocesan Lay Helper's Association. 30 pp. Huddersfield: Jubb, Westgate.

On this subject we hope shortly to write at some length: in the meantime we gladly recommend this readable and suggestive Paper.

Slavers and Cruisers. A Tale of the West Coast. By S. W. SADLER, R.N. Pp. 380. S.P.C.K. 1881.

This is a really interesting story: just the sort of book which boys like, and which—to say the least—girls do not dislike. It brings out the coast-side of the curse of Africa traffic in a graphic way. There are several illustrations; and the volume, well suited in every respect for a prize, has a very tasteful cover.

Gospel Types and Shadows of the Old Testament. Fifty-two Short Studies on Typical Subjects. By the Rev. WILLIAM ODOM, Vicar of St. Simon's, Sheffield. Revised and Enlarged. Pp. 60. Nisbet & Co.

This well-written little book is specially adapted for Bible Classes and Sunday School Lessons.

A Letter to the Very Reverend the Dean of Ripon, containing Strictures on the Life of Bishop Wilberforce. Vol. II. With Special Reference to the Cuddesdon College Enquiry, and the Pamphlet "Facts and Documents. By the Rev. CHARLES P. GOLIGHTLY, M.A. Oriel College. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Prov. xviii. 17. Pp. 100. London: Simpson, Marshall & Co. Oxford: Slatter & Rose. 1881.

We have given the title page of this interesting pamphlet *in extenso*. We had marked three or four passages for quotation, but at present we must content ourselves with recommending the pamphlet as a valuable appendix to the second volume of "The Life."

A History of the British Empire. With numerous Pictorial Illustrations, Genealogical Tables, Maps, and Plans. By EDGAR SANDERSON, M.A. Pp. 450. Blackie & Son.

A well-written book; clear and compact.

The October number of *The Church Quarterly Review* (Spottiswoode & Co.) contains several ably-written and interesting articles—*e.g.*, "The British Church," "Henry Martyn," "The Tithe Commutation." To the article headed "Position and Prospects of the Church in Cambridge" we hope to return. The *Review* says:—

We seem to have observed among the younger ordained fellows of colleges a growing number who attain to some clear consciousness that there is such a thing as Church doctrine and what it is; though their Churchmanship, it should be added, is for the most part of a very quiet and moderate type. Many of them were brought up in the Evangelical school; they have a lively sense of the immense debt which the Church of England owes to the Evangelical movement, and of their own obligations to it; but there are few who have not, through wider views of the world and of life, or through strengthening of Church feeling, or both these, departed considerably from the old Evangelical standpoint.

The new number of the *Quarterly Review* (Murray), published, we think, a little later than usual, contains a very interesting article on "Luxury," full of striking and amusing anecdotes. The reviews of Dean Stanley's "Christian Institutions," of Elwin and Courthope's edition of Pope's Works, and of "Jebb's Attic Orators," are well done. The article on "The Past and Future of the Conservative Party" is one of the ablest we have read for a long time. But the special feature of this *Quarterly*, to our mind, is the article on "The new Greek Text," a review of the Revised Version, to which we hope to return. The authorship can surely be no secret. We give the closing paragraph:—

In a future number, we may perhaps inquire into the measure of success which has attended the Revisers' *Revision of the English* of our Authorized Version of 1611. We have occupied ourselves at this time exclusively with a survey of THE NEW GREEK TEXT, on which their edifice has been reared up. And the circumstance which, in conclusion, we desire to impress upon our readers, is this—that the insecurity of that foundation is so alarming, that, except as a concession due to the solemnity of the undertaking just now under review, further criticism might reasonably be dispensed with as a thing superfluous. Even could it be proved concerning the superstructure, that "*it had been* [*ever so*] *well builded*"[1] (to adopt another of our Revisionists' unhappy perversions of Scripture), the fatal objection would remain—viz., that it was not "*founded upon the rock.*"[2] It has been the ruin of the present undertaking—as far as the Sacred Text is concerned—that a majority of the Revisionist body has been misled throughout by the unsatisfactory decrees and eager advocacy of Drs. Westcott and Hort, who, with the purest intentions and most laudable industry, have constructed a Text demonstrably more remote from the Evangelic verity than any which has ever yet seen the light. "The old is good,"[3] say the Revisionists: but we venture solemnly to assure them that "*the old is better;*"[4] and that this remark holds every bit as true of their Revision of the Greek throughout as of their infelicitous exhibition of St. Luke, v. 39. To attempt, as they have done, to build the Text of the New Testament on a tissue of unproved assertions and the eccentricities of a single codex of bad character, is about as hopeful a proceeding as would be the attempt to erect an Eddystone lighthouse on the Goodwin Sands.

