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THE

CHURCHMAN

MARCH, 1882.

ART. I.—HIGHER EDUCATION IN WALES.

Report of the Departmental Committee on Intermediate and Higher Education in Wales and Monmouthshire.

ELEMENTARY Education has made great progress in Wales. In this respect the Principality will bear comparison with any part of England. But in intermediate and higher education it is deficient: in this respect it is some distance behind most parts of England. And this deficiency has been felt. Public attention has been called to it; it has been discussed for some years on platforms, through the Press, and at Eisteddfodan; and the agitation has not been without its fruit. It has resulted in the establishment of University College at Aberystwith, and in the appointment by Government of a Departmental Committee, to report on Intermediate and Higher Education in Wales and Monmouthshire.

The Committee has issued its Report; it is now before the public; and it demands careful and impartial consideration.

The members of the Committee are men of great prominence and weighty character;[1] their names are well known in the Principality; they have taken active interest in the subject on which they report. The majority of them, I believe, are members of the Council of Aberystwith College; and, as may be expected, they are committed to the policy of education on which it has been established, which, according to their Report, is "altogether secular;" their antecedents had foreshadowed their "recommendations" and "conclusions;" and our anticipations have

[1] They are, Lord ABERDARE, Chairman; Viscount EMLYN, M.P.; the Rev. Prebendary ROBINSON; H. RICHARD, Esq., M.P.; Professor RHYS; LEWIS MORRIS, Esq.

been fully realized; secularism, under the garb of unsectarianism, gives the Report its shape and colour.

The advocates of religious instruction in a national system of education, whether regard is had to elementary, or intermediate and higher schools—are numerous in the Principality; they do not push themselves prominently to the front, and they do not make much noise; but they have done, and they still do, great work; they are more of workers than talkers; their influence is powerful: it will be a potent element in shaping and guiding the movement that is now afloat; it is more than likely that it will hold its own whenever the question of intermediate and higher education for Wales comes on for settlement. If these workers in the cause of education had been more adequately represented on the Committee—I mean if men as pronounced in favour of their principles as some of its members are in the maintenance of secular education had had seats upon it—the Report would have more fully reflected the various elements at work in the movement; and I think it would have contained conclusions that would have been more universally received, and would have made recommendations that would have been more generally accepted among different sections of the community.

The Report however is elaborate; in the investigation of facts it is exhaustive, and it is drawn up with care and ability. It explains the present condition of intermediate and higher education in Wales and Monmouthshire; it reviews the evidence obtained as to their educational requirements, and the way in which those requirements should be met; it examines a few schemes suggested by persons who had devoted special attention to the subject, for the organization of intermediate and higher education; it sets forth the particular circumstances and the distinctive characteristics of Wales, with reasons for the adoption on its behalf of new provisions for higher education; and it contains a statement of the conclusions at which the Committee arrived, and of the recommendations which they desired to submit.

The Report states that the provision which at present supplies intermediate education in Wales and Monmouthshire consists of endowed grammar schools, proprietary schools, and private schools, and gives the following figures taken from the returns made to the Committee, which show the number of boys in attendance at them:—

Endowed Grammar Schools	1,540
Proprietary Schools	209
Private Schools	2,287
	4,036

These figures disclose the nakedness of the land; they show that the intellect of Welsh lads between thirteen and eighteen years of age runs waste through want of proper culture. Intermediate education is not at work among them to the extent which their wants require; it is not ready at hand in all localities to take them up where elementary education sets them down, and to lead them on in pursuit of knowledge; they are thus left behind in the race, and others carry away the prizes.

This lack of intermediate training is shown in the Report, and it is forcibly put in the following words:—

> In the Report of the Schools Inquiry Commissioners estimates are given which indicate that about sixteen boys in every thousand of the population should be receiving education higher than elementary.
>
> Taking the population of Wales and Monmouthshire to be about 1,570,000, and reducing the estimate in consideration of the exceptional conditions of Wales from sixteen to ten per 1000, intermediate school accommodation should be provided for 15,700 boys, and that number ought to be in attendance. In contrast to this our returns show accommodation in our public (*i.e.* endowed grammar) schools for less than 3,000, and that accommodation to a great extent unsatisfactory. They also show an attendance of less than 1,600.
>
> After taking into account the trifling provision made by the proprietary schools, referred to above, and the number in attendance in private schools, as to the efficiency of which, in respect of accommodation and instruction, we have no complete information, there still remains a great and deplorable difference between the number who ought to be receiving intermediate education and the number who are in receipt of it.

This conclusion is just; its truth cannot be disputed; there can be no doubt that the lack of intermediate education in many localities throughout the Principality is deplorable. But while I accept the general conclusion, I take exception to the particular remarks which the Report applies to the endowed grammar schools; it severs these from the proprietary and private schools, and subjects them to special criticism; it shows that, while they provide accommodation for nearly 3,000 scholars, the number in attendance falls short of 1,600; it assigns reasons for this disproportion in the quantity of the accommodation provided and the number of scholars in attendance; and, among the other reasons it gives, it names "distrust" in the schools "as Church institutions" by a "population consisting mainly of Nonconformists;" it gives, indeed, this reason on the authority of "witnesses;" but by incidental remarks here and there it over and over again endorses the sentiment, and unmistakably sets the *imprimatur* of the Committee upon it. It does not subject the pro-

prietary schools and the private schools to similar criticism; the materials were at hand, and there was no difficulty in applying the test; returns had been made to the Committee, and the figures were before them. They say, it is true, that the "information" which the returns, as regards private schools, supplied was not "complete;" but it is clear, on the face of them, that they were sufficiently complete to show the proportion in which the accommodation they provided stood to the number of scholars in attendance; the figures are given, and they tell their tale; they show that the accommodation is as far in excess of the attendance in the proprietary and private schools as in the endowed grammar schools. Here is a fact the committee had to look in the face; they did not choose to do so, but turned their eyes away from it; they suppressed it, and did not take it into their calculations. If they attempted an explanation, they could not assign "Church management" as one of the reasons that account for it; for these schools are not "Church institutions;" they are adventure schools, and the Nonconformists have as open and free a field in their establishment and management as Churchmen, and yet they are not filled. The scarecrow—"the preponderance of Church influence"—which, in the case of the endowed grammar schools, frightens away the birds, is wanting in them, and yet the young birds of the Principality—children of Nonconformists—do not flock into them; they fare, if anything, worse than the endowed grammar schools. My contention, then, is that the Committee, in solving the question how far the Church character of the endowed grammar schools affects their attendance, do not deal with all the facts and figures which the returns place at their disposal, that, by not throwing the proprietary and private schools into the scales, they omit a factor in their calculations essential to a correct result, and that the manner in which they handle the question betrays a partiality and a bias as regards "Church institutions" and "Church endowments," which diminish the force and lessen the value of their Report in the minds of a large and influential section of educationalists in the Principality.

Again, the Report next speaks of the provision which at present exists in Wales for higher, as distinguished from intermediate, education, and shows that it is supplied by the University College at Aberystwith, St. David's College at Lampeter, Nonconformist theological colleges, and exhibitions and scholarships tenable by Welsh boys at the English Universities or elsewhere. It pays particular attention to these institutions, and gives separate accounts of them.

University College at Aberystwith is first noticed. The Report states that as "no academical institution, the primary object of

which was advanced instruction apart from professional study or training," existed previous to its establishment, "it occupies a unique position in the Principality"—that "it is the outcome of a national movement, the fruit of patriotic enterprise and voluntary effort"—that "the movement" commenced in 1854 and led to the opening of the college in 1872—that this movement was "altogether unsectarian, persons of all religious denominations being among the contributors, 33 per cent. of the subscriptions having been obtained from Churchmen, 29 per cent. from Calvinistic Methodists, 24 per cent. from Independents, and the remainder from other communities"—that up to "1880, the total amount received on account of the College was £65,398, of which sum £51,131 consisted of voluntary subscriptions, the remainder being made up from students' fees, room-rents, and miscellaneous receipts"—that "the number of students in attendance at the time of the inquiry was 57, whose average age was 20 years"—that "there is a large and able staff of professors adequate for the instruction of a much more numerous body of students"—that "the instruction" given is partly "rudimentary" —"in natural science the minds of the students on their first admissions to the classes being often a blank"—an "English Class" being necessary "for the benefit of students imperfectly acquainted with the language"—and of "the whole number of students more than one-third not learning Latin at all;" partly "intermediate"—one-fifth of the students reading Æschylus and Thucydides in Greek, and Tacitus and Cicero in Latin; and partly collegiate—a "provision being made in it for instruction in natural science, of a kind far more complete and efficient than can be supplied by the resources of an intermediate school"—that it is "conducted altogether as a secular college—no divinity lectures or lessons being given in religious subjects, and attendance or non-attendance at any form of religious worship being left entirely to the discretion of the students," but that "its independent and impartial attitude towards all denominations would in the opinion of many witnesses be more absolutely" secured if the present Principal who is a minister among the Calvinistic Methodists were removed, and a "layman" took his place—that the College "has disappointed the hopes of its promoters," "has failed to attract students in sufficient numbers to entitle it to be regarded as a successful institution," has proved a "comparative failure," and "must without Government assistance collapse."

This account shows the past history, the present position, and the future prospect of the College. When it says that the institution is "the outcome of a national movement," the statement must be accepted with reserve; it is not true, if not qualified; a large portion of the Welsh nation has from the beginning and

all along stood aloof from the movement. They have done so, I believe, with great reluctance, but they had no alternative; they could not conscientiously accept the lines on which the movement was worked; its promoters ignoring religious instruction as an essential element in a national system of education, established their College on purely secular principles. There are numerous persons in Wales, who, if they had given a helping hand in the establishment of a College on those principles would have done violence to their most cherished convictions, and would have belied the toils they had endured and the sacrifices they had made through a long course of action in furtherance of religious education among the people; and I add, without fear of contradiction, that this intelligent and influential portion of the community, while elementary education was carried on under the Minutes of the Privy Council, on the voluntary principle, "bore the burden and heat of the day" in spreading and extending its benefits through the length and breadth of the land; and I am contending that this important portion of my countrymen stands outside the term, and is not included within its meaning, when in the Report the word "national" is applied to the "movement," of which the University College at Aberystwith is the "outcome." And, again, when it is stated that "till the University College at Aberystwith was founded, there was in the Principality no academical institution, the primary object of which was advanced instruction apart from professional study or training," the statement is misleading; it requires an explanation; if by the expression, "apart from professional study or training," is meant that religious instruction is entirely excluded from the curriculum of the College, it is true; as a "College altogether secular," it "occupies a unique position" in the Principality; but if by the expression is meant that "no academical institution" existed where "advanced instruction" was given without demanding from students a religious test or attendance at religious lectures, it is not true; for at St. David's College, Lampeter, students can take the whole course of secular instruction from beginning to end, and proceed to the Degree in Arts "apart from the professional study or training" which forms part of its curriculum. The remark assigns to Aberystwith College in the Principality a monopoly of advanced instruction on secular subjects which does not belong to it, and which it cannot justly claim. And, once again, when the Report declares that the College has been a "comparative failure," and that "its collapse without Government assistance" is imminent, it offers reasons in explanation of the want of success that has accompanied the efforts of its promoters. One reason is "the situation of Aberystwith, which was thought to be too inaccessible and too remote from any large centre of population;" another

reason is "the state of intermediate education in the Principality" which is so "defective" that it does not supply students sufficiently prepared, and ready to avail themselves of "the advanced instruction" which the College provides; and the third reason is laid at the door of "the authorities of the grammar schools, who look unfavourably on the College, and rather discourage their pupils from resorting to it." And it adds another remark, not to account for the failure of the College, but to explain that an impediment was absent of which it might be said, if it existed, that it retarded its progress: "There is no just reason," it says, "why the progress of the institution should be materially affected by sectarian differences." This means nothing more or less than that religion, which is unfortunately become in the midst of us a bone of contention among rival sects, has not been an impediment to the College in the way of its progress; this is true enough, and it is true, for the simple reason that religion has been ostracised from its precincts, and has no footing within its walls. Fair play to religion; it can do no mischief to the prejudice of educational or other institutions where it is not found; whatever reasons then may be assigned for the failure of Aberystwith College, I agree with the Committee that religion has not been the cause of its miscarriage. But there is here another side of the leaf, and it is a side at which the Committee have not looked; it does not appear—notwithstanding all that has been written in the local Press on the subject, and possibly incidental evidence which cropped up before their eyes during the inquiry—that it ever came across their minds that, while religion is perfectly innocent of impeding the progress of the College, the *absence* of religion in its curriculum has had something to do with its miscarriage. It has not the support of the grammar schools, and it may be—but the information is new to me, and it grates ungenerously on my ears—that their "authorities" go so far as to "discourage their pupils from resorting to the College;" if they do this, they have their reasons for it; and one of their reasons, there can be no doubt, is a conscientious objection that their pupils who receive at their hands religious as well as secular instruction, should be transferred to a college where religion is repudiated as an essential element of education. And also, whatever may be said of a portion of my countrymen, I believe that the heart of the nation in general is sound in religion, and that its pulse beats in unison with the conscience of "the authorities of the grammar schools" on the question of religious instruction; and my inference is natural, that a "College altogether secular" does not satisfy the national instinct and the religious aspirations of the great bulk of my countrymen. Here, surely, lies a secret of the College's want of success, it is a secret which the Committee have

overlooked; if they have discovered it, they have not divulged it; they have not taken it into account in estimating the causes which have led to the miscarriage of the enterprise; and I think they are in error; if the College is placed in the balance the causes of its failure are not fully tested if its repudiation of religious instruction is not thrown into the scales. I am contending that the absence of religion in its curriculum, instead of being quoted as a reason why "its progress should not be materially affected by sectarian differences," should be mentioned as a material cause which, among other influences, has contributed to its want of success.

After University College, at Aberystwith, St. David's College at Lampeter is next noticed in the Report as one of the institutions that supply "higher education" in Wales. The Report traces its past history, and shows its present position. It states that St. David's College was "founded by Bishop Burgess, in 1827, for the purpose of supplying the Welsh Church with duly qualified candidates for Holy Orders"—that it was "incorporated by Royal Charter at the date of its foundation;"—that "in 1852 a Charter was granted, empowering it to confer the degree of Bachelor of Divinity: and by an enlargement of this Charter, in 1865, the power of conferring the degree of Bachelor of Arts also was conceded;"—that "it receives a yearly grant of £1,500 from the Ecclesiastical Commissioners, and has, in addition, endowments, the gifts of private benefactors, of the yearly value of about £700, the income of three sinecure rectories, granted by the Crown, and a small fund in the hands of the Ecclesiastical Commissioners, resulting from the sale of advowsons formerly in the patronage of the College." The Report states, further, that "at the time of the inquiry the number of students on the books was 78, and in residence 68;"—that "the students generally are in a defective state of preparation when they enter"—that "it has a very able staff, and is very efficiently conducted"—that it was "stated, on the authority of the University Examiners, that the students who obtained the B.A. degree reached a standard of attainment equal to that required for an ordinary degree at Oxford or Cambridge"—that "the extension of the Charter empowering the College to confer a degree in Arts, though it has raised the standard of instruction, has thus far failed to attract lay students in any appreciable number." The Report states that one explanation of this failure, given by the Dean of Peterborough, at one time Vice-Principal of the College, was its ill-placed "situation for the purposes of education," and its distance from "all humanizing and socializing influences;" and another was "the predominance of Nonconformity, and the consequent distrust admitted to be generally felt by Nonconformists in Wales

of an institution, which, however liberally conducted, is not only pervaded with Church influences, but has for its original and primary object the education of young men for the ministry of the Church."

Such, in substance, is the account which is given in the Report of St. David's College; and the Principal, in *St. David's College Magazine*, for November, 1881, offers a criticism upon it, which I consider temperate, just, and fair:—

> The account [he says] given of St. David's College in the Report is one with which we may be well contented. There are, however, one or two remarkable omissions. For instance, the fact of the affiliation of the College to the University of Oxford is not even mentioned; and the recognition of our education and examinations by the Lord Justices is also ignored. Nor can we altogether admire the treatment given to the question—Why has not the Lampeter B.A. degree been more largely used by laymen? Two solutions of this problem are suggested. Dean Perowne, formerly Vice-Principal of the College, and a high authority in every way, is reported to have discovered the cause in the alleged fact, that Lampeter is "far away from all humanizing and socializing influences." The Commissioners seem to find an explanation in Nonconformist distrust of a primarily Church of England institution. We confess that, in our opinion, the chief solution of the difficulty is to be found in quite a different direction. The Lampeter B.A. degree has not been sought by laymen, simply because it was not, in a commercial sense, worth their while to incur the necessary expense, labour, and loss of time. . . . . It led to one profession and to one profession only—Holy Orders.

The description in the Report, supplemented by the Principal's criticism, gives a fair view of the College, and shows the position it occupies in the Principality. The question is raised why it has failed to attract lay students in greater number; and this is the question touching the College that chiefly concerned the inquiry on which the Committee had to report. The Principal, in his criticism, suggests a solution which is not noticed in the Report; its force cannot be disputed, and if it was brought out in evidence before the Committee at the inquiry it was not fair in them to suppress it; justice to the College required that it should be mentioned; and the solution is this, that the College has failed "to attract lay students in any appreciable number," chiefly, if not solely, because it has offered them no "professional attractions" in a "commercial" point of view; so it has been in the past, but it is hoped that in the future, "with altered and improved conditions, new results will be produced." Another consideration—which, in my opinion, is of great weight in the solution of the question—is the defective state of intermediate education in the Principality; if intermediate schools were more numerous, more efficiently worked,

and better filled, they would act better as feeders to the colleges in which higher education is provided. In the Report this solution of the question is adduced in explanation of the failure of Aberystwith College, but it makes no mention of it when it considers the reason why lay students are not attracted to St. David's College in more appreciable number. If it holds in the one case, it is equally good in the other; it applies to both alike, and there is no difference; but in the Report the two cases are not treated alike; difference is made between them; Aberystwith College has the benefit of the solution, Lampeter College is deprived of it. The Report leaves its readers to infer that the defective state of intermediate education in the Principality affects the attendance of students in the one case, but not in the other. Here is another incident which brings to the surface the bias which underlies the whole Report, and which crops up here and there and everywhere, whenever the claims or the difficulties of Church institutions are under review. And again the only solution, independent of the suggestion thrown out by Dean Perowne, which the Report offers in explanation of the difficulty, is the "distrust" which Nonconformists have of "Church institutions." Whether this "distrust" exists or not, the solution which it is intended to supply does not apply; it is not relevant: it does not directly meet the difficulty; it does not return a direct answer to the primary question—Why lay students do not attend St. David's College in greater number? This question is to be primarily answered, irrespective of Nonconformity; Nonconformist "distrust" is not an element that is, in the first instance, to be taken into account in its solution. St. David's College being a Church of England institution, the first question is—Why it has failed to attract lay students who are members of its own Church in a more appreciable number? The returns of the intermediate schools made to the Committee show that Church of England scholars in the endowed grammar schools far exceed in number Nonconformist scholars, and that the proportion of Church of England scholars in the proprietary and private schools, if not quite so large as in the endowed grammar schools, is very considerable. These scholars are a host in themselves; if they proceeded—say in moderate numbers—to Lampeter, and took the course for the B.A. degree, they would swamp the College; the existing provision would not supply them with accommodation, and the present staff of Professors would be inadequate to meet their wants; and the question that naturally arises then is—why these lads do not flock to Lampeter? "Nonconformist distrust" in "Church of England institutions" is no answer; it is perfectly irrelevant; it concerns not lay students who are members of the Church of England. But the Principal of the College has, as I think, hit

the mark; he has, in his criticism, suggested the answer which, in the main, satisfies the inquiry, and it is this—the Lampeter B.A. degree has not as yet become of "commercial" value to laymen. This explains the difficulty; but the explanation offered in the Report is wide of the mark, and I cannot help observing that here, as elsewhere, the bias which pervades and leavens the Report, to the prejudice of Church institutions in the Principality, comes again into sight. The truth is, "Church management"—"preponderance of Church influence"—"Nonconformist distrust of Church institutions"—or call it whatever you choose—is a ghost that ever haunts the Committee; its shadow comes across their path at every turn of the inquiry; and their fancies summon it up where it has no actual existence and where it has no right to appear.

The Report next takes into consideration "the Nonconformist Theological Colleges" as bearing on higher education in Wales. In the description it gives of these institutions it enters into no details, and gives no statistics, either financial or educational, but disposes of them with a few general remarks. It states that they are eight in number, two Calvinistic Methodist, two Independent, three Baptist, and one Presbyterian, that they are all, except the Presbyterian College, "denominational," "maintained by the different bodies of Nonconformists" to which they respectively belong "for the education and training of their ministers," that "they exist primarily and mainly for that object, and only provide secular instruction, so far as such instruction is subsidiary to the main purpose for which they are instituted, and that, in many cases, their students "have had very little preparatory education, sometimes not more than is furnished by an elementary school," but that, "in some cases, the abler and better prepared students in the last year of their college course study advanced Latin and Greek authors." From this description it will be seen that these institutions are theological nurseries for the ministry, and that the secular instruction which they provide is not advanced, but rudimentary. It is clear, if they continue to remain on their present footing, that they are not likely to play any great or prominent part in the movement that is now afloat with respect to higher education in Wales.

Lastly, the Report addresses itself to the provision within the reach of Welsh youths, to enable them to avail themselves of a University education. It declares that "Wales itself has few endowments directly applicable for the purpose of aiding students at a University," and that "in the Universities themselves no preferential rights except at Jesus College, Oxford, are reserved for Welshmen," but "that at Jesus College, one moiety of the fellowships, and nineteen or twenty of the scholarships are limited in their favour," and that the Meyrick

endowment is appropriated exclusively for their benefit, out of which exhibitions of the yearly value of £40 are assigned to them, and further benefits are conferred on deserving Welsh students in necessitous circumstances." Under this state of things, it is no matter of surprise that the number of young Welshmen who avail themselves of the advantage of a University education is very limited, and that it falls very much below what it would be if the state of intermediate education in the Principality were more satisfactory, and if more ample provision were made for them, in the shape of scholarships and exhibitions at places of higher education.

I now drop my pen, but I may take it up again, and I shall next call attention to "the conclusions" and "recommendations" of the Committee on the subject of their Report.

J. POWELL JONES.

ART. II.—CENTRAL PALESTINE.

1. *Early Travellers in Palestine.* Edited, with Notes, by THOMAS WRIGHT, F.S.A. Bohn's Series. 1848.
2. *Vacation Tourists and Travels in* 1861. (Nablous and the Samaritans, by GEORGE GROVE, Esq.) Macmillan. London: 1861.
3. *Tent Work in Palestine: a Record of Discovery and Adventure.* By C. R. CONDER, R.E., Officer in Command of the Survey Expedition. Published for the Committee of the Palestine Exploration Fund. Bentley. London: 1880.

