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

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

THE

CHURCHMAN

JANUARY, 1883.

ART. I.—THE MISSION OF THE CHURCH OF ENGLAND TO THE MASSES.

CERTAINLY this is an age of extraordinary religious activity and incessant religious enterprise. From General Booth, who invites you to contribute towards a gigantic sum for a new Congress Hall, down to the small child who assails you in the street for a penny contribution to his missionary card, every such beggar is a witness to the existence of abundant energy and zeal which spread through every religious body, and stimulate and strengthen every religious undertaking. Nor can it be said that, amongst all these efforts, missionary enterprises are forgotten. On the contrary, there probably never was a time in which so many agencies were at work in order to bring the power of the Gospel to bear upon those who are indifferent to religious obligations. And these agencies are about as varied as it is possible to imagine. On the one hand, you have such a work as that of the London City Mission, the aim of which is to cover all London with religious visitation; and on the other hand, you have some enterprising gentleman who hires a small room in a back street, paints up a big name upon the door, and sets up in life as a missionary to his neighbours on his own account; combining in his own person the duties of committee, treasurer, secretary, collector, and evangelist, and being at the same time the honorary officer and the paid servant of the high-sounding Society which he has founded. And yet, in spite of all the influence and power of the Church, in spite of all the unusual religious activities of the day, there are still multitudes living amongst us who have no regard for God; and who, so far as any outward expression goes, seem to be absolutely without care as to whether there is a God or not. Nor are these persons by any means confined to one class of

society, as it is nowadays much the fashion to assume. They abound amongst the wealthy and the educated, as well as amongst the poor and the ignorant. Every station in society is saturated with the poison of their indifference; God's House, and God's Name, and God's Day, are to them idle and meaningless phrases.

Now to all of these of course the Church has a message to deliver. It is ridiculous to think and speak as if the Gospel was only intended for, and only neglected by, the poorest classes; whereas it is too sadly true that the wealthy and the educated often require quite as much the missionary enterprise of the Church to be exhibited on their behalf. And to those of us who live in the midst of the masses of the poor, it does seem strange to find that this subject is so seldom discussed, as if it were assumed either that only the poor were indifferent to religion, or that the wealthier classes were beyond the reach of religious influence and power. We are thankful to notice that the venerable Bishop of Lincoln has recently spoken in terms very clear and strong of the duty of the Church towards the higher classes.

If, therefore, in the present paper, this portion of the subject is left out of consideration, it is not because there is no need that it should be thoughtfully discussed, it is not because it can be conceded that the poorer classes have a monopoly of indifference and irreligion, but because the experience of ministerial service for the past sixteen years of a not inactive life has brought the present writer more closely into contact with the condition of the masses of the poor amongst whom he has lived, and has led him often to consider how far the Church has failed to reach and influence them, and what is the hope and prospect for the future.

It must be sorrowfully admitted, we fear, that so far as the influence of religion is to be measured by the habitual attendance at public worship, the notorious absence of the great bulk of working-people from the services of the Church indicates a deplorable amount of religious indifference amongst them. Account for the fact as you please, make whatever excuses and allowances you can for the neglect, yet the fact remains; and it is a fact which ought to be clearly recognised and deliberately faced.

Surely it is of little use to talk and write, as many do, about the increasing power and growing influence and activity of the Church, if all the while we close our eyes to the awful apathy which steals like a subtle poison over the spiritual senses of large masses of the population, and steeps them in coldness and neglect. It is the simple truth that, in this East End of London, you may pass through street after street, and visit

house by house, and find only the smallest possible proportion of the people who make any pretence whatever of attending any place of public worship. And if you pay a visit to the churches and chapels, you will find the testimony of the streets fully corroborated by the appearance of their congregations. A few years ago, the clergy of the East End of London joined in a memorial to the Bishop of the Diocese, drawing his attention to the facts, which, indeed, are apparent enough to all.

Now it must not be assumed that these absentees are altogether hostile, or indeed wholly indifferent to religion. No doubt there is a certain amount of active scepticism, and secularism, and unbelief, but it is quite certain that the amount and the power of this influence have been largely exaggerated; and even where professed scepticism exists, it very commonly has its origin in some distorted and imperfect estimate of what Christianity really is. But there are numbers of men amongst the working-classes who would indignantly resent the charge that they were not Christians, and who, nevertheless, do not pay to Christianity that tribute of respect and adherence to which we are bound to attach the utmost value and importance.

Anyone who would take the trouble to walk down the Mile End Road during service on Sunday morning, would very quickly be convinced that there are numbers of working-men who are not accustomed to attend Divine worship. There are, indeed, few sights in London more striking than the appearance of this East End promenade on a fine Sunday morning; thronged as it is with working-men, who are taking their morning stroll, and amongst whom is a very small proportion of the other sex. Yet not all these are wholly indifferent to religion. Some, perhaps, would be found at a religious service later in the day; some will stand and listen with respectful attention to the wayside preachers who try to arrest them, and will often resent the interruptions of cavilling and captious scepticism: whilst a very large number of those who seem indifferent, will welcome the aid of Christian sympathy in time of sickness, and will send for the minister to speak to them on their dying bed.

The truth is, that a certain amount of vague, hazy, indefinite religious belief is very widely spread amongst the masses of the people, leading them to recognise the power of religion, and even to admit its value; but this indefinite knowledge and belief has never been crystallized into clear, dogmatic faith, nor has it laid hold upon the affections and the life. It is strong enough to produce a sort of respect for religion, but it is not strong enough to subdue the heart and force the will into obedience to its laws.

For those of us who believe that real religious influence must be deep and searching, who seek for the signs which speak of the conversion of the heart to God, nothing can well be more painful than this state of things which represents the spiritual condition of the masses of the people in the most enlightened Christian country in the world.

To what causes are we to attribute a result so terrible? and what has the Church of England done, and what may she still do, towards remedying them?

Of the causes which have been, in our judgment, a hindrance to the progress of religion amongst the masses, several may be mentioned.

(I.) Poverty is a hindrance. It is very easy for comfortable respectability to see the advantages of the trials of poverty, and the danger of wealth; but there is another side to the question. A gentleman of wealth and position, who has worked zealously amongst the East End poor, was heard to say the other day at a public meeting, that whilst we had very high authority for the fact that it was difficult for a rich man to enter into the kingdom of heaven, he had learned that it was a terribly hard thing also for the poor. If to the rich young ruler there was present the temptation to trust in his wealth, it should not be forgotten that to the patriarch Job, when stripped of all his wealth, there came the temptation in his poverty and his misery to "curse God and die." Few persons, except those who have really lived amongst the poor, are able to understand how the very condition in which they live may become a positive hindrance to the entrance of religion, and embitter their thoughts and harden their hearts against the God whom they regard as responsible for that condition. We may add to this the very practical difficulty, that attendance at public worship, seems to demand an amount of outward respectability and cleanliness to which the poorer classes are unaccustomed. Sunday clothes appear to them to be absolutely indispensable to public worship, and Sunday clothes they do not possess; or if by chance they do, the clothes are too often in temporary charge of the pawnbroker.

(II.) The neglect of the Church in past generations in making adequate provision for the pastoral charge, and for the religious training and religious worship of the poor, must also be regarded as one of the factors in the result. The enormous increase of the population since the beginning of the present century has far outstripped the energy and zeal of the Church in providing for its wants; and the result is that a large number of the present generation has grown up under influences, the least likely to produce a care for religion or a regard for worship. And even now that this difficulty has been to a con-

siderable extent removed, and it is very generally admitted that church-building and parochial subdivision, have reached their limit in the more densely peopled part of the Metropolis, it cannot be said that efficient provision has yet been made for the due discharge of the pastoral office. It is not enough to build a church and to provide it with a small endowment, in the hope that in a poor and neglected neighbourhood such a desire for church-worship will be at once awakened, that all parochial work and pastoral agencies will be devoloped from the congregation itself. It would be about as wise to build a man-of-war and send her captain to sea without guns and without crew, and still expect him to have a prosperous voyage. In these East End parishes the Church is even now woefully under-manned, and the parochial system, so beautiful in theory, has never yet had a chance of being fairly worked. The present condition of the working-classes has arisen, in great measure, not because the agencies of the Church are inefficient, nor because she has been unsuccessful in the work which she has done; but because the zeal of her members has not been adequate to the extending needs, because of her neglect to use the means at her command—a neglect the extent of which and the results of which are, even yet, very imperfectly understood or appreciated.[1]

(III.) From this neglect has sprung a further cause of the widely spread indifference, in the ignorance of what Christianity really is, in the utterly erroneous view of what the Bible teaches, and especially in the false impressions about the

[1] The special difficulty of the East of London, which distinguishes it from every other part of the metropolis and from every provincial town, is the enormous mass of population, considerably exceeding half a million entirely separated from persons of wealth and leisure, and without any mixture of persons of higher social position either living amongst them or within reach of them. In the Report to which reference has been made, it was remarked that whereas in the East End of London the Church of England must be regarded as being engaged in a gigantic missionary enterprise to re-evangelise the masses, and it might be expected that special and extraordinary help would be given for the purpose, so far was this from being the case, that even the supply of clergy was smaller in proportion to the population than in any other portion of the metropolis. In the East End the proportion was one clergyman to 4,250 souls, while the average of other parts of the diocese of London was one clergyman to 2,444 souls. It is satisfactory to add that since that report was made a suffragan bishop for East London has been appointed, and a fund has been raised for providing more workers in East End parishes, so that there is now one clergyman for 3,600, and the Committee of the East London Church Fund express the earnest hope that, with increased liberality on the part of the public, they may be able to provide one clergyman for every 3,000 souls. But even when this result is secured, a much larger infusion of religious life is needed than the clergy alone can supply.

character of God. The holiness and justice and love of God, the most elementary truths of our Christian faith, are absolutely unknown to many; and if known, are so distorted and disfigured as to be scarcely recognisable. There are multitudes who seem to regard God very much in the light in which we would suppose that a thief looks upon a policeman, armed with the terrors of the law, and on the look-out to detect and to punish any breach of it. It need not here be pointed out how such a view of God is antagonistic to all religious feeling, and destructive of all religious belief.

(IV.) Another difficulty springing to a great extent from the same cause, is a want of familiarity with the Prayer Book. Only a few days ago I was inquiring why it was that a very respectable young man did not attend the services, and was informed that it was because he could not find his place in the Prayer Book, and did not like to betray his ignorance. This may appear to my readers to be almost childish, but it is nevertheless a real hindrance to many.

(V.) Another cause of absence from Divine service is the wide-spread distaste for the quiet and cultivated worship of our Church which is so well adapted to meet the wants and to satisfy the spiritual requirements of the educated and the religious. I yield to no one in my warm appreciation of the Liturgy of the Church of England, which is a very storehouse of religious truth and devotional training for the children of God; but it is intended for those who have been trained in worship, and it is admirably adapted to meet the wants of those who have a desire to worship. Would it seem to be in any way depreciating its value, if the suggestion is made that it is not adapted to the requirements of those who do not know what worship is, or have been long unused to offer prayer to God? A strong digestion and a healthy appetite may appreciate and enjoy the luxuries of a sumptuous banquet, but you would scarcely expect a feeble invalid, only just recovering from prolonged sickness, to eat these dainties with the same relish.

It may fairly be doubted whether even the majority of our average congregations really appreciate our Church service as much as they think they do, or value it as highly as it deserves, or use it as devotionally as it demands; but it is quite certain that to uneducated people, who have been unused to any religious exercises, and to whom devotion is almost or altogether unknown, to such persons the ordinary Church service is a weariness rather than a delight, and the unvaried repetition of a service which they do not understand repels rather than attracts. It would be unreasonable beyond measure to propose that the Church of England should

mutilate her services or spoil her Liturgy in order to suit the tastes of those who care for neither. But surely it cannot be necessary for us to be so bound up within the cast-iron conventionalities of a rigid uniformity, that we dare not go so far as to present to the irreligious and the indifferent any other form of worship or any other method of instruction than that which we are bound to give to the earnest and devout.

To the above-mentioned causes may be added the following:

(1.) The natural impatience of religious restraint, which is common to all, induces a feeling of rebellion against and hostility to every religious system and organization. This feeling attains its climax in silly prejudices against an established Church, and in most extraordinary misconceptions as to the manner and the amount of the payments made to the clergy. The clergy are too often regarded as the paid advocates of a system which they are bound to uphold because from it they derive their support. And all these misconceptions are diligently fostered by political organizations which do not hesitate to employ language which would lead working-men to believe that religion in general, and the Church of England in particular, are opposed to the material interests and prosperity of the labouring classes.

(2.) Whilst it is impossible to believe that intelligent scepticism and reasonable unbelief can be regarded as a very important factor in itself, yet it cannot be forgotten that there is in these days a largely developed tolerance of unbelief, spreading down from the more educated classes of society, and permeating the literature of every class. Now, even when this has not sufficient force and power to induce a man to adopt unbelief as his creed, it is often strong enough to unsettle the foundations of faith. Amongst so many conflicting views and opinions, it seems to him to be, after all, extremely doubtful who is right. Christianity no longer appeals to him with convincing power as the voice which speaks from God; it is at the best an open question. And so a sense of insecurity is produced; the tendency of which is to make the man close his ears and his heart against any appeals made to the conscience and the life.

If I may sum up in a few words my view of the situation, I should say that the reason why the Church of England has failed to attach the masses to the observance of religious duties, is because she offers to them that of which they have never felt the want, and because she has not learned to provide for them that which they do want and are ready to accept.

The more difficult question is now to be considered. What is to be done under existing circumstances? What is the National Church to do, in order to carry out that work for

which her very position and influence mark her out as pre-eminently capable and responsible? What is her mission to the masses?