Two Tales by the Rev. H. C. ADAMS, M.A., Vicar of Old Shoreham, have reached us, too late for a worthy notice in the present number. *Who did it?* (Griffith & Farran) and *School Days at Kingscourt*, "A Tale of 1803" (G. Routledge & Sons). Both books are illustrated, and well got up. Mr. Adams is one of the most popular writers of the day, we believe, for school-boys.

A notice should have appeared in the last CHURCHMAN of *The Seventy-third Report of the London Society for Promoting Christianity among the Jews* (16, Lincoln's Inn Fields, W.C.). The Report contains a Sermon by the Bishop of London. Under the heading "Jerusalem," occurs the following:—

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[1] "Revised Text" of St. Luke, vi. 48.

[2] "Authorized Version," based upon A C D and 12 other uncials, the whole body of the cursives, the Syriac, Latin, and Gothic versions.

[3] "Revised Text" of St. Luke, v. 39.

[4] "Authorized Version," based upon A C and 14 other uncials, the whole body of the cursives, and *all* the versions except the Peschito and the Coptic.

During the past year, there has been a Sunday evening service in Christ Church, in addition to the English and German services. Also a Wednesday evening service, and a children's service on Thursday afternoon. There has been a fair attendance at all these, showing that they are valued, and that there is sufficient reason for continuing them. The Sunday morning service has been very well attended throughout the year. The Tuesday afternoon Prayer Meetings are fairly attended, though not so well as might be wished. The monthly Missionary Meeting has a pretty good attendance. . . . . There have been two communions in the month, on the first Sunday in the morning, and on the third Sunday in the evening, besides occasional communions and those on the Festivals. No record of numbers has been kept until last year, so that we cannot compare with former years, but during the year 937 persons have communicated, giving an average of 78 per month, and 31 at each communion.

The Rev. C. J. GOODHART, in an introduction to *Thirza, or the Attractive Power of the Cross,* terms it "a narrative of thrilling interest." (E. Stock.)

A series of *Protestant Papers for the People* (Partridge & Co.), well printed, have been published, price one penny. Some of the Papers are very good.

Of *Little Flotsam* (Cassell, Petter, Galpin, & Co.) it is enough almost to say that the stories first appeared, some years ago, in that charming periodical for children, *Little Folks.* The work is neatly got up, with several illustrations. It is a good and pleasing gift book.

"A Story of Barge Life" has for its title *Silent Highways* (John F. Shaw & Co.). It has some very painful passages. "Black Tom," the bargee, was a cruel master for woman and child; and it may be well to show some readers what the incidents of canal life really were.

Our Captain (Shaw & Co.), pp. 220, tells a story of the "heroes of Barton School:" interesting and good: boys will like it. The book, like all Messrs. Shaw's Tales, is got up with taste.

From the Religious Tract Society we have received the volumes for 1881 of *The Child's Companion* and *The Cottager and Artizan,* both of which we heartily recommend. There is a charming coloured frontispiece in the *Child's Companion,* which has a very attractive cover. Two of Harrison Weir's "Animal Pictures for Children," *Birds and Blossoms* and *Lords of the Forests,* are capital.