A PAPER on Northern Palestine, recently published in this Magazine, came to an abrupt termination under the consciousness that the extreme limits of space which were possible at that time had been reached. The plan of that paper was to follow in order the territories of the Tribes; and in one sense it may be said to have terminated naturally with the mention of Issachar; for the descendants of that tribe had their land symmetrically placed across the breadth of Palestine, between the three northern tribes, Asher, Zebulon, and Naphtali, on the one hand, and those three which were descended from Rachel and which lay together to the southward, Manasseh, Ephraim, and Benjamin, on the other. And in a different sense, too, the pause was natural. This territory of Issachar coincided almost exactly with that plain of Esdraelon which, intersecting the Holy Land from east to west, between the highlands of Galilee and the table-land of Samaria, is one of its most remarkable and

characteristic features. In resuming the subject, however, it is more fitting now that "Central Palestine" should be the title given to this present paper. It will end with Jerusalem, as two previous essays on "Southern Palestine" and on "The Jordan Valley," ended before.

It is evident, with the subject thus limited, that we have chiefly to do with the kindred and closely-associated tribes of Ephraim, Benjamin, and Manasseh; but it is desirable, in the first place, carefully to recover our broken thread with ISSACHAR and the plain of Esdraelon.

In order to gain a good view of the well-defined territory of this tribe, it is very useful to go to some point beyond its limits, on the high ground to the north; and to this end, for obvious reasons, Nazareth shall be selected. Even for the poetical effect of scenery, and for its artistic treatment, this point would be well chosen. But a more serious motive guides the choice, in that this place, on the very mention of it, associates itself with the richest meaning of the Holy Land, and the greatest topic of the world's history. During thirty years Jesus Christ dwelt here in retirement. By far the greater part of the Saviour's life on earth was spent without any record of sublime teaching or of wonderful works. At the beginning of this period, we are told how Jesus, after His questioning with the doctors, "went down from Jerusalem to Nazareth;" at the end of it we are told how He went "from Galilee to the Jordan," to be baptized. The next notice of Nazareth is when He appeared as a teacher, with supreme authority, in its synagogue. Thus suddenly, with the most Divine meaning, does Nazareth—never mentioned in the Old Testament—take its great place in the world's history. No writer has appreciated this Divine meaning more thoroughly than Dr. Robinson. The somewhat heavy march of his style is here changed into enthusiasm, when, on the high ground above Nazareth, he enumerates all the elements of the view which must have been familiar to the Saviour's eyes. Thenceforth, the memory of Nazareth, though sometimes tinged with deplorable superstition, has continued from age to age. Nor has its interest been merely Biblical. Here Tancred was a feudal lord, holding his tenure from the Crusading King of Jerusalem. Here Napoleon, as we shall see, connected the name of Nazareth with ignoble human military glory.

Some hills, though of no great altitude, have an extraordinary power, by their isolation and characteristic form, in determining the expression of the scenery of a neighbourhood. Such is the Wrekin in Shropshire, and such is Mount Tabor in the north-eastern angle of the plain of Esdraelon, at the distance of a few miles from Nazareth. Lieutenant Conder, with a true instinct

has made a view of this hill the frontispiece of his excellent and most instructive book, "Tent-Work in Palestine." We cannot wonder that this hill was taken at a comparatively early date, when the spirit of pilgrimage eagerly sought out fit localities for Gospel incidents, as the scene of the Transfiguration;[1] and it is worth while to exhibit this feeling concerning Tabor in conjunction with actual visits to its summit, by extracts from two of the early travellers whose experience was given to us some years ago by Mr. Wright in a most convenient little volume.[2] Arculf has a peculiar interest for us, partly because he stands first in the list, and partly because, cast by shipwreck on the shore of Iona, he became associated with the purest and most poetical of primitive missionary work. In the summary given by Adamnan, we find the following:—

Mount Tabor in Galilee is three miles from the Lake of Gennesareth, of a remarkably round shape, and covered in an extraordinary manner with grass and flowers. At the top is a pleasant and extensive meadow, surrounded by a thick wood, and in the middle of the meadow a great monastery, with numerous cells of monks. The meadow is about 24 stadia in breadth and the height of the mountain is about 30 stadia. There are also three handsome churches on the top, according to the number of tabernacles described by Peter. The monastery and churches are enclosed by a stone wall (p. 9).

In all the early travellers the three commemorative chapels are conspicuous. Fuller, whether correctly or not, adduces one as saying that he saw on Tabor the actual tabernacles which Peter wished to make. With Maundrell, the British Chaplain at Constantinople, we come to a contemporary of Fuller himself, and to the dawn of a true spirit of Biblical inquiry; and especially we observe that this writer—the last in Mr. Wright's collection of Early Travellers—has a correct sense of the importance of studying the topography of the tribes. He says of Tabor:—

From the top of Tabor you have a prospect which, if nothing else, well rewards the trouble of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the north-west you discern at a distance the Mediterranean; and all around you have the spacious and beautiful plains of Esdraelon and Galilee, which present you with the view of so many places memorable for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands Daberah, a small village, supposed by some to take its name

[1] The true scene of this event is to be sought, as has been observed in an earlier paper, on the slopes of Hermon.

[2] The chronological list of Early Travels in Palestine, printed at the close of Dr. Robinson's third volume, with a list of later travels up to the time of its publication, is invaluable; and it is due to the United States to mention the Bibliographical appendix, by Dr. Abbott and Dr. Hackett, to the article "Palestine" in the American edition (in four volumes) of "The Dictionary of the Bible."

from Deborah, that famous judge and deliverer of Israel. Near this valley is the fountain of Kishon. Not many leagues eastward you see Mount Hermon, at the foot of which is seated Nain, famous for our Lord's raising the widow's son there, and Endor, the place where dwelt the witch consulted by Saul. Turning a little southward you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east you discover the Sea of Tiberias, distant about one day's journey (p. 479).

This mention of Endor and Nain, with Gilboa, carries our thoughts to two other isolated ranges of hill, which together determine the character of this eastern part of the plain of Esdraelon. The level ground between them is the connecting link of this plain with the low ground by the Jordan.

The intermediate of these three ridges, though very striking in form, seems to have no definite Biblical history at all; and yet it is popularly known now, without any true authority, as the Little Hermon. Lieutenant Conder speaks thus of this fact:—

> The Crusaders called it sometimes Mount Endor, and generally Little Hermon, a title still known to the Nazareth Christians. The latter name was given in consequence of the expression "Tabor and Hermon shall rejoice in Thy name," whence they seem to have argued that Hermon was to be sought close to Tabor. They can never have looked northwards from the neighbourhood of Endor, or they would have seen the rounded isolated mound, like a huge mole-hill, which is Tabor, and behind it, far away, the magnificent snowy dome of the second sacred mountain of the text—the true Hermon (p. 62).[1]

That Gilboa, on the contrary, should be so pre-eminently famous in the Hebrew annals, is one of the caprices of history and geography: and when we think of this southern ridge, we must not only call to mind the death of Saul, but remember also that Jezreel is on its eastern edge. By the help of this position we can kindle into life again some of the most important passages of the lives of Ahab and Elijah. Between the little Hermon and Gilboa, sloping down to the Jordan, is "the valley of Jezreel." When in connection with this part of the plain we think of the decay and deserved ruin of the Israelitish kingdom, we read there the lesson of a terrible retribution in the words of the prophet, "I will break the bow of Israel in the valley of Jezreel."

One inevitable characteristic of the plain of Esdraelon is that it has been the battle-field of Palestine. This broad level has

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[1] The very name "Plain of Esdraelon," which all modern writers on the Holy Land use so freely and easily, is, like the name "Palestine," one of the anomalies of history, and comes simply from a passage in the Apocryphal Book of Judith. Josephus styles this expanse of low level ground "The Great Plain."

been to the history of the Holy Land what Belgium has been to the history of Europe. Taking into account the heights near the plain, with the plain itself, it is here that nearly all the decisive battles have been fought, which have determined successively for the moment the fate of Palestine. A mere enumeration will suffice to show that this is no extreme and wild exaggeration. First, there is the great conflict of Sisera and Barak, in which the Canaanites were decisively defeated. Next follows the war of Gideon and the Midianites, when the plain was full of the camels and hostile array of Oreb and Zeb. Then the defeat of Saul by the Philistines, and his death on Gilboa, near the eastern edge of the plain. From this we pass to the conflicts of Ahab with the Syrians, and of Josiah with the Egyptians. The Greek period of the Seleucidæ and the strong period of the Roman Empire, saw military struggles here which were not without their importance. But let us pass to the Middle Ages. Dr. Robinson tells us, in a note, of a fight here with the Saracens, in which the Knights Templars and the Knights Hospitallers suffered severely. But, above all, we must remember, that it was in the outskirts of this region that the great battle of Hattin took place, in which the Saracen victory over the Christians, in regard to the Holy Land, was achieved. To pass suddenly again (and these transitions are very startling) to a nearer period of history—precisely here it is that General Kleber, in 1799, defeated the Arabs in that battle of Mount Tabor which is familiar in modern French military inscriptions, and after which we are told that Napoleon dined and slept at Nazareth. And if with the plain of Esdraelon before us, we have stretched our view to the East, so as to take Saladin into our thoughts, it is fair that we should stretch it to the sea-coast on the west, and remember Sir Sydney Smith and Mahomet Ali. It is quite worth while also—in fact, it is necessary for completeness, in pointing out the relation of this physical feature of Palestine with its history—to refer to smaller recent invasions. Lieutenant Conder tells us, how, in 1870 and 1877, this plain was "black with Arab houses of hair."

Closely connected with the physical characteristics of this ground, and with its military history, is the course of the river Kishon, which, taking its sources in the springs beneath Tabor, and gradually collecting the drainage of the whole basin of Esdraelon, finds its way to the sea in a narrow opening under Carmel. The conditions of this river vary extremely, according to the season of the year. It may be a dry watercourse, and it may be a torrent: but it is always treacherous; and the traveller in its neighbourhood, at more points than one, must beware of quagmires. In the battle of 1799 many Arabs were drowned in the same river which was fatal to the troops of Sisera. Springs send their water into its bed at various points along the southern hilly

frontier of the plain, and there is a considerable affluent under Carmel, where Elijah slew the prophets of Baal.

To this south-western corner of the plain our thoughts are carried, under very different conditions, from the north-eastern, by the lives of Elijah and Elisha. Ahab went with speed, and with a terrible warning in his speed, from Carmel to Jezreel. Elisha, moving across the same space between the mountain by the sea and Shunem, which was near to Jezreel, "passed by continually" as a man of peace. We must now leave the plain, and travel from the territory of Issachar into that of Manasseh. The most characteristic entrance is at the place just mentioned on the south-west.[1] Here El Lejjun probably marks the site of Megiddo. Van de Velde seems at this place with good reason to have identified, by the resemblance of the name, the scene of Hadadrimmon.[2]

The true meaning of the territory of the tribe of MANASSEH is, that it was the border land of the tribe of Ephraim on the north. This frontier, curving round from Carmel on the west to the Jordan on the east, presented a vantage-ground from which these two central clans could look down on the approach of marauders, or more formidable enemies, as the Highland clans looked down upon the plains of Stirling or Perth. The Galilean mountains on the north of the plain are far higher than the Samaritan hill-country on the south; but the elevated table-land held by Manasseh and Ephraim was a strong and formidable position. Of these two tribes the former was far weaker than the latter. If we read in the Psalms of the "thousands" of Manasseh, we read of the "ten thousands" of Ephraim. It cannot be denied, as an old writer quaintly expresses it, that "the print of Jacob's fingers remained visible in the happiness of Ephraim's posterity," so that "behind Manasseh in age, he proved before him in honour." Yet we must in justice remember that we have here on the west of Jordan only half the tribe of Joseph's first-born. The tribe of Manasseh was in truth a warlike one; and the conquest of the land on the east of Judæa had been very difficult. The descendants of Machir, the oldest son of Manasseh, are conspicuous in the subduing of Gilead; and "out of Machir" came governors to be enumerated among the heroes of the song of Deborah. But with this fame in the east the military ardour of Manasseh seems to have been exhausted. When David was crowned at Hebron, the eastern Manassites were 120,000 in number, all thoroughly armed, while those of the same tribe from the west were only 18,000. It is probable that the two

[1] The western road from Damascus to Egypt went through this Pass.

[2] Here a reference may be allowed to the articles "Megiddo," and "Armageddon," in "The Dictionary of the Bible." It must, however, in candour be added that Lieut. Conder finds the site of Megiddo considerably to the eastward.

sections of the tribe, which in one place near Bethshan and Jabesh-Gilead were separated only by the Jordan, became in the end almost strangers to one another.

It would be difficult to exaggerate the importance of the name of EPHRAIM in Hebrew history. We might exemplify this by passages taken from the prophets only, where this name occurs, and by such passages taken nearly at random. Ephraim was almost a synonym for the kingdom of Israel. "Syria is confederate with Ephraim" (Isa. vii. 2). "Ephraim shall receive shame" (Hosea x. 6). "I will cut off the chariot from Ephraim" (Zech. ix. 10). To state the same thing in another form, and still to refer to the prophets, Ephraim is almost synonymous with Samaria. "The head of Ephraim is Samaria" (Isa. vii. 9). A tribe which included in its ranks such names as those of Deborah, Samuel, and Jeroboam, and especially Joshua—a tribe which contained within its geographical range such places as Shiloh, Samaria, and Shechem; the first representing the sacred history of the Hebrews until the taking of Jerusalem; the second connecting all their later history with the Evangelic and Apostolic history of the New Testament; the third ranging in its interest from Abraham to Christ—a tribe spread over the commanding table-land from east to west, from the Mediterranean near Joppa, to the Jordan near Jericho—such a tribe must necessarily be pre-eminent, and must draw to itself a very large share of observation. Here the reader's attention will be invited only to Shechem and its immediate neighbourhood.

Of Shechem it may be said, with more exact truth than of any other place, that it is the geographical centre of the Holy Land. Nor is any other place, on the whole, so central for its history; for its memory radiates to every point of that history, and not simply, as has just been said, from Abraham to Christ, but from Abraham to St. Stephen. Let us briefly put together the facts of the case.

Shechem may correctly be said to be one of the earliest links of the patriarchs with Egypt—that great back-ground of Jewish history: and this, as we shall see, is a point to be carefully observed. For on the first entrance of Abraham into Canaan, in obedience to the Divine command, it is not simply said that Shechem was his first temporary home in the land of promise—"Abraham passed through the land unto the place of Shechem, unto the place of Moreh"—but the narrative immediately proceeds to say that he went southwards to Egypt, and returned from thence. To one who looks with a reverent eye into the mysterious passages of the earliest history, it is a most striking fact that the First Patriarch should have stood, and within a few years, in the Valleys of the Euphrates and

of the Nile. Jacob, on the return from his exile to the Land of Promise, came first to Shechem; and there was the earliest fragment of ground possessed by the Hebrew family. In his grandfather's time, Shechem is termed merely a place. Now "a city" was built there. "Jacob came to the city of Shechem, when he came from Padan-Aran, and pitched his tent before the city; and he bought a parcel of a field, where he had spread his tent." And presently here again, most remarkably, we find our thoughts brought into contact with Egypt. It is not merely that Jacob himself, in due time, went thither. But Joseph's brethren led a nomadic life in this region. "His brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. So he sent him out of the Vale of Hebron, and he came to Shechem." The name of the place is impressed, with a most singular distinctness, on this memorable passage of the sacred story. Now here they were in the region crossed by the Caravan Road from Gilead into Egypt. When they were debating how to deal with this inopportune visit of their hated brother, there came some Ishmaelite merchants, with their camels and spices, on their way to Egypt. So it came to pass that Joseph was sold into Egypt. And if we now follow his biography, we find it linking itself at the close, in a most extraordinary manner, with this self-same Shechem. In order to feel all the wonder of this combination, we need only put together three passages relating to Joseph's death and burial. Joseph, with a marvellous prophetic instinct, and with the memory of his early days, doubtless, mingling with his vision of the future, said to his brethren, "I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob: and Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and put him into a coffin in Egypt." We know what this embalming means; and this knowledge infuses a strange wonder into what we read in the account of the departure from Egypt. "God led the people through the way of the wilderness of the Red Sea; and Moses took the bones of Joseph with him; for he had strictly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones hence with you." In fact, the mummy of Joseph was carried by the children of Israel, during these long forty years, through the wilderness. And now we come to the burying of that mummy, where perhaps it still exists in calm preservation with the hieroglyphics fresh upon it, in the central place

of the Holy Land.[1] When the conquest is over, and the land has been divided, it is said: "The bones of Joshua, which the children of Israel brought up out of Egypt, buried they in Shechem in the piece of ground which Jacob had bought." Thus ends the Book of Joshua. But in another sense this place absorbs the interest of the closing part of that Book. At Shechem, in the midst of his own tribal settlement, the hero saint gathered all the tribes, to give them his last blessing, his last warning, and to remind them of their memorable history since their departure from Egypt. "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem;" and a stone was set up, "and the people departed unto their inheritance."

Such being the earlier part of the local history of Shechem, we should expect its interest to be continued through later ages: and this we find to be the case. At this place (we wonder that it was not at Jerusalem) Rehoboam was proclaimed king on the death of his father Solomon. "Rehoboam went to Shechem: for all Israel came to Shechem to make him king." At this time Jeroboam was in Egypt; and here again we have one of those curious links, to which attention has been already invited. The whole history of the Chosen People passes now rapidly through a revolution, with Shechem as its centre. The separation of the ten tribes is accomplished, and "Jeroboam built Shechem in Mount Ephraim, and dwelt therein." It now became a royal city, the capital of a rival monarchy. Thenceforward the history of Shechem is the history of the northern kingdom. But even after the Captivity the tenacity of its life continued. It became the centre of worship for the mysterious people whom we call the Samaritans. This fact introduces us to a memorable passage of Gospel history. Jesus passed through Samaria, and "came to the parcel of ground which Jacob gave his son Joseph;" and as He sat on Jacob's well, the woman of Samaria said unto Him—"Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." This is quite enough, of course, if there were no other Gospel incidents in this region, to give a most living interest to the connection of Shechem with the Evangelic history. But the interest of a similar connection reappears in the pages of the book of the Acts. When the first martyr made his defence before the High Priest and the Sanhedrim, he laid special stress on the old patriarchal burial place in Shechem, and on the connection thus established with Egypt. In fact—possibly (it is a reasonable conjecture) because he himself may have been from Alexandria—Egypt

[1] In such a speculation, however, we must remember the extraordinary power of the climate of Egypt in preserving relics of the past.

fills more than half the space of St. Stephen's speech. It is as if the shadow of the pyramids was thrown across the history of the Acts of the Apostles.

Such being the extraordinary interest of Shechem—the sacred annals having, as it were, in every part a lingering attachment to it—it is inevitable that we should observe carefully the aspect and scenery of its neighbourhood. And they are clearly described to us by all travellers. We find ourselves here in park-like woodland scenery, amid the twittering of birds, and a moist and refreshing atmosphere. The contrast this scene presents is as sharp as possible with the arid mountain country of Judæa and the low fertile corn land of Esdraelon. Most true to the facts of the case is the placing within this verdant environment the famous apologue of Jotham and the trees. The late Dean of Westminster, with his quick instinct, seized and quoted a passage in Van de Velde's narrative, in which these features of the country near Shechem are vividly described. The quotation relates to a visit early in the year. But this Dutch traveller went to Shechem again at a later season; and on the second occasion he was even more delighted than on the first:—

> Shechem this time has still more charms for me than it had two months ago. Then it was winter, and only the olive and the orange-tree were clad in green. Now all the trees of the valley, whether apricots or mulberries, pomegranates or vines, figs or walnuts, showed themselves in the fulness of their splendour. Shechem now lies embosomed in a forest of fruit-gardens. As far as Nature goes, one might almost call it a little paradise. And if you wish rightly to appreciate its value, there is nothing like a previous hard day's journey over the barren hills, or through the scorching valleys of this country. . . . . We get round the mountain, and our eye rests at once upon a carpet of the most lovely green, whilst the shadow of Mount Gerizim increases the depth of its tints. What a charming valley! What a lovely view! What a splendid situation has this town! We ride along its northern wall, and coming on the west side of the town, we find ourselves in the most delicious part of the gardens. What a splendour has Nature bestowed upon this spot! What lovely melodies from among the branches rejoice the heart! What a rushing of waters from numberless rivulets! What a delightfully cool atmosphere in this shade!—*Narrative*, vol. ii. pp. 293, 294.

Most readers will feel that there is something of exaggeration here. But we must make allowance for the temperament of a traveller and for the experiences he may recently have gone through.

But there is a physical feature of the neighbourhood of Shechem of far greater historical moment than its woodland verdure. This is Mount Gerizim, which rises above the city in parallel dignity and rivalry with Mount Ebal. True to the

facts of the case, the mountain is named in the apologue of the Book of Judges along with the city and its trees. "Jotham went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them." There is no doubt that Gerizim is the mountain to which the woman of Samaria alluded, when speaking to the Saviour; and the mountain was full in view as she spoke. No religious fact in the world is more curious and more interesting than the survival of the small remnant of the Samaritans here in Nablous or Sichem. Their numbers are scanty in the extreme, and they have suffered much; and the town, as a whole, is intensely Mahomedan. Still they survive with wonderful tenacity. "Four times a year they go up to Mount Gerizim in solemn procession to worship; and then they begin reading the Law as they set off, and finish it above. These seasons are—the feast of the Passover, when they pitch their tents upon the mountain all night, and sacrifice seven lambs at sunset; the day of Pentecost; the feast of Tabernacles, when they sojourn here in booths built of branches of the arbutus; and lastly, the great day of the Atonement in autumn."[1] Canon Farrar saw the celebration of the Passover by the Samaritans in 1870, and describes how they eat it standing, with shoes on the feet, and with loins girded, and how they hand round the morsels of unleavened bread with bitter herbs. Mr. George Grove was at Nablous in 1861, at the time of the great day of Atonement; and he describes minutely, in "Vacation Tourists and Notes of Travel" for that year, the ceremonies observed in the town below, and especially the music in the synagogue. But not only, or chiefly, for this reason is Mr. Grove's name placed at the head of this article. No one can go carefully through the historical incidents and the questions of topography that are connected with the distribution of the Hebrew tribes—availing himself of the assistance provided by this able writer in "The Dictionary of the Bible"—without being sensible of extreme and varied obligation; and perhaps nowhere is it more fitting that this sense of obligation should be expressed than in connection with the great tribe of Ephraim and with Shechem.