There are some persons who seem to think that the time has come when the Church, with regard to the myriads of our great cities, will have to admit that all her past work has been a failure, will have to abandon all her pastoral agency and all her parochial machinery, and give herself entirely to such evangelistic work as will prove attractive to the people. But surely this would be a terrible mistake. How many there are to whom the quiet worship of our own beloved Church has been a strength in times of weakness, a comfort in days of sorrow, and a defence and protection in the hour of peril and temptation! It would be worse than foolish if any encouragement should be given to the clergy to abandon their office as pastors in order to take up the work of evangelists. We go even further than this; we say that one means at least for winning the masses of the indifferent would be to strengthen the parochial organization and develop the parochial machinery so that it may become a more efficient agent for carrying the message of the Gospel to the poor. For, under present circumstances, at least in populous parishes, it too often happens that the clergyman is more than overwhelmed with the ordinary duties which his work as a pastor demands, and has neither time nor energy left to undertake the missionary work of the Church. And yet it is abundantly evident that the Church must carry on an evangelistic and aggressive work, as well as continue and complete her pastoral functions. Her mission is that of her Divine Master, "to seek and to save that which was lost," "to go into all the world and preach the Gospel to every creature;" and we dare not take the responsibility of abandoning the careless to their fate because they will not use the means of help provided for them. We must go out to seek; we must compel them to come in.

It will follow from what has already been said, that in order to carry on this work, it is not enough to build churches, or to educate the young, or to multiply Church services, or to perfect in every department the ordinary machinery of the Church. You cannot hope to secure an unspiritual person with a spiritual bait. But beyond doubt there is needed, over and beyond these agencies, some deliberate and organized attempt to do that part of the work which has to some extent at least been overlooked in the past. We have done well in so far as we have provided for the spiritual advancement and growth of all who come for such help; but we have yet as a Church to take the further step of going out into the world around us and speaking to every soul, so that "whether they hear or whether

they forbear," they may at least be constrained to acknowledge that a messenger from God has been among them.

In dealing with this question there are one or two cautions which must not be forgotten:

(i.) That whilst we use faithfully whatever means may be put into our hands, the power and success comes from God the Holy Ghost. One is apt to get a little impatient of new schemes and plans and organizations and committees. There is too great a tendency in these days to place undue reliance upon such external machinery, and it may reasonably be questioned whether we are anxious enough to seek the power of the Holy Spirit and to honour Him in His work. And yet it is absolutely certain that when you have been brought face to face with the spiritual needs of a fellow-sinner, you have no message to deliver and no power to carry it home to the heart but from God the Holy Ghost. I never feel so acutely my own utter helplessness as when I am thrown into such circumstances and have to speak God's message to an individual soul. I can manage very well to hold my place in committees; I can sit in my study and arrange plans and form schemes; I can even go into the pulpit and try to deliver God's message to the congregation at large with much more ease than I can ever feel in trying to meet the spiritual needs of one individual. This is the work which throws us back most upon God; this it is which takes us to our knees in prayer to Him; and this it is which makes us long that God's people would go out into the world's highway and compel the wanderer to come in to be taught by the Spirit of God Himself.

(ii.) There is need of caution again, lest we should be misled by the current phraseology of the day into supposing that the souls of men can be brought to God in masses. I do not deny that there is a certain power of attraction in mere numbers, and crowds will rush where crowds have been before. I do not doubt that the omnipotent grace of God is abundantly sufficient to bring men by multitudes to the feet of Jesus. But a pretty large experience in this matter induces me to believe that the mission of the Church is that of the individual to the individual. Souls are won, when kindred souls are touched with fire divine, and are constrained to speak as those who themselves know and believe. It is quite possible for us to attach too much importance to the collection of men together in large masses, and to give too little weight to the patient tender love which seeks out the lost sheep one by one, and strives to lead them back to the fold of the Saviour, who has loved them. Now here, as I believe, we have the most important answer to the question, What can this Church of England do to win back the masses of the ungodly to the Lord?

In former years it was too much the fashion to leave to the clergy all directly spiritual work. It is only within the present generation, and principally in consequence of the resolute stand made by the Church Pastoral Aid Society, and the Scripture Readers' Association, that the mind of the religious public has been turned into a more wholesome direction.

Perhaps there is nowadays a little tendency to oscillate too far in the opposite direction, and to assume that laymen, simply because they are laymen, must of necessity be better qualified than the clergy to preach, and to perform other clerical functions. But at any rate this much may be fairly claimed and conceded, that it is alike the duty and privilege of all men—aye, and of all women too—to use the personal influence which they possess in bearing their testimony for Christ; and so to take upon themselves that which, after all, is the most difficult of all spiritual enterprises, and is most conducive to the extension of the influence of Christianity in the world. To invent plans and form schemes is not of much use. Bring the love of warm, living, human hearts into contact with the cold indifference of carelessness and neglect, and you will have taken an important step towards evangelizing the masses. The weakness of the Church of England lies in the fact that her members have been content to undertake almost any other work than this, and have left their love for God to be inferred rather than have it written prominently upon their whole life. The world will not be won for Christ until every Christian is a soldier, and every soldier goes out into the field to fight and work for the souls of men. We do sadly need more self-sacrifice in our efforts; and the Church must learn that in the work of her own members lies the surest promise of success in missionary enterprise. So many persons seem afraid—I myself have before now experienced the same fear—of making use of the opportunities which are clearly presented of speaking for the Master's cause. If only the communicant members of our Church could be fired with a generous enthusiasm and stimulated by a holy courage to give themselves to this service, it seems to me that a great change must soon be effected in the society in which we live.

It cannot be too often or too plainly asserted, that the strength and influence of any church will be in direct proportion to the personal zeal and self-sacrifice of its members in undertaking to carry on the special and distinguishing duty of the Church—conveying the blessed message of the Gospel of peace to the hearts of the people. It has been too much the custom of the laity of our own Church to compound with their consciences for the discharge of this duty by subscribing to some society which appoints paid agents for the service.

But surely no one should expect to evade or escape his own personal responsibility by delegating its performance to another. I believe that there are hundreds of the clergy who would be ready to acknowledge that whatever success there has been in their ministry, has been due, under God, to the fact that they have been anxious to claim and to welcome the personal service of the poorest members of their congregation in forwarding the work of Christ. My own observation has been for many years past directed to this special point, and I do not hesitate to lay down most clearly what is the deepest conviction of my own mind, that whether it be amongst the poor or amongst the rich, that congregation will be the strongest, alike in its own spiritual attainments and in its influence upon others, in which a keen sense of personal obligation and personal responsibility is cherished and maintained. This it is which constitutes the power of many a Dissenting congregation, whose success we may be sometimes inclined to envy; and this also is, in a greater measure than is generally understood, the secret of the influence of the Salvation Army. Without the least desire to underrate the importance of gathering people together for the definite purpose of having the Gospel preached to them, I would still urge that personal efforts are needed in preparation for a public service, if a congregation of the kind of persons with whom we are now concerned is to be gathered together; and what is of even more difficulty and of more value, there must be a direct personal appeal from the individual to the individual in order that the message of the Gospel, when it has been delivered, may be pressed home.

Let us proceed now to discuss the way in which the energies of Christian people may be directed with the view of attracting the indifferent, or, as I would prefer to call them, the non-worshippers, to the religious gathering. In the first place, however, let us carefully distinguish between that which is of the very essence of the Gospel, and that which is, if I may so speak, accidental and variable. A clear understanding upon this point will enable us to get rid of some prejudices to which many persons cling with the tenacity of a superstition.

(*a.*) It is not essential to religion that we should refuse to hold a service of any kind except at the conventional hours of 11, 3, and 6.30, or 7 o'clock. The Church of England has not only survived the introduction of the evening service, but has been strengthened by it; and there is no reason why the same result should not follow from a much wider recognition of the needs of those classes to whom we direct our appeal. We must make up our minds to invite the people at a time which is most convenient to themselves, and when we know they can come.

(*b.*) Nor is it absolutely necessary that our missionary efforts should be confined to the four walls of a consecrated building. There used to be a prejudice, which I confess to have long shared, against preaching in theatres and music-halls. Let us be bold enough to recognise the principle that if the masses will not come to church, we must go to them wherever they are to be found, and collect them into any building which they are willing to enter.

(*c.*) Nor is the Liturgy of the Church of England an indispensable part of every missionary effort.

(*d.*) Nor is it requisite that every evangelist should be an ordained minister of the Church of England.

It must always be remembered that while in our ordinary congregations we join in worship with those who are accustomed to worship and have learned how to worship; in missionary enterprises we have to deal with those who do not want to worship, who have not been used to prayer, and oftentimes do not even know how to pray. From this it follows that in our ordinary services prayer and praise will be the most prominent feature; but in evangelistic efforts it is upon preaching that we must depend in order to teach the necessity of prayer and to awaken a desire to pray.

Now within the last ten or twelve years the clergy of the Church of England have made great efforts in the direction of missionary enterprise. Few persons who live in large towns can be unacquainted with the work of the Special Missions, which are a feature of our own time. These Special Missions are an attempt on the part of Christian people to attract the careless and indifferent living within a given area to special services conducted by a special preacher selected for the purpose. And the plan of operation is (1) to awaken an interest in the coming mission by bringing it before all the people in the parish, and giving a personal invitation pressed home again and again to every individual; (2) this preparation leads up to the Special Mission Week, during which the ordinary services of the Church are displaced, and the efforts of all are concentrated upon evangelistic work; and (3) the mission, if it is to be successful, is followed by an endeavour to gather in to classes and services, for instruction, any who have been awakened and impressed. And universal testimony goes to prove that God has abundantly blessed these special seasons, wherever this work has been undertaken with a zealous endeavour to win souls to Christ. Surely then these efforts serve to show the direction in which further successes may be gained. If a missionary work of this character, spasmodic, irregular and intermittent, has secured such large results, and has awakened many who were before indifferent, is there any reason to suppose that evan-

gelistic efforts of the same kind carried on without intermission, side by side with the ordinary pastoral work of the Church, would not produce results still greater, and more important? Of course it may be said that one reason of the attraction which such missions possess is, that the time is limited, and that during that period there is a concentration of spiritual power and energy upon the particular field of operations. Give full weight to the force of this argument, and yet it may fairly be answered that until the experiment has been fairly tried, it cannot be assumed, without proof, that similar efforts long continued would not produce similar results.

But here a question arises which is forced upon us by the circumstances of the time, and which demands a clear and distinct expression of opinion. Is it absolutely necessary, in order to attract the non-worshipping class, that we should copy the sensational advertisements, the military organization, the extravagances, the follies and the irreverence of the Salvation Army? And to this question I answer most emphatically and unhesitatingly, NO! The end does not and can not justify the means; and the means which are employed by the Salvation Army are such as to my mind no end could justify. There are many of the more intelligent of our working-classes who would be repelled rather than attracted by attempts like these. By all means let us be content to learn from the Salvation Army or from any other source what is good and useful in the movement, but do not let us be misled by the appearance of an ephemeral success to adopt means which may serve to bring into ridicule and contempt the name which we hold most dear. When the Salvation Army claims by such means to have reached a class which no other organization can touch, it arrogates to itself a position which the facts do not justify. There is much mission and evangelistic work being carried on in a quiet way, which has no *War-Cry* to sound its successes, and which is conducted by men who would shrink from making a public parade of those who have been won from ungodliness and indifference. It is well known that the lowest classes of society are to be found in the common lodging-houses of the metropolis, and these homes present what is to outward appearance the least hopeful sphere for missionary enterprise. And yet in numbers of these houses, regular services are held every week, and much zealous Christian effort is called forth. I have in my mind a particular instance, in which some years ago, a Sunday evening service was commenced by a few zealous laymen in a large lodging-house, and addresses given to the men assembled in the common living-room. At first there was much difficulty from the ridicule and indifference of the men; but as time went on, Christian energy and faith and perse-

verance won their way, until amongst the roughest and the most degraded a quiet, orderly service was conducted without hindrance. Every one who has been engaged in such work could tell many a tale of the good results which have been gained.

Open-air preaching is a simple and obvious way of reaching with the message of God's Word those who will not enter any public building or take part in any religious service. It is found as a matter of experience that men who are loitering along the road will be attracted by the preacher's voice, and stay to listen to the message which he delivers, while these very same men will not compromise themselves even to so much of a profession of religion as appears to them to be involved in entering a church. For the two summers during which the outside pulpit of Whitechapel Church was available, we had there outdoor services every night, and never failed to obtain a congregation of the kind which we desired. On Sunday evening this address was given after the ordinary evening service; and, at its close, those present were invited into the church to spend some further time in act of worship. By this means many were induced to follow into the church to take part in the service held there. And many of the clergy in the East End of London make such outdoor efforts a part of their ordinary work in preaching the Gospel to the poor. The machinery for such efforts is of the simplest and least expensive kind. In a main thoroughfare, in which persons are always to be found passing by, it is only necessary to have a few willing helpers to sing one or two good stirring hymns, and speak to any who may seem to be impressed, whilst the appointed speaker preaches in clear and simple language the Word of God. If a clergyman cannot be spared, there are laymen who may be found ready to undertake the service; and it would be well that laymen should be taught to speak in this way to their fellow-men. If the service is held in a back street, for the benefit of the inhabitants themselves, it will be needful to announce beforehand, by means of a small handbill left at the houses, when and where the service is to be held. I am most thankful to have, in my own parish, a band of laymen ready to take any part which may be assigned to them in open-air efforts such as these.

It is one step beyond the open-air service when a congregation can be gathered into a church or mission-hall or any other public building for religious addresses. In some parishes the church itself will be available for this purpose after the usual evening service, and it is found that it is quite possible for such an extra service to collect an entirely new congregation. It has been already mentioned how this was done in

Whitechapel as a sequel to the open-air address: and only this very week I was told of a congregation of nearly 600 persons drawn into another church out of the public thoroughfare by means of a band of workers sent out with invitations to the passers-by.