A bulky book, pp. 548, one of "The Home Library" Series (S.P.C.K.) is *Black and White*: "Mission Stories," by H. A. FORDE. Judging from what we have read, these "Stories" are likely to do good; the style is simple and the tone devout. Miss Weston among our sailors, Miss Robinson among our soldiers, Miss Whately in Egypt, and Miss de Broen in Paris, with many other Christian workers are brought before the readers of *Black and White.*

A Voice from the Sea, telling of "The Wreck of the Eglantine" (pp. 106), shows the need of the Plimsoll legislation. (Wesleyan Conference Office). A powerful story with a sad ending.

A charming little gift-book is *Miscellanies of Animal Life* (S.P.C.K.). Dogs, herons, ravens, wrens, wolves, locusts, &c. Several woodcuts.

We are pleased with *Story Flowers for Rainy Hours* (Cassell), a bright, chatty little book, with many illustrations and a tasteful cover.

A little book specially suitable for factory "hands," *Ann Whitby's Trial,* tells of devotion to duty. Ann, after severe trial, marries happily. Another short story (also published by the S.P.C.K.), *The Black Donkey,* is of a brighter cast.

A second edition of *The Young Crossing Sweeper*, "A Tale of Orphan Life," by Mrs. W. OLDING, is published by Mr. Elliot Stock. It is a simple story, with much direct religious teaching.

The Boy's Own Annual. London: *Leisure Hour* Office. 1881. This is the third volume of that ably-edited and most successful publication, *The Boy's Own Paper*, a Monthly Magazine, which on many occasions has been warmly recommended in these columns. For ourselves, reading here and there in the volume, we have not a single fault to find; and the praise of a juvenile critic is of the warmest. The volume is a fund of amusement and of really useful information.

The author of "The Story of Christmas" and "The Story of Easter" two very valuable little publications which have been strongly recommended in THE CHURCHMAN, has written *The Forerunner;* "The Early Ministry of John the Baptist" (30 pp.), also published by the Religious Tract Society. We are much pleased with this tractate; it is suggestive, deeply reverent, and has not one needless, pointless word.

We have received the *Thirty-sixth Report of the Thames Church Mission Society* (31, New Bridge Street, Blackfriars, E.C.), and we gladly invite attention to it. The "Thames Church Mission Society" was instituted A.D. 1844; the patron is the Archbishop of Canterbury, the vice-patron is the Bishop of London. At the Annual Meeting, we observe, the chair was taken by the Marquess of Cholmondeley, a vice-president; and the first resolution was moved by another vice-president, Admiral Baillie Hamilton, whose Paper, in a recent CHURCHMAN, on Missions to Seamen, our readers will remember. Other speakers were, Mr. Sheriff Wooloton, the Rev. L. B. White, and the Rev. H. Stevens. An appeal, signed by such esteemed and trusted men as the Hon. Capt. Maude, and C. J. Bevan, Esq., ought to bring in financial aid.

Le Nouveau Testament de Notre Seigneur Jésus Christ. Traduction Nouvelle d'après le Texte Grec, par LOUIS SECOND, Docteur un Théologie. Published by Mr. Stock.

A short story, called *Minnie; or, A Child's Path to Heaven* (Sunday School Union, 56, Old Bailey, E.C.), was written by a lady, who for "many years was a devoted Sunday School Teacher," and who thought the account of a dying girl might be of service.

Le Voyage du Chrétien vers l'Eternité Bienheureuse. Par T. BUNYAN. Imprimé pour B. West, se trouve chez Elliot Stock, London. Lyon: Chez Vautrin. Cheap, with many woodcuts.

The Church in Britain. By CHARLOTTE ELIZABETH OLLIVANT. Second Edition. Hatchards. A tractate of thirty pages on the pure primitive Church of this country.

A well written and very interesting tale, *The White Gipsy* (S.P.C.K.), by the Author of "My Lonely Lassie," relates how a boy was lost and brought home again. Touches of school life are true, and likely to do good.