Somewhere near the place where the tribes of Ephraim and Benjamin meet on the west, and where they both meet what may be designated the fading tribe of Dan—and on the frontier line of the high ground, overlooking the northern part of the Philistine plain and the sea—is a spot of surpassing interest,

[1] Robinson, vol. iii. p. 106. It seems, however, doubtful whether the Samaritans go to the top of the mountain for any part of their celebration of the day of Atonement.

though too often altogether forgotten by English travellers in the Holy Land. This is Modin, the birth-place of the heroic family of the Maccabees, and the place of their burial. The illustrations of the Holy Land which may be obtained from the Apocrypha are far too much neglected. They are, in fact, considerable in amount, and really important. Here a slight reference is made simply to the Books of Maccabees. What an extraordinary novelty of interest is given to the Holy Land in this period by these two facts—that elephants were then used there in war, and that it was then that the first communications between the Jew and the Roman began! The rise of the great patriotic war with Antiochus Epiphanes is told simply thus by Dean Milman. "In Modin lived Mattathias, a man of the priestly line of Joarib, himself advanced in years, but with five sons in the prime of life—Johanan, Simon, Judas, Eleazar, and Jonathan. When the officer of Antiochus arrived at Modin, to enforce the execution of the edict against the Jewish religion, he made splendid offers to Mattathias as a man of great influence, to induce him to submit to the royal will. The old man not only rejected his advances, but publicly proclaimed his resolution to live and die in the faith of his fathers; and when an apostate Jew was about to offer sacrifice to the heathen deity, in a transport of indignant zeal, Mattathias struck him dead upon the altar. Mattathias then fell on the king's commissioner, put him to death, and summoned all the citizens who were zealous for the Law to follow him to the mountains."[1] Thenceforward a war of religious patriotism was prosecuted with singular heroism and wonderful success. When Judas Maccabæus, the great soldier of the family, was slain, Simon set up at Modin "aloft to the sight," a monument of polished stone. "Moreover, he set up seven pyramids, one against another, for his father and mother, and his four brethren; and in these he made cunning devices, about the which he set great pillars; and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen by all who sail on the sea. This is the sepulchre which he made at Modin; and it standeth yet unto this day." So writes the author of the First Book of Maccabees (xiii. 27–30):[2] and not only Josephus, but Eusebius also, and Jerome, assert that the monument remained in their time. The historic associations of the Holy Land are so manifold and various, that this can hardly be deemed a

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[1] "History of the Jews," vol. iii. p. 1.

[2] For this period of Jewish history, careful use should be made of Archdeacon Cotton's "Five Books of Maccabees" (Oxford, 1832). Lieut. Conder has recently added to our obligations to him by publishing, in the "New Plutarch," a Life of Judas Maccabæus.

digression in our circuit, along the borders of Ephraim, Dan, and Benjamin.

"After thee, O BENJAMIN!"—This historic war-cry reveals to us a great part of the character of this tribe—its vigour, valour, and promptitude; its ferocity in war, its tendency to take the lead. A tribe which gave birth to such men as the first king of Israel, the great general of that king, the famous Jew at the court of Esther, and the chosen Apostle of the Gentiles—a tribe which contained within its limits such places as Gilgal, Jericho, Gibeah, Anathoth, Shiloh, and Ramah—is clearly one which ought to have large attention in any complete description of the territorial distribution of the early Hebrew inhabitants of Palestine. But a very slight notice of this subject must form the brief conclusion of this scanty essay. Simply one point of interest will be selected in connection with this tribe, for the purpose of calling definite attention at the close to the invaluable results obtained for us through the operations of the Palestine Exploration Fund. The map, published within these few last weeks, has been mentioned in a previous article. Here reference is made to the *Quarterly Statement*, which appears punctually, and always with matter full of interest. The October number is peculiarly rich. It records, indeed, two serious losses, in the deaths of the Rev. F. W. Holland and Major Anderson, to whom so much is due in the survey of Sinai and of Western Palestine respectively. Both were closely associated with Sir Charles Wilson in these invaluable enterprises of Biblical illustration. But amid these sad changes the work of Biblical illustration advances, and its results remain. Among the contents of this number is some account of Gibeon—identified beyond any doubt with *El Jib*, where the surveying party were for some time camped during the present year. Gibeon has a prominent place in the Hebrew annals in connection with the lives of Joshua and Solomon. But it is for the sake of a terrible passage in the life of David that this reference is made. Lieutenant Conder gives us in his narrative the following sentences:—

Our camp has been fixed at the famous city of Gibeon for ten days, and we have carefully examined the site of the ancient town. *El Jib*, the modern village, occupies the north end of a detached hill, some 200 feet high, surrounded by broad flat corn valleys on every side. The inhabitants state that the old city stood on the south part of the hill. . . . . There are eight springs on the hill, the largest being one of the finest supplies of water in this part of Palestine. One of the springs is called *El Birkeh*, and flows into a rock-cut tank, measuring eleven feet by seven feet, the water issuing from a small cave. This place is south-west of the village, and close to the main east and west road through Gibeon. The pool is cut in the face of the cliff, and has a wall

of rock about three and a half feet high, on the west. Above it grows a pomegranate tree, and near it are ancient tombs in the cliff. The reader will remember the dramatic account of the meeting between Joab, with David's followers, and Abner, with the clansmen of the house of Saul (2 Sam. ii. 13); how they sat one on one side, the other on the other, at "the pool in Gibeon," and arranged the fatal duel between the young men who were bid to "arise and play before us." The Hebrew word describing the pool is the same as the modern Arabic, Birkeh; and the apparent antiquity of the ancient tank, fed partly by rain water, partly by the little spring in the cave, seems to countenance the idea that we here find preserved one of the lesser sites of the Biblical narrative, the recovery of which lends so much force and reality to the ancient narrative (pp. 255, 256).

It is precisely such illustration of "the lesser sites of the Biblical narrative" which gives to this modern "Tent Work in Palestine" much of its peculiar value. In the case before us, which is further made more vivid by a drawing of the water, the rock, and the pomegranate, it may or may not be true that we have presented to us the precise pool, near which occurred a scene so tragic in itself, and in the death of one of "the sons of Zeruiah," which followed the pursuit of Abner by the other two "by the way of the wilderness of Gibeon." In fact, Lieutenant Conder himself mentions another and a larger pool, which has good claims to this identification. It is because we are guided by scientific and conscientious inquiry, and by reverent and sympathetic observation, that we set so high a value on what our engineer officers are doing for us in this sacred field. Every small particular, too, may turn out to be of great importance in the end.

Such guidance through the territories of the Hebrew tribes and the scenes of Gospel story gives new life to Biblical study. But here we must end for the present. Here, in the tribe of Benjamin, we are close to Jerusalem. We have, on previous occasions, approached the Holy City from the south, and from the east. Now, after traversing the country from the north, we are again at the same Holy City, which is so absolutely on the frontier line of Benjamin and Judah, that it may almost be said to belong to both. This peculiarity of the position of "Jerusalem, which is Jebus," has much to do with the whole history of the Hebrew nation. The Jewish Chronicles may well record, with some enthusiasm, the taking of this fortress by David. "The inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the Castle of Zion, which is the city of David." Here the metropolis of national and religious life was fixed. For this purpose God "chose not the tribe of Ephraim," but the tribe of Judah.

J. S. Howson.

ART. III.—SUNDAY WORK ON OUR RAILWAYS.

"It is a strong argument in favour of the economic advantage of the Sunday, that England and America, where the day is most honoured, should be the most successful manufacturing countries. The grasping disposition which leads a man to work on and on through the hours which should be devoted to rest or mental culture, will, in time, wear out his powers. And so with nations. The fear to do what is right, lest another should pass us in the race, betrays, not only cowardice, but unwisdom."—*C. Woodall, Esq., C.E., at Annual Meeting of Gas Managers, June*, 1876.

"L'état qui assiste tranquillement à la ruine du principe fondamental de toute société devient le complice de cette ruine avant d'en être la victime."—*Le Comte de Montalembert.*

"L'affranchissement des esclaves sera le titre d'honneur du xix^e^ siècle; ayons soin seulement que les blancs ne soient pas omis."—*Le Comte de Gasparin.*

THE traffic in strong drink excepted, nothing tells with so much adverse power on the right observance of the Lord's Day, at the present time, as the Railway System, which has overspread the country and monopolized the locomotion of the population. Railways have grown so gigantic, the connection of one system with others has so terribly complicated the management of each line, and the pressure of business on some of the lines is so great that temptations continually present themselves to directors and managers to utilize the Day of Rest, first, in special emergencies; next, under any pressure whatever; and, eventually, as a matter of course.

The habit of Sunday business being thus formed, and the moral sense of authorities blunted, by acting from convenience and for profit, while they are pleading the impulsion of necessity, there follows an almost universal admission that Sunday traffic must go on, and that many servants must be kept at work; and on this follows the suggestion of a merely materialistic economy, that, the line being in use and servants engaged, the business may as well be made as paying as possible, and the labour employed utilized to the utmost. This, again, leads to diligent and sustained effort to create a habit of Sunday travelling, that trains may not run empty nor the servants of different classes along the line be paid for inadequate work.

To create and nourish the habit of Sunday travelling, some companies grant tickets throughout their systems at a single fare, or somewhat more, for the double journey, and others add a system of special trains at very low fares—frequently as low as a third or a quarter of the fares demanded for the same distances on other days of the week. Supply creates demand, and demand

reacts on supply, till we behold more than five thousand passenger trains running every Sunday, supplemented by many cheap excursion trains, during the summer months.

The evil consequences of this readiness to utilize the Lord's Day for traffic is not limited to passenger locomotion but influences also the carriage of goods, and that to so great an extent that not less than 1,500 goods and mineral trains run every Sunday in this country. This goods traffic increases another growing evil, for everywhere canal owners and carriers by canal push their business on the Lord's Day on the plea that railway competition necessitates and justifies them in so doing. Nor does this exhaust the evil. Such common disregard of the claims and sanctions of the Sabbath in the development of traffic leads to the utilization of the Lord's Day for purposes of construction and renewal.

Sometimes by command of directors, managers, and engineers —as often, perhaps, by contractors, sub-contractors, superintendents, and inspectors of permanent way, acting without the knowledge of their superiors—many thousands of platelayers, navvies, artisans, and locomotive servants are kept at work on the Lord's Day. For all this toil men plead necessity, but they plead in vain: for in many cases exactly parallel with those on which Sunday work is used, all the necessities of the case are met and satisfied by the honest work of six days. Thus, on two adjacent sections of permanent way on the Great Western Railway, two superintendents acted, some five years since, on two different plans—the one always utilizing Sunday for relaying rails and for general repairs; the other doing his work quite as effectively, but by good management and determination always effecting the needed changes and repairs, without calling out his men on the Lord's Day; and, on the same railway, when the Government took over the telegraphs, and laid down eight new wires between London and Chester, the work on three sections of the line was pushed on week-day and Sunday, while on the fourth section, under the management of the late John Woolford, of Shrewsbury, no Sunday work was done, and this section was completed first, and given over to the engineers.

The difference in such cases is very simple. In the one, necessity—very loosely understood—is made to override the Divine law; while in the other it is felt that the law of God must be supreme, and that the keeping of that law is the one imperious necessity.

No accurate statistics have been collected as to the number of men working, more or less, on our various railways Sunday by Sunday; but, in all probability, not less than from 90,000 to 100,000 are engaged, of various classes. This evil is in itself immense, but it grows on the imagination when we remember

that these men represent families and households, in which some 300,000 souls are influenced by their example, and demoralized by that influence.

This multitude of Sunday toilers are trained to consider the claims of Sabbath law as nothing when set against dividends, convenience, or the selfish demands of pleasure; and they conclude—naturally enough—that what the employer may use for his own aggrandizement, the servant may, as legitimately, use for any ends which he may himself desire. Hence has grown up a widespread habit of using Sunday evening for Trade Union and business purposes, so that from Sunday to Sunday many hundreds of railway servants spend their evenings, chiefly in public-houses, engaged in promoting their various class unions and associations. All these are direct consequences of the existing disregard of the law of Sabbath rest in our railway system. If the evil is to be adequately gauged, there must be added a multitude, far greater than those now enumerated, for whom Sunday toil is created or increased or permanized because of this Sunday work. More or less directly, the mischief tells on hundreds of thousands of persons in trade and commerce, in other locomotive businesses, such as the management of omnibuses, cabs, steamers, and tram-cars; in hotels, inns, public-houses, refreshment-rooms, as well as in postal and telegraph offices.

The amount of railway traffic in England and Scotland with the proportion of passenger trains to goods traffic both on the week day and on the Sunday may be gathered from the following table which was compiled with great care in 1876[1]:—

Name of Railway.	Week Day.		Sunday.	
	Passenger.	Goods.	Passenger.	Goods.
London and North-Western	3,055	3,350	634	500
*Midland	1,478	2,029	255	117
Great Northern	1,069	1,096	219	95
*North-Eastern	1,376	1,417	325	116
*Lancashire and Yorkshire	1,060	830	320	30
Manchester, Sheffield, and Lincoln	897	1,367	283	166
*North Staffordshire	194	190	64	(2)
Great Western	2,044	1,079	263	80
	11,173	11,358	2,723	1,104

[1] The returns to which an asterisk is appended have been corrected or accepted by the managers of the respective lines.

[2] General Manager writes:—"No goods trains *commence* their journey on the North Stafford Line on Sundays, and *four only* finish their day's work early on Sunday morning."

Name of Railway.	Week Day.		Sunday.	
	Passenger.	Goods.	Passenger.	Goods.
London, Chatham, and Dover ...	464	133	289	17
South-Eastern.....	811	124	325	39
*London, Brighton, and South Coast	1,060	130	450	(1)
South-Western.....	1,058	(2)	403	
Great-Eastern.....	1,250	(3)	503	
*North London.....	543	149	281	22
Metropolitan & Metropolitan District	837	(4)	478	
	6,023	536	2,729	78
*Caledonian.....	605	902	17	70
*North British.....	657	766	54	27
*Glasgow and South-Western.....	183	305	6	23
*Great North of Scotland	93	30	(5) 6	
*Highland.....	82	50	2	
	1,620	2,053	85	120
Totals.....	18,826	13,947	5,537	1,302

It will be easily seen that Scotland has a far lower proportion of Sunday trains than England, those north of the Tweed being about one-twentieth of the week-day trains, while in England the Sunday trains are about one-third of those of the week days. This touches passenger traffic. In Scotland the Sunday goods trains are about one-seventeenth of the weekly number, and in England about one-tenth. Taking England and Scotland, together and combining the passenger and goods returns, it seems that the traffic on the Lord's Day is about one-sixth of the whole traffic of the week day.

The absolute number of trains which are worked on the Lord's Day north and south of the Tweed is 6,839, to which must be added an excursion traffic which may be reckoned as increasing the total to 7,000 trains in the summer months.[6]

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[1] General Manager writes :—"It is not our practice, unless under very special circumstances, to run goods trains on Sundays."

[2] Returns refused by Manager.

[3] No returns made.

[4] The few goods trains running on these lines are included in the returns from the Great Western, Great Northern, Midland, &c.

[5] These run only when the Court is at Balmoral.

[6] As compared with the railways of the United States, English Sunday

The number of railway servants of various grades employed in working the 7,000 trains, which disturb the rest of our English Sunday, cannot be less than 90,000. It is probably nearly 100,000. This mass of men are practically separated from the public means of grace, and devoted, more or less fully, to worldly employments. For some few of them come scant and infrequent opportunities of worship on the premises of the company they serve, and in other places the efforts of Christian workers reach individuals; but, speaking roughly, about 100,000 railway servants are deprived of rest, of family intercourse, and of the public means of grace each Lord's day.

The vastness of the army of men employed upon railways, the still greater immensity of the mass of persons constituting their families, and the tremendous danger resulting to them all in consequence of Sunday toil, is thus referred to by a French writer:—

A côté des administrations publiques se présentèrent les Compagnies de Chemins de fer qui dépendent de l'Etat par les garanties d'intérêt, les subventions, le contrôle. Leur capital de première établissement réprésent 8 milliards; leurs recettes annuelles plus de 800 millions. Leur personnel comprenant au 1er Janvier, 1866, 111,460 agents, soit 8 agents par kilomètre. Le 1er Juillet, 1873, le développement des divers réseaux mesurait ensemble 18,274 kilomètres, ce qui, à raison du même taux, donnerait un effectif total de 150,000 employés environ. En tenant comte de la famille, on peut dire que la main des compagnies s'étend sur 3 à 400,000 personnes, un centième environ de la population français. Et ce nombre va sans cesse en augmentant. C'est là une grande armée, qui, par la continuité du service, se trouve vouée á l'oubli de ses devoirs religieux, à un sorte de paganisme officiel, aussi contraire à la santé du corps, qu'à celle de l'âme.—*Le Repos du Dimanche*, &c. Paris: A Chaix et Cie, 1878.

The Sunday excursion traffic is sometimes very large, entailing on the railway servants heavy labour, and on the points visited terrible demoralization. A list is subjoined of excursion trains which reached Ramsgate during four months of 1874, not including those of the company, which, during July and

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traffic is seriously large. In 1869 the proportion of Sunday trains on ten lines running locally from New York was one-fifth of the week-day trains, while on London suburban lines the proportion was one-half. Again on 53 lines in the United States the average of Sunday trains was three, a very much lower average than was found in England.—*Document* 35 *of the New York Sabbath Committee.* On the other hand, English Sunday traffic compares favourably with that of Continental nations, where, as a rule, the same number of ordinary trains run on the Lord's day as on other days, with large additions of excursion trains on many Sundays of the year.

August, were so heavy as to be run in two and three portions nearly every Sunday.[1]

Taking the average of passengers by these special trains, and allowing that average for the trains of the company, it appears that during the four months no less that 40,000 Sunday excursionists were taken to Ramsgate by the South-Eastern Company, while probably 25,000 were carried by the London, Chatham and Dover trains. Sixty-five thousand Sunday excursionists to one seaside town in four months!

Whether regard be had to the immensity or to the character of the Sunday traffic there can be no doubt but that it is very harmful to many tens of thousands of immortal beings. The victims of this traffic obtain occasional relief, but that relief is often purchased by the endurance of added hours of toil on one Sunday in two or one Sunday in three. Proof of this will be found in the following items of evidence taken by the Railway Accidents Commission 1874-1877, of which, for the greater portion of the time, the Earl of Aberdeen was chairman. They are but few out of many, but they are typical cases, and show that thousands of men are toiling on a large number of the Sundays of the year, and that many are deprived of needed physical repose, of family associations, and of liberty to attend the house of God on the day which God has ordained for those high enjoyments and employments.

The numbers mark the question and answer as given in the Blue Book of the Evidence and Report.

1874 (Earl of Aberdeen, examining Colonel Rich): Is it not frequently the case that a signalman has to be at work considerably more than twelve hours?—Yes, when he is shifting his duties, in order to let one man have a Sunday off. I have known them stay on then, I think, for twenty-four hours. 1875 (Mr. Galt): Without leaving the box?—Yes.

3843 (Chairman, examining J. Whitman, signalman, Broad Street):

		Trains.	Passengers.
[1] June 1, ...	National Sunday League, ...	2 ...	1,000
„ 15, ...	„ „ ...	2 ...	1,500
„ 22, ...	Royal United Friends, ...	1 ...	700
„ 29, ...	Wilkin's Excursion, ...	1 ...	500
July 6, ...	National Sunday League, ...	2 ...	1,000
„ 27, ...	„ „ ...	3 ...	2,000
Aug. 3, ...	Dench's Popular League, ...	2 ...	1,100
„ 10, ...	National Sunday League, ...	3 ...	2,400
„ 24, ...	Wilkin's Excursion, ...	2 ...	1,200
„ 31, ...	National Sunday League, ...	3 ...	2,500
Sept. 7, ...	Dench's Popular League, ...	2 ...	1,000
„ 14, ...	National Sunday League, ...	2 ...	1,100
„ 28, ...	„ „ ...	3 ...	1,500

How do you manage as to doing duty on Sunday?—We have one Sunday off in three.

4286 (Chairman, examining C. Wigg, signalman, Reading): Is there any arrangement for relief on Sunday?—Two men do the duty on Sunday; they do twelve hours each, that is from 6 A.M. on Sunday till 6 A.M. on Monday, so as to give the third man a little time off. 4287: So that, in fact, you get a Sunday free once in three weeks?—Yes.

6645 (Chairman, examining George Parker, station-master, Camden Town): Have you had any complaint from your porters about the hours being too long?—No, the men do not complain. The most they complain of is Sunday work; they do not like the Sunday work. 6646: What is your custom of Sunday work?—Instead of having the eight men on on Sunday we only have six; we let two off all day every fourth Sunday. 6647: So that a man gets three Sundays on and one Sunday off?—Yes; that is, a half-day's work on Sunday; he does not work the whole day Sunday, but works his turn; but every fourth Sunday he gets off altogether.

6771 (Chairman, examining Henry Francis, station-master, Stratford): Does that clean day off—one in fourteen—come on Sunday?—No, they get it on Sunday once in seven weeks.

11611 (Chairman, examining Geo. Hill, relief-pointsman, Sheffield): What is the practice on Sundays round Sheffield? Do those men get a Sunday once in a month?—Our men at Sheffield get more than that. We relief men get the least Sundays, because Friday is the change day with them from night to day, and we mostly have our days off that day, so that it gives them the Sundays off.

11612 (Chairman, examining J. Barlow, foreman-shunter, Guide Bridge): The relief men get all the Sunday work?—Yes, they get the Sunday work more than the others. 15558: Although you get your extra pay for Sunday work, would you rather have your Sunday free?—Yes, at any time I would rather. 15559: Would that be the feeling of the men?—Yes, they would rather be without work and have the Sunday to themselves. 15560: Because it interferes a good deal with their being with their families?—Yes, you cannot go anywhere with your family. 15562: Your impression is that both you and your men would be rather without work and without pay for the Sunday?—Yes.

The following paragraphs from Reports made by the Royal Commissioners who took this evidence, refer to the overwork of railway servants throughout the week, but they tell with double force on the Sunday work which is all in excess, and, in its consequences, the most mournful of all the toil endured by the men:—

There is abundant evidence to shew that on exceptional occasions men upon whom the safety of trains mainly depends are either required or permitted to continue on duty for an excessive length of time; and we find also that in certain cases the duties ordinarily exacted from

men of these classes are too protracted. This last remark is especially applicable to those whose duties are connected with the goods traffic on railways. ("Report of Railway Accident Commission," para. 33.)

Among the causes of accidents are enumerated (Report, para. 15): "Excessive hours of labour, rendering the servants incompetent to perform their duty." Again:—

The Commission gave great attention to this subject (*i.e.* overwork), justly considering that men wearied and worn-out with labour through excessive hours, and deprived of rest, are not in a fit condition to work the traffic safely. The labour may not have been in many cases without occasional rest; yet such excess of labour is a great element of danger, which should be as far as possible eliminated. Railway work must undoubtedly be got through, and overwork at times is unavoidable; but it is systematic overwork that should, as far as possible, be prevented, as equally dangerous to railway servants as to the public. ("Minority Report," by William Galt, Esq., para. 81.)

The Sunday work, of which some account has now been given, is of such a character, and has grown so steadily and continuously, that it merits the stern condemnation uttered by Mr. James Fox-Wilson, at a conference held at the National Club in Whitehall, in April, 1873. His words were these:—

With a very stealthy pace, under the specious plea of giving accommodation to the public, and forgetful that the general interests of the community, in a Christian and moral sense, should be consulted, the Directors of our railroads have gradually filched away the Sunday rest of tens of thousands of their servants, and have become public tempters to evil on a gigantic and unprecedented scale.