Most of our readers may have heard of the successful efforts made at the Victoria Music Hall in South London, where, on every Sunday evening, a very large congregation is drawn to a religious service conducted by clergymen and laymen of the Church of England. For some time past a similar effort has been made in one of the largest public halls in the East of London. The plan of operations here has been to send out during the preceding week, by means of a large band of voluntary visitors, a special notice of the service for the coming Sunday. These notices are distributed at every house, and an endeavour is made to secure that a personal invitation is given, and thus the hand-bill becomes the means for making an approach to the people in their own houses with a religious object. In this way a stream of Christian effort is directed towards the people which cannot fail to produce some effect, quite independent of the immediate result in securing an attendance at the service. The same notice is distributed at the open-air services, and to passers-by along the main road. On Sunday evenings at seven o'clock, the special choir and other appointed workers meet, and whilst some of the choir occupy the hall to sing hymns during the assembling of the congregation, the remainder go out into the streets, and having attracted the attention of those who are passing by, invite them to the services. By these means a large congregation has been obtained, and the numbers have a very distinct tendency to increase. Bearing in mind the class of persons for whom this evangelistic effort is intended, singing is made a special feature of the service. A small band of instruments assists the voluntary choir in conducting the singing, and the selection of hymns used contains only eleven of the simplest and best-known of our ordinary Church hymns, which are repeated night after night with growing interest and effect. In addition to the hymns, there have usually been one or more sacred songs sung as solos. The people have also been taught to join in the General Confession and the Lord's Prayer, and for the rest extempore prayer has been employed. But in order to teach people how to pray, it is very important that the prayer should be simple in thought and language, and if possible it is well to try and make the people take in and use for themselves the prayers which are offered. Short sentences of petitions, slowly said, with many pauses, are best adapted for this purpose. The address at these services is of course the distinct and

special feature. A sermon would be out of place: it would not be understood. The current phrases of ordinary religious speaking are to many persons quite meaningless. The simplest truths about religion, set forth in the simplest language, but clear, definite, dogmatic, earnest. The vocabulary of the poor is very limited, their ideas are often still more limited, their knowledge of simple religious truth is too often the most limited of all. This must be remembered, and we must not be afraid to speak the things which we believe as if we believed them, and with the force and earnestness which carry conviction. One has sometimes heard the most solemn and startling truths uttered in a way which almost suggested a doubt as to whether the speaker could really understand or believe what he was saying. If you announce that the house is on fire, in the same calm, quiet tones in which you inform me that dinner is ready, you must not be surprised if your very tones suggest a doubt to my mind as to the truth of your information. It is not enough for us to preach the truth, but it must be set forth in such a way as to carry conviction to the mind.

Those who really believe in the power of the Gospel will not find it difficult to understand what is the value and effect of such irregular evangelistic efforts as those here described. For wherever the Word of God is faithfully delivered, we believe that it has in it a living force, "sharper than any two-edged sword," to find its way to the hearts of men. We are ready, therefore, to rejoice whenever we find that an opportunity is given for preaching Jesus Christ and Him crucified.

By such services also we are doing something to break down the habit of non-attendance. It ought to be remembered that whilst the force of habit and custom draws in to Church the respectable classes, the same power keeps many persons away. This habit needs to be overcome. Those who have come once to these services, will be the more inclined to come again, until it may be that the custom of indifference is gradually transformed into a habit of diligent and close attendance. But in missionary efforts, which are known to be closely connected with the work and organization of the Church of England, there is a special value. For our regular Church system has a place into which to invite those who are at all impressed, and has a religious training which it can offer; and the efforts of all the workers at the missionary services will be constantly directed towards this end, so that a link will be formed between the simple evangelistic service and the ordinary opportunities of Church worship.

It is not necessary now to speak of the spiritual benefits which are necessarily conferred upon all who take part in such efforts in behalf of their brethren, because this is not the

special point in view; but I wish to show that there may be, and there ought to be, a continual passing forward of recruits, gathered by the missionary exertions of the Church, to strengthen and to replemish the number of her zealous and faithful members. The mission-service is not an end, but a means; and its work is not effectually done until it has carried those whom it has reached up to a higher stage of Christian life and progress in connection with our Church.

No doubt there are great difficulties in carrying out such schemes as these:

For (1) it is not every clergyman who possesses the qualification necessary for the work. A man may be most faithful and successful as a pastor who has very little power as an evangelist. But if the pastor himself cannot undertake this service, it may be possible for him to find out and appoint to the work some one who is qualified to discharge it.

(2) Not every parish is large enough to supply the band of workers needful to make these efforts a success. No doubt. But such an effort rightly guided will soon be able to depend upon its own success for a due supply of willing workers. It demands no great exercise of mental capacity or spiritual power to deliver notices of invitation to a service; and many will be found ready to undertake this work, or to join the choir, who perhaps could hardly be entrusted at first with the more important departments of the work.

(3) Finance is always a pressing difficulty. In this I speak from my own painful experience. There are many Church people who will gladly subscribe to a movement like the Salvation Army, or to any similar effort of smaller pretensions, who would not feel called upon to spend a penny towards advancing the same cause in connection with their own Church.

And yet it is obvious that, if efforts are to be made in the direction which has been indicated, there must be no grudging of the necessary expense.

For difficulties like these, the remedy may perhaps be that the machinery for the work should be not necessarily parochial. Personally, I am by no means wedded to the necessity of diocesan organization; but surely it would be quite possible to form a scheme by means of which a larger area than that of an individual parish should be grasped for efforts like these, and in behalf of which there should be a concentration of force, and energy, and power. In the East End of London, a committee has been formed by the Bishop of Bedford, specially to carry on this work wherever an opening for it can be gained; and for the short period during which it has been at work it has been most successful.

But whether the organization be diocesan or parochial;

whether the funds come from a central body or are provided for each separate local effort; whether the plans of service which have been here suggested are thought satisfactory or not—of this at least I am quite sure, that if the Church of England is to continue to provide for the masses of the people that form of religious teaching which every member of our Church believes to be the purest and the best, we must not be content to neglect a most important part of the Church's duty, which is of vital interest to the extension of true religion. When the Established Church abandons to others the work of making known the message of salvation to the outcast and the indifferent, she will have already entered upon the period of decadence, and will have lost all her claim to the support and the sympathy of the earnest and devout.

JOHN F. KITTO.

ART. II.—FAITH HEALING.

AMONG the varied phases of active religious life in the present day, we see one which is founded on a single isolated Apostolic utterance; which includes in tenet the highest manifestation of Divine power committed to renewed man, and which abrogates the office of physician. The supporters of this doctrine, there is reason to believe, are increasing in numbers. They are not limited to any particular denomination, although all hold decidedly evangelical views. It may be said, too, that the adage "Extremes meet" is fulfilled in them, inasmuch as the poor and ignorant, as well as the affluent and in a strictly religious sense highly cultured, approach to the same end—arrive at the same conclusion.

It will be apparent from the heading of this paper that we refer to certain who advance the doctrine of healing by prayer of faith, to the exclusion of remedial agencies—"Faith Healers," as we shall term them. Virtually such. For although it may be plausibly urged that anointing with oil is a medicinal agency; although in remote times it did enter somewhat largely into use, chiefly for outward injuries and diseases, as well as for supposed invigorating and beautifying properties; although, moreover, at the present day a general inunction of the body by oil in certain forms of fever has found advocates in the medical profession—it yet may reasonably be assumed that, by the cultured[1] advocates of "faith healing," the act is regarded in the same light as those by which the Great Physician

[1] We use the word in distinction from the "Peculiar People" sect.

brought potentially and visibly home to man His wondrous cures. In other words, just as our Church Catechism speaks, with reference to baptism, of water as "An outward and visible sign of an inward and spiritual grace," so does anointing stand with relation to the body and disease at their hands.

That the procedure is an outcome of faith—faith, too, in its highest aspect and exercise—may not be questioned. Its promoters are individuals whose supreme object, when ministering to sufferers, is the exaltation of the Redeemer. The Divine prerogative involved and, subordinately, the eminently Christian walk of the exponent, alike demand reverential and respectful consideration.

We venture to advance that there is harm from the doctrine thus put forth; harm to the Christian, harm to the cause of Christ from the world without.

The subject may be regarded (1) in its human relationship and procedure, (2) from Scriptural authority and precedent, and (3) in the issue for good or evil, present and prospective.

(1) Truly, "extremes meet." There are the educated and well-to-do, to whom we have referred; and there are also the uneducated and poor, known by the name of "Peculiar People." Very untoward results as concerns the practice of the latter are, from time to time, brought before us by the newspapers. The instances in which their tenets are illustrated are inquests, consequent on death from acute disease; cases which shock the instincts of humanity as we read of them. Maternity revolts at the thought of tender infants left to do battle against disease uncombated by God-given science—by God-given medicines.[1]

With the educated class, conditions are very different both as to the individual and the ailment, though the standpoint be the same. The ministering agent is ordinarily a lady, and the invalid be found almost invariably among women.

Physicians well know how much light is revealed by the simple word "sex" in its relation to disease.

For the word foreshadows on the one hand complaints, protean indeed in form and number, but often of no serious import. Some are incidental to age and conditions when the mind, if it be not actually warped from a healthy standard, yet looks within too much; when the imagination is a motive-power too often on the wrong side. Temperament, hereditary

[1] Within the present century an able but eccentric gentleman—at one time a legislator—adopted toward his children the usage of the Indian race. As far as possible (*i. e.*, within doors) clothing was dispensed with, and a coating of oil to the whole body substituted. The procedure, much commented upon at the time, was untoward in result, and found no followers.

predisposition—moral as well as physical, let us remember—social surroundings, may all cause departure from the standard of health, when the individual is debarred from salutary maternal and domestic activities. How nobly such rocks ahead are shunned by women who throw themselves heart and soul into self-denying Christian work, is also well known. But there is another, far sadder aspect. Sex (in relation to middle age) is associated in the minds of Physicians with disease of a dire character.

Through the more direct transgression of the "mother of all living," we read came the fall of man. May we venture to ascribe to such event the greater suffering which is the lot of the weaker being? The All-Wise and Good alone knows, and "Shall not the Judge of all the earth do right?" The "mystery of pain" is indeed profound, and it should be the last subject for dogmatism. This much in its finite relation we indeed verify, that the palm of fortitude, of submission, of faith triumphant, rests with the "daughters of Abraham."

We have sought to put before our readers two very diverse states of health in womankind, because we deduce, from such, an important relationship to the subject of "faith healing." In the minor one the imagination and will are strong factors. The invalid needs to be lifted from self, from introspection—perhaps morbid. Here faith, mundane and working by human agency and means, is rewarded.

But alas, we see the reverse side of the picture—a picture which no hand may pourtray in colour too vivid. To its consideration the eye of the reader is especially invited.

We reverentially contemplate the fiat of the Most High in which is seen the extreme of physical suffering—whether natural or against nature—and the extreme of unselfish joy, meeting in weak woman. The Gospel Prophet tells us in imperishable verse of the one when speaking of maternal love, and it is among the familiar metaphors of Holy Writ. Not so of the other. In the fell disease of which we speak, the fabled story of Prometheus finds literal fulfilment. Remedies, the more potent of recent discovery—let us devoutly acknowledge such boon—mitigate suffering, but as yet heal not the sufferer. And here it is that we join issue with those persons of whom we write. For cases of cancer form a large proportion of those who are the objects of their ministrations. Faith, setting aside more abstruse definition, can be grasped by all under two aspects—active and operative, passive and enduring. Each finds due place in the Testament, old and new. Suffice it for the present to ask if the latter of the two bearings is not by Faith Healers ignored, or else, so to speak, absorbed into the former wholly?

This naturally leads on to the question of human procedure, curative and otherwise, in which the physician is concerned.

Is this man the appointed channel of Divine mercy to sufferers from "the thousand ills" to which human flesh is heir? Is he, too, when the skill vouchsafed to him, as a talent, finds its limit, the instrument by whom timely warning to "set the house in order" is ordinarily imparted? And has not the Creator Himself, has not the Incarnate Son, has not "the chiefest of Apostles," when no great issue as to Truth Eternal called for the supernatural, worked by human means?

What, otherwise, the object or gain in discoveries by science? By whom are they given? Are such to be recognised in all that contributes to enjoyment in home life; in all that affects commerce and prosperity in nations, while in the highest bearing, the gracious gifts of God are set aside? Are we (virtually) to say, "No, we acknowledge Divine operation by secondary cause in subordinate matters, but healing is to be sought by miracle."

(2) As to Scriptural authority and precedent. The foundation of the tenet rests mainly, if not wholly, on a certain passage in the Epistle General of James. No additional weight is fairly deducible from Messianic and Apostolic teaching elsewhere. The writer, we learn, was identified prominently with the Judaic party in the early Church;[1] and this circumstance is not without import in the matter.

In the Old Testament we find no reference made to anointing by oil, in association with disease, except at Leviticus xiv. 18, *when the sufferer is healed.* Then indeed might it be the "oil of gladness" and thanksgiving, typical of health to soul and body alike, as in the case of the Samaritan leper. As an emblem of Divine Grace, and of temporal prosperity, the word often recurs, particularly in the Psalms.

In the New Testament there is one, and that an apposite illustration of the use of oil for surgical purposes. It is found in the parable of the Good Samaritan. The soothing oil mingled with the stimulant wine is poured into his wounds. What was the condition of medical science in those days? and more, how far were remedies, if we except outward application, conducive to recovery? Quite possibly more harmful than useful in many cases. Simple recumbent rest, either demanded by the complaint itself, or else rendered expedient by the anointing, would be no unimportant factor toward recovery then, as it is now, when this restorative power of nature is fully and *scientifically* recognised.

Seventy, and at another time "the twelve" Disciples were

[1] See "Life of St. Paul," by Canon Farrar, D.D.

Divinely commissioned to heal the sick. Yet they returned rejoicing in unqualified success.

Anointing was not enjoined by the Master. True, St. Mark speaks[1] of the twelve employing such means. But may we not fairly consider the act as unauthorised, though not forbidden, by the Saviour? As in fact one of those Judaic rites which the followers of Jesus, either by way of conciliation or concession to their Jewish brethren, or, possibly indeed, from lingering attachment on their own part to ritual of the old dispensation, retained in the new?

In the first recorded miracle after the Ascension, and indeed in all following, we read of an invocation of the name of the Great Physician—nothing more.

It is with death—preparation for death—and as a tribute of love rather than as an attribute of power; it is with incidents hallowed through all time in the person of our Redeemer, that we chiefly read of anointing.[2] The act itself may be alleged by those of whom we write as wholly subordinate, symbolical of, not accessory to, faith. Granted. Yet take away this accessory as a tenet from the uneducated class known as "Peculiar People," and how long as a distinct body would they exist?