We have received the first volume of *The Universal Instructor* (Ward, Lock & Co.), the numbers of which have been commended several times in these columns.

From the *Leisure Hour* Office we have received the Annual of the *Girl's Own Paper*, a handsome volume, and very cheap.

THE MONTH.

MR. PARNELL and several leaders of the Land League have been arrested, and on the 20th the League was proclaimed.[1] The only feeling in Great Britain is regret that such measures were not taken before. The *Telegraph* writes :—

At length the Government have struck home. Yesterday the Lord Lieutenant of Ireland issued a Proclamation declaring the Land League to be an illegal and criminal organization, and notifying to all concerned that any future attempts to hold meetings will be, if necessary, dispersed by force. Although late in the day, the strong and just measure adopted by her Majesty's advisers will be heartily welcomed as a distinct indication that the period of vacillation or forbearance is at an end, and that henceforth the course indicated will be followed to its legitimate conclusions.

Riots in Dublin and Limerick have been serious; and the condition of the country is such that more troops have been called for.

Mr. Goldwin Smith, who has just returned from Ireland, says :—

There can be no doubt that, as far as the people are concerned, the movement is almost purely agrarian. Herein lies its strength. Political movements have appealed to the fancy, this appeals to the pocket. But, while the motives of the people are agrarian, those of the leaders are political. The objects of the chiefs is to prevent the people from taking advantage of the Land Bill, and to keep the agrarian agitation boiling, for the purpose of overturning the Government. The speeches and the actions of the chiefs are directed not so much against the landlords as against British rule, and the foremost organs in the Press take the same line. Every cent which is drawn from the Fenians of the United States is drawn for the purpose of rebellion.[2]

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[1] The Proclamation appeared in the *Dublin Gazette* on the evening of the 20th. It begins thus :—"By the Lord Lieutenant of Ireland, a Proclamation. Cowper.—Whereas, an association styling itself 'The Irish National Land League' has existed for some time past, assuming to interfere with the Queen's subjects in the free exercise of their lawful rights, and especially to control the relations of landlords and tenants in Ireland; and whereas the designs of the said association have been sought to be effected by an organized system of intimidation, attempting to obstruct the service of process and execution of the Queen's writs, and seeking to deter the Queen's subjects from fulfilling their contracts and following their lawful callings and occupations; and whereas the said association has now avowed its purpose to be to prevent the payment of rent . . . . " It is signed by Mr. Forster.

[2] Archbishop Croke, so prominently identified with the Land League, has deemed it necessary to issue a sort of protest against the manifesto issued by the leaders now in gaol. He writes :—"I have just read with

The first sitting of the new Land Court was held in Dublin on the 20th.

At the Manchester Diocesan Conference the Bishop gave the facts concerning Mr. Green's case.

At Peterborough,[1] Manchester, and St. Albans, representatives were chosen for the Central Council. At Bath, on the proposal of Archdeacon Denison, the subject was shelved; and at Gloucester it was decided to watch, and a committee was elected to report.

The Sunday Closing Movement, we note with thankfulness, is steadily growing stronger.

The Prime Minister was received in Leeds with great enthusiasm. The Marquis of Salisbury and Sir Stafford Northcote have made vigorous speeches at Conservative gatherings.

The state of affairs in Tunis and in Egypt is serious.

THE CHURCH CONGRESS.

The Newcastle Congress has been a very large gathering. Of "full members" tickets, it is said, there were 3,500; and the proportion of other tickets has been great. The series of meetings to which working-men and working-women were invited seems to have been a success. At every Congress, perhaps, the Working Men's Meeting has been a hopeful feature and the plan received a considerable development this year.