What is the general result of those accumulated toils—this secular idolization of pleasure and profit—this deification of dividends? Behold it in overwrought bodies and depressed spirits, and in consequent indulgence in strong drink for relief and forgetfulness!—see it in harsh dealings between masters and servants, and in a sense of injustice begetting strife, anger, and wider separation of classes!—see it in souls perishing for whom Christ died![1]

It cannot be expected that Christians should acquiesce in a state of things so injurious to man, and so dishonouring to God.

[1] It is just to remark, as to the sin of the Sunday work, that men are too often quite willing to render the service required by the companies for a somewhat higher pay than their ordinary labour commands. Many of the protests of the men against the overwork of Sunday have left on the minds of both managers and the public the impression that Sunday work is cheerfully done if only it be regarded at the rate of a wage and a-half, or perhaps double the wage of an ordinary day. This Sunday work, great as it is, continues by the mercy of God to be the exception and not the rule, and, as exceptional in character, does at present com-

Can anything be done to meet the evil? Can the cry of the oppressed reach the ears of men in authority? Can the voice of the Christian Church—demanding liberty for the captive—be heard in Parliament, in State Departments—in directors' rooms, and in managers' offices? The various Lord's-day societies of London, Edinburgh, Glasgow, and other towns, have in many cases laid their views before Government Departments, and before railway directors and managers, and not without results. It may be asserted, without fear of contradiction, that Sunday trains are fewer by many hundreds in consequence of such efforts, that to the operations of the Lord's-day Observance Society may be traced the almost entire cessation of parcel delivery and collection on the Lord's Day—that excursion trains have been kept off several great systems, and discontinued on others, and that the tendency of engineers, managers, and contractors to increase their aggression on the sacred hours of Sunday has been many times resisted and overcome.

It should also be noted that by the influence of earnest Christian men in the direction and management of certain lines, a general, but alas! too feeble effort has been made to keep down Sunday traffic, and to secure to the larger number of those employed on Sunday some opportunity, more or less inadequate, for public worship.

Nor have such restraining efforts been limited to England. By the influence of Lord's Day Societies in Germany, Switzerland, Italy, and France, considerable amelioration has been already effected in the condition of railway servants in those countries. Alexandre Lombard, E. Deluz, Ernest Pictet, J. Chénoud, and others, in Switzerland; Count Bismarck-Bohlen, General de Roeder, Pastors Baur, Quistorp, and Dole, in Germany; Alfred André, Vicomte de la Panouse, Emile Vautien, Dr. Francisque Garnier, in France, and many others in different countries have made their voices heard with good effect, feeling deeply the evil resulting from Sunday railway work.

During the four years, 1874–79, many French Chambers of Commerce held discussions and formulative resolutions condemnatory of the existing amount of railway work on the Lord's Day. This was the case at Lyons, Marseilles, Lille, Havre,

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mand very often a higher rate of remuneration. English railway employés are apt to think that such work will always command higher wages than those paid for week-day work, and that this higher rate of pay will certainly minimize Sunday labour. As a fact, Sunday work commands higher pay only when it is exceptional. On the Continent, where it is the rule, it does not command higher wages, nor is it really paid for in any way, and the great multitudes of railway employés of Belgium, Germany, Switzerland, and France, earn no more for their toil of seven days than they would for six.

Montpellier, Brest, Rochelle, Toulouse, Tours, Calais, Cherbourg.[1]

Undoubtedly many railway servants feel bitterly the curse of Sunday toil. One of them said to the writer, "Sir, Sunday is the saddest day of the week to me." Another, with tears in his eyes, exclaimed, in response to words of sympathy, "Those cursed Sunday trains!" Another man, when spoken to kindly, in consequence of his being found partially intoxicated, said, with much feeling, "I assure you, Sir, I never drank till I took up this Sunday work, but now I get so depressed with endless toil that I think I should kill myself if I did not drink." Certainly our railway servants deserve better at our hands than to be thus disheartened and thus tempted. No one who travels much but can testify to the high average among them of kindness, patience, cheerfulness, and sobriety. They are entrusted with the safety of millions of human lives and with countless millions of pounds of property. The life of many of them is, at the best, full of exposure, of sustained mental and physical strain, and, in times of general holiday—such as Christmas, Easter, Whitsuntide, and on Bank Holidays—when others are enjoying recreation, they have to toil more continuously and under circumstances of additional difficulty. Among these men are many earnest Christians, and scattered here and there on various lines—notably the Midland and the North-Eastern—are groups of active Temperance and Evangelistic workers. Surely these men and their families deserve the most considerate treatment at the hands of the State, their masters, and the public whom they serve.

The following sentences, from a Swiss pamphlet, point out some of the benefits which would result at once to the Railway Companies and to the State from a general and sincere attempt to relieve railway servants of Sunday toil:—

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[1] The Havre Chamber declares, "Sunday rest is not only a divine law, it is imperiously demanded by hygiene both mental and moral. Proudhon, in one of his writings in which he escapes paradox, declares the observance of Sunday the most fruitful principle of future social amelioration. Humboldt regards the prolongation of manual work to seven days as an act of inhumanity, and Sir Robert Peel asserts that the uninterrupted labour of seven days condemns men to failure of bodily and intellectual energy. Those who are most actively engaged in business accord with moralists and scholars in demonstrating the complete agreement in this matter of the law of religion and of Nature with that of healthy political economy. To say nothing of Germany and Switzerland, it is in England and the United States, in nations the most active, prosperous and free among rivals whose success we may envy, and whose competition we may fear, that laws in accordance with national habits impose Sunday rest with an austerity which we should repudiate for France."

"Elles y gagneront des employés mieux recrutés, plus satisfaits de leur sorte, plus attachés à leur service professionnel par l'accomplissement de leurs devoirs envers Dieu et la famille, plus dispos au travail, du moment où ils pourront se retremper dans le repos du dimanche. Tout se tient. Là, comme dans mille cas analogues, pour ne pas dire toujours, s'occuper de son personnel, c'est à la fois faire une bonne action et une bonne affaire. Enfin, le Gouvernement aura sans bruit réalisé un grand bienfait, préparé la voie à des progrès ulterieurs et contribué à restaurer chez nous le respect de Dieu, sans lequel il est chimérique d'espérer la paix sociale et la stabilité politique."—*Le Repos du Dimanche de Genève.* H. Geory, 1875.

JOHN GRITTON.

ART. IV.—A NEW FORM OF VERSE.

THE Rondeau, with its French name, has a novel sound to English ears, and may fairly be called a new form of verse, as far as the general reader is concerned. But it has been known and extensively used for centuries in France, and is at present very popular with French writers. Even in this country there were a few Rondeaux published so long ago as the seventeenth and eighteenth centuries. However, it is only within the last few years that this form has been reintroduced into English literature. In July, 1877, an article appeared in the *Cornhill Magazine*, by Mr. E. W. Gosse, on the history and origin of Rondeaux, and some other French forms. And in the spring of 1878, there was appended to "Latter-Day Lyrics," edited by Mr. Davenport Adams, an interesting "Note on some Foreign Forms of Verse," from the pen of Mr. Austin Dobson: while the volume itself contained half-a-dozen specimens of this particular measure.

Since Mr. Dobson's "Note" was written, many more Rondeaux have appeared, and this new form now seems likely to gain a permanent, if not a popular position, in English poetry.

Mr. Austin Dobson observes that the request made to him to supply some brief notes on the subject of the Rondeau, and other old French forms, was rather "embarrassing, because the pieces of this kind in our language are not very numerous. They come not in 'battalions,' but rather as 'single spies'—with something on them of the strangeness born of another air and sun. They have, besides, a little of that hesitation which betokens those who are not quite sure of the welcome they will receive. To quit metaphor, it has been urged, that the austere and lofty spirit of our island Muse is averse to the poetry of art, pure and simple; that genuine inspiration and emotion do not express or exhibit themselves in stereotyped shapes and set

refrains." Then again, continues Mr. Dobson, there are opponents to whom "Rhymes are difficult things,—they are stubborn things, Sir!"—and to such,

Committed perchance to the comfortable but falsely seductive immunities of blank verse, the introduction of outlandish complications is a gratuitous injury. To them it appears conclusive to say: "These forms are certainly not new; if they are so excellent, why were they not introduced before?" There is, at all events, one answer, which once held equally good of not a few foreign products which have since become domestic necessaries—"Because no one has introduced them." When the English Sonnet was in leading strings, there were doubtless contemporary critics who regarded it as a merely new-fangled Italian conceit, suitable enough for the fantastic gallantries of Provençal "Courts of Love," but affording little or no room for earnest or serious effort. They could not foresee, "Avenge, O Lord, Thy slaughtered saints"—in the primitive essays of Surrey and Wyatt. And who shall say that some Shakespeare of the future (or the present) shall not unlock his heart with a Rondeau? Not that it is for a moment proposed to put the Rondeau on a level with the Sonnet. Still, it must not be forgotten that the Sonnet, however deservedly popular with English writers, is nevertheless a "foreign product" and an "arbitrary form."

The modern Rondeau consists of thirteen lines, with two rhymes and two (generally) unrhyming refrains, made up of the first four syllables—that is, the first half—of the first line of the poem. The lines fall into three groups or verses—the first of five lines, the second of three, with refrain, and the third of five lines, with refrain. The sequence of the rhymes is, a, a, b, b, a; a, a, b (and refrain); and a, a, b, b, a (with refrain); or, b, b, a, a, b (with refrain).

An example will best elucidate these rules. It is by a gifted young writer, and has never before been published.

A Passing Glimpse.

A passing glimpse of His dear Face
Shone on my soul a moment's space:
  It came—it went—it did not stay;
  Yet it was there, and come what may
Nought can the memory sweet efface.

A Countenance of love I trace,
(Which Sorrow chiselled into grace),
  That deigns to shed on me a ray,
    A passing glimpse!

As forest-flowers the beams embrace
Which (though dark branches interlace)
  Steal through, to tell them of the day:
  So my soul clasps, and shall for aye,
This glory in a gloomy place,
    A passing glimpse!

The Rondeau (like the Sonnet in its earlier history), had always been used for lighter themes, and was well suited for such airy fancies. It has, however, lately been employed, as in "Sungleams," which contains fifty rondeaux, for graver subjects. An attempt has been made to convert the light-hearted French trifler into an English Puritan, "sober, stedfast, and demure." And the Rondeau seems to be capable of bearing the burden, not only of rural description, but of religious contemplation.

The following example (from "Sungleams") shows the refrain rhyming with five of the lines—an addition to the difficulty, but perhaps also to the music, of the measure.

"Christ be my Light."

Christ be my Light, to show the way,
As through Life's doubtful paths I stray;
A pillar of soft fire by night,
To guide my darkling footsteps right,
And an illumined cloud by day.

When earth's sweet sunshine fades away,
And mists of evening gather grey,
And one dark Shadow looms in sight,
Christ be my Light!

When Heaven's gate shows its pearly ray,
And golden splendours round me play,
And I behold God's armies bright
Circling the throne in lustrous white,
Still let my longing spirit say,
Christ be my Light!

The following Rondeau gives the refrain unrhymed:—

On a Wreath of Flowers from Jerusalem.

The Holy Land this wreath has lent,
Of gold and scarlet gaily blent
With humbler tints of green and blue—
The self-same flowers that met Love's view,
While here His pilgrim years He spent.

O'er such fair favourites I have bent
When through our English lanes I went,
And loved the very blooms that strew
The Holy Land.

O flowers of East or West, to you
Our faithless hearts the Saviour drew
For everlasting solacement;
Marking your every hue and scent
As with mild eyes He wandered through
The Holy Land.

It is to be observed that the refrain is the natural overflow of the eight and thirteenth lines, and not a mere detachable phrase.

The Rondeau we give next alludes to some flowers of the West, which will be appearing this month. Like "A Passing Glimpse," it is by Alice Sutcliffe.

Sweet Violets.

Sweet violets, you come again
From the dark earth without a stain;
  Fragrant and fresh, with petals blue,
  You flash Spring-joys before my view,
And banish thoughts of bygone pain.

I will not any more complain
Of sunless days and winter rain;
  Two words shall make me hope anew—
    Sweet violets.

A lesson too from you I gain,
Of lowly love not spent in vain,
  If on another's path I strew
  Faint breathings of my early dew:
To soothe and comfort be my strain,
    Sweet violets.

And here is one in which reference is made to the "rathe primrose":—

Mabel and Dora.

(On their bringing me some Primroses after Evensong.)

Sweet gifts they bring—that darling pair,
As side by side by side to Evening Prayer
  They carry golden tufts of Spring,
  Young Love's unprompted offering
To him who leads the worship there.

With Nature's charm of dark or fair,
And varied glow of streaming hair,
  And eyes that harmless lightnings fling,
    Sweet gifts they bring!

But Grace can show a charm more rare,
When those dear innocents prepare
  Their simple words to pray or sing,
  Which, as to Heaven their way they wing,
An angel whispers through the air,
    "Sweet gifts they bring!"

Our next example is of a more grave character:—

Sweetness and Strength.

Sweetness and strength in Thee I find,
Thou Lord and Lover of mankind—
  Sweetness the weary soul to ease,
  Like voice of birds or murmuring bees,
Or sylvan music undefined:

Might to uphold the trembling mind,
A Rock that breasts the wave and wind;
  A Rose that scents the Evening breeze—
    Sweetness and strength.

Lord, as I sail Life's wintry seas,
Or sit beneath its Summer trees,
  Give me a will serene, resigned,
  With force and fortitude combined:
I beg of Thee, on bended knees,
    Sweetness and strength.

If other Rondeaux of this serious nature, not in "Sungleams," were known to us, we would gladly quote them. Examples might be found elsewhere, in a lighter style, but they are not quite suitable to this Magazine. It is, however, satisfactory to know that this new departure of the Rondeau has received the sanction of one of the chief authorities on the subject—Mr. Austin Dobson—in a poeticaladdress (hitherto unpublished), to the Author of "Sungleams," which may well serve as our last illustration, and a very charming one, of this new form of verse.

This Gallic form you rightly choose,
And rightly teach your English Muse
  In this yet unfamiliar strain
  To tell of English vale and plain,—
To tell of English downs and dews.

Talk as they will of trick and ruse,
Surely they err who still refuse
  For our less-laughing moods to train
    This Gallic form.

Let none its dainty charm abuse
From this time forth, and none accuse,
  As once, its bird-like, blithe refrain
  Of nought but idle themes again,
Since for a graver song you use
    This Gallic form.

RICHARD WILTON.

ART. V.—THE WHITE SEA PENINSULA.

The White Sea Peninsula; a Journey in Russian Lapland and Karelia. By EDWARD RAE, F.R.G.S., Author of "The Land of the North Wind." Map and Illustrations. Pp. 340. John Murray.

MR. RAE left the Tyne on the 31st of May, passed Aberdeen on the 1st of June, lost the Shetlands on the 2nd, and passed out into the Atlantic with a fresh northerly wind and a moderate sea. For four long days and nights the *Aurora* pitched steadily, the wind gradually increasing. On the 5th they coasted past the Lofodens, the wind still dead ahead, and increasing to a gale. On the sixth afternoon they passed Tromsö and Hammerfest. On the 7th, the *Aurora* was steaming under the North Cape, the solid old cliff rising a thousand feet from the cold Arctic Sea. Snow covered more than one-half of the purple mountains of Finnmarken; the Arctic waves glittered in a crystal atmosphere and in cloudless sunlight. Midsummer and midwinter were face to face. Whales were peacefully spouting on the horizon, and the keen frosty breeze blew in the voyagers' faces. Before midnight the *Aurora* was in sight of Vardö. They sounded the whistle loudly, and after steaming patiently down the channel, a Norseman put off in his boat, and Mr. Rae and his fellow traveller took leave of the worthy Scotch officers of the *Aurora*—a Dundee steamer, bound for Archangel, the owners of which had kindly agreed to land the two travellers at Vardö. This town lives upon fish and fishing. The little wooden warehouses reek with fish, the boats are steeped in the smell of fish, and the air is full of it. The travellers sought, with their baggage, Hansen's hotel, and retired to rest at 1 A.M., in brilliant daylight, sleeping profoundly, smothered in eider-down quilts. That evening the Vice-Consul dined with them, and they had a good meal of fish, reindeer venison, Norwegian pancakes, and a fruit-dish drenched in cream.

After a time, Mr. Rae engaged as "interpreter," a decent little man with a red beard, who didn't speak a word of English![1] The idea of an interpreter (Russian, *Perevodtchik*) of this kind seemed humorous; and they engaged him, dimly hoping he might prove useful in other ways. Having chartered a small Norwegian steamer for the voyage to Kola, at a cost of £24, and obtained a recommendation from the Vice-Consul to the Ispravnik, they steamed away from Vardö. Several of the crew were Russians; as good-natured and useless a set as ever went to sea.[1]

[1] Mr. Rae says:—"There is a certain antipathy to water in the mind of the Muscovite—whether for toilet, beverage or travel. Any other

There were sudden gusts of wind. Their steam yacht, the *Pram*, was small, and did not take kindly to the waves of the open Arctic, but rolled and heaved. In the little roadstead of Sibt Navolok they were kindly treated. A Norse farmer made them very comfortable; and for cream, biscuits, cheese, coffee and so forth, payment was refused. Steaming ahead, against a freezing cold wind, in due time they turned into the smooth waters of the Kolafiord, and came in sight of the cupolas of Peter the Great's white church in Kola—Lapland's oldest village or town. Dropping anchor in the fine stream of the Tûloma, abreast of the town, the *Pram* sounded her whistle; it was a rare circumstance, and the inhabitants—some scores—crowded to the point. Kola was visited by an English gunboat in 1854, and if a gun had been fired on the *Pram*, says Mr. Rae, the people might have taken to the woods.[1] As it was, the reception was cordial. The clean well-dressed women wore red skirts, and bright coloured handkerchiefs on their heads and shoulders; the children seemed well cared for; and among the crowd there were a few uniforms—grey overcoats, high boots, and the familiar flat-topped caps:—

We were taken [writes our author] to a large room in a beautifully clean house, shared, as is the custom, by two or three families. Their houses are generally built alike, having inner corridors, closed and small doors, thickly padded for warmth. Each room has windows of double glass—perhaps six or eight of them, which give a wonderful cheerfulness, but are seldom opened. We were always at war on this point with our hostess, who protested against our keeping the windows perpetually open, and closed them whenever we left the room. The furniture was neat and clean: in one corner, or more, of every room, stood the *Sviati Obrasi*—the invariable little shrine of silver or brass-covered pictures—with small hanging lamps in front of them.

Mr. Rae called upon the Ispravnik—the head man—who gave him a kind welcome, and kept him drinking tea and smoking cigarettes two hours. The Ispravnik expressed himself strongly about the difficulties of any journey in the Kola peninsula; the interior was empty, and the coasts were dangerous; the rein-

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nation would have long since explored its own northern coasts and seas. Not ice, nor snow, nor fatigue will prevent the Russian from patiently traversing vast distances by land. His bugbear is water. The White Sea was first opened to commerce by Chancellor and other foreigners; and the only Russian possession beyond the seas, Alaska, was cheerfully bestowed upon the United States."

[1] The population of the peninsula of which Kola is the capital, is about 10,000—*i.e.*, Russians, about 5000, Karelians, about 2000, and Lapps, over 2000. Of the total surface of the peninsula, nine-sixteenths consists of *tûndra*—*i.e.*, moor and wilderness; six-sixteenths of forest, and the remaining sixteenth of lake, mere, and marsh.

deer were all sick and unfit for work; and Lapps as bearers could not be hired. But Mr. Rae had made up his mind, and was not to be daunted.[1] A change of plan, however, was necessary.

After a time a boat and crew were obtained; a steamer on its way to Vardö towed them down the river; when well out in the sea, they embarked on the *snéka*, cast off from the steamer, and set sail for the east. The *snéka* was old and rickety; and the Englishmen were cramped enough. The Mark Tapley spirit, however, seems to have prevailed. One of the crew was a curious little Lapp: he had a small, orange-tanned, wrinkled face, with dull eyes, yellow hair growing over them, and narrow sloping shoulders. He wore an old soldier's overcoat, and his boots were immense. The crew jested at him; and if any misfortune happened, or anybody had to be blamed, it was sure to be Zakkar Andrei Zitkikoff. An American lady is reported to have said of the hippopotamus, "Oh my, ain't he plain!" Zakkar was even ugly:—

> Once Zakkar was found [writes Mr. Rae] half-an-hour after the men had finished their dinner, drinking tea absently, and munching black bread. When I put some sugar into his cup, Zakkar Andrei Zitkikoff smiled for the first, and, with one exception, the only time—a quaint comical smile, and doffed his cap. When the wind increased, and grew colder and shriller, I passed Zakkar my quilt. He took off his cap, and smiled again. The wind now increased, and blew in gusts. The old snéka flew along, her gunwale hissing through the water as though it had been red-hot. In a quick squall the old patched rag which served as a sail blew away from the mast, and the boat reeled. One man got mixed up with the tackle, and was nearly swept overboard; this, of course, was Zakkar Andrei Zitkikoff. Fortunately the hurricane could not lift him out of his boots, or he would have gone finally.

Some clever bits of word-painting meet us as we follow this boat along the coast.[2] Here is a little Arctic picture:—

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[1] When the Ispravnik paid our traveller a visit, he was dressed in his full-dress uniform—dark blue trousers, dark green coat, with military buttons, and long military overcoat. "He saw all our outfit," writes Mr. Rae, "from the cooking apparatus—of which he approved highly—to the tinned and potted meats, of which, poor fellow, he approved still more. The Perevodtchik assiduously supplied him with tea and cigarettes. . . . . He had never left the province; had never travelled further than Archangel. He could not afford to—as he told me. A poor Russian Ispravnik generally means an honest one." Mr. Rae made him happy by sending the "Interpreter" after him to his house, bearing a box of cocoa for himself, and of raisins for his children.

[2] On the Mûrman coast there are 41 fishing stations; from 2,000 to 3,000 fishers. One of the finest harbours never freezes—thanks to the Gulf Stream. Not a human being makes his appearance here, or even a vessel,

The boat moored to the rock; the Lapps hewing wood, or grouped round the fire, cooking their fish and ours. Snow and granite lay all around, and the cold sea beneath. We found granite grey, blue, white and red, white and green, and blood-red. We had to hurry away, for the tide was ebbing. One man was nearly left behind on the desert shore. It was Zakkar Andrei Zitkikoff.

Again, there are pretty pages of description in the diary of tent-life at the Seven Islands:—

We are enjoying our camp by the snow in the Land of the Midnight Sun. The ground is dry: no dew falls. The moss is a dry cushion. Upon the moss we have spread brushwood, on the brushwood a waterproof sheet, on the sheet a double canvass carpet, on that our ulsters and the Kola quilts. Over us are waterproofs, and a familiar travelling companion (Barbary rug). . . . so we need fear no rheumatism. Our effects are stowed for the night in front of the tent: the more perishable ones inside.