Some twenty years ago the religious world at Zurich, and afterwards in this country, was much stirred by events which occurred at Mannedorf. These events centred round the person of an unmarried young woman in humble circumstances and position in life—Dorothy Trudell. Reference to her character and work may be fittingly made here, inasmuch as it is on lines then formulated that "faith healing" has been followed, and even a hospital for its exercise established in London. Pure and single-minded, we may regard her as a Joan of Arc going forth in fervour and faith to combat sickness with the sword of "all prayer." By occupation she was a flower-maker, and the first manifestation of her religious views was put forth when four or five of her work-women fell ill. The precise ailment is not stated, but it is said the doctors were at fault, and their treatment inoperative; that then the passage in St. James came to her mind; that she followed fully the injunction laid down by the Apostle, and that the patients recovered. The outcome later on was an institution for those suffering from disease of every kind. There, cases of sudden death occurred, probably from heart disease, and investigation at the hands of civic authorities of Zurich was demanded by the medical faculty. Judgment was at first adverse, but on appeal to a higher court, favourable, on the ground that no medicines were used, and no payment was sought.

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[1] See Acts xxi. 20-26. [2] St. John xii. 3-7; St. Luke vii. 37-47.

Setting aside at present the higher issue concerned, let us glance at the bearings of the matter from a medical point of view.

Artifical flower-making is recognised *now* as an exceptionally unhealthy occupation. Deleterious pigments, such as arsenic, enter into the fabrication of the articles, and would fully account for protracted sickness; and on withdrawal for a time from the source of danger, recovery. Moreover, chemical analysis was less advanced, less resorted to, then; while it is not too much to add, a village practitioner in Switzerland at such date might not be highly skilled in his profession.

In the brief memoir of Dorothy, there are certain features in her character which to the physician versed in the more psychological branch of his profession, would at once arrest attention, and throw light on manifestations which to other eyes would be associated with the supernatural. Thus there was a distinct hereditary tendency to insanity. Again, she was the subject of spinal disease, an affection which reacts on the whole nervous system, and is prone to cause mental development of a morbid kind.

An epidemic of typhoid broke out at Mannedorf, and among its victims was Dorothy Trudell. Her age was but forty-nine years.

Let us again look at the words of St. James, primarily in their application to the early Church, and secondarily to the age in which we live.

Two questions meet us at the outset, (1) Does the exhortation apply only to the Church of Apostolic days, viewed in light *Judaic*, or to that of all future time? (2) If observed, was it in the sense now applied? For certain gifts, such as speaking with tongues, exorcising evil spirits, ceased to exist.

Our argument points to universality, but in a sense divergent from that of "Faith Healers."

We find no endorsement in the Acts of the Apostles—written, we may remark, by an inspired Physician—nor in those Epistles which treat exhaustively of sickness and suffering in the body, with relation to both present and future state. Outward procedure, anointing, has indeed been retained and handed down to us in connection with doctrines which Protestants generally hold to be subversive of truth. It is here unnecessary to do more than name the Roman Catholic and Greek Churches. They differ, noteworthily, in that the first practises "Extreme Unction" as a death-bed right, while the latter looks to it as both channel of grace and (possible) instrument in recovery. We do not see the Physician's aid dissevered and disowned in the Greek Church, a marked point of divergence from the Healers' procedure. Yet which procedure would commend

itself to the eye of what has been well designated "sanctified common sense"?

It may be urged by them, "Yes, but with the Greek Church the motive-power is superstition, unsound doctrine; but with us faith—faith pure and unalloyed." And again, "To the Romanist the oil symbolizes hope, but hope departed as to this world. To us Protestant 'Healers' the converse signification obtains—a renewal of life here below." In reply, we turn for light to Holy Writ. An aspect of truth profound and momentous appears to have been lost sight of. It is that of Divine Will wrought out in and by suffering. Here we tread on no uncertain ground. Apart from the Great Exemplar of whom we read, He was thus "made perfect," we have recorded the life of the chief Apostle. And there is not only the personal experience of St. Paul, but—a point of especial relevancy to our subject—*his relation to sick friends.* Reverentially passing by that highest aspect of suffering, which reached an acme unfathomable in the passion of our Redeemer, we yet from Scripture and human experience arrive at a great fact. It is the universality of disease, of pain and of death, to *all* men, good and evil. The providence of God demands this exercise of faith in humble, unmurmuring obedience. It is recognised by Christians as a fundamental principle of their belief. They are permitted to see so far within the veil: to be so far recipients by grace of the mind of Christ, that what to the outside world is a problem insoluble, to them is no enigma. Such principle is acquiesced in, as a principle, by the people of whom we speak. Why then in practice ignore it? This dual contemplation, the wicked prosperous, the righteous suffering, tried the mind of righteous Job, only for a moment, and faith emerged triumphant in words unsurpassable as its exponent.[1] And the believer echoes the language of the Patriarch when those in full tide of life and of activity and of blessing to others pass through "much tribulation," by disease, to their rest.[2]

In a remarkable work,[3] anonymous, of the present century, an hypothesis is advanced that all pain is traceable up to and resolvable into the highest type of pleasure; that this latter principle underlies suffering. A "hard saying," perhaps, yet, within due limits, intelligible. In one form it may have been illustrated in martyrs of every age.

St. Paul speaks of a "thorn" in the flesh. What was it?

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[1] Job xiii. 15.

[2] Cases, recent, of several pre-eminent for piety and usefulness are before the writer; no more painful maladies could fall, as a scourge, upon the wicked.

[3] "The Mysteries of Pain."

Opinion has differed as to its source, moral or material. The first rests on shadowy hypothesis; the other on certain passages in his letters which scarcely admit of other interpretation than that of bodily ailment.[1] They point to disease of the eyes and eyelids as a sequence of that blindness which befell the Apostle when on the road to Damascus. We may reasonably conclude too (as Dr. Farrar remarks) that it took a chronic, painful form, liable to aggravation under the exposure and hardship incident to "journeyings oft" and sudden vicissitudes of life.[2] And how distressing was such visitation may be gathered from the supplication thrice made for deliverance. Divine support in large measure we know was vouchsafed in answer, and he remained unhealed. Again, we read that a dearly loved friend was sick "nigh unto death." The friend recovered, we may reasonably infer by human means blessed to the sufferer. No supernatural agency by the hand of Paul is manifested. Rather the words of tender pathos and gratitude in which he speaks of Epaphroditus' recovery are just those in which a mother would pour out her heart to God when the instrumentality of a physician was successful in the restoration of an only child. We read too of Trophimus left sick at Miletum. Yet even handkerchiefs taken from the person of the Apostle effected cure. But then God wrought "special miracles" with special objects, and at a special period in the history of the Church.

What is the reasonable deduction from these incidents? Is it not that the Most High fulfilled His purposes then, as now, *whenever demonstration by the supernatural was uncalled for in the Divine economy.* Even in the temptation of our Redeemer, we see subversion of nature in relation to the sustenance of the body invited by Satan and cast aside by the Saviour.

So we believe that the exercise of healing by faith at the hands of the Apostles accomplished certain providential ends with relation *only* to a particular era in the Church; that these ends were promulgation of the Gospel and the accrediting to the world of His ministers; and also that the operation of the Holy Spirit in after-days was to be manifested in subjective rather than objective form.

When weighing the words of St. James, it is obviously of importance to view the latter clause of the verse in close relation to the former. Thus taken, the whole may well be rendered as an exhortation in general terms to commit the sick, soul as well as body, to the tender mercies of God. Moreover, the

[1] Galatians iv. 14, 15.

[2] See "Life and Writings of St. Paul," by Conybeare and Howson; "Horæ Subsecivæ," by Dr. John Brown; and "Life of St. Paul," by Canon Farrar, D.D. Tarsal ophthalmia from disease of the eyelids is a very distressing and intractable malady.

elders (presbyters) of the Church, men set apart to fulfil certain offices in it, were the instruments, and not friends and relatives.[1]

(3) The outcome of the movement, for good or evil. It is much to be feared, the latter; that the faith of "weaker brethren" will be shaken, and distress and self-accusation accrue, sooner or later, to the prime movers themselves. To the less grave order of bodily ailment of which mention has been made, and in which the patient needs a "spur" to lift out of self and into action, the issue is comparatively of small moment. It is in cases of disease malignant, and in the *present* condition of medical science incurable, though happily mitigable,[2] that grave evil has come. The physician is dismissed. The consequence ere long is a reaction, downwards, which hastens a fatal issue. Excitement of the system, perhaps unnoticeable at the time to an unskilled eye; more rapid combustion in the lamp of life; suspense albeit fortified by religion, and then the end, not unfrequently sudden.[3] And this is in lieu of peace!—perfect peace, otherwise attainable.

What or where then is the way, it may be asked, in which faith equally with "common sense sanctified" may go hand in hand? The reply is so obvious and simple as scarcely to need mention. And it is that, moreover, to which we believe firmly that the tenour of the passage in James, as a whole, points. Prayer—prayer by all, minister, physician, relative—for a blessed instrumentality of every means by God's infinite love and wisdom given to mankind, and with such prayer entire submission of issue to His will. It is sufficiently apparent that this latter bearing of the matter is virtually put in the background along

[1] Disease as a direct consequence of sin is implied, at least in some instances, from the words of the Apostle, as indeed from those of our Lord in St. John v. 14. Dr. Farrar reminds us that anointing with oil was enjoined in the first Prayer-book of Edward VI. "if the sick man desire it." But there was a reservation, most cogent, in the petition, which stands thus: "Our Heavenly Father vouchsafe for His great mercy *if it be His blessed will* to restore to thee thy bodily health." Canon Farrar adds that the anointing was "wisely dropped" in the Prayer-book of 1552.

[2] Chloroform, that inestimable boon to the sick, may well furnish an illustration of what has been said as to the goodness of God in alleviating through medical science what He does not see fit to remove. As grace to the inner man (*e.g.*, 2 Cor. xii. 9), so may we not reverentially regard this remedy—put forth, moreover, by an eminently Christian physician, Sir James Simpson—in relation to the outer man? relief and support to the diseased body thus afforded.

[3] Instances have come to the writer's knowledge of persons in the last stage of lung disease rising from bed, going to a place of worship, the power of prayer in faith extolled in such evidence of approaching recovery, and of death immediately afterwards. Also cases where the beneficial effects of medicine were evident—acknowledged—but at the suggestion of a friend discarded in favour of prayer only. The issue was fatal.

with skill (divinely appointed) and remedies. The prayer of faith thus rendered is intelligible. It is a placing of the hand of a trustful child within that of a loving Father; it is the assured confidence that all is well; that neither life nor death shall separate us from the love of God in Christ Jesus, be the issue what it may. It is above all the embodiment of that principle which underlies prayer divine from the mouth of the Master Himself.[1]

There is a feature in this movement painfully suggestive. It is this. When restored health has not followed prayer, when the shadow of coming departure has fallen, such result is attributed not to natural causation, not to the good providence of the Father, but to lack of faith in the Holy Spirit's power in the person of the ministering friend, or—alas that it should be said!—in the poor sufferer. Is the trial by disease not enough in itself without superadded distress—a "strain" on faith diverted from its true channel and object? Nay, is there not in the procedure some analogy to that procedure condemned by the Prophet, and a "making sad the heart" of those whom the Most High would not grieve?[2] For there is such a thing, we know, as being taken from the "evil to come"—evil in some shape known but to the prescience of the loving God, and from which death is the harbinger of mercy and not of judgment.

A safe basis of action we believe is attainable. It is to recognize the physician, however feeble and fallible, as the instrument of the Most High.[3] While He tells us there is a shadow of hope—nay, while there is no *material* evidence to the contrary which annuls hope—pray. We have again and again known cases of disease where hope hung but on the gossamer thread of a remedy which would declare itself within a brief hour in an issue for life or death. Prayer as oft has been made—and answered.

FREDERICK ROBINSON.

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[1] St. Mark xiv. 36.

[2] Ezekiel xii. 22.

[3] Reference has been made to certain institutions at home and abroad in connection with our subject. There is one in this country which may not pass unnoticed in these remarks. It has accomplished, is now accomplishing, a work which speaks for itself, of faith, operative in fruit. We refer to the Müller Orphanage at Bristol, and its associated missionary branches. Some years ago an epidemic of typhoid disease attacked its inmates. Was medical science disregarded? No. Its operation went hand in hand with prayer, and the happiest result was the outcome. "While we desire to use all precaution, and are far from acting fanatically, yet we desire to own, especially, the hand of God in this very heavy affliction" (See "Brief Narrative of Facts," 1875, by George Müller).

ART. III.—OLIVER GOLDSMITH.[1]

"WHETHER, indeed, we take him as a poet, as a comic writer, or as an historian, he stands in the first class." Such was Johnson's verdict on the power and versatility of Oliver Goldsmith, whose genius he had been amongst the first to recognise, and to whom he had extended a wise and benevolent friendship. A sketch of the life and writings of a man whose works have taken their place as classics in our language, and whose poems are read with ever fresh delight, and are remarkable for their naturalness and grace, may, it is hoped, be acceptable to the readers of THE CHURCHMAN.

Goldsmith has been fortunate in his biographers. His life has been written by Mr. Prior, by Washington Irving, and John Forster. Macaulay has added a sketch of the poet to his other brilliant essays. And very lately a biography by Mr. William Black has appeared in the series entitled "English Men of Letters." But while we are indebted to the diligence of Prior, to the pleasing pen of Washington Irving, to the eminently copious Life by Forster, and to the interesting monograph by Mr. Black, it is a subject of general regret that Dr. Samuel Johnson did not bequeath to posterity a biography of his friend. Lord Macaulay says, and all must agree with him, that "a Life of Goldsmith would have been an inestimable addition to the 'Lives of the Poets.' No man appreciated Goldsmith's writings more fully than Johnson; no man was better acquainted with Goldsmith's character and habits; and no man was more competent to delineate with truth and spirit the peculiarities of a mind in which great powers were found in company with great weaknesses." Still we must be thankful for what we possess; and there is material enough to trace his history from its earliest period onwards through the battle of life, till he was brought by his follies and imprudence to an untimely grave.