According to the *Guardian*, "a characteristic of this Congress was the marked boldness which set the assembly face to face with the most anxious and exciting ecclesiastical problems of the day. And the result has abundantly justified the enterprise of the Newcastle Committee. There was, perhaps, less heat and temper shown on their platforms than have ever elsewhere been exhibited. The President's authority was never for a moment strained, hardly ever called into exercise. And the speakers on either side showed a conciliatory disposition towards each other,

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the utmost pain, and, indeed, with absolute dismay, the manifesto issued yesterday by the leading incarcerated patriots in Kilmainham Gaol, and publicly proclaimed to the country at large on their behalf from the Land League Rooms in Sackville Street. Against the committal of the people of this country, even under still more exciting and critical circumstances than the present, to the doctrine of the non-payment of rent, though but for a certain specified time, I must, and hereby do enter my solemn protest."

[1] The Bishop of Peterborough would have preferred a Lay Council. But "the majority of the dioceses had sent up representatives to the Council, and he should be sorry if they seemed to throw anything like cold water upon a movement which was promoted in the interests of the Church."

and even a yearning to declare that they saw much that was reasonable in what their opponents urged."

The subject, "The Temperance Work of the Church, especially in Relation to its Parochial Organization," was opened by the Rev. J. Ingham Brooke (Aigburth, Liverpool), who said that at present there are about two thousand parochial associations, and new ones were coming into existence every day. Canon Ellison was introduced by the chairman (Archdeacon Prest) as the "virtual founder of the Church Temperance Movement." The Rev. G. Everard instanced his own parish as one in which, since 1875, the members had increased to 454 adults and 460 children. The Rev. W. Barker (West Cowes) said that localities should have an absolute voice in the granting, renewing, increasing, and diminishing the number of licences. There was every probability—and he was speaking from some little knowledge—of a bill being introduced by the Government next session, embodying in some way or other this principle. The Dean of Ripon contrasted with the present state of the movement the difficulty which he had had twenty years ago in procuring leave for Canon Ellison to read a Paper at Oxford:—

> On that occasion there was an audience of six or eight, and Bishop Wilberforce said, "Well, Ellison, I don't think you have a leg to stand upon." At Ripon great good had of late been effected by a Saturday night meeting; for the sake of which he, a Dean, had become the proprietor of a Methodist chapel. If we could only stop Saturday drinking, and carry a Sunday Closing Bill, a great check would be given to intemperance.

Archdeacon Bardsley congratulated the meeting on the satisfactory tone of its proceedings. What had been denounced was drunkenness rather than drink. It was doubtful, he said, whether, even now, Churchmen were turning their magnificent organization to the best account, and whether they had not much to learn from "General" Booth.

On "The Proper Attitude of the Church towards the Question of Sunday Observance," a Paper was read by the Rev. John Gritton. Dr. Gritton said:—

> How, then, should the Church, in faithfulness to her King, in the loyal maintenance of her own precious privileges, and in the discharge of her high duty to society, stand related to the observance of Sunday? We can desire nothing better than her continuance in the old paths of her ecclesiastical life. She has embodied the Sabbath Law in her Communion Service and taught it in her Catechism. In the one she teaches her worshippers, Sunday by Sunday, that transgression of that law is a sin to be confessed, and obedience to it a grace to be supplicated; in the other, she instructs her children, out of the Fourth Commandment, to serve God truly all the days of their life, by giving six days to the completion of all their worldly business,

and by ever remembering the seventh, the Sabbath, to keep it as a holy or separated day unto the Lord.

On the Parochial System, Sir R. A. Cross read a practical Paper. The Right Hon. gentleman said :—

This right of presentation is a trust of the highest character, to be exercised for the benefit of the parishioners and of the Church at large, but for no private or selfish reason. How, then, if it be bought or sold? The sooner the wise maxim of Chief Justice de Grey be recognized, and the true nature of this high trust be thoroughly appreciated, and the sale of all next presentations in any form or by any side-wind be abolished, the better for the Church; and I freely admit legislation on this point to be necessary and to be urgently required.

In reading a Paper on "The Principles of the English Reformation," the Rev. Dr. Boultbee pointed out that ruling ideas, root-principles, can be distinctly discerned :—

One principle meets us at the very commencement of the movement which dominated the whole. It is this : The assertion of national independence and national completeness in the most absolute sense ; the determination that English law, English Judges, were and should be sufficient for all Englishmen, clerical as well as lay.