Transparent blue smoke floats away from the fire, which the Doctor feeds with silver-birch faggots. Below the snug tent, near the dove-coloured sea, are rude block huts, roofed with birch bark and turf. Codfish hang to dry on long racks; gulls hover round a boat in which the Russians are cutting up freshly caught fish. Above the white tent flutters the English ensign. Not far distant, on a tall, rocky cliff, stands a grave-looking *moujik*, hired to watch for a chance Archangel steamer.

At last a steamer was sighted, and the travellers sailed away from the Mûrman coast, passed the Holy Cape, and entered the broad river Ponoi. The remainder of their cruise round the peninsula, across the White Sea, to the Island of Solovetsk, and to Kem, and northward along the Karelian coast, up the river and lakes to Kola, we cannot even touch upon. The description of Kem, the capital of Karelia, is very good.

As a specimen of the scenes which Mr. Rae's graphic pen brings before us, we may give the following sketch of a view on the White Sea:—

Late one night we walked down to the beach for fresh air. We passed two white wooden churches with red roofs. Round them, out of the bare yellow sand, rose a thick crop of wooden crosses—an unenclosed burial place. We walked over the dry flat sand for a mile, and came to where lay the delicate summer sea, flushed with pale pink. Rounded waves curled and broke musically, and white foam

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in the long winter months. "It is shameful," we read, "that the poor Mûrmensk fishermen should be deprived of all medical assistance. . . . Not even an apothecary's assistant can be found on these 1,300 miles of coast between Vardö and Archangel." A sick or wounded fisherman, therefore, must sacrifice the earnings which should keep his family in the winter months, to travel to the hospital in Archangel.

swept silently on to the smooth sand. The sea became, as it sometimes did towards midnight and dawn, smooth and white as milk. Behind us, northward, lay Kouzomen, a low line of black dots in intense shade, under a delicious pink sky: and on the horizon lay the misty golden light of the scarcely obscured midnight sun.

Mr. Rae's apology for the mosquitoes—"insects about which," he says, "there exists much prejudice," is at least amusing:—

I smear my hand with tar and oil, and watch his dainty and troubled air as he approaches it. . . . I watch him settle on the tiller, near my head. He raises his legs in turns, like the fingers of a pianist. He lifts one in the air, and works rapidly with the others. He takes two or three experimental paces, and then beats time with his two antennæ, like the conductor of an orchestra. He examines the tiller with his proboscis, and finds it is not tasty: then he sits down on two hind legs and looks about him. He elevates his proboscis like a telescope, as if to look out to sea, then smooths it down with his fore-feet.

About the people of the dreary peninsula our traveller writes in a kindly spirit. He regrets the apathy of the Russian authorities and of the priests. "We left the White Sea Peninsula," he says, "with sad impressions. It was the scene of so much unnecessary poverty and suffering—the fruits of Government neglect, of ignorance and superstition: it seemed to be the abode of fatherless children and widows, and all that are desolate and oppressed."[1] Writing at Solovetsk, the monastery of which is "vastly wealthy," he says: "The monks of Solovetsk have a reputation for getting rather than giving. Almost at their doors lie the harmless Karelians, whose families starve in the summer, who travel to the Arctic coast to earn their bread, and suffer and die by the hundred for the want of some little medical help. Three hundred miles away lie the tûndras of the Samoyedes; and with all the priests and steamers these poor savages have remained almost untaught." Greed and superstition are here akin.

A very readable description of an interview with a priest in Karelia is given on page 209. Of the population of the White Sea shores, it seems, the Russians are, speaking generally, the

[1] On page 206 we read:—"The North Russian peasants dawdle. . . . . The poor people have other qualities, however, that entitle them to respect. We have wandered again and again among the peasants, leaving our effects unwatched and unsecured: and with the exception of the small theft or piece of spitefulness at Siem Ostrova, we never missed so much as a piece of sugar. Of the class immediately above the peasants—those who are in the position of making bargains or receiving money otherwise than as wages—we have a different opinion. As to the miserably underpaid *tchinovniks* or officials: if they attempt to add to their incomes, they are hardly to be blamed."

traders, fishers, and speculators; the Lapps and Karelians, the hunters and fishers; the Quains, or Finns, the agriculturists. In Keret there are about twenty Karelians, most of whom go to the Arctic fisheries:—

The priest of Keret [says Mr. Rae] came at our invitation to drink coffee with us. He told us the fishermen generally take their boys with them to the north, leaving one or two to help the mother. So that in the summer months the school, which is free to all, but not compulsory, is quite deserted. In the winter, when the men and boys are at home, perhaps fifty children attend the school. I asked why the people of Keret and elsewhere, who travel yearly backward and forward, do not take their families and settle where fish and employment are so abundant, rather than live on as at present, half-starving, here, and toiling on the long journeys over the snow each autumn and spring? Some of the Mûrmanski travel a thousand versts to the sea, from Pomoria and Onéga and even farther—setting out in the end of March. It is a strange sight to see old and young, parties of twenty or fifty, drawing clothes, bread, anchor, chains, &c., on hand-sledges.

He said they were fond of their homes, and that life would be hard in the winter on the Arctic coast. I said not so hard as here; the sea being open, the climate less trying; in Gavrilova, Kola, and Tiribirka people lived in comfort. I added that if the Mûrmansk summer population were to settle there, there would soon be steamers and a telegraph line, as on the coast of Finmarken. I asked if he had ever tried to persuade the people to settle on the Mûrman coast. He said, "Yes." But as the emigration of half his flock would reduce his comforts and advantages, and might involve his following them to the lonely winter sea, I imagine the priest was not importunate in his persuasion. I am sorry to say I think it more likely he would work upon their superstitious fears to detain them in Keret.

In the good little steamer *Curfew* the travellers steamed away from Vardö:—

The sun was never clouded, the fresh north wind never abated, and on the fourth day we crossed the Arctic circle. It was a warm golden evening, the water had the lovely transparent colour of chalcedony, and there was a glorious swell on the sea.

It must be nights such as this that fascinate one, and, effacing miseries, awaken a longing for the Arctic—so great as to be almost unaccountable; greater even than the longing after old pictures, noble buildings, or the buried past, and equal to the unfulfilled longings of a dream.

On the seventh evening they were in sight of Montrose.

The illustrations in this attractive volume are really good. The type is large and clear. There is a well-drawn map. We heartily recommend this ably-written story of a cruise in regions of which scarcely anything is known; it is highly interesting, and has much information on religious subjects.

ART. VI.—ECCLESIASTICAL CENSUS OF THE DIOCESE OF LIVERPOOL.

WITHIN the last few months, a good deal of public attention has been given to certain enumerations of attendance at churches and chapels; and, so far as the statements are reliable and instructive, they afford useful suggestions for future action. But unfortunately, as each enumeration, however irregularly taken, and therefore comparatively worthless, was dignified with the name, "Census," that important term is likely to be brought into contempt.

It is known to the older members of the present generation, that the Decennial Census for England and Wales is not quite what it was at first; for during the five earliest occasions of it —1801 to 1841 inclusive—it had not taken the more extended and complete form with which we are now familiar. In 1851, the question of a religious census, or one according to the declared creeds of the people, was warmly discussed; and such an inquiry was adopted in reference to Ireland, where sectarian feeling is unusually strong. It is also well known in our colonies, and in various other countries of the world.

Some, however—especially certain bodies of Nonconformists —were strongly opposed; alleging, very truly, no doubt, that their influence would be misrepresented, for many people worshipped occasionally or regularly at their chapels, who yet called themselves by the names of other religious bodies. It was therefore resolved, partly perhaps as an experiment, and partly as a compromise, to have a "Census of Religious Worship;" and this was made, together with another on Education, which is comparatively little known. The publication of the Report on this subject, together with a detailed account of 73 great towns of the kingdom, gave rise to a great amount of controversy; for those whose purpose it served, confounded two entirely distinct sets of numbers—those representing attend*ers* and attend*ances*. It is clear that 100 persons might make 300 attend*ances*, if each attended all the three services (morning, afternoon, and evening); or they would make only 100, if each of them attended only one service. These are the major and minor limits; but the distinction is not known—or rarely and badly known—even now, as anyone may see from the correspondence in the newspapers respecting the recent numbering of congregations.

In December, 1854, or nearly four years after, Mr. Horace Mann, who had been identified with the taking of the "Census of Religious Worship," read a paper before the Statistical Society of London; in which he made an effort to group the population

of the kingdom under three great heads. That is to say;—assuming the census, with all its defects, to be substantially correct, and the best information which we possess on the subject, could we not, indirectly, ascertain the numerical strength of the great religious communities. It was an interesting inquiry; there was no man better qualified to make it than Mr. Mann; and his mode of computing would evidently be a fair one.

He assumed the morning attendance as a basis; all those present at it were separate persons. Next, he regarded half the afternoon congregations as new comers, and a third of those in the evening. Thus, a church or chapel having 600 persons present at each of these services, would have 1800 attend*ances;* but these would be made up by 1100 attend*ers* or separate persons. Thus—morning, 600 + afternoon, 300 + evening, 200.

His next principle was, that in the Church of England, and among Roman Catholics, those present on any particular Sunday constitute only the half of the worshipping members who attend at other convenient times; but that among Protestant Dissenters and others, the attendance of worshipping members on any given Sunday is about 57 per cent. of the whole, so that their numbers would be reached by adding 75 per cent.

Computing in this way he easily reached the following:—

Church People	7,546,948
Roman Catholics	610,786
Protestant Dissenters, and others . . .	5,303,609
	13,461,343[1]

I ventured to go one step further, and throw these numbers into percentages, from which it appeared there were—

		Of the gross population.
Worshipping	Members of the Church of England	42 per cent.
	Dissenters and others . . .	29½ „
	Roman Catholics	3½ „
		75
	Balance non-worshipping .	25
		100

In a general way, the 25 per cent. of non-worshippers constitute the Home-mission-field of the Church of England; so that she is *ministerial* to 42 per cent. and *missionary* to 25 more. It must be admitted, however, that several of these "home-heathen," as they are sometimes called, will not accept the services of the Church—*e.g.*, Roman Catholics, some nominal

[1] The population at that time amounted to 17,927,609.

Dissenters, Mormons, Secularists, and many of the poor who are criminal and vicious. We shall see, by-and-by, the reduction to be made on this ground.

In this position the question remained till last year—that is to say, over three decades. There were not wanting earnest efforts in the meantime to have a real religious census taken, especially in 1861. On that occasion, Lord Palmerston frankly avowed that the Government were in favour of the measure; but, he added, they did not like to alienate a large body of their supporters who thought otherwise. Also, several other attempts have been made to reach, approximately, the numbers of the various religious bodies, some of them very creditable indeed, and most of them showing that the Church of England is, now at least, stronger than is shown by Mr. Mann's computation.

In the year 1880, the new Diocese of Liverpool was founded; and those of us who had taken a prominent part in securing this result, felt that we were specially called upon to assist the Bishop in what is popularly known as "getting the engine fairly on the rails." The diocese, though very limited in size—being actually smaller than one hundred of the shire, and only part of the former Archdeaconry of Liverpool—is yet a very important one, and presents features of unusual difficulty. For instance, though great towns present features of general resemblance, it is only when they become of a certain magnitude that the St. Giles's and St. James's become prominently developed—that rich and poor are separated by a chasm ever-widening. Liverpool is unusually remarkable for this feature. Thus, from its geographical position and commercial character, its inhabitants are of the most heterogeneous kinds. It is very Scotch, strongly Welsh, and in some quarters the Irish element and persons of the Roman Catholic faith outnumber all others. Nor is the American contribution without its influence. Those whose memories can carry them back twenty-five years will have noticed a decided lowering of our commercial morals; so that actions which formerly would have excluded a man from the society of gentlemen, now make him a good deal of a favourite. But looking broadly at our people, we have the large floating population of sailors at one point, and the emigrants who are seeking new homes; and on the Wigan side we have a community of coal-miners, who seem to be a law unto themselves. Everywhere we have the town gradually encroaching on the country—the modern villa sometimes forming a part of the old thatched farmhouse—until it has been prophesied that our little diocese will soon be one continuous town.

In any case, it would have been of importance to an ecclesiastical head, to know as much as possible of those whom he was called to superintend; for benefices not far remote from each

other are of the most varied character; and one incumbent is sometimes called upon to superintend a population nearly twenty times as great as that of his neighbour. Why should not a bishop do upon a larger scale that which a rector or vicar does upon a smaller one—viz., make a survey of his people, that he may know the exact number of persons of each creed, and where those persons reside to whom his pastoral superintendence is specially due? Besides, in this case we were entering on the census year; and if our inquiry could be made about the same time, the general results would be a check upon each other.

Though every one in general terms approved of the suggestion, no one made any decided movement. The Bishop expressed his great desire to possess information of the fullest kind; but then followed the questions, Who is to do it? What will be the cost? Will the public regard it as trustworthy when it has been completed? And how can you complete it, for a single recusant among the clergy will upset everything: there can be no tabulation and summary of his Rural Deanery, the Archdeaconry, the Diocese.

There was a show of truth in all this, but it was a magnifying of difficulties. I had encountered similar reasoning in 1861, when the town was enumerated for the first time in Ecclesiastical districts; and experience had shown that when even one man is earnestly desirous to see a good work accomplished, there are kind and generous people whose timidity will rapidly disappear. Accordingly, the enumeration books were printed and prepared, in general of sufficient size to contain a record of 6,000 people, or about 1,200 families: but while some of these were too large, and could spare a few sheets, others had to be enlarged, and on a few occasions several books were required.

The civil, or Government census, was made on the 3rd of April, but as ours was not intended to comprise the "floating population"—some of whom might be within our limits for one or several nights—there was no necessity for the two enumerations to be simultaneous. We wanted only the permanent residents or parochial population, to the exclusion of such persons as emigrants, sailors, guests at hotels, persons in public institutions having chaplains of their own, Irish harvest men, weekly visitors at Southport, &c. Our return, therefore, would be inevitably smaller than that of the Government; but as a local one, and not part of one for the whole kingdom.

On the 18th of April, a meeting was held of representative men from various parts of the Diocese—laity and clergy—the Bishop in the chair. The object of it was to see if a central committee could be formed to superintend the proceedings, and if a central fund could be raised for the payment of those expenses which were not chargeable to any particular parish. To

a large number of them, the necessity for such an inquiry had almost passed away, for the Government census had been made nearly three weeks before; and it would only be entering upon a sea of troubles—the amount of which no man could foresee—for an advantage of a somewhat questionable nature. So the meeting dispersed, having affirmed nothing and rejected nothing: but no central committee was formed, and not a shilling of a guarantee fund was suggested or promised. Next morning, those of our local newspapers which do not seek to promote the interests of the Church, formally announced that the project had been abandoned, that its chief advocate met with very little support. The latter statement was true; but it is due to the Bishop to say that he never wavered in his warm approval of the scheme.

In the meanwhile, large sections of the city clergy had been called together; they had taken up the subject warmly; the enumeration books had been given out, and the work was already going on. I resolved, therefore, to complete one large section in the first place—which was in a great degree distinct from the rest—and then to stop, or to proceed with the remainder, as circumstances might require. The two rural deaneries of Liverpool, north and south, embrace the whole city, and some rural parishes adjoining, chiefly along the shore on the one side, and the river bank on the other. These contain nearly one-half of the "churches"—consecrated or licensed places of worship—almost half of the distinct cures of souls, and upwards of 57 per cent. of the gross population.

In the beginning of August this part was complete, and the result was laid before the public in our local newspapers. It was then seen that the work had not been abandoned, but that in the central and most important part it had been completed. The old parish of Liverpool, which is now about one-third of the area of the borough, is a registration division of itself, and is one of seven of which the whole diocese is composed. It is the only one which, during the last ten years, has not increased in population; indeed, for at least forty years, or before the whole ground was built over, it has been emptying out its population; and this is now so regular that each of its ten sub-districts shows periodically a diminution, and, with perhaps a single exception, each ecclesiastical district. From 1851 to 1861 every district was said to contain in round numbers 10,000 souls; there are now only two—St. Alban's and St. Matthew's—which reach that number. At present the average of 34 is 5,264, or little more than the half; and as all the old churches were built in prominent positions, which commerce specially claims as its own, the clearances, especially in the south, or more aristocratic end, are much more remarkable. The following Table tells its own tale:—

PARISH OF LIVERPOOL.

North Division.	Ch. of Eng.	Dis. & others.	Roman Cath.	Religion unknown.	Total.	Govt. Census.
[1] *St. Aidan's (in Liverpool).*	1,568	422	6,716	162	8,868	9,604
All Saints	1,748	141	2,881	—	4,770	5,225
Christ Church	2,154	782	1,322	—	4,258	5,672
Holy Trinity	3,729	590	3,265	—	7,584	9,492
[2]*St. Alban's (Bevington)*[3]	3,267	354	6,527	10	10,158	11,309
[4]*St. Anne's*	3,062	140	3,992	825	8,019	10,491
St. Bartholomew's	634	53	3,754	230	4,671	5,457
St. Columba's	2,616	1,079	1,375	—	5,070	5,499
St. James-the-Less	3,344	643	3,990	28	8,005	9,111
St. Martin's	2,896	908	5,969	—	9,773	10,211
St. Matthew's	4,296	1,250	5,197	—	10,743	11,167
St. Matthias's	971	241	5,135	—	6,347	6,965
St. Paul's	1,790	571	2,244	32	4,637	5,840
[5]St. Peter's	992	230	312	—	1,534	2,149
[5]St. Nicholas's	1,456	364	1,228	—	3,048	4,055
St. Stephen's	1,769	119	6,440	58	8,386	8,774
St. Titus's	2,724	279	4,554	12	7,569	8,161
[2]*Vauxhall (All Souls')*[3]	2,328	102	3,064	—	5,494	6,226
	41,344	8,268	67,965	1,357	118,934	135,407
Percentages	34·8	6·9	57·1	1·2	100	

PARISH OF LIVERPOOL.

South Division.	Ch. of Eng.	Dis. & others.	Roman Cath.	Religion unknown.	Total.	Govt. Census.
St. Andrew's	1,162	277	415	[6]572	2,426	3,018
St. Barnabas's	1,165	123	2,069	—	3,357	3,477
St. Bride's	2,492	1,306	293	195	[7]4,286	4,296
St. Catherine's	4,547	1,880	1,073	152	7,652	7,890
St. David's	2,127	411	2,012	25	4,575	4,996
St. George's	564	240	553	34	1,391	1,850
St. John's	341	78	734	133	1,286	1,886
St. Luke's	2,185	385	779	6	3,355	4,094
St. Mark's	4,206	1,393	1,808	66	7,473	8,732
St. Mary Magdalene's	3,037	792	1,463	193	5,485	6,214
St. Michael's	1,082	170	1,056	—	[8]2,308	[8]5,052
St. Philip's	731	311	535	—	[8]1,577	[8]1,338
St. Saviour's	1,908	1,034	161	—	3,103	3,577
St. Silas's	3,035	678	983	467	5,163	6,280
St. Simon's	1,069	197	595	80	1,941	2,156
St. Thomas's	1,669	298	2,679	—	[8]4,646	[8]3,571
	31,320	9,573	17,208	1,923	60,024	68,427
Percentages	52·2	15·9	28·7	3·2	100	

[1] The church, and the remaining population are in Kirkdale.
[2] Name of the church.
[3] Name of the parish.
[4] The centre of crime and immorality.
[5] The two parish churches of Liverpool.
[6] Shopkeepers unwilling to reply in presence of customers.
[7] An unusually close approximation to the Government Census.
[8] The two areas not the same; that for the Government Census slightly erroneous, too much or too little.

It will be seen that thirteen names of these districts are printed in italics, in all of which the Roman Catholic element preponderates; so that while we have in Roman Catholic Ireland numerous Protestant communities, we have in Protestant England various Roman Catholic communities. The ancient parish of Sephton, to the north of Liverpool, and in the north rural deanery, is almost wholly agricultural. It contains a gross population of 2,147, of whom 1,253 are Roman Catholics. Two of the constituent townships contain scarcely a single Protestant, if one.

In the second week of August, the enumeration books were sent out to the other parts of the diocese, embracing four rural deaneries in the more distant parts; but though all the clergy now saw that success was highly probable, and though printed details respecting the Liverpool portion had been sent to them all, the response was neither so prompt nor so hearty as on the part of the city clergy. There was a general impression that it affected them less for good, and that with their sparse and scattered populations, it was more difficult to make an enumeration of 2,500 than it would be to get the details respecting 6,000 in a town, where they all live within a narrow compass. There is truth in all this; and it was further found that in the outer deaneries there was scarcely such a thing as an intelligent man out of employment, whereas in the town there are many hundreds. The result of all has been, that what I expected to see complete towards the close of September, 1881, is finished on the night of February 8, 1882. Fewer than a dozen incumbents kept back the much-desired end; and yet it would have been injudicious to hurry them, or to introduce any element of doubt for the sake of gaining a few days or weeks. A unique task has been completed; slowly, it is true, but successfully.

The following is a summary of the whole:—

ARCHDEACONRY OF LIVERPOOL.

Churches.	Benefices.	Rural Deaneries.	Ch. of England.	Dis. & others.	Roman Cath.	Religion unknown.	Total.
16	16	Wigan	74,653	22,280	19,381	20	116,334
27	26	North Meols	48,328	17,168	9,596	105	75,197
50	46	L'pool, North	175,624	57,406	111,945	2293	347,268
93	88		298,605	96,854	140,922	2418	538,799

ARCHDEACONRY OF WARRINGTON.

44	43	L'pool, South	137,836	48,529	45,076	3679	235,120
36	33	Prescot	89,894	30,219	37,356	49	157,518
24	21	Winwick	48,460	18,712	14,661	493	82,326
104	97		276,190	97,460	97,093	4221	474,964
197	185	Total for Diocese	574,795	194,314	238,015	6639	1,013,763
			56·7	19·2	23·5	·6	100

PERCENTAGES.

Wigan.....	64·2 ...	19·1 ...	16·7 ...	—
North Meols.....	64·4 ...	22·8 ...	12·8 ...	—
L'pool, North...	50·6 ...	16·5 ...	32·2 ...	·7
,, South...	58·6 ...	20·6 ...	19·2 ...	1·6
Prescot.....	57·1 ...	19·2 ...	23·7 ...	—
Winwick.....	58·7 ...	22·8 ...	17·9 ...	·6

The following remarks are supplementary to these results, and explanatory:—

1. The Government census of the diocese showed a gross population of 1,084,884, and of these we have enumerated and classed 1,013,763. This leaves 71,131, or 6·5 per cent. for the "floating population," of which it is said there are about 50,000 in Liverpool alone.

2. The percentages, taken by themselves, give us information which the absolute numbers do not show. Thus, the Church of England is strongest in North Meols, which includes Southport and Ormskirk; and weakest in Liverpool North. Dissenters are strongest in North Meols, and in two of the benefices they outnumber the members of the Church of England. They are equally strong in Winwick, and in one benefice they constitute more than half the population. Roman Catholics exist in greatest force in Liverpool North, where they amount to nearly one-third of the population; and they are relatively fewest in North Meols, where they scarcely amount to one in eight of the whole.