Oliver Goldsmith was born at Pallas, in the county of Longford, November 11, 1728. He was of a Protestant and Saxon family, which had been long settled in Ireland. In after-life he was wont to say that he was connected with no less celebrated a personage than Oliver Cromwell, from whom his Christian name was derived. By his father's side, he also claimed kinship with Wolfe, the conqueror of Quebec, whose mother

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[1] "The Life and Times of Oliver Goldsmith." By JOHN FORSTER. London: Chapman & Hall.

"English Men of Letters." Edited by John Morley.—"Goldsmith." By WILLIAM BLACK. Macmillan & Co.

was a Goldsmith. His father, Charles Goldsmith, studied in the reign of Queen Anne at the Diocesan School at Elphin, became attached to the daughter of the schoolmaster, married her, took orders, and settled at Pallas. There he, with difficulty, supported his wife and children on what he could earn—partly as a curate, and partly as a farmer. While Oliver was still a child, his father was presented to the rectory of Kilkenny West, in the county of Westmeath, worth about £200 a year. The family accordingly quitted their cottage for a spacious house near the village of Lissoy. It was here the poet fixed his "Auburn;" here the eye of the child gazed upon the scenes which the mind of the man has clothed with imperishable beauty.

We have from Goldsmith what may be accepted as a sketch of his father's character, and of those elements of it which produced, no doubt, a remarkable effect on his susceptible son. In "The Citizen of the World" there is given, in Letter XXVII., "The History of the Man in Black," whose benevolence, writes Oliver, "seemed to be rather the effect of appetite than of reason." The Rev. Charles Goldsmith is believed to be truly described in these words:—

"My father, the younger son of a good family, was possessed of a small living in the Church. His education was almost his fortune, and his generosity greater than his education. Poor as he was, he had his flatterers—still poorer than himself; for every dinner he gave them, they returned an equivalent in praise, and this was all he wanted. . . . . He told the story of the ivy tree, and that was laughed at; he repeated the jest of the two scholars and one pair of breeches, and the company laughed at that; but the story of Taffy in the sedan-chair was sure to set the table in a roar. Thus his pleasure increased in proportion to the pleasure he gave; he loved all the world, and he fancied all the world loved him. . . . . We were told that universal benevolence was what first cemented society. We were taught to consider all the wants of mankind as our own, to regard the human face divine with affection and esteem. He wound us up to be mere machines of pity, and rendered us incapable of withstanding the slightest impulse, made either by real or fictitious distress; in a word, we were frequently instructed in the art of giving away thousands before we were taught the more necessary qualifications of getting a farthing."

Oliver was taught his letters by a maid-servant, and was sent in his seventh year to a village school, kept by an old quartermaster on half-pay, who professed to teach nothing but "the three R's"—reading, writing, and arithmetic; but who had an inexhaustible fund of stories about ghosts, banshees, and fairies—about the great Rapparee Chief, Baldeary O'Donnell, and galloping Hogan. This man was a true Milesian, and not only spoke the Irish language, but could

pour forth unpremeditated Irish verses. Oliver early became, and through life continued to be, a passionate admirer of Irish music, and especially of the compositions of Carolan, a blind harper, some of the last notes of whose harp he heard.

From Lissoy school and Paddy Byrne Goldsmith was removed in his ninth year. He went to several grammar-schools, where, though he showed a distaste for the exact sciences, he acquired a fair knowledge of the ancient languages. His life at this time seems to have been far from happy. His school experiences were bitter. The shy, ill-favoured, backward boy was early and sadly taught what tyrannies in the large, as in that little world, the strong have to inflict, and what suffering the meek must be prepared to endure. "He was considered by his contemporaries and schoolfellows to be a stupid heavy blockhead, little better than a fool, whom everyone made fun of." His appearance made him a good mark for the ridicule of his companions. His features were harsh even to ugliness. The small-pox, which scourged all Europe at that time, had set its mark on him with more than usual severity. His stature was small, and his limbs ill-put together. Among boys little tenderness is shown to personal defects; and the ridicule excited by poor Oliver's appearance was heightened by a peculiar simplicity, and a disposition to blunder, which he retained to the last. He became the common butt of boys and masters; was pointed out as a fright in the playground, and flogged as a dunce in the schoolroom. Even amongst his friends he was made the subject of derision. "Why, Noll," exclaimed a visitor at Uncle John's, "you are become a fright! When do you mean to get handsome again?" Oliver moved in silence to the window. The speaker, a thoughtless and notorious scapegrace of the Goldsmith family, repeated the question with a worse sneer. "I mean to get better, sir, when you do!" was the boy's retort; and it has delighted his biographer for its quickness of repartee. There was a company one day at a little dance, and the fiddler, being a fiddler who reckoned himself a wit, used Oliver as a subject for his jests. During a pause between two country-dances, the party had been greatly surprised by little Noll quickly jumping up and dancing a *pas seul* impromptu about the room, whereupon, seizing the opportunity of the lad's ungainly look and grotesque figure, the jocose fiddler promptly exclaimed, "Æsop!" A burst of laughter rewarded him, which, however, was rapidly turned the other way by Noll stopping his hornpipe, looking round at his assailant, and giving forth in audible voice, and without hesitation, this couplet, which was thought worth preserving as the first formal effort of his genius:—

"Heralds, proclaim aloud this saying:
See Æsop dancing, and his monkey playing."

Everybody knows the story of that famous "Mistake of a Night," when the young schoolboy, provided with a guinea and a nag, rode up to "the best house" in Ardagh, called for the landlord's company over a bottle of wine at supper, and for a hot cake for breakfast the next morning; and found, when he asked for the bill, that the "best house" was Squire Featherstone's, and not the inn for which he mistook it.

In his seventeenth year, Oliver went up to Trinity College, Dublin, as a sizar. The sizars paid nothing for food and tuition, and very little for lodging; but they had to perform some menial offices from which they have long been happily relieved. It was but a poor return for having proved themselves good classical scholars, that they should be compelled to sweep the court, to carry up the dinner to the fellows' table, to change the plates, and pour out the ale of the rulers of the Society.

Goldsmith was quartered in a garret, on the window of which his name, scratched by himself, is still read with interest. The pane of glass has now become an historical relic, and is preserved with care in the college library. His college life was irregular and unhappy. He neglected the studies of the place, stood low at the examinations, was turned down to the bottom of the class for playing the buffoon in the lecture-room, was severely reprimanded for pumping on a constable in the Quadrangle. On one occasion he was caned by a tutor for giving a ball in the attic-story of the college to some gay youths and maidens from the city. When his pocket was empty he composed ballads, for which he received a few shillings, and enjoyed the luxury of fame by listening to the singers in the streets, and the applause of the crowd. On his way home he would bestow the price of his poetic effusions on the first beggar who whined for an alms.

The following anecdote is related by Washington Irving: A friend having gone to call on him one morning, meaning to furnish him with a breakfast, knocked at the door, and was bidden to enter. To his surprise he heard Goldsmith's voice from within his room, proclaiming himself a prisoner, and saying that they must force the door to help him out. His friend did this, and found him so fastened in the ticking of the bed, into which he had taken refuge from the cold, that he could not escape unassisted. Late on the preceding night, unable otherwise to relieve a woman and her five children who implored his charity, and seemed perishing for want of warmth, he had brought out his blankets to the college gate, and given them to her; and to keep himself from the cold he had cut open his bed, and buried himself among the feathers. Attractive as is, at first sight, such an instance of prompt sym-

pathy with distress, we must not unthinkingly be led away by it. "Sensibility," it has been observed, "is not benevolence." It is possible to relieve want from a simply selfish feeling—the desire to escape from pain. There is a benevolence which is unthinking, having nothing to do with either conscience or reflection, and flowing from an inconsiderate impulse. The sight of sorrow may distress the feelings; and the first rising wish may be to get rid of that which so unpleasantly affects us. But have we, in all honesty, a right to give? Have we earned the title to the luxury of supplying the wants of others? Should we not be just before we are generous? Judged by this standard, it is to be feared that poor Oliver had little right to give away even the blankets from his bed to cover the woman and her five little children, though her tale of distress was too much for his kind heart. For while he was so liberal to beggars, he had nothing to satisfy his tailor's importunity, or to pay his butcher's bill. It may sound harsh to point such a moral as this; but is it not well to interpose when anecdotes of this description are told of one in whose character there was much to love, more to compassionate, but less, it is to be feared, to respect?

While Goldsmith was leading at Dublin a life divided between squalid distress and squalid dissipation, his father died, leaving him a mere pittance. The youth obtained his bachelor's degree, and left the university. For two years he dwelt among his friends, and shared the humble dwelling to which his widowed mother had retired. She had removed in her straitened circumstances to a cottage at Ballymahon. He was now in his twenty-first year. It was necessary that he should do something; but he seems to have spent this interval in idleness, playing at cards, singing Irish airs, studying the flute, fishing, otter-hunting in the summer among the rocks and wooded islands of the Inny; and telling ghost-stories by the fire in the winter. He tried five or six professions in turn without success. At the earnest solicitations of his uncle Contarine, he presented himself to the Bishop of Elphin for ordination, when he had reached the age of twenty-three; but he was rejected, some say because he appeared before his lordship in scarlet breeches. His love of personal finery was extreme: he delighted to show himself in the most gay and gaudy colours.

He next became tutor in a gentleman's family; but after a few months he quarrelled with his host, while at cards, and receiving his stipend of £30, he mounted a horse and rode off to Cork with the intention of emigrating to America. He secured his passage, but the wind proving unfavourable, he went on a party of pleasure, whereupon the captain sailed with-

out him; and then, having sold his horse and spent his money, he returned to his widowed mother, hungry and penniless.

He now resolved to study the law; and his generous uncle advanced fifty pounds. With this sum Goldsmith went to Dublin, on his way to London; and there being tempted to enter a gaming-house, lost every shilling. He now thought of medicine. The good uncle again came forward. A small purse was made up, and in his twenty-fourth year he was sent to Edinburgh. This was in the autumn of 1752. At Edinburgh he spent two winters in nominal attendance on lectures, and picked up some superficial knowledge about chemistry and natural history. Thence he went to Leyden (still a pensioner on the bounty of kind Uncle Contarine), with the professed object of studying physic. The generosity of his uncle called forth a characteristic letter of thanks:—

"As I shall not have another opportunity of receiving money from your bounty till my return to Ireland; so I have drawn for the last sum which I hope I shall ever trouble you for—it is twenty pounds: and now, dear Sir, let me here acknowledge the humility of the station in which you found me; let me tell you that I was despised by men, and hateful to myself; poverty, hopeless poverty was my lot, and melancholy was beginning to make me her own—when you—but I stop to inquire how your health goes on."

Goldsmith's career at Leyden was much the same as it had been elsewhere. He studied men and letters more than physic, and contrived to live by teaching English, by borrowing money, and by other expedients. At the end of a year he left the celebrated university without a degree, with the merest smattering of medical knowledge, and with no property but his clothes and his flute. His flute, however, proved a useful friend. He rambled on foot through Flanders, France, and Switzerland, playing tunes which everywhere set the peasantry dancing, and which often procured for him a supper and a bed. He wandered as far as Italy, and he tells us he obtained from the University of Padua, a courtesy "doctor's" degree (M.B.).

So travelled on the truant from place to place, gathering that experience of men and things and foreign lands which his "Traveller" has made immortal. Few have turned their experience of varied lands to so good an account. As he passed from scene to scene, an education was going on; his sympathies were widening, his knowledge being enlarged, and his genius was acquiring a fuller power and more subtle force. To his vagabond life we are indebted for the poem which at once raised him to the rank of a legitimate English classic, and to which Macaulay awards this high praise: "No philosophical poem, ancient or modern, has a plan so noble, and at the same time so simple, as 'The Traveller.'"

In 1756, when twenty-seven years of age, he landed at Dover, without a shilling, and without a friend. In England his flute was not in request, and he was compelled to have recourse to a series of desperate expedients. He turned strolling-player; he went among the London apothecaries, and asked them to let him pound their drugs and spread their plasters; he joined a swarm of beggars which made its nest in Axe Yard; he was for a time usher of a school; became a bookseller's hack; and obtained a medical appointment in the East India Company, but this being speedily revoked, he presented himself at Surgeons' Hall for examination as a mate to a Naval Hospital; and being pronounced unequal even to so humble a post, he found himself a wanderer, without an acquaintance, without the knowledge or comfort of even one kind face, in the lonely, terrible London streets.

So ends what we may term the first period of Goldsmith's life.

Poor Oliver! He lacked strength of purpose, steadiness of principle, and self-control. "That strong, steady disposition which alone makes men great," he avowed himself deficient in. What more he might have achieved early in life, what more he might have accomplished in the future than he did, it is impossible to say. One thing, however, we must all bear in mind: the dowry of genius must not blind us to the weaknesses to which it is too often allied. A worthless, a purposeless life, ought never to be exalted simply because it is associated with talent. The rarer the endowments, the deeper the obligation to consecrate them to noble ends and lofty aims, and the greater the responsibility of abusing or misapplying such Divine gifts. The man of genius is under a greater responsibility than other men to reverence and obey all the laws of God and man. While we frankly acknowledge our debt of gratitude to those who, from the gift and use of "the faculty divine," have offorded us many an hour of innocent pleasure and amusement; have enriched our minds with beautiful thoughts and noble ideas; have charmed us by their humour, or touched us by their pathos; let us, alive to the common rules of morality by which all must be tested, never attempt to gloss over the errors which they committed, or condone the faults of which they were guilty. Genius must be judged by the same rules as dulness: what is folly and imprudence in the one, is equally folly and imprudence in the other. In either case, he that sows to the wind shall reap the whirlwind. There is great truth in the solemn words with which Dr. Johnson concludes his biography of Savage:—

Those who, in confidence of superior capacities or attainments, disregard the common maxims of life, must be reminded that nothing will

supply the want of prudence; that negligence and irregularity long continued, will make knowledge useless, wit ridiculous, and genius contemptible.