The second principle of the Reformation speedily received distinct enunciation, and rallied men like a clear trumpet-call. When the cables were cut which bound the Church of England to the Roman shore, Henry intended to allow no drift of doctrine, and by the methods of that age strove to prevent it. But the drift began nevertheless, and went on as men were allowed to read the Bible. Twenty years had not passed when the sixth of the present Thirty-nine Articles decreed that whatsoever was not read in or proved by Holy Scripture was not to be required of any man as a matter of faith or as requisite to salvation. That sheet anchor brought up the Church of England, and stopped the drift of doctrine. Whatever storms have come, by that anchor she has been riding ever since.

Thirdly, I take it to be a clear "principle of the English Reformation," that formularies and discipline are open to review and to change, however venerable their antiquity; that ancient ecclesiastical usage possesses no quasi-divine authority, but must bend to "the edification of the people." I must honestly add that this Reformation principle did not exempt even the Episcopal organization of the Church. It was pronounced to be of primitive antiquity, but was not held to be indispensable.

The Rev. Prebendary Cadman, in reply to a previous speaker said :—

He feared there were two locks to the prison-door, and one of them was inside. He was very sorry for it, and although conscience had a great deal to do with it, yet they read of the expression of making shipwreck of a good conscience. which he did not apply to anybody. (Laughter.) But he applied this, that shipwreck implied both a ship

and a cargo, and a very good ship might have a very bad cargo; and a very good man might have some opinions which had better be thrown overboard. (Cheers.) As to the subject before the Congress, the Reformation was the great question of the day; but it must always be remembered that the Church of England was not a Church newly started in the sixteenth century. The Church of Christ in this country existed before Romish corruptions were admitted. He advised all parties to study how nearly they could draw together, and not to try and magnify their differences. (Cheers.)'

The conciliatory remarks of Prebendary Cadman, says the *Guardian*, were evidently very much relished and approved. The Rev. G. Body said that:—

He did not dispute his classification in the newspapers as a Ritualist. He did not assent to the principles of the Reformation if they depended on the sanctity of the character of Henry VIII.—(a laugh)—nor if Parliament was to be taken as the sacred synod of the realm. But if they meant devotion to the nationality of the Church, the supremacy of the Scriptures, and the paramount position of the Sacrifice which was consummated upon the cross, he believed in those principles. (Cheers.) And if, in addition, they meant by the spirit of the Reformation a large-minded liberality not inconsistent with definite principles, he claimed to be one who had always held out his hand to every one who loved the Lord Jesus Christ in sincerity. (Cheers.) Probably, after all, in regard to deep fundamental principles, they all stood much nearer than they sometimes imagined. Recognizing freely the position of the Evangelicals, he also claimed as a High Churchman to be loyal to the great principles of the English Reformation. The leading principles were the continuity of the English Church, and an appeal on the part of the English Church back from the corruptions of mediæval days in practice and in faith, not to the isolated opinions of individual men, but to the supreme authority of the God-guided Church. (Cheers.)

The Chairman, in winding up the discussion, said:—

I think we shall all agree with these final words as to that great principle of the Reformation, the continuity of the Church of England, and the appeal to Holy Scripture and to primitive antiquity, which would then be—God grant it always may be—not merely the fundamental principle of the Reformation 300 years ago, but the fundamental principle of the Church of England as, God be thanked, we have it now. (Cheers.)

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[1] In reporting the "field-day" of the English Church Union at Newcastle during the Congress week, the *Guardian* Correspondent says:—"It looked as if there was something of an organization of *claqueurs*, so aptly came in the clapping of hands and the cheers when they were wanted; but we only guess this." The Correspondent adds, as the impression left upon his mind, that the ultra-Church section is "rising, resolute, . . . *well-drilled, acting as one man.*"