3. The computation by Mr. Horace Mann's formula, from the "Census of Religious Worship" for the borough of Liverpool, gave 26 worshipping members of the Church of England, 21 Roman Catholics, and 13 Dissenters and others, leaving a residuum of non-worshippers amounting to 40 per cent. Now the present census enables us to analyze this last number—for 53 per cent. of the citizens declare that they are members of the Church of England; so that to the 26 worshipping members—supposing that the proportions have not materially altered—we have to add 27 from the 40, or two-thirds of it. The remaining 13 per cent. of non-worshippers are called by many names; and they include, of course, the 1·1 per cent. of "Religion unknown."

4. The clergy speak warmly of the value of the census to them already. An immense amount of time is saved; for each family can be recognized directly, and irregular worshippers are brought to light.

5. The non-attendance at public worship, which has recently excited so much comment, and which has elicited so many hypotheses, is, so far as we are concerned, quite explained. The absence of worshippers is not in the older and lower parts of the town, but in the upper and newer. The people whose masses constitute our missionary field are comparatively regular; those

who are well-fed, clothed, and lodged, are "conspicuous by their absence." There are not 73,000 Churchmen in the whole of old Liverpool; there are more than 188,000, or nearly three times the number, in the four townships which wrap it round. In eleven of the worst districts in the lower part, where Protestants are in a minority, and few above the grade of daily labourers, the attendance at church of both sexes and all ages was 7·6 per cent. In the same number of districts in the best parts of the town, the attendance was 5·5. Connected with this last group of churches there are 87,173 attached members of the Church of England absent from every service—an average of nearly 8000, but in one case rising to 13,105. If one-tenth of these could be visited and prevailed upon to attend, the existing churches would be insufficient for their accommodation in little more than a month.

Finally, the cost of the whole matter was a bagatelle amounting to only about a half of the original estimate. But upwards of 1,250 letters and post-cards were written, and the end is not yet. And practically there was no difficulty in obtaining replies to the inquiries; or where there was, it was not on political or sectarian grounds. I think I had two letters of remonstrance, one evidently from a working man; though a few, before stating the facts, made a mild protest, apparently more in joke than in earnest.

A. HUME.

Reviews.

The Holy Bible. (A. V.) With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. COOK, M.A. New Testament. Vol. IV. Pp. 840. John Murray.

EIGHTEEN years have passed since this Commentary was undertaken. Its publication was commenced ten years ago, and the concluding volume is now before the public. There are six volumes of the Old Testament, and four of the New. The work is commonly called "The Speaker's Commentary." Its conception was due to the late Lord Ossington, then Speaker of the House of Commons; the idea was the Speaker's, and he maintained a lively interest in the progress of the work. That Mr. Denison's idea was carried into effect is due, in the first instance, to the present Archbishop of York. He called a meeting for forming a Committee, and took an active part in its formation. By that Committee, which comprised many Prelates and distinguished laymen, with the Regius Professors of Divinity in Oxford and Cambridge, the plan of the work was settled, and the selection of the Contributors and of the general Editor was finally approved. Archbishop Thomson, of course, became Chairman, and the practical direction of the work was entrusted to the Editor, Canon Cook.

For some years, meetings of the original Committee were held frequently, generally at the residence of the Speaker; but when questions respecting the form and character of the Commentary had been finally decided, and when the list of Contributors was completed, the execution was left to them and to the Editor, "whose responsibility extends to every part." "From first to last (the Editor relates) the work has proceeded without "any clash or danger of disruption; and, as now presented to the public, "it affords an attestation to the substantial unity of principles which un- "derlies all superficial divergences of opinion within our Church."

The original list of Contributors is somewhat different from that which is presented by the successive volumes. Thus, the Editor, who originally undertook the Book of Job only, had to write portions of the Commentary on Exodus, on the Psalms, and on the portions of the Gospels left incomplete by the death of Dean Mansel. Some portions of St. Paul's Epistles, from Ephesians to Philemon, surrendered by Bishops Lightfoot and Benson, were undertaken by the Bishop of Derry, aided partly by the Dean of Raphoe. When Dr. Lightfoot became Bishop of Durham, the second Epistle of St. Peter was undertaken by Professor Lumby. Looking through the various volumes, we observe the names of Archbishop Thomson (whose masterly Introduction to the Synoptic Gospels has more than once been noticed in THE CHURCHMAN); Bishops Harold Browne, Lord A. Harvey, Jacobson, Jackson, Basil Jones, and Alexander; Mr. Wace; Deans Howson and Johnson; Archdeacon Rose; Canons Espin, Rawlinson, and Elliott; Dean Plumptre; Dr. Kay; Dean Payne Smith; Dr. Currey; Prebendaries Huxtable, Gandell, and Meyrick; Professors Westcott, Lumby, and Evans; Dr. Gifford, Dean Scott, Archdeacon Lee, and others.

The course of thought during the last eighteen years has shown how opportune an undertaking the "Speaker's Commentary" was, and also, as we judge, how wise the plan on which it was designed. In criticizing the Commentary, at all events, it is well to have clearly before one's eyes what are the purposes with which the work was begun and has been carried on. Disappointment, here and there expressed, we are inclined to think, is mainly due to misconception. What were the designs of the work? The able and accomplished Editor tells us. He says:—"In con- "sequence of ever-accumulating discoveries, antiquarian and philologi- "cal, public attention has been concentrated to an unprecedented extent "upon the Holy Scriptures, upon the origin and history of their several "Books, upon their text and their interpretation; and this attention "has, for the great mass of English readers, given a new interest and "importance to the Authorized Version." How do the new discoveries in philology and history bear upon this venerated translation? What corrections of its text have they rendered necessary, and what elucidations of its meaning have they afforded? "To meet this want," says Canon Cook, "was the simple and practical purpose with which our Commen- "tary was designed, and from first to last this purpose has been steadily "kept in view."

Corrected translations of all passages which required revision appear in the Notes. The design—it may be repeated—was not to supersede the Authorized Version, but to furnish the requisite corrections and elucidations. The whole work was printed before the appearance of the Revised Version. "Any coincidence, therefore, between our corrections "and those of the Revisers," says Canon Cook, "is the more valuable as "being undesigned and completely independent." "There is," he adds, "a close approach to agreement in passages which affect the sense, and "have any bearing on doctrine. . . . . When the corrections or alterations "differ, the difference seldom, if ever, occurs in reference to questions of

"pure scholarship. It generally depends on the greater or less impor-
"tance attached by either party to the testimony of early Versions, or
"of the great Fathers, and to the general judgment of the Churches."
For ourselves, it must be admitted, that on certain questions of consider-
able importance, especially as affecting the integrity of Holy Scripture as
hitherto generally received—we hold with the "Speaker's Commentary"
—and not with the Revised Version. Turning from the translation and
the text to the exposition, the Editor says:—

In respect to the explanatory matter in the Notes, great pains have been taken to present the results of laborious investigations in a condensed form. As a rule, but little space has been allowed to the discussion of interpretations dismissed as untenable by our contributors. Our object has been to put the reader at once in possession of the results of our inquiries, and to spare him the task of comparing conflicting views, especially those which appear merely speculative.

Where subjects required fuller discussion than could conveniently be afforded in notes of this character, they are dealt with separately, in essays, at the close of a book or chapter. Our object has been simply to afford the reader the necessary materials for understanding the text; and the limits of our space precluded us, for the most part, from admitting observations which did not bear directly on this purpose.

That untenable expositions have been barely mentioned, or left unnoticed, is a matter to be rejoiced over. A discussion of sceptical novelties is rarely needed, and references to weak or fanciful criticisms make the exposition tedious. To have the results of laborious and reverent inquiry in clear, terse, Notes is a real boon. As to the closing portion of the volume now before us, the Commentary on the Revelation, we can well understand that Canon Cook "reluctantly acquiesced" in the plan proposed by the Commentator; Archdeacon Lee has given a "complete view of the systems of interpretation adopted by" eminent expositors, ancient and modern; this takes up about half the volume. The Commentary on the Book of the Revelation, that is, extends to some four hundred pages. The space is too great, we think, admitting fully, as we do, the interest of the sacred Book and the industry of the pious and learned Expositor. How many of the clergy, we wonder, have leisure to study these four hundred pages? The size of such volumes, and, we may add, the expense, is a serious matter. One remark, in passing, we may venture to make. The Introduction by the Archbishop of York, and the Commentary on the Psalms, have been published in a separate form: valuable volumes they are. We hope to see another volume shortly—Canon Westcott's wonderful work, the Commentary on St. John.

In concluding our remarks upon these ten volumes—a really noble Work, in which devout and thoughtful Christians throughout the Catholic Church may well take pleasure, and in which the Church of England has such special reason for thankfulness and pride—we venture to tender our thanks, as well to the Editor as to the Publisher, with our congratulations on the completion of so great an enterprise.

As to the volume before us a "review," in our disposable space, is of course impossible. But to two or three out of the many passages which, as we read, we marked with a pencil in the margin, we may make a brief allusion.

In an admirable Introduction to the Epistle to the Hebrews, Dr. Kay argues strongly for the Pauline authorship. The testimony of the Eastern Church (Alexandria, Syria, Palestine, and Asia Minor), he says, is consistent and clear. The Roman Church *of the first century*

believed the Epistle to be St. Paul's. Jerome and Augustine stated their conviction that the Epistle was St. Paul's; from the middle of the fourth century, indeed, Latin writers were in accord with the Eastern Church. Dr. Kay's analysis of the Internal Evidence is able, and, as we think, almost conclusive. With Dean Alford, on the point of style, we could never agree. The assertion of Erasmus that the diction of the Epistle has no affinity with St. Paul's (*omnibus notis dissidet*, it differs in all features), is not now put forward by those who object to the Pauline authorship. A more stately and elaborated style in such a treatise from the many-sided man, is only what might be expected from the nature of the case. The author of this Epistle was seeking to reanimate the faith of the Hebrew Christians; but, far more, he was showing that the Statutes, Symbols, and Sacrifices of the Old Testament had been fulfilled, and, also, he was providing a store of most precious theological truth for the Catholic Church of all ages. Is it not most natural that an Epistle whose aims were so lofty should have had extraordinary pains bestowed on its composition?

On Hebrews i. 1, Dr. Kay, remarks that "at sundry times" is only an approximation to the inimitable adverb of the Greek, "many-portion-wise;" R.V. "in divers portions." For "hath appointed," v. 2, he gives "appointed" as R.V., and "through whom" instead of "by whom;" also "effulgence" instead of "brightness," v. 3, and "substance" instead of "person." Chapter ii. v. 1, Dr. Kay gives [so the R.V.] "*lest we drift away*" (the same verb as in Prov. iii. 21); and in v. 18, he renders "in that He hath suffered being Himself tempted," which we think is an improvement. In iv. 12, Dr. Kay gives for "quick and powerful," *living and active*, which the R.V. has. In verse 14, "Having then a great High Priest . . ." agrees with the R.V.; also, "*hath passed through* the heavens." As to "heard to the removing of His fear . . .," v. 7, (R.V. *having been heard for his godly fear*) we have doubts. As to verse 12, "For when *by reason of* the time . . .," (R.V.) instead of "For when for the time ye ought to be teachers," there can hardly be a doubt. Dr. Kay has, "Whereas by this time. . . ." In vii. 24, Dr. Kay seems to prefer "priesthood *that passeth not away*;" A.V. "unchangeable," R.V. margin, "priesthood that *doth not pass to another*;" but he also gives, "*that passeth not*" *from Him to devolve upon another*, which we believe, in spite of the learned commentator's note, is the true translation.

Turning to xiii. 10, "*We have an altar* . . .," the unprejudiced student will admit that Dr. Kay's exposition is at least clear and reasonable. We quote it with pleasure:—

> *We have an altar* by means of which our souls are upheld in health and comfort (v. 9). The Altar[1] is that on which Jesus offered up Himself "to sanctify His people" (v. 12); by which both our thank-offerings to God and our deeds of kindness to our fellow-men are hallowed (vv. 15, 16). We do not stand in need of those Levitical "meats;" we "have meat to eat which they know not of." We have an altar, *of* (or from) *which they that serve* (viii. 6) *the tabernacle have no right* (or *power*, as in 1 Cor. ix. 4) *to eat*. Only by faith (*sursum corda*) can any have "power" (comp. John i. 12) to partake of the one true Sin-offering which was offered upon that invisible altar. They who faithlessly adhere to the antiquated type *disable* themselves from feeding on the reality, which is "meat indeed" and "drink indeed" (John vi. 55).

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[1] Churchmen who desire to distribute a really useful little book on the Lord's Supper, may be recommended to get *The Communicant*. On p. 121, in a short but very valuable exposition of xiii. 10, it is stated—"Christ Himself is our Altar as He is our Victim and our Priest." So elsewhere.

This is the only view regarding the nature of the "Altar" here spoken of, says Dr. Kay, which satisfies all the requirements of the context :—

It cannot be taken of *the Cross;* that was the instrument by which our Lord's death was effected; but so far was it from being as "the Altar, which sanctifieth the gift," that it stands as the outward symbol of the curse pronounced by the law (Gal. iii. 13) upon the malefactor. The cross was as little an Altar as the Roman soldiers were priests.

(2) Nor yet can it be understood of *the Lord's Table.* It is, of course, true to say that those who continued to serve the Tabernacle had no right to partake of the Lord's Supper; and if v. 10 had stood alone, this might have been what it asserted. But the argument of vv. 11, 12, compels us to carry our thoughts to the Altar on which Christ offered Himself once for all as the world's *Sin-offering.* The Lord's table is not that Altar; though it be the hallowed means by which the faithful partake of that invisible, yet alone real, altar.

That antitypal Altar was wholly outside the range of the Levitical system, because it belonged to an order of things infinitely elevated above it. On that Altar He, who went forth bearing the "reproach" of the legal high priest's anathema, was offered up; realizing in fulness of perfection everything that had been presignified by all the legal sacrifices. If, then, the fire of that antitypal Altar was "the Eternal Spirit"—the "Fire of Love" (see on ix. 14)—what could the Altar itself be but Christ's own Divine-human personality.

Chrysostom's words, that "we have our victim *above*, our priest *above*, our sacrifices *above;* let us offer such sacrifices as can be present on *that altar*," are striking. Thomas Aquinas, we may add, is quoted in Alford's Commentary as saying that the *altar* was the *cross;* but his words are ". . . . the cross of Christ, or CHRIST HIMSELF."

We can only add that the Commentary on the Epistle of St. James is written by Dr. Scott, the Dean of Rochester; the Commentary on the First Epistle of St. Peter is the work of Canon Cook, on the Second, of Professor Lumby; the Bishop of Derry writes on the Epistles of St. John.

Facts and Men. Pages from English Church History, between 1553 and 1683. With a Preface for the Times. By JOHN CHARLES RYLE, D.D., Lord Bishop of Liverpool, Author of "Expository Thoughts on the Gospels," "Knots Untied," &c. Pp. 393. London: W. Hunt & Co. 1882.

THIS work is partly historical and partly biographical. Under the head of "*Facts,*" appears an account, first, of Queen Mary's attempt to destroy the work of the Reformation; second, of Laud's high-flying and most disastrous sacerdotalism, and third of King James's Romanizing lawlessness, under the plea of "toleration," culminating in the persecution of the Seven Bishops. Under the head of "*Men*" we find an account of the lives and opinions of six leading champions of the Reformation, the martyrs, Hooper, Roger, Taylor, Latimer, Bradford, Ridley, and of three eminent Puritan divines, Ward, Baxter, and Gurnall.

In a vigorous preface, the right reverend author remarks that the "animus" of certain attacks on the Reformers is too clear to be mistaken. The writers who make them desire to un-Protestantize the Church; and the sound, sober principles of the Reformers stand sadly in their way. They try, therefore, to damage the character of the men, and so to impair the value of their testimony. "I predict," says the Bishop, "that they will not succeed. . . . . I am not afraid of the result of any amount of examination that can be applied to such men as Hooper and Latimer. . . . . They will stand any properly conducted investigation. They will come out unscathed from the ordeal of any just inquiry."

Turning from the Reformers to the Puritans, Dr. Ryle remarks, with undeniable justice, that the impression of most English Churchmen about the Puritans is not correct. There were Puritans and Puritans; but to club them all together as a restless, ignorant, fanatical body, ascetics and sectarians, is most unjust, and—historically speaking—absurd. "There "are some ecclesiastical orators of high rank and brilliant reputation, who "are never weary of flinging the epithet 'Puritanical' at Evangelical "Churchmen, as the hardest word of scorn that they can employ. Let "no Churchman's heart fail when he hears himself stigmatized as 'a "'Puritan.' The man who tells the world that there is any disgrace in "being 'a Puritan' is only exposing his own ignorance of plain facts, or "shamefully presuming on that widespread ignorance of English Church "history which marks the Nineteenth Century."

The very reason why many in this day dislike the Puritans is the very reason, says Bishop Ryle, "why I love them, and delight to do honour "to their names. They deserve honour, in my opinion, on account of their "bold and out-spoken *Protestantism*. They deserve honour on account "of their clear, sharply-cut, distinct *Evangelicanism*."

In the third portion of his Preface, the Bishop shows the relation between the Reformers and Evangelical Churchmen of the present day. As a matter of fact, the Reformers are the genuine prototypes and predecessors of a "school of thought" which, however lightly esteemed by some, is certainly not the least useful and influential within the pale of the Establishment; I mean—says his lordship, "the *Evangelical School*. . . . . If "agreement with the English Reformers is to be the measure of true "Churchmanship there are no truer Churchmen than those who are called "Evangelical. Their title is one which cannot be overthrown. If they "are wrong the Reformers are wrong. . . . . The leading opinions of "the two bodies, after an interval of three centuries, are one and the "same." This historical truth the Bishop explains and expands. Taking ten points, one by one, he asks, Do Evangelical Churchmen hold this? and he answers, So did the Reformers! We quote two of these points, as follows:—

Do Evangelical Churchmen hold and teach that the practice of habitual confession to a minister is nowhere taught or recommended in Scripture? Do they maintain that it is a practice to be strongly deprecated and avoided, having been proved by history to lead to most immoral and soul-ruining consequences? So did the Reformers!

Do Evangelical Churchmen hold and teach that Episcopacy is not absolutely necessary to the *being* of a Church, however useful and desirable for its *well-being*, when properly administered? Do they maintain that we have no right to unchurch non-episcopal churches, and to hand them over to the uncovenanted mercies of God? So did the Reformers!

The Bishop commends these ten points to the calm consideration of all his readers. The passage—we make no apology for quoting it—is characteristic:—

I do not, for a moment, say that no man is a sound Churchman unless he holds all distinctive Evangelical views about them. But I do say that they are precisely the kind of points about which Evangelical Churchmen are continually taunted, sneered at, ridiculed, and held up to scorn, as "unsound Churchmen, half-Dissenters," and the like. Yet on these very points they are entirely in harmony with the men who first reformed the Church of England, the Edwardian and Elizabethan Reformers! If those who dislike Evangelical views, and look coldly on all who hold them, would undertake to prove that the distinctive opinions of the Evangelical school are a mere modern invention, and unknown to the Reformers, I could understand their position. But until they do this, I shall firmly maintain that the treatment which Evangelical Churchmen too often receive in these latter days is neither fair, nor reasonable, nor wise. They

have a right to demand juster balances and more righteous judgment. Whatever good there may be in other schools of thought, it is certain that no men can show a better title to be called "Successors of the Reformers" than the members of the Evangelical school.

Evangelical Churchmen, says the Bishop of Liverpool, have no cause to be ashamed of their distinctive doctrinal views. Further, they have no cause to be ashamed of their distinctive plans of Church work:—

Which of these plans has not been borrowed by other "schools of thought" in the last thirty-five years, and too often borrowed without the slightest acknowledgment? Who first employed *laymen* in Christ's work, in the face of a torrent of obloquy? The Evangelical body! Who first called *women* forward and gave them an office and position among Church workers, though not an uniform? The Evangelical body! Who first revived a due reverence for the Lord's Supper, and first crowded communion rails with devout communicants? The Evangelical body! It would be hard to name any church at this day where there are so many regular communicants, as there were at Grimshaw's church, at Haworth, a hundred years ago, or at St. John's, Bedford Row, within the present century. Who first introduced hearty and congregational singing? The Evangelical body! Charles Wesley, and Toplady, and John Newton composed hymns which myriads sang long before the compilers of "Hymns Ancient and Modern" were born. Who first commenced special short services for the working classes? The Evangelical body! Exeter Hall was opened on Sunday evenings before Westminster Abbey or St. Paul's. Who first attempted what are now called "mission" services? The Evangelical body! Twenty-five years ago they had preaching for six nights in succession at Birmingham, Ipswich, and Islington parish churches. Who first tried prayer-meetings and short services in unconsecrated places, and were denounced as fanatical and disorderly for holding them? The Evangelical body! Do I ask these questions in a taunting, boastful spirit? God forbid I should do so. I think I know and see the many weaknesses and defects of the Evangelical body as clearly as anyone, and am always ready to acknowledge them. As a Bishop, I hold out my hand to every loyal Churchman, and am ready to welcome him and work with him, to whatever "school" he may belong. I honour a zealous, honest, loyal, working Churchman whenever I see him, though he may not work exactly on what I think the best lines. All I say is, that Evangelical Churchmen have no more cause to be ashamed of their plans of working than they have of their doctrinal views, and I am heartily glad that those old plans are at last so much appreciated by all zealous English Christians.

We heartily recommend this volume. As to the style, not a word is called for; to commend Dr. Ryle's English at this time of day would be an impertinence. Every chapter in the book has a value of its own. Whether the "Facts" or the "Men" will be reckoned more interesting, by readers in general, we cannot tell. The biographies are rich in information, and the historical narratives are clear, fresh and attractive. Not a page has a needless sentence. "If I had had more time," said Mr. Fox, after making a long speech, "I should have been shorter." The hearers of many an extempore preacher may well complain that the sermon is long because the preparation was short. Pascal once said:—"Je n'ai fait celle-ci plus longue que parce que je n'ai pas eu le loisir de la faire plus courte." Bishop Ryle's readers are not likely to make a complaint on this basis. His writings show everywhere the marks of patient research and labour, as well as of ability and judgment.

We should add that this book is well printed, in clear type.

The Revelation of the Risen Lord. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Regius Professor of Divinity, Cambridge, Canon of Peterborough, and Chaplain in Ordinary to the Queen. Pp. 200. London and Cambridge: Macmillan & Co.