We now enter upon Goldsmith's London life, that life which, after many hardships and bitter struggles and depressing difficulties, ended in brilliant fame. Something of his sufferings in the great human wilderness of London, when a stranger and penniless he wandered through its streets, and lodged in its garrets, may be gathered from the following extract from a letter to his brother-in-law:—

You may easily imagine what difficulties I had to encounter, left, as I was, without friends, recommendation, money or impudence, and that in a country where being born an Irishman was sufficient to keep me unemployed. Many in such circumstances would have had recourse to the Friar's cord, or the suicide's halter; but, with all my follies, I had principle to resist the one and resolution to combat the other.

Under the pressure of absolute want, he betook himself to the lowest drudgery of literature. He hired a garret in a miserable court, to which he had to climb from the brink of Fleet Ditch by a dizzy ladder of flagstones called Break-neck Steps. Here, at thirty, he toiled incessantly; and in the six succeeding years he sent to the press articles for reviews, magazines and newspapers, produced children's books, wrote a "History of England," and gave to the world some amusing "Sketches of London Society," in a series of letters purporting to be addressed by a Chinese Traveller to his friends. Stern was the discipline of sorrow to which he was subjected while slowly mounting the ladder of fame.

One result of his distress may be seen in that sympathy with misfortune which was a peculiar characteristic of the grief-taught man. He published in the *Bee*, with the title of "The City Night Piece," an account of a lonely journey through the London streets, where he would wander at night, to console and reassure the misery he could not otherwise give help to. And there he saw many a sad sight, looked on many a sorrow which might well bring tears from eyes "albeit unused to weep," and came into contact with the wretched outcasts of a great and wicked city. "Strangers, wanderers and orphans," cast upon the cold charity of the world; "poor shivering girls," possessed of the fatal gift of beauty, and who lent too ready an ear to the voice which flattered only to betray, thrown by seducers on the cruel streets; and poor homeless creatures, to whom no door was open:—

"Mad from life's history,
Glad to death's mystery,
Swift to be hurled
Anywhere—anywhere out of the world."

Seeing such piteous sights as these, the poor and the suffering were regarded as his clients, and their cause became his own for ever.

His acquaintance with man, and with the sorrows, the passions, the foibles of humanity, his large experience of the world and its ways, give the charm of reality to his delightful volumes. Macaulay thus speaks of Goldsmith as a writer of prose:—

> There have been many greater writers; but perhaps no writer was ever more uniformly agreeable. His style was always pure and easy, and on proper occasions pointed and energetic. His narratives were always amusing, his descriptions always picturesque, his humour rich and joyous, yet not without an occasional touch of amiable sadness. About everything that he wrote, serious or sportive, there was a certain natural grace and decorum hardly to be expected from a man a great part of whose life had been passed among thieves and beggars, street-walkers, and merry-andrews, in those squalid dens which are the reproach of great capitals.

Goldsmith's name gradually became known and the circle of his acquaintance widened. In his new apartments[1] (May, 1761), he gave a supper; and amongst his guests was Dr. Percy, afterwards Bishop of Dromore, who introduced him to Samuel Johnson, then considered the first of living writers. Shortly afterwards he formed a friendship with Reynolds, the first of English painters; and with other men eminent in the walks of literature and art. In 1763 he was one of the nine original members of that celebrated brotherhood which still glories in the name of "The Club," and became the welcome companion of the brightest wits and deepest scholars of the day. The place of meeting was the Turk's Head Tavern, in Gerrard Street, Soho, where, the chair being taken every Monday night by a member in rotation, all were expected to attend and sup together.

Let us look in upon these master-spirits of their age on a winter's evening in the year 1764. Take notice of the company, for men of mark are here.

Who is that strange-looking man with the gigantic body, the huge massy face, seamed with the scars of disease, wearing a brown coat, and black worsted stockings, and a grey wig with scorched foretop, whose hands are dirty, the nails bitten and pared to the quick? See how his eyes and mouth move with convulsive twitches, and the heavy form rolls, as with puffs and snorts the words come forth: "Why, sir!" "What then, sir?"

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[1] He removed from his garret in Green Arbour Court, to more decent lodgings in Wine Office Court, Fleet Street, where he occupied two rooms for nearly two years.

"You don't see your way through the question, sir." That is Dr. Samuel Johnson, the author of the *Tatler*, the *Rambler*, and "Rasselas," and of a Dictionary which testifies to inexhaustible patience and diligence, and reveals the treasures of a well-stored mind. He is a man who never writes a line save on the side of virtue and truth, and who has passed through many bitter struggles on his way to fortune and to fame. He is a great and a wise man, a Christian man, moreover; and one who in a time when Hume, Gibbon, and Voltaire are endeavouring to introduce an universal scepticism, stands forth as the champion of religion, and contends earnestly for the truth of the Christian faith.

That young Scotch lawyer, whose silly egotism and impertinent curiosity makes him at once the bore and the laughing-stock of the whole of that brilliant club; who is weak, vain, pushing, and garrulous, who can he be? Now he flatters Johnson; now he catechizes him; anon he puts to him such a question as this: "What would you do, sir, if you were locked up in a tower with a baby?" This is no other than James Boswell, the first of biographers, who has written one of the best books in the world; a book in which the great Johnson eats, drinks, walks and talks before us, and yet who was himself weak, foolish, and contemptible.

That curiously gentleman-like man, with a speaking-trumpet at his ear, who talks well, and with a gracious and diffused good-humour smiles blandly upon all, that is Sir Joshua Reynolds, the celebrated painter, and who now in his fortieth year is already in the receipt of nearly £6,000 per annum.

Yonder small, agile, restless man, with a dark eye full of genius and expression; whose ready wit is rewarded by peals of laughter, and whose consummate knowledge of stage effect gives a zest to his anecdotes, is David Garrick, the great tragic actor, who melts his audience to tears as he depicts the sorrows of Othello, and who makes them shrink as the white-haired Lear curses his ungrateful daughters.

And who is that dressed in the gaudiest of colours, claret coat, sky-blue vest, black velvet pantaloons, and with a silver-laced hat under his arm; whose face is plain, the features harsh and pitted with small-pox, and whose figure is low and ungainly? That is Oliver Goldsmith himself, whose conversation, a strange contrast to his writings, is silly, empty, and noisy. Horace Walpole described him as an inspired idiot. At a club meeting held at the St. James's Coffee House, a party of his acquaintance wrote epitaphs on his imaginary death. Amongst others, Garrick wrote the following couplet:—

> "Here lies poor Goldsmith, for shortness called Noll,
> Who wrote like an angel, and talk'd like poor Poll."

There, too, is the cold, polished, and sceptical Gibbon, the greatest historian, and Jones, the greatest linguist of the age. And there is Bennet Langton, distinguished by his skill in Greek literature, and by the sanctity of his life; and there is Topham Beauclerc, renowned for his knowledge of the gay world, his fastidious taste, and his sarcastic wit.

But who is that, greater than all, dividing at the early age of thirty-three the supremacy over such a society with Johnson? Listen to him as he pours forth in one constant strain the stores of argument and eloquence he is thinking to employ on a wider stage. Hear and be amazed at the variety of his knowledge and its practical application; the fund of astonishing imagery; the ease of philosophic illustration, the overpowering copiousness of words, in which he has never had a rival. That is Edmund Burke, one of the wisest and greatest men Ireland has produced; before whom lies a grand political career, and who will shortly earn a name as an eloquent and brilliant statesman of imperishable fame.

Such were the men who, as members of "The Club," gradually became a formidable power in the commonwealth of letters; whose verdicts pronounced on new books were sufficient to sell off a whole edition in a day, or to condemn the sheets to the service of the trunk-maker and the pastry-cook.

It has been already said that Goldsmith's conversation was a great contrast to his writings. "Sir," said Johnson, "rather than not speak he will talk of what he knows himself to be ignorant, which can only end in exposing him." "He could not conceal what was uppermost in his mind," says Davies. "He blurted it out," says Johnson, "to see what became of it." And yet Boswell himself admits that he was often very fortunate in his witty contests, even when he entered the lists with Johnson.[1]

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[1] An instance was remembered by Reynolds. He, Johnson, and Goldsmith were together one day, when the latter said he could write a very good fable: mentioned the simplicity which that kind of composition requires; and observed that in most fables the animals introduced seldom talked in character. "For instance," said he, "the fable of the little fishes, who saw birds fly over their heads, and envying them, petitioned Jupiter to be changed into birds." "The skill," he continued, "consists in making them talk like little fishes." At this point he observed Johnson shaking his sides and laughing, whereupon he made this home-thrust: "Why, Mr. Johnson, this is not so easy as you seem to think; for if you were to make little fishes talk, they would talk like whales." On one occasion they had at supper, rumps and kidneys. Dr. Johnson expresses his satisfaction with "the pretty little things," but observes that one must eat a good many of them before being satisfied." "Aye, but how many of them," asks Goldsmith, "would reach to the moon?" Johnson expresses his ignorance, and indeed remarks that that would exceed even Gold-

We now behold Goldsmith slowly mounting from obscurity to fame. He removed from the apartments in Wine Office Court to a new lodging on the library staircase of the Temple. This change took place in an early month of 1764.

Still all was not bright with Goldsmith yet. He had to struggle on with the ills of poverty. Towards the close of 1764, his rent was so long in arrear, that his landlady pressed him for payment within doors, while the bailiffs beset him without. The debtor in his distress sent a messenger to Johnson, and Johnson sent back the messenger with a guinea, and promised to follow speedily. He came, and found that Goldsmith had changed the guinea, and had got a bottle of madeira and a glass before him. Johnson put the cork into the bottle, and began to talk to him on the means of procuring money. Goldsmith said that he had a novel ready for the press. Johnson looked into it, saw its merit, and taking it to a bookseller sold it for £60. He brought the money to Goldsmith, who discharged his rent, not without rating his landlady in a high tone for using him so ill. The novel which was thus ushered into the world was the charming "Vicar of Wakefield."

But before the "Vicar of Wakefield" appeared in print, came the great crisis of Goldsmith's literary life. In Christmas week, 1764, he published a poem entitled "The Traveller." It was the first work to which he put his name, and "it at once," to use Macaulay's words, "raised him to the rank of a legitimate English classic." The opinion of the most skilful critics was that nothing finer had appeared in verse since the fourth book of "The Dunciad." Johnson pronounced it a poem to which it would not be easy to find anything equal since the death of Pope. The verse has a sweet and mellow flow, while the diction, rich and choice as it is, is at the same time exquisitely plain. The whole poem with its appropriate imagery, its deep harmony of colouring, its happy and playful tenderness, and its philosophic tone, appeals at once and directly to the heart. Macaulay thus describes its plan:—

> An English wanderer, seated on a crag among the Alps, near the point where the great countries meet, looks down on the boundless prospect, reviews his long pilgrimage, recalls the variety of scenery, of climate, of government, of religion, of national character, which he has observed, and comes to the conclusion, just or unjust, that our happiness depends little on political institutions, and much on the temper and regulation of our minds.

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smith's calculation; when the ready humourist observes, "Why, one, sir, if it were long enough." Johnson confessed himself beaten: "Well, sir, I have deserved it—I should not have provoked so foolish an answer by so foolish a question."

While the fourth edition of "The Traveller" was on the counters of the booksellers, "The Vicar of Wakefield" appeared, and rapidly obtained a popularity which it maintains to the present day. No doubt the story has some faults of construction—that it contains some improbabilities; but, nevertheless, the charm of the book is such, that in reading it we remember the beauties, while we overlook the faults. Its pages glow with mingled humour, wit, and pathos; a tender, and true, and wise vein of thought runs freshly through the narrative; and, underlying the incidents of the story, there is a vein of reflection fitted to make us patient in suffering—to give us an undoubting reliance on the providence of God, while it renders us charitable to the faults and infirmities of others. Who that has ever read the book can forget the hero of the fable, Dr. Primrose, the pastor, parent, and husband; his helpmate, with her motherly cunning and housewifely prudence, triumphing in her lamb's-wool and gooseberry-wine; Olivia, preparing herself for the arduous task of converting a rakish lover by studying the controversy between Robinson Crusoe and Friday; Moses, his hat and white feather, his sale of Dobbin the colt, and his purchase of the gross of green spectacles? There, too, was the Squire, proving from Aristotle that relatives are related; the rosy Flamborough girls, with their red top-knots; the sharper, and his knowledge of the world; Mr. Burchall, with his plain common sense; and Miss Carolina Wilhelmina Amelia Skeggs, whose pretensions are summed up in that expressive monosyllable—"Fudge."[1]

The success which had attended Goldsmith as a novelist emboldened him to try his fortune as a dramatist. He wrote "The Good-natured Man"—a piece which had a worse fate than it deserved. Garrick refused to produce it at Drury Lane. It was acted at Covent Garden, but coldly received. The author, however, cleared by his benefit-nights, and by the sale of the copyright, no less than £500—five times as much as he had made by "The Traveller" and "The Vicar of Wakefield" together.

In 1770 appeared "The Deserted Village." Its success was

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[1] Sir Walter Scott says: "We read 'The Vicar of Wakefield' in youth and age; we return to it again and again, and bless the memory of an author who contrives so well to reconcile us to human nature." Goethe, the great German poet and philosopher, declared in his eighty-first year that it had been his delight at twenty; that it had formed part of his education, and influenced his tastes and feelings throughout life; that he had recently read it over again with renewed delight; and Schlegel, the celebrated German critic and scholar, recorded his opinion that the gem of European works of fiction is "The Vicar of Wakefield."

instant and decisive. It ran through several editions in a few months. It was published on May 26, and on August 16 a fifth edition appeared. When it was read to Gray, he listened to it with fixed attention, and soon exclaimed, "This man is a poet!" "What true and pretty pastoral images!" exclaimed Burke, years after the poet's death, "has Goldsmith in his 'Deserted Village!' They beat all: Pope, and Phillips, and Spenser too, in my opinion." Goethe tells us the transport with which the circle he now lived in hailed it, when they found themselves once more in another beloved Wakefield; and with what zeal he at once set to work to translate it into German! We are reminded by Forster, in his "Biography of Goldsmith," that it is beautifully said by Campbell, that "fiction in poetry is not the reverse of truth, but her soft and enchanted resemblance;" and this ideal beauty of nature has seldom been united with so much sober fidelity as in the groups and scenery of "The Deserted Village."