THESE studies, says Dr. Westcott, are intended to serve as an Introduction or a Supplement to his work, "The Gospel of the Resurrection." It has been his aim in writing them to realize distinctly the characteristic teaching of each manifestation of the Risen Christ, both in relation to the first disciples and in relation to ourselves. "The different narratives when examined," he says, "leave no room for the growth of faith in a delusion; and they show adequately how the import of a new Truth was grasped. They enable us to understand historically, and thus we may expect to have made clear, how the Apostles, starting from the views of the Person and Work of Christ which they had gained while they followed His earthly ministry, checked for a brief space by the unexpected blow of the Passion, had their conceptions transfigured; and how the Christian Church was founded on the belief in the Ascended Lord." At the same time," says Canon Westcott, "a patient endeavour to enter into the meaning of the several recorded incidents, brings out the absolute originality of the prevailing source of the Truth which they combine to make known. The idea of the Resurrection was a new thing; it is seen to produce the effects of a new force." The idea was new: there were no elements present in the society of the believers to produce it. "There was no enthusiastic hope to create visions; still less to create visions which involved the sacrifice of cherished expectations. Everywhere it appears that a new thought is kindled by the successive manifestations of the Lord, for which earlier belief offered a sufficient foundation, but no more." "In this connection," continues Canon Westcott, "the remarkable limitation of the manifestations of the Risen Lord must be noticed. When the lesson of the new Life was once given, it was not repeated. The revelation to St. Paul, the revelation of 'Jesus' as 'the Son of God,' completes the whole series. The visions of St. Stephen and St. John were of a different order."

We have quoted from the Preface. With what quiet force it tells against recent infidel romances or *quasi*-learned arguments, a glance perceives.

There are eleven "studies" in the work, viz.,

The Revelation through Love.
The Revelation through Thought.
The Conviction of Faith.
The Great Commission.
Spiritual Sight.
The Revelation in the Work of Life.
The Revelation through Active Work.
The Revelation through Patient Waiting.
The Revelation of the Kingdom.
Departure in Blessing.
The Revelation from Heaven and on Earth.

The Scriptures especially referred to in these studies may well be quoted one by one, in sequence: (1) John xiv. 21, xx. 10–18. (2) Luke xxiv. 13–35, 1 Cor. xv, 4. (3) Luke xxiv. 36–43. (4) John xx. 19–23, Phil. iii. 10. (5) John xx. 24–29; Matt. v. 8. (6) John xxi. 1–14. (7) John xxi. 15–19. (8) John xxi. 20–23. (9) Matt. xxviii. 16–20. (10) Luke xxiv. 50–53.[1]

[1] Together with "ACTS i. 6–11 [MARK], xvi. 19, f." We are sorry to see the brackets here.

(11) Acts ix. 3-9, and Acts xxii. 6-11. A look at the Scriptures here quoted will show how suggestive is the argument. It is hardly necessary to say that the exposition is that of a master, and will repay most careful study.

On almost every page appears a sentence well worth quoting; and several passages, as we read, we marked as specially suitable for extract. But our space is limited. Two or three quotations, however, may interest our readers who are not familiar with the learned Professor's style:—

It must never be forgotten that the history is not a history of the Resurrection, but a history of the manifestation of the Risen Christ. The fact of the Resurrection is assumed, but it is nowhere described. As a Revelation the incidents preserved in our Gospels are complete: as a history they are most imperfect (p. 17.)

The appearances on Easter Day seem to be mainly directed to the creation of an immediate present belief; those which took place afterwards to the establishment of a belief in Christ's future and abiding Presence.

She did not venture to enter the sepulchre as the Apostles had done, but as she wept she took courage just to look in (*παρέκυψεν*). Even then the one object on which she could dwell was her Lord. The vision and the inquiry of angels were unable to surprise or to rouse her. The reply to their question she repeats, with few slight but significant changes (*my Lord* for *the Lord*, *I know* for *we know*), the words which she had before addressed to the Apostles (p 20).

The special duties, privileges, responsibilities of the Christian ministry remain undiminished and undisparaged when we recognise the common priesthood of all believers as sharers in the Life of the Risen Lord, and charged to make known that which they have experienced. The greatest danger of the Church at present seems to be not lest we should forget the peculiar functions of ministerial office, but lest we should allow this to supersede the general power which it concentrates and represents in the economy of life (p. 89).

Doubts are often dallied with; and, still worse, they are often affected. It is strange that the hypocrisy of scepticism should be looked upon as less repulsive than the affectation of belief; yet in the present day it has become almost a fashion for men to repeat doubts on the gravest questions without the least sense of personal responsibility (p. 104).

"It is impossible to open many popular books of devotion," writes Dr. Westcott, "or to read many modern hymns, without feeling that materialism has invaded faith, no less than science, and that enervating sentimentalism is corrupting the fresh springs of manly and simple service." This is true. The work before us, we believe, will do good service, not only as regards unbelief and scepticism, but as regards the sentimentalism of what idolatrous Rome and her imitators term the "Religious" life.

This volume, we may add, is delightful as to type and paper.

Short Notices.

Should the Revised New Testament be Authorized? By Sir Edmund Beckett, Bart., LL.D., Q.C., F.R.A.S., Chancellor and Vicar-General of York. Pp. 193. Murray.

The Quarterly Review, No. 305.

That Sir Edmund Beckett's Essay is able and acute will be admitted on all sides without question. It contains a good deal of information, and is well worth reading. Here and there one meets a sparkling sen-

tence. At the beginning—*e.g.*, in referring to the suggestion that those clergy who like to see the R. V. in church should be at liberty to do so, Sir Edmund says:—

> That revised version of "liberty" is remarkably popular among the clergy at present; and it means the liberty of making their parishioners submit to whatever their ministers like to put upon them: which has never been the theory of the Church of England, or of any sect in the world since the Reformation.

As a piece of really helpful criticism, we should think more of this book if it were less partial. It hunts out the defects and weak places of the R. V., and does not do justice, as we think, to its good points, the undeniable improvements, the value of the work as a whole. The value of the work as a whole, we say—*e.g.*, the harmony in the revised translation between one book and others by the same inspired writer. Some of the alterations to which Sir Edmund objects, we observe, have been given in the very conservative "Speaker's Commentary." In his eagerness to make telling criticisms he overlooks, not seldom, an important matter—*e.g.*, it is well to remind readers of Matt. xvi., that *basket*, in v. 9 and 10, represents different Greek words; herein is an interesting point, in considering the two miracles—as to place, people, and basket, there is a difference; it is well, we think (though this book says "it certainly does no good"), to alter "out of Egypt have I called" into ". . . . *did I call*" (granting that the aorist cannot always be so rendered) inasmuch as fulfilment of prophecy is pointed out; it is well to mark in Matt. xiv. 20, that the "broken pieces" were not the "fragments" which remained here and there among the multitudes. Many other passages of a similar character we had marked; but we must refer the candid student to Sir Edmund Beckett's book, simply adding this piece of advice: read the Greek together with the book.

The *Quarterly Review* article demands, and it will repay, very careful consideration. Its closing passages were given in the last CHURCHMAN. At leisure, we have read the article, and enjoyed it. But the pleasure of perusing so brilliant a paper, so rich, so telling, so earnest, has been somewhat diminished by what we venture to call its one-sidedness. The eager Reviewer, of whose erudition and literary ability, or reverence for Holy Scripture, it would be an impertinence to write one word, becomes, if we may say so, with sincere respect, extreme. There is a lack of the judicial temper. On this point we might say more, but we refrain.

The *Quarterly* criticisms on the R. V. divide themselves into two parts: (1) the Text; (2) the Translation.

(1) In many of the eminent dignitary's remarks as to alterations in the text we must confess we agree; and even in some passages, as to which, after diligent inquiry, our doubts are not removed, we think his protestations against not only the changes in the text, but also the marginal renderings, are justifiable. We may quote two or three bits, as specimens, from the protests:—

> "No hint is given *which be* the 'ancient Authorities' so referred to: "nor what proportion they bear numerically to the 'ancient Authorities' "on the opposite side: nor whether they are the *most* ancient Authorities "obtainable: nor what amount of attention their testimony is entitled to "claim. But in the meantime, a fatal assertion is hazarded in the Preface "(p. xiv.), to the effect that *in cases where 'it would not be safe to accept, "one reading to the absolute exclusion of others,' 'alternative readings'* have "been given 'in the margin.' So that the 'Agony and bloody sweat' of "the world's REDEEMER (Luk. xxii. 43, 44),—and His prayer for His mur-

"murderers (xxiii. 34),—and much beside of transcendent importance and "inestimable value, may, *according to our Revisionists*, prove to rest upon "no foundation whatever! At all events, '*it would not be safe*' (i.e. *it is* "*not safe*), to place absolute reliance on them. Alas, how many a deadly "blow at Revealed Truth hath been in this way aimed with fatal adroit- "ness, which no amount of orthodox learning will ever be able hereafter "to parry, much less to repel! . . . . In the 3rd verse of the first chapter "of St. John's Gospel, we are left to take our choice between,—'without "Him was not anything made that was made. In him was life; and the "life,' &c.,—and the following precious alternative,—'Without him was "not anything made. *That which hath been made was life in him;* and "the life,' &c. But we are *not* informed that this latter monstrous figment "is known to have been the importation of the Gnostic heretics in the 2nd "century, and to be as destitute of authority as it is of sense.—At St. "John iii. 13, we are told that the last clause of that famous verse ('No "man hath ascended up to heaven, but He that came down from heaven, "even the Son of Man—*which is in heaven*'), is not found in 'many "ancient authorities.' But why are we not *also* told that the precious "clause in question (*ὁ ὢν ἐν τῷ οὐρανῷ*) *is* found in every MS. in the "world, except five of bad character? is recognized by *all* the Latin and "*all* the Syriac versions; as well as by the Coptic, Ethiopic, Georgian, "and Armenian:—is either quoted or insisted upon by Origen, Hippo- "lytus, Athanasius, Didymus, Aphraates the Persian, Basil the Great, "Epiphanius, Nonnus, ps.-Dionysius Alex., Eustathius; by Chrysostom, "Theodoret, and Cyril, each four times; by Theodorus Mops., Amphilo- "chius, Severus, Theodorus Heracl., Basil Cil., Cosmas, J. Damascene, "in three places, and four other ancient Greek writers; besides Ambrose, "Novatian, Hilary, Lucifer, Victorinus, Jerome, Cassia, Vigilius "Zeno, Marius, Maximus Taur., Capreolus, Augustine, &c.:—is acknow- "ledged by Lachmann, Tregelles, Tischendorf: in short, is *quite above* "*suspicion*: why are we not told *that?* Those 10 Versions, those 37 "Fathers, that host of copies in the proportion of 995 to 5,—why, con- "cerning all these is there not so much as a hint let fall that such a mass "of counter-evidence exists? . . . . Alas! for the learning which comes "abroad only to mislead the blind, and to perplex the weak, and to un- "settle the doubting! . . . . Why then (it will of course be asked) is the "margin of St. Mark i. 1 and of St. John i. 3, iii. 13, encumbered after "this fashion? It is (we answer) only because *the Text of Drs. Westcott* "*and Hort* is thus depraved in all three places. Those scholars enjoy "the unenviable distinction of having dared to expel from St. John iii. 13 "the words *ὁ ὢν ἐν τῷ οὐρανῷ*, which Lachmann, Tregelles and Tischendorf "were afraid to touch."

Again, we may quote the Reviewer on the extremely interesting passage in Acts xxvi. The rendering of the R. V., he says, is "rash and infelicitous—thrust upon us without apology or explanation:"—

"And Agrippa said unto Paul, *With but little persuasion thou wouldest fain make me* a Christian. And Paul said, I would to GOD, that whether with little or with much," &c. Now this is indefensible. For, in the first place, to get any such meaning out of the words, our Revisionists have been obliged to substitute the fabricated *ποιῆσαι* (the peculiar property of ℵ, A, B, and a few Cursives) for *γενέσθαι* in ver. 28. Moreover, even so, the words do not yield the required sense. We venture to point out, that this is precisely one of the occasions where the opinion of a first-rate Greek Father is of paramount importance. The moderns confess themselves unable to discover a single instance of the phrase *ἐν ὀλίγῳ* in the sense of '*within a little.*' Cyril of Jerusalem (A.D 350) and Chrysostom (A.D. 400), on the contrary, evidently knew that here the expression can mean no other thing; and they were competent judges, seeing

that Greek was their native language. "Such an amount of victorious grace and wisdom did Paul derive from the HOLY SPIRIT" (says Cyril), "that even King Agrippa at last exclaimed," &c. From which it is evident that Cyril regarded Agrippa's words as an avowal that he was well-nigh overcome by the Apostle's argument. And so Chrysostom, who says plainly that ἐν ὀλίγῳ means "within a little," and assumes that "within a little" St. Paul had persuaded his judge; even puts παρ' ὀλίγον into Agrippa's mouth. So also, in effect, Theodoret. From all which it is reasonable, in the absence of any evidence to the contrary, to infer that our A.V. reflects faithfully what was the Church's traditionary interpretation of Acts xxvi. 28 in the first half of the fourth century. Let it only be added that a better judge of such matters than any who frequented the Jerusalem Chamber—the late President of Magdalen, Dr. Routh—writes: "*Vertendum esse sequentia suadent, Me fere Christianum fieri suades. Interp. Vulgata habet, In modico suades me Christianum fieri.*" Yes, the Apostle's rejoinder fixes the meaning of what Agrippa had said before.

On the marginal note of Rom. ix. 5, R. V., we must remark that the *Quarterly* has good reason for its pungent protest. From the first moment, we felt the strongest repugnance to the reference made by the Revisers to "*modern interpreters*," and after duly weighing all that has been written in its defence, we are bound to say that such a reference in such a work, seems to us, to say the least, a sad mistake.

(2) As to the Translation. In many places we cannot agree with the Reviewer. His observations in defence of "Charity," *e.g.*, seem to us altogether wide of the mark. He speaks of "St. Paul's exquisite and life-like portrait of CHARITY" (*sic*) almost as though St. Paul had written "Charity," and not ἀγάπη! The question is — inasmuch as Holy Scripture, A. V., has "God is love"—has not the R. V. done well in rendering the same word "love" instead of "charity" in that Scripture which defines—to quote the Reviewer's words, "the very choicest of the Christian graces." Tyndale had "love," and we think the R. V. did well to follow him.

One inconsistency in the *Quarterly* must be noted. The Reviewer writes strongly in regard to the Authorized Version, as though protesting against any revision. Yet he suggests that preparation be made for revision: only, the pith of his advice is this—"let *the Church* (*sic*) address herself to the great undertaking." It is of the Church of England evidently that he speaks; but what then becomes of the bond of union between the ninety millions of English-speaking people about whom so much has of late been said?

Ely Lectures on the R.V. With an Appendix containing the chief Textual Changes. By B. H. KENNEDY, D.D., Canon of Ely, and Hon. Fellow of St. John's College, Cambridge. Pp. 165. Richard Bentley & Son. 1882.

This is an interesting book; and we have read many of its pages with pleasure. As one of the Revisers, distinguished as a Greek scholar, the venerable author has a peculiar privilege and speaks with authority. He reveals two or three secrets. He says, *e.g.*, that as to ἀπὸ τοῦ πονηροῦ he has been in a strait. Once he voted for placing "evil one" in the margin; later on, feeling the strength of the argument for the masculine, he did not vote; and he still doubts on which side the scale of obligation preponderates. As to the adoption of "love" for "charity," he intimates that all the Revisers, like Prebendary Humphry, believed the alteration to be "certainly right and absolutely necessary." He says—and we agree with him—that "in accuracy of translation the R.V." is decidedly superior to the Authorized: our opinion was stated in the June CHURCHMAN. But "neatness, and elegance of style and

rhythm" are important merits. The real question, with many, is this:—Does the R. V. *read as well* as the Authorized?

Dr. Kennedy, as an old Head Master, knows how to censure; and it is a treat to see him criticizing critics. The eminent *Quarterly* critic, *e.g.*, makes a strong assertion as to R. V. *mystery* . . . . *He who was manifested.* Dr. Kennedy thus answers:—

> When the Reviewer calls *μυστήριον* . . . . *ὃς* a "patent absurdity," he seems to have forgotten the facts of grammar. If *μυστήριον* means Christ (and it does), the reference to it by masc. *ὃς* is one of the simplest examples of synesis, a construction which abounds in Greek and Latin, and becomes in this place inevitable.

Again, a severe critic of the grammar and style of the R. V. called the Revisers to account for employing an ellipse common to Greek, Latin, and German, as well as to our own tongue—the use of the singular verb with several subjects. 1 Cor. xiii. 13, "now abideth . . . ." *νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα*—nunc autem manet spes, fides, caritas, tria hæc—nun aber bleibt Glaube, Hoffnung, Liebe, diese drei—each version is, forsooth, alike erroneous. "Perhaps," says Dr. Kennedy, "the idiom of four concurring languages, represented severally by Paul, Jerome, Luther, and the Revisers of 1611 and 1881, may be a quadrilateral strong enough to sustain, without succumbing, the assault of one modern English grammarian." As regards Tit. ii. 13, we agree with Mr. Humphry, not with Dr. Kennedy. In the first notice of the R. V. we stated our conviction that "*our great God and Saviour*" is the true rendering of St. Paul's words. In Rom. ix. 5, Dr. Kennedy entertains "little doubt" that the words "Christ came" should be followed by a full stop. To ourselves, it seems clear that the A. V. is correct:—"*Christ* came, *who is over all, blessed for ever.*" In the Greek is no formal, pointless ascription of glory, tacked on, not connected with the argument. St. Paul speaks of "Christ as concerning the flesh:" surely it is the most natural thing in the world, if so we may speak, that he should add, "Who is over all, God blessed for ever." For ourselves, we must confess that we hardly like the tone of Dr. Kennedy's remarks in regard to that other passage in which St. Paul (A. V.) speaks of Christ as God; 1 Tim. iii. 16. Dr. Kennedy says:—"Is not St. Paul's evidence still quoted in terms *which he did not use*, 'GOD was manifest in the flesh'?" The italics are our own. We do not deem it a slight matter that divines at once so learned and so conservative as Bishop C. Wordsworth and Dr. Scrivener, have forsaken the reading *θεὸς*; but a somewhat less positive tone in referring to the A. V. rendering of such a passage would (we say it with respect) be more becoming in a sermon. Dr. Kennedy makes no allusion, so far as we have observed, to the R. V. and A. V. in Acts xx. 28, "*the Church of* GOD, *which he purchased with his own blood.*" To other matters in Dr. Kennedy's book we may, at leisure, return; at present we touch only on points of translation. We thoroughly agree with Dr. Kennedy that the Revisers of 1881 did well in giving (with Tyndale) *love*, instead of *charity*. Luther and other German translators have *liebe (lieben)* and nothing else. The Revisers of 1611 did not follow Jerome so far as to write (*Deus est caritas*) "God is charity," which the Douay has:—

> Let us love one another, because charity is of God . . . . He that loveth (*diligit*) not, knoweth not God: because God is charity.

As *caritas* has no verb of its own, Jerome was constrained to use *diligere*: he thus placed the whole theory and practice of Christian love at a disadvantage. The Revisers of 1611 made use of his noun, but, as for his verb it was impossible; *lieben*, to love, stood alone. On Acts xxvi. 28, Canon Kennedy refers to a sermon by Bishop Ryle in which the

translation of the A. V. "Almost thou persuadest me . . . ." is defended. The "excellent interpretation" of the R. V., he says, "is contested by no less a person than Dr. Ryle, Bishop of Liverpool." We cannot lay our hands on the Bishop's sermon; but if our memory serves us well the sermon was preached (and printed in some periodical) before the R. V. appeared, and contained no allusion whatever to the change of text.

Canon Kennedy, we may add, makes a suggestion. Might not the Revising Company be invited to meet again? They might review their reviewers and themselves.

"*Deliver us from Evil.*" A Second Letter to the Lord Bishop of London, in Answer to Three Letters of the Lord Bishop of Durham. By F. C. Cook, M.A., Canon of Exeter. Pp. 107. John Murray.

In the Churchman of July, last year, appeared a review of Canon Cook's "protest" against the change in the Lord's Prayer adopted in the R. V. After the publication of that protest, Bishop Lightfoot, in defence, wrote three letters to the *Guardian;* and Canon Cook has felt himself constrained to issue a second letter, replying to the Bishop, which is the pamphlet before us. A pamphlet answer was promised by the Bishop, and it may be published soon. The whole question, then, in its chief aspects, will, during the present year, be fully debated by two of the most eminent men of the time—divines whose ability, profound scholarship, and sound judgment are esteemed in every branch of the English-speaking Church.

The pamphlet now before us is worthy of the most careful study. For ourselves, having read every page with interest and gratification, we must confess that our original impression, as we studied the R. V. last May, and Canon Cook's letter in June, has been decidedly deepened: *the change was not necessary, and the old rendering is better.*

Canon Cook remarks (page 8), that—

> Whatever may be the feeling of the Revisers, for the Church in general the one question to be considered in every important change, is whether the change is *necessary*, on grammatical, philological, or, to go to the furthest extent, on general, critical, and historical grounds.

The old rendering is, to say the least, more comprehensive, and, in its bearing upon spiritual life and teaching, seems to us to be preferred.

The learned and revered Bishop of Lincoln asks whether it would not be better to accept both renderings, than to press for one to the exclusion of the other. To this Canon Cook replies, that had the Revisers left the text untouched, he might not have objected to their giving the other rendering in the margin. "But the question once raised cannot now be set at rest." Earnest and thoughtful Christians ask, What is the true value of the alteration? Does it accord with Scriptural usage, with the spirit of Christianity? Does it involve a doctrine in accordance with the mind of the Church?

Point by point, step after step, Canon Cook goes over the argument in reply to the Bishop: the usage of Scripture, the early Christian and Jewish writers, the Septuagint, the Versions, the Liturgies, the Fathers, German Commentators, and "Theological Propriety;" in most, if not in all, we think, he has the advantage.

Palestine Explored. By the Rev. James Neil, M.A., formerly Incumbent of Christ Church, Jerusalem, Author of "Palestine Repeopled," &c. Pp. 315. Nisbet & Co.

The complete title of this volume is "Palestine Explored, with a View to its present Natural Features, and to the Prevailing Manners, Customs,

Rites, and Colloquial Expressions of the People, which throw Light on the Figurative Language of the Bible." A notice of the book has been, by some mischance, delayed; but we have no hesitation whatever in recommending it as interesting and ably written, a good, sound, useful piece of work. The author spent three years in Palestine, 1871–1874, and in the year 1875 he made a three months' tour in sacred lands. He has had ample opportunity, therefore, to make observations, search, and sift. Here and there in his work, we notice a passage more especially new and original; but every portion is readable and good. "Shivering the potter's vessel," "The ancestral staff," "Crushed straw," and "The orange" are some of the chapter-headings. Mr. Neil argues that for "*apple* tree," Canticles ii. 3, should be read *orange*:—

> As an orange tree among the trees of the rocky-mountain-forest,
> So is my beloved among the sons,
> I sit down under his shadow with eager desire,
> And his fruit is sweet to my taste.