Macaulay finds fault with this poem for two reasons. In the first place the theory is false, and is opposed to true political economy. But is this judgment just? Goldsmith only decries the inroads of that monopolizing wealth which drives the peasant to emigration, and traces much of the sorrows of the poor to "trade's proud empire," which has so often proved a transient glory and an enervating good. He laments the state of society, "where wealth accumulates, and men decay." But though the accumulation of wealth has not brought about man's diminution, nor is "trade's proud empire" threatened with decay; yet the lesson Goldsmith seeks to teach can never be thrown away. He rebukes that selfish spirit of luxury and pride which, imitating the pomp and solitude of feudal abodes, without their hospitality and protection, has surrounded itself with parks and pleasure-grounds, and indignantly "spurned the cottage from the green." "It is a melancholy thing to stand alone in one's own country," said the Lord Leicester who built Holkham, when complimented on the completion of that princely dwelling. "I look round—not a house is to be seen but mine; I am the giant of Giant Castle, and have eat up all my neighbours."

The second fault with which Macaulay charges this poem is, that it is made up of incongruous parts:—

> The village in its happy days is a true English village. The village in its decay is an Irish village. The felicity and the misery, which Goldsmith has brought close together, belong to two different countries, and to two different stages in the progress of society. He had surely never seen in his native island such a moral paradise—such a seat of plenty, content, and tranquillity, as his Auburn. He had assuredly never seen in England all the inhabitants of such a paradise turned out of

their homes in one day, and forced to emigrate in a body to America. The hamlet he had probably seen in Kent; the ejectment he had probably seen in Munster; but by joining the two he has produced something which never was, and never will be, seen in any part of the world.

It is with great diffidence that one ventures to differ from so masterly a critic as Macaulay, yet must a lance be broken with him here.

On the broad question of poetry we would ask, is the poet obliged to observe all the unities of time, place, and action? Was Shakespeare himself so bound? In "As You Like It," for instance, the persons of the play, if names go for anything, are French, the scene is laid in France; and yet what can be more English than the scene: the forest of Arden—and yet not the Warwickshire Arden—with its green boughs and shimmering leaves, its grassy knolls, and murmuring streams where the

> "Poor sequestered stag,
> That from the hunter's aim had ta'en a hurt,
> Did come to languish: augmenting the swift brook
> With its big round tears"?

Is the poet to describe nothing but what is seen in real life? Must his poems be literal transcripts of what passes before the eye; or selecting his own incidents and scenery, may he not leave this dull region of earth for the sunny realms of fancy and imagination? But narrowing the question to matter-of-fact, and granting, as must be granted, that everything in the poem is English, the feelings, incidents, descriptions and allusions, have there been in England no improvements made at the expense of the population, no dismantled cottages, no ruined hearths, as in Ireland and in Scotland?

However, the popularity of the poem is a sufficient vindication of its truth to nature, as well as of its feeling, its tenderness, its pathos, and harmonious versification. The village inn; the busy mill; the fence; the furze; the hawthorn shade; the decent church; the simple pastor; the schoolmaster; the innocent joys of the country, rise up before us as we read.

And here it may be well to say a few words on Goldsmith's claims as a poet. A poet he was, and a true one. In the power of expression; in melody; in a polished versification, he is hardly surpassed by any singer. Though he was an Irishman, all regard him as an English poet; and no poem, whether Auburn was in reality Lissoy or not, could be more thoroughly English in form and feeling than "The Deserted Village." As we read it we seem to see

> "The blossom'd furze unprofitably gay;"

to catch the smell of the hawthorn bush, white with may,

under whose shade the rustic lovers sit, to hear the village murmur, the milk-maid's song, and the voices of

> "The playful children just let loose from school."

Nor these sounds alone do we hear, but also

> "The watch-dog's voice that bayed the whispering wind,
> And the loud laugh that spoke the vacant mind."

We turn with pleasure from much of our modern poetry, with its artifice and obscurity, and straining after effect, to a poem so simple and so natural, so graceful and tender, so melodious and so pathetic, as "The Deserted Village." It is like leaving a heated room and the glare of the gas for the cool morning air, with the scent of flowers and the song of birds, the full-leaved trees, and the blue sky.

While Goldsmith was writing "The Deserted Village" and "She Stoops to Conquer,"[1] he was employed on works of a very different kind—works from which he derived little reputation, but much profit. He compiled for the use of schools a "History of Rome," by which he made £300; a "History of England," by which he made £600; a "History of Greece," for which he received £250; a "Natural History," for which the bookseller covenanted to pay him 800 guineas. Though Goldsmith's knowledge was not very accurate, and he committed some strange blunders, yet he was, as Macaulay acknowledges, "an unequalled master of the arts of selection and condensation;" and it is well said that, "few writers have done more to make the first steps in the laborious road to knowledge easy and pleasant."

Goldsmith was at this time a prosperous man; his fame was great, and continually rising. He changed his abode, and purchased chambers in Brick Court, Middle Temple, for which he gave £400. He furnished the rooms handsomely, and we hear of Wilton carpets; blue morine-covered mahogany sofas, chimney-glasses, Pembroke and card tables, and tasteful book-shelves. Exactly below Goldsmith's were the chambers of Blackstone: and the rising lawyer, at this time finishing the fourth volume of his "Commentaries," is reported to have made frequent complaint of the distracting social noises that went on above. Very likely while Blackstone was deep in the mysteries of the feudal system, his investigations were interrupted by the merry companions of our poet singing lustily, "The Three Jolly Pigeons."

[1] In 1773 Goldsmith produced his second play at Covent Garden, "She Stoops to Conquer." On this occasion his genius triumphed. The broad humour of this comedy, or rather farce, in five acts, kept the audience in a constant roar of laughter.

Poor Goldsmith soon exhausted the profits of his writings, and began a system of waste which involved him in difficulties he never surmounted. "He spent twice as much as he had," says Macaulay. "He wore fine clothes, gave dinners of several courses, paid court to venal beauties. He had also, it should be remembered to the honour of his heart, though not of his head, a guinea, or five, or ten, according to the state of his purse, for any tale of distress, true or false." Macaulay also accuses him of being from boyhood a gambler, and "at once the most sanguine and the most unskilful of gamblers." This charge Forster declares to be founded on a trifling indiscretion; and let us fain hope that the friend and companion of Johnson, Burke, and Reynolds, was not guilty of this fatal vice.

It may be well to record, in this place, the charm thrown over poor Goldsmith's life by his friendship with Mrs. Horneck, Captain Keene Horneck's widow, and her two charming daughters—at the time of his introduction to them, girls of nineteen and seventeen. The eldest, Catherine, "Little Comedy" as she was called, was engaged to a Mr. Bunbury, second son of a baronet of an old family in Suffolk, and one of the cleverest amateur artists of his day. The youngest, Mary, to whom was given the loving nickname of the "Jessamy Bride," exerted strange fascination over Goldsmith. "Heaven knows," says Forster, "what impossible dreams may at times have visited the awkward, unattractive man of letters!" He bought his finest clothes to figure at their country house at Burton; he wrote them droll verses, and had in their society many a pleasant holiday. The sisters heartily liked him: cheered him and pitied him; loved him and laughed at him; and the happiest hours of the later years of his life were passed in their presence. In the kind and friendly company of Mrs. Horneck and her fair daughters, he made a visit to Paris, which he has described in a letter of most pleasant humour written to Sir Joshua Reynolds.

His later years were clouded by sorrow, and difficulties, and distress. His improvidence involved him in embarrassments from which he sought to extricate himself by temporary expedients to meet his debts, to escape from bailiffs and reproachful creditors. He obtained advances from booksellers, by promising to execute works which he never began. But at length this source of supply failed. He owed more than £2,000, and he saw no hope of being able to pay it. His spirits and health gave way. He was attacked by a nervous fever, which he thought himself competent to treat. Rejecting the advice of medical men, he prescribed for himself. The remedies he took aggravated the malady. He was induced to call in physicians of skill, but still his weakness and restlessness con-

tinued. He could get no sleep: he could take no food. It now occurred to Dr. Turton, who attended him, to put a pregnant question to his patient. "Your pulse," he said, "is in greater disorder than it should be from the degree of fever which you have. Is your mind at ease?" "No, it is not," was Goldsmith's melancholy answer. They were the last words of the dying man. None sadder could be spoken in that hour when heart and flesh fail. He died on the 4th of April, 1774, having then lived five months beyond his forty-fifth year. When Burke was told, he burst into tears. Reynolds was so moved by the news that he left his painting-room, and did not re-enter it that day. The staircase in Brick Court is said to have been filled with mourners: women without a home, with no friend but him they had come to weep for; outcasts of that great, solitary, wicked city, to whom he had never forgotten to be kind and charitable. Other mourners he had, two. His coffin was re-opened at the request of Miss Horneck and her sister—the "Jessamy Bride"—that a lock might be cut off from his hair. It was in the possession of the latter when she died, after nearly seventy years. She lived quite into our time. Hazlitt saw her an old lady, but beautiful still, in Northcote's painting-room, and she told the eager critic how proud she always was that Goldsmith had admired her.

Goldsmith was laid in the churchyard of the Temple; but the spot was not marked by any inscription, and is now forgotten.

Reynolds suggested that Goldsmith should be honoured by a monument in Westminster Abbey; and the spot selected was over the south door in Poets' Corner. It consisted of a medallion portrait and tablet. Nollikens was the sculptor, and, two years after Goldsmith's death, the inscription was written by Johnson. His great friend inscribed a touching and beautiful epitaph in Latin upon the stone which bears his name. It contains the famous line:

Nullum quod tetigit non ornavit.[1]

Such was the life, and such the death, of a poet whom the world regards with gentle love and pity, with admiration for his sportive humour, the grace of his diction, and the beauty of his style; well disposed, if it could, to forget the errors and faults of such a man. The story of his life and of his death is very sad.

There can be no doubt that the great want in his character—that which lay at the root of all that we must deplore in his life—that which clouded the death-bed from which to the

[1] He left no species of writing untouched by his pen, nor touched any that he did not embellish.

question, "Is your mind at ease?" came the melancholy response, "No, it is not!" was the want of a deep and solid religious faith. True, he could paint, and that beautifully, the Christian pastor, all whose "serious thoughts had rest in heaven"—at whose control

> "Despair and anguish fled the struggling soul;"

but, alas! like many a preacher, "he recked not his own read"; and was like the sign-post on a road, which points, not leads the way.

But I would not "draw his frailties from their dread abode." It is unwillingly and with regret that they are touched on at all. "Let not the frailties of Oliver Goldsmith be remembered," said Johnson: "he was a very great man."

When we think of him let it be kindly, as of the gentle moralist, the consummate poet, the genial-hearted Irishman, full of affection and pity, of guileless simplicity, and of the most romantic if not impulsive and thoughtless benevolence. Nor let us forget his many struggles; his years of unremitting drudgery and desolate toil; his life that had never known the aids and pleasures of a home, or those sweet domestic influences which might have saved him from temptations in which he was ensnared. It should be remembered, too, that in an age of general sycophancy, when authors fawned upon the great, Goldsmith dedicated his three principal works to no lordly or courtly patron, but the one to his brother, the other two to Reynolds and Johnson; that in a time when literary men thought it no shame to write for hire, Goldsmith scorned to prostitute his pen to party ends, and refused the proffered bribes; that in a period when wit often took the form of coarseness and ribaldry, Goldsmith wrote nothing to offend the purest or most delicate mind.

Before leaving him, let us give a glance at his cenotaph within the grand walls of the solemn Abbey. Not far from his medallion portrait in "Poets' Corner," are the monuments which commemorate Rowe, and Thomson, and Garrick. Here, too, is a monument to Gay, the author of the famous "Beggars' Opera," the fables written for the education of the Duke of Cumberland, and the popular ballad of "Black-Eyed Susan." It is painful to think that it was at his own desire that Pope placed these words beneath his bust:—

> "Life is a jest, and all things show it:
> I thought it once, but now I know it."

The lines are surely out of harmony with the place.

The ashes of the great Samuel Johnson, and of the witty and eloquent Sheridan, rest near; and the wise and eloquent Isaac Barrow sleeps not far away. There, from his pedestal,

the grave and thoughtful Addison looks down; and there is the fine statue of Thomas Campbell, the poet of the "Pleasures of Hope," the pedestal bearing the lines from "The Lost Man":

"This spirit shall return to Him
Who gave its heavenly spark;
Yet think not, Sun, it shall be dim
When thou thyself art dark!
No! it shall live again and shine
In bliss unknown to beams of thine
By Him recallèd to breath
Who captive led captivity,
Who robb'd the grave of victory,
And took the sting from death!"

And there, last but not least, nay, first and greatest of all, the bard of Avon, the immortal William Shakespeare, who opens before our eyes a scroll with the sublime words:—

"The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

These are earth's mighty ones—illustrious names on the beadroll of fame—men to be remembered so long as England is a nation, and the English language is spoken. And when wandering through the long-drawn aisles of the old Abbey, and gazing on the monuments of poets, and statesmen, and orators, and historians, we can thank God who has given such gifts unto men. Who can estimate the influence that they have exercised over the moral and intellectual life of the country; or how much their genius has contributed to the English language its majesty, its beauty, and its force? Truly, of the poets, amongst whom Goldsmith occupies a high rank, we may say in the words of Wordsworth:—

"Blessings be with these, and eternal praise,
Who gave us nobler lives, and nobler cares—
The poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays!"

CHARLES D. BELL.

Art. IV.—SUN-SPOTS.

THE great sun-spot which made its appearance in the latter part of November last, and which was distinctly visible, even to the naked eye, has had the effect of directing general attention to a subject which some recent discoveries have invested with a peculiar interest.

There is perhaps no branch of astronomy that has made such rapid strides of late years, and that is so full of promise of further revelations in the near future, as that which is concerned with the investigation of the physical constitution of the sun; and it is to observations of the solar spots that we are in large measure indebted for the knowledge which we now possess on that subject.