Dr. Kitto understands it to be the citron; but Dr. Thomson holds to the A. V., enlarging on the similarity of the Arabic colloquial term for apple, *toophahh*, and the Hebrew *tappooahh*. Mr. Neil, however, has never eaten good apples in any part of the Holy Land, except at Wady Urtas, near Bethlehem, in the watered garden of the late Mr. Meshullam, and those were from foreign varieties freshly grafted. Dr. Tristram has come to the conclusion that the apricot, *mushmushah*, alone is the apple of Scripture. Mr. Neil gives reasons, however, for preferring the orange: first, pleasant and powerful perfume; second, sweet and graceful foliage; third, foliage which forms a delightful shade; and fourth, a golden colour.

Meditations and Disquisitions upon the First Psalm, the Penitential Psalms, and Seven Consolatory Psalms. By Sir RICHARD BAKER, Knight, Author of "A Chronicle of the Kings of England," &c. &c. London: C. Higham, 27A, Farringdon Street. Pp. 450. 1882.

Sir Richard Baker's "Meditations" first appeared in 1639; printed "by E. Griffin, for F. Eglesfield," says the original title-page; they were "sold at the Marigold, in Paul's Churchyard." The Bakers are a very old English family;[1] and the genealogical table is not without interest. Sir John Baker (son of Richard Baker, No. 12 on the list) was Chancellor of the Exchequer to Henry VIII.; and one of his sons, Richard, of Sissinghurst, was knighted by Queen Elizabeth, on the occasion of a State visit. A nephew of this Sir Richard, *our* "Sir Richard," the author, was knighted at Theobalds in 1603. His "Chronicles" is a work of judgment and ability. Sir Roger de Coverley, the *Spectator* says, was very partial to it; and dog-eared, well-worn copies of the old folios are still to be met with in old manor-houses. Of Sir Richard's "Disquisitions on the Lord's Prayer," an old Oxford friend, Sir Henry Wotton, admiring "the very Charity of your stile, which seemeth unto me to have not a little of the African idea of St. Augustine's age: full of sweet raptures, and of researching conceipts; nothing borrowed, nothing vulgar . . . ." writes in glowing terms. Dr. Thomas Fuller, in his "Worthies," makes mention of the pious and learned Knight. We are glad to see a reprint of the most valuable of Sir Richard's writings; apart from any antiquarian sentiment, these Meditations have their own interest and value. There is in them, as Dr. Grosart remarks, in a graceful preface, evidence of varied culture and deep thought; there is quaint playing with words and deft phrasing; but the signet of the whole is their savour of godliness, their fragrance of prayerfulness, their music of thankfulness, their pathetic

[1] Sir Samuel Baker, the distinguished author and traveller, is a descendant.

yearning and aspiration. The volume before us, we should add, is well printed.

The Second Book of Samuel. Commentary, by the Rev. A. F. KIRKPATRICK, M.A., Fellow and Assistant Tutor of Trin. Coll., Cambridge. The Cambridge Warehouse, 17, Paternoster Row. 1881.

To this volume we give our very warm commendation. Mr. Kirkpatrick's Commentary on the Book of Samuel, of which the first volume was reviewed in a recent CHURCHMAN, forms portion of that valuable series, "The Cambridge Bible for Schools," edited by the Dean of Peterborough. Every volume of this series—with a single exception—has seemed to us a good text-book; and with some of the volumes—*e.g.*, Mr. Plummer's on St. John, Archdeacon Perowne's on Jonah, Mr. Moule's on the Romans—we have been greatly pleased. Mr. Kirkpatrick's Notes are terse and suggestive.

The Clergy Directory and Parish Guide, 1882. An Alphabetical List of the Clergy of the Church of England, with their Degree and University, Order and Date of Ordination, Benefice and Date of Induction; also a List of Benefices, with the Population, Incumbent, Annual Value, and Patrons; an Almanack, giving the Table of Lessons; and other useful information. London: Thomas Bosworth, 66, Great Russell Street, W.C.

A cheap, well-printed, handy volume. The information, so far as we have examined, seems to have been carefully collected, and to be complete up to date. The Signatories of Archdeacon Denison's recent Petition to Convocation, of the Dean of St. Paul's Memorial in favour of toleration, and of Bishop Perry's Counter-Memorial to the Archbishop, are indicated by marks against the respective names.

At Home. Illustrated by J. G. Sowerby. Decorated by Thomas Crane. London and Belfast: Marcus Ward & Co.

The adjective "*nice*" is now-a-days rather spoilt. People praise a nice speech, a nice walk, a nice apricot. But such a book as this is really "nice:" it is handsome, refined, and *delicious;* a lady critic may well be pardoned for saying "it's the nicest picture-book I've ever seen." Messrs. Marcus Ward have printed and published a good many illustrated volumes; but this, in its own way, a book for little folks, heads the list. The rhymes are pleasing. After a wonderful sale, a new edition is issued.

Stephen Mainwaring's Wooing. With other Fireside Tales. *Home Words'* Office.

A pleasing volume, well suited for a parish or lending library. We gladly recommend it. The tales are written by Miss Holt, Mrs. Marshall, the Rev. C. W. Bardsley, and Mr. E. Garnett.

Notes, chiefly Critical and Philological, on the Hebrew Psalms. By W. ROSCOE BURGESS, M.A., Vicar of Hollowell. Vol. II. Williams & Norgate.

The first volume of this work was reviewed in the CHURCHMAN of January, 1881. We bore testimony to its scholarship, but complained of conjectural emendations of the text; of the volume before us we must say much the same. Mr. Burgess has evidently devoted much time and thought to this study; and his "Notes" deserve respectful consideration. We cannot agree, however, with all his comments on the Psalms; and, of his alterations of the Hebrew, some, as we have said, appear to us unwarranted and fanciful. In Psalm cxxxix. the opening portion, surely,

treats of the mystery of *God*,—specially the omnipresence; while the second part treats of the mystery of *man*. The Omniscient manifests Himself; and on the believer's side there is satisfaction; in realizing the Presence there is praise. We certainly cannot agree to render verse 17, "*O how precious were Thy favourable regards*"—*i.e.*, as soon as I became conscious of them; and verse 18, "*I awoke* [from the unconsciousness and darkness of the womb] *and I was still with Thee*." In these verses David speaks of the believer's constant communion with God.

Old Wells Re-opened. A Manual of Devotion from Forgotten Sources. Edited by MARCUS DODDS, D.D. Pp. 124. Hodder & Stoughton.

A tasteful little volume: a good abridgment of George Hickes.

Pleadings with Vedantists. By JOHN GRITTON, D.D., formerly Missionary in India. Pp. 260. Christian Book Society.

This volume is the re-issue of one published in 1872, under the title of "Missionary Monograms," a title which, at the time, as we read the book, we thought was—to say the least—not well chosen. Dr. Gritton is known as a man of thought and ability; and his present work may serve, for one thing, to show how undeserved is the reproach sometimes laid on Missionaries that they deal only with the Pariah and the ignorant, and shrink from argument with the high-caste educated natives of India.

The Second Book of Livy. Edited chiefly from the Text of Madvig, with Notes, Translations and Appendices. By HENRY BELCHER, M.A. Rivingtons.

With this handy volume we are much pleased; it is an admirable school-book—good in every way. The scholarly notes are clear, simple, short, and yet sufficiently full. Each paragraph has its own heading. The type, both of the notes and of the text, is very good.

Prairie and Forest. A Guide to the Field Sports of North America. By PARKER GILLMORE. Pp. 400. W. H. Allen & Co.

This is a book which many men, youths, and boys, who have not the slightest prospect of camping on a "prairie," or shooting ruffed grouse in a "forest," will read with pleasure. It is the work of an experienced sportsman and hunter, who is, at the same time, a practised writer with a very graphic pen. Of buffalo, cariboo, grizzly bear, grey, or prairie wolf, moose, and of curlew, ptarmigan, turkey, teal, the descriptions are interesting. There are several illustrations.

Shall We Know One Another? By the Right Rev. J. C. RYLE, Lord Bishop of Liverpool. Cassell, Petter, Galpin, & Co.

It is enough to say that we have here a new edition of one of Dr. Ryle's excellent little books. This is the thirty-eighth thousand.

From Messrs. Hodder & Stoughton comes a fourth edition of Dr. VAN OOSTERZEE's *The Theology of the New Testament*. The characteristics of the learned Professor's writings are well known; when one cannot agree with him we yet acknowledge the candour and clearness of his argument. Of the present work the first English edition was published ten years ago. To well-grounded students of Holy Scripture this "Handbook" may prove of real service.

From the *Home Words*' publishing office we have received a pleasing little volume, *Scripture Echoes in our Church's Collects*, by the Rev. JOHN

P. Hobson, M.A., Vicar of Starestead Abbots. The expositions are short, simple and suggestive; and the hymns, as a rule, are well chosen.

We have received the second volume of the Bishop of Lincoln's *Church History* (Rivingtons). The first volume brought us down to the Council of Nicæa, A.D. 325; the present portion of the work goes on to the Council of Constantinople, A.D. 381. On certain points in the History—*e.g.*, especially with regard to Ancient Liturgies—we should express ourselves in somewhat different terms; but the characteristics of the honoured Prelate's writings are well known. When the third volume comes before us we shall endeavour to write a worthy review.

In Professor Milligan's Lecture on *Ancient Greece*, "Faiths of the World," Lecture VI. (W. Blackwood & Sons), we read:—

> It has been said by an eloquent writer of the day,[1] that what concerns us at the present time is to learn how to face the problems of the world with Greek serenity. If we have nothing more to face them with, we shall sink before them, as Greece did.

Messrs. Longmans & Co. have published a new, cheap, edition of *Endymion*. All Lord Beaconsfield's novels, probably, will be issued in the same form.

Messrs. Cassell & Co. have published the first monthly part of Canon Farrar's *Life of St. Paul*, an illustrated serial edition. The work is to be completed in about 30 parts. Type, paper, and illustrations good.

The February magazines of the R.T.S. are exceedingly good. The *Boys' Own Paper* keeps up well.

A New Introduction to Dogmatic Theology, on the Basis of the Thirty-nine Articles, by the Rev. E. A. Litton, we are glad to hear, is in the press, and will be issued shortly by Mr. Elliot Stock. A work of this kind, we have long felt, is greatly needed; and, certainly, no theologian was better fitted for it than Mr. Litton, a scholar and thinker of the highest rank.

THE MONTH.

PARLIAMENT was opened on the 7th. The debate on the Address terminated on the 17th. In the earliest hours of the session "a crushing defeat was inflicted upon the Government." By a majority of 58 votes the House of Commons reaffirmed the Resolution which it passed last session refusing to allow Mr. Bradlaugh to go through the form of repeating the Oath of Allegiance. Sir Stafford Northcote's motion was carried, or rather Mr. Gladstone's attempt to evade it by the previous question was defeated, by a majority much larger than that of

[1] Symonds, "The Greek Poets," second series, p. 381.

last year, the latter having been only 33.[1] The division list is—

Ayes	286
Noes	228
Majority	—58

The result was received with loud and repeated cheers. Mr. S. Morley, with other Liberals, refused to obey the Government whip.

The Irish policy of the Ministry has been sharply criticized in the House of Commons. A particularly able speech was made by Mr. Gibson on the 10th.[2]

The Right Hon. Cecil Raikes has been returned for Preston, Sir John Holker having been made a Lord Justice. Many who care little for party politics will be glad to see so good a Churchman as Mr. Raikes in the House of Commons once more.

Meetings have been held in many important towns to give expression to the feeling excited in this country by the atrocities recently perpetrated on the Jews in Russia. At the Mansion House, the Lord Mayor took the chair; the Earl of Shaftesbury,[3] the Bishop of London, Canon Farrar, Cardinal Manning,

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[1] A remonstrance, signed by 100 members of the Upper and 120 Members of the Lower House, has been published. It concludes thus:—"While differing in many opinions and beliefs, the undersigned concur in declaring their conviction that the preponderant good sense and sound feeling of the nation is adverse to any alteration in law or usage tending to dispense with the recognition, by Parliament, of the supreme authority of God."

[2] The right hon. gentleman, *e.g.*, in blaming the Government for "doing nothing," said:—"There is no doubt that the Land League was an intimidative organization. But, in spite of all that was occurring, matters were allowed to go on, and not a single thing was done until the 20th of October. It is true that a proclamation was issued, pointing out the illegality of 'Boycotting,' but that was only two or three days before the issue of the proclamation declaring the Land League to be illegal. Matters went on then until a remarkable, and, what I think, an unfortunate day arrived—that is, the 20th of October last. On that day the proclamation of the Land League was made, that being the very day that the Land Court opened. (Opposition cheers.) . . . . The fact is, that the moment the Land Bill was introduced, the agrarian outrages in Ireland doubled in number, and that that figure of increase was maintained until the 20th of October. We have it now, upon the authoritative statement of the right hon. gentleman, the President of the Board of Trade himself, as we had it before from the inexorable logic of facts, that until the 20th of October the Government, as an act of policy, did not resolutely apply themselves to put down the Land League: (Loud cheers.)

[3] The venerable Earl concluded an effective speech by moving, "That in the opinion of this meeting, the persecution and the outrages which the Jews in many parts of the Russian dominions have for several months past suffered, are an offence to civilization to be deeply deplored."

and others spoke. It is pleasing to see a Cardinal come forward to rebuke the intolerance in bygone days of the Church of Rome; but we have not forgotten the Mortara case.

A letter from the Primate with regard to emigrants has excited attention. The S.P.C.K. has published No. I. of *Colonists' Handbooks*, a pamphlet on Canada. Information from Government sources is given, with "useful counsels to emigrants." This capital pamphlet has a good map.

Several letters have been published in the *Record*, concerning a system of middle-class schools on church principles decidedly "lower" than those of the Woodard Schools. Will Evangelicals do anything?

The Rev. J. M. Strachan, M.D., is the new Bishop of Rangoon.[1]

The Rev. F. J. Holland, minister of Quebec Chapel, has been appointed Canon of Canterbury.

At the request of the Archbishop of Canterbury certain members of the Council of the Church Association had an interview with his Grace with reference to the Rev. S. F. Green. It was inquired, whether the promoters of the suit or their advisers were likely to take any steps to move the Court of Arches with a view to the possible release of Mr. Green from prison. In reply, after consideration, the Council stated:—

2. That though the Council are most anxious to manifest the respect which they entertain for the opinion of the Archbishop and to comply with his wishes, they feel considerable hesitation in addressing the Bishop of Manchester with reference to Mr. Green's case, as from the decided terms in which his Lordship rejected a former communication from the promoters of the suit, they cannot but entertain very grave doubts as to the probability of any sufficient guarantees being obtained for the future conduct of Divine service in St. John's Church, Miles Platting. The Council accordingly beg leave to represent to the Archbishop their strong conviction that a proposal for the release of Mr. Green, involving conditions on his part, ought to originate with his friends, and that it is scarcely within the province of the Council to advise the promoters of the suit to impose conditions upon Mr. Green, in order to secure his release from a penalty incurred by his persistent disobedience of the lawful commands of a competent tribunal.

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[1] The bishopric became vacant by the resignation of the Right Rev. J. H. Titcomb, D.D., whose health had been injured by an accident in travelling in the diocese of Rangoon. Dr. Strachan, who is an ordained medical man, says the *Record*, is a very able and excellent missionary of the Society for the Propagation of the Gospel in Foreign Parts at Madras, where he is also the Secretary of the Society. Dr. Strachan has recently been on a voyage round the world, and has given an interesting account of his journey in *Mission Field*, the organ of the S.P.G., speaking warmly of the Church Missionary Missions in many places.

In the *Oxford Times* appeared an account of the proceedings at Wiclif Hall, Sir John Kennaway, M.P., in the chair.[1]

The Mackonochie case has undergone another change. The Judicial Committee of the Privy Council has reversed the decision of the Dean of Arches, by which, under the special circumstances of the case, he refused to pass sentence of deprivation on Mr. Mackonochie, and remitted the suit to the Dean of Arches to be redetermined.

A meeting of the Church Reform Union has been held at Nottingham. Letters were read from the Duke of St. Albans and Professor Seeley; and Mr. Albert Grey, M.P., with others, spoke. The Bishop of Lincoln made a vigorous speech at another meeting in Nottingham. In this important town, eleven new districts, with Mission Clergy, are at once required.

The Cambridge Mathematical Tripos of 1882 possesses a peculiar interest. "Herman of Trinity" has the honour of closing the line of Senior Wranglers, which began in 1748 with "Bates of Caius."

In a lecture recently delivered at King's College to the theological students, says the *Globe*, attention was called to the great deficiencies of our educational system in matters relating to public speaking, and more especially to that branch of it which has to do with preaching:—

> The lecturer undertook to say that the chief reason which now exists for empty churches is the lack of accomplished preachers, capable of attracting the interest of their congregations. . . . . We fear it must be at once admitted that there is a good deal of truth in the theory thus brought forward. Church-going people are perhaps attracted more than they were some years ago by other features in the service, by the particular shade of ritual adopted, and by the character of the music. But, making all allowances for the greater diversity which exists in these matters, and for the increasing taste for a more elaborate and ornate form of service, it is still certain that for a vast proportion of churchgoers, both men and women, the principal test remains as it was half a century ago—the quality of the sermon.

The fall of M. Gambetta has been succeeded by the installation of a Ministry under M. de Freycinet. The chief difficulty to be overcome before the new Premier was enabled to complete his Cabinet, was the reluctance of M. Léon Say to accept a

[1] Canon Ince said:—"He thought that the council of the institution, and Oxford generally, might be congratulated on having started, first of all, under the guidance of such a Principal as Mr. Girdlestone—(loud cheers)—and he thought it was not possible for the council to have selected a man more thoroughly adapted for the post, under the peculiar circumstances of Oxford at the present time."—Mr. John Deacon, treasurer of the Theological Halls at Oxford and Cambridge, said they valued, as the Regius Professor valued, the Principal who had been over Wiclif Hall since its commencement.

portfolio. The fact that he ultimately consented to be the Minister of Finance is hailed with general satisfaction.

The Egyptian difficulty is, probably, less serious.[1]

The trial of Guiteau began on the 14th of November. He was condemned to death on Jan. 30, but has appealed.[2]

The subject of Local Taxation has been brought before the Premier by a deputation, and has been discussed in the columns of the *Times*. In a valuable letter, the Rev. Frederick Spurrell, Rector of Falkbourne, proposes to alter the whole system of rating :—

> Let there be one basis of assessment for every rate and every tax. Let that basis of assessment be the Government income-tax, and let every person of every class, merchant and officer, tradesman and professional man, shareholder and fundholder, and not merely the clergy and the farmer, pay their proper share of the so-called "poor-rate" upon their income-tax assessment.[3]

At the time when Mr. Forster's Education Act was passed, we had great fears with regard to the additional burden which would be thrown upon many farmers. With poor's-rates, highway-rates, tithes, and so forth, a struggling farmer finds £30 school-rate a serious infliction.

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[1] M. Gambetta's fall, in this respect, was fortunate. The declarations made by the representatives of Germany, Austria, Russia, and Italy, to the Sublime Porte, showed how an Anglo-French occupation of Egypt would have been regarded by the other Powers of Europe.

[2] The facts connected with the firing of the shots at President Garfield on the 2nd of July last were undisputed. Equally indisputable was the fact that the wound which he then received was the cause of his death on the 19th of September, after eleven weeks of protracted suspense and suffering. The only question which the jury were required to decide was as to the mental condition of the culprit at the time when he committed the assassination.

[3] Mr. Spurrell says :—"Few people have any idea of the pressure of local taxation upon the clergy, arising partly from the same causes which also press unduly upon occupiers of land, and have been without doubt part of the general agricultural depression. Incomes derived like rent-charge from the land are rated out of all proportion, many times more than any other incomes, to what is called the poor-rate, and the greater portion of the people of England pay a mere infinitesimal portion of it. But why should not every person of every class, and not merely clergy and occupiers of land, pay their proportion, and so equalize taxation? What is poor-rate? Is it a mere parochial rating, so that the richer inhabitants of a parish should support their poorer neighbours and workpeople? Is it a remnant of the old feudal system, confirmed by Queen Elizabeth's first poor-law, of parishes providing for their own? Not in the least. The poor really receive a very small part of every poor-rate. Every imaginable county necessity and expense is included in that monster called 'poor-rate.' Out of it the expenses, besides relief of the poor, are paid of police, coroners, lunatic asylums, militia, highways, vaccination, courts of justice, school-rates, and other things. Government, it is true, repays a small portion of some of these charges; but, as all these enumerated institutions exist for the good and protection of the whole community, every person ought to pay his share of these expenses; whereas now the great mass of people, even with large incomes, pay a small

It is announced that in April the *Record* will be published as a weekly paper, price 4*d.*, with such modifications in respect of shape and size as this change will render advisable. In making this announcement, the *Record*, in a very able and interesting article, says:—

We have the satisfaction of knowing that we are responding to the expressed wishes of very many of our readers, and that we shall supply a need really felt by many others. It is conceived that a weekly paper is the most suitable form for a journal such as the *Record* has long become. We adopt the change the more readily because it enables us to do what for many years has been our wish, although hitherto unattainable, namely, to make the *Record* so materially cheaper as to bring it within the reach of a much larger class. . . . . With regard to the future policy and principles of the *Record*, it is hardly necessary to say that we shall not consciously deviate by one hair's breadth from the old lines of sound Protestant Evangelical Churchmanship upon which we have so long travelled.

The Bishop of Rochester has presented the Rev. Canon Richardson, M.A., Incumbent of Camden Church, Camberwell, Joint Hon. Secretary to the Rochester Diocesan Society, to the Archdeaconry of Southwark. An admirable appointment, full of promise.

William Cecil, fifth and only surviving son of Richard Cecil, died at the Rectory, Longstanton St. Michael, Cambridgeshire, in the ninetieth year of his age.[1]

The Convocations have discussed the Miles Platting case, the Board of Missions,[2] Convocation and Cathedral Reform, Church Courts, and other matters.

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rating upon their houses only, and the clergy and land occupiers pay a very large extra amount upon their incomes, as well as upon their houses. So far, the clergy have companions in a joint grievance, and until personal property is made to contribute a proper proportion, there is a peculiar joint heavy depression and suffering. But the clergy are suffering more severely than the occupiers of land."

[1] Mr. Cecil entered first at Trinity College; afterwards, through the advice of his friend the Rev. Charles Simeon, he migrated to Magdalene. He took his degree in 1814, was Seventeenth Wrangler, and became Fellow of Magdalene. In 1823 he was appointed by his College to the living of Longstanton St. Michael. He lost his sight about six years ago, but continued to take part in the services of his church. Mr. Cecil, says the *Record*, inherited many of the qualities of his distinguished father. He was endowed with great intellectual power and decision of character, and possessed a rare musical genius. But the great feature of his character was his firm adherence to the grand principles of the old Evangelical school.

[2] The motion of the Bishop of Lincoln was carried unanimously, as follows:—"That a general committee of both houses be appointed to consider the subject of the Board of Missions, and that his Grace the Archbishop of York and the Northern Province be invited to nominate a committee of their houses to confer with a joint committee; and that this resolution be communicated to the Lower House, and to his Grace the Archbishop of York."

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