Though appearances of exceptionally large sun-spots, such as that referred to above, have been recorded from very early times, it was manifestly impossible before the invention of the telescope that those who observed them should form any true idea of the nature of objects which appeared to the eye only as black specks or blotches on the sun's disc. And even after the invention of the telescope a considerable time elapsed before any inkling of their real nature was obtained. The first conjectures were, as might have been expected, exceedingly crude. By some they were considered to be great masses of dense smoke floating above some great centre of conflagration in the sun, like the cloud of smoke which sometimes hangs for days or even weeks together over a terrestrial volcano. By others they were regarded as mountain-peaks or ridges rising above the general surface and showing dark against the luminous background from which they stood out; while by others again they were supposed to be planetary bodies revolving round the sun in such close proximity to its surface as to appear to belong to it. But as improved instruments came into use, and were directed upon the sun's disc, it soon became clear that whatever the so-called spots might be they were certainly none of these things. For a good telescope of even very moderate power shows that they are not projections or protuberances above the solar atmosphere, but rents or cavities in it, bringing into view the lower and presumably less luminous strata of that atmosphere which by contrast with the intensely brilliant surface appear black.

And here, before tracing briefly the successive steps by which our present knowledge on the subject has been arrived at, let me endeavour to convey, so far as mere figures can do so, some idea of the dimensions of these "breaks" or "cavities" in the sun's atmosphere.

The area of the sun-spot is ordinarily divided into the central and darker portion called the "umbra," and the outer and less intensely dark portion of the spot called the "penumbra." A few observers possessed of exceptionally good instruments or exceptionally keen sight, have thought that they have detected within the "umbra" a still more intensely dark or absolutely black portion to which they have given the name of the "nucleus." But for our present purpose it will be sufficient if we adopt the ordinary division into "umbra" and "penumbra."

Now, as to the dimensions of these cavities or depressions, or whatever we may choose to call them, in the solar atmosphere, some measurements may be stated. Sir William Herschell in 1799 measured a spot that was not less than fifty thousand miles in diameter. Captain Davis in 1839 observed an irregularly formed spot, which was not less than one hundred and eighty-six thousand miles in its greatest length, and the surface of which embraced an extent of about twenty-five thousand million miles. Sir John Herschell, after describing a spot which he had himself observed as having an area of three thousand seven hundred and eighty million miles, and another, nearly round, the black space or nucleus in the middle of which "would have allowed the earth to drop through it, leaving a thousand miles clear of contact on every side," says further, "that many instances of much larger spots than these are on record." We may add in reference to the great spot which was visible in November last, as observed by Mr. F. Brodie, of the Fern Hill Observatory, Isle of Wight, on November the 15th, that the "penumbra" measured fifty-six thousand by fifty-one thousand miles, and the "umbra" thirty-nine thousand by twenty-eight thousand. And let it be distinctly understood that these figures are not mere guesses, as seems sometimes to be supposed by those who are not acquainted with the methods employed by astronomers in such calculations, but the result of careful micrometric measurements of the portion of the sun's surface covered by the spots; the extent in miles of any given portion of the sun's surface so measured being, when the sun's distance is known, a simple matter of arithmetical calculation.

As in the course of time the spots came to be observed more systematically and with improved instruments, it soon became apparent that the track pursued by them was always in one general direction, namely, from east to west, so that at whatever point on the sun's surface a spot first appeared, it always moved towards the western edge, or "limb" as astronomers prefer to call it, of the sun, till on reaching the extreme limit of the sun's disc it passed out of sight; an observation which

at first suggested and in the end afforded complete proof of the rotation of the sun on its axis. It was further observed that the spots were not scattered indiscriminately over the surface of the sun, but were always found in two main zones or belts running parallel to the sun's equator and extending on either side from a point a few degrees north or south of it to a point which would correspond to about forty degrees N. or S. latitude on a terrestrial globe, while on the equator itself they were very rarely found, and never near the poles. Nor did it long escape notice that as the spots were very unevenly distributed over the sun's surface, so also their frequency varied greatly at different times, that sometimes for many years very few spots were to be seen, while at other times great numbers of spots, and those of unusual size, presented themselves; though it is only within recent years that the periodicity of these changes has come to be recognised. It has now, however, been established as the result of systematic observations carried on for a period of more than fifty years, that the spots go through a complete series of changes, including a maximum and minimum epoch, in a period of about eleven years and one-tenth, known as the "sun-spot cycle."

Such then are the main *facts* which the telescope has revealed concerning the spots on the sun. Let us now consider the *theories* which scientific men have founded on these facts, in reference, first, to the nature and origin of the sun-spots themselves; and secondly, to their influence on atmospheric and other changes on our earth.

I. Two fundamentally different views have been put forward of the nature and origin of a sun-spot—one ascribing it to causes at work within the sun itself, the other to agencies affecting the sun from without.

The first view is that which was advocated by Sir John Herschell (though apparently only as an alternative hypothesis) in a passage in which he suggests that the spots might be disturbances in the sun's atmosphere analogous to cyclones upon our earth. Referring to the fact, already noticed, that the sun-spots "mainly frequent two zones on the sun's surface nearly corresponding to the regions on our globe in which the trade-winds prevail," he says: "The resemblance is so striking as most strongly to suggest some analogy in the causes of the two phenomena; and it has been held that as our trade-winds originate in a greater *influx* of heat from without on and near the equator than at the poles, combined with the earth's rotation on its axis, so the maculiferous (or spot-bearing) belts of the sun may owe their origin to a greater equatorial *efflux* of heat, combined with the axial rotation of that luminary." And again, after dwelling upon the dimensions of some of the

larger spots referred to above, he says, "What are we to think, then, of the awful scale of hurricane and turmoil and fiery tempest which can in a few days totally change the form of such a region, break it up into distinct parts, open up great abysses in one part and fill up others beside them?" And undoubtedly there is much in the appearance of the spots and of the changes which they undergo, as viewed with high telescopic power, to lend probability to such a view.

The other view is that which supposes the spots to be produced by the impact of meteoric masses, such as are known to follow in the track of comets, on coming into contact with the sun; a theory which has just now a special interest attaching to it, owing to a possible connection which it suggests, between the great sun-spot of November last and the comet which passed so near to the sun in September.

There is an interesting passage in the writings of Mr. R. A. Proctor,[1] in which he ably maintains this view. After referring to certain appearances observed in connection with the great sun-spot of 1859, Mr. Proctor says, "There are indeed reasons for believing not only, as I have already indicated, that the outburst in the sun was caused by the downfall of meteoric masses, but that those masses were following in the train of a known comet, precisely as the November meteors follow in the train of Tempel's Comet. For we know that the November meteoric displays have been witnessed for five or six years after the passage of Tempel's Comet, in its thirty-three years' orbit, while the August meteoric displays have been witnessed fully one hundred and twenty years after the passage of their comet (Comet II., 1862). Now only sixteen years before the solar outburst witnessed by Carrington and Hodgson, a magnificent comet had passed even closer to the sun than either Tempel's Comet or the second comet of 1862 approached the earth's orbit. That was the famous comet of the year 1843. Many of us remember that wonderful object. I was but a child myself when it appeared; but I can well remember its amazing tail, which, in March, 1843, stretched half-way across the sky."

It may well be believed that the two meteors which produced the remarkable outburst of 1859 may have been stragglers from the main body following after that glorious comet. We do not insist upon the connection. We rather incline in fact to the belief that the disturbance in 1859, occurring as it did about the time of maximum sun-spot frequency, was caused by meteors following in the train of some as yet undiscovered comet, circuiting the sun in about

[1] "Pleasant Ways in Science," p. 118.

eleven years, the spots themselves being, I believe, due in the main to meteoric downfalls.

There is greater reason for believing that the great sun-spot which appeared in June, 1843, was caused by the comet which, but three months before, had grazed the sun's surface. As Professor Kirkwood, of Bloomington, Indiana, justly remarks, "Had this comet approached a little nearer, the resistance of the solar atmosphere would probably have brought the comet's entire mass to the solar surface. Even at its actual distance it must have produced considerable atmospheric disturbance. But the recent discovery that a number of comets are associated with meteoric matter, travelling in nearly the same orbits, suggests the inquiry whether an enormous meteorite, following in the comet's train, and having a somewhat less perihelion distance, may not have been precipitated upon the sun, thus producing the great disturbance observed so shortly after the comet's perihelion passage."

In view of the strong grounds which have recently been adduced for believing that the great comet, which is now passing out of sight, is a reappearance of the comet of 1843, my readers will probably agree with me that it is at least a very remarkable coincidence that in each case an enormous sun-spot should have been developed shortly after the comet had passed the sun.

The fields of inquiry opened out by the connection indicated above between comets and sun-spots, are among the most fascinating in the whole range of astronomical research; but we must pass on to consider, in the second place, the effects of these outbursts of solar energy as they concern our earth.

II. Those effects have been supposed to manifest themselves in two ways: first, in variations in the weather corresponding to the variations in the frequency of the solar spots; and secondly, in disturbances of the earth's magnetism, accompanied by displays of the Aurora occurring simultaneously with the appearance of exceptionally large spots.

When the sun-spot period was at first discovered, it was not unnaturally supposed that we had at length found the clue to that for which meteorologists had been so long eagerly seeking—the cycle of the weather. Since the sun's heat is the primal source of all the phenomena which we call the weather, any variation in the amount of that heat, so it was argued, must be accompanied by a corresponding variation in the weather. And in the abstract this reasoning must be admitted to be sound enough. But when the attempt is made to trace the connection between the sun-spot cycle and the weather in sufficient detail to be of practical advantage, the problem is

found to be anything but the simple one which it was at first supposed to be. Indeed the first attempts were made in an altogether wrong direction, it having been assumed, not unnaturally perhaps, but quite erroneously, that the periods of greatest sun-spot frequency would be coincident with periods of diminished solar heat, and the periods of fewest sun-spots with periods when the sun's heat might be expected to be at its greatest. It has now, however, for some time been established that the reverse of this is the fact, and that, whatever else they may be, sun-spots are undoubtedly indications of increased solar energy. Still, when we make the attempt to trace the influence of these periods of increased solar heat upon the weather of our globe, the evidence of any such influence is so doubtful and conflicting as to be of very little practical value; in other words, we are not much, if at all, better able to predict even the general character of a season than we were before the sun-spot cycle was discovered.

The truth seems to be, that though the increase and diminution of the sun's heat which accompanies the increase and diminution in the number of the spots, does, and indeed must affect the weather of the whole globe, yet as regards particular localities the general effect is so overlaid and masked by the various local influences which determine the climate of a place, that it can seldom be traced with any certainty; moreover, in this case the same general cause may produce opposite effects in different parts of our globe, as there is good reason to believe that the very same increase in the sun's temperature which intensifies the heat of a dry and torrid region, may at the same time by raising increased volumes of vapour from the ocean occasion an increase of cloud, with cold and wet weather, in those regions to which the prevailing currents may carry these abnormal masses of vapour.

The connection between the sun-spots and the weather, though a real one, is therefore not of such a kind that we can with our present knowledge found upon it anything in the nature of a weather cycle.

The evidence of the connection between sun-spots and disturbances in the magnetism of the earth is of a very different nature, and is indeed such that it is difficult to understand how it can be questioned by anyone who has that evidence before him.

It may be safely affirmed that whenever the sun-spots are exceptionally numerous or of unusual size, their development is attended by disturbances of the earth's magnetism and brilliant displays of the aurora; and that when the sun-spots are few and small, such disturbances are comparatively rare.

It would be easy to multiply instances in proof of this con-

nection. We shall merely cite one of the most remarkable (already referred to in another connection) as described[1] by Sir John Herschell:—

There occurred, on the 1st September, 1859, an appearance on the sun which may be considered an epoch, if not in the sun's history, at least in our knowledge of it. On that day great spots were exhibited, and two observers, far apart and unknown to each other, were viewing them with powerful telescopes, when suddenly, at the same moment of time, both saw a strikingly brilliant luminous appearance, like a cloud of light, far brighter than the general surface of the sun, break out in the immediate neighbourhood of one of the spots and sweep across and beside it. It occupied about five minutes in its passage, and in that time travelled over a space on the sun's surface which could not be estimated at less than 35,000 miles. A magnetic storm was in progress at the time. From the 28th August to the 4th September, many indications showed the earth to have been in a perfect convulsion of electro-magnetism. When one of the observers I have mentioned had registered his observation, he bethought himself of sending to Kew, where there are self-registering magnetic instruments always at work, recording by photography, at every instant of the twenty-four hours, the positions of three magnetic needles differently arranged. On examining the record for that day, it was found that at that very moment of time (as if the influence had arrived with the light) all three had made a strongly marked jerk from their former positions. By degrees accounts began to pour in of great auroras seen on the nights of those days, not only in these latitudes, but at Rome, in the West Indies, on the Tropics, within eighteen degrees of the equator (where they hardly ever appear); nay, what is still more striking, in South America, and in Australia, where, at Melbourne, on the night of the 2nd September, the greatest aurora ever seen there made its appearance. These auroras were accompanied with unusually great electro-magnetic disturbances in every part of the world. In many places the telegraphic wires struck work. They had too many private messages of their own to convey. At Washington and Philadelphia in America, the telegraph signal men received severe shocks. At a station in Norway, the telegraphic apparatus was set on fire; and at Boston, in North America, a flame of fire followed the pen of Bain's electric telegraph, which, as my readers perhaps know, writes down the message upon chemically prepared paper.

It would be easy, as has been said, to adduce further instances; but those of my readers who witnessed the magnificent displays of aurora on October the 2nd, and November the 17th last, or read the accounts which appeared in the daily papers of the violent magnetic disturbances by which they were accompanied, and will bear in mind the fact that on both occasions a sun-spot of extraordinary size was visible at the time, will hardly doubt that, whatever uncertainty there may be as to the supposed connection between the sun-spot cycle

[1] "Essays on Scientific Subjects."

and the weather, the connection between sun-spots and the magnetism of our earth has at any rate been clearly established.

G. T. RYVES.

ART. V.—THE CHARGE OF THE BISHOP OF MEATH.

Our Country and our Church. A Charge delivered to the Clergy of the Diocese of Meath at his sixth Visitation, October, 1882, by the Most Rev. Lord PLUNKET, D.D., Bishop of Meath. Dublin: Hodges, Figgis, and Co.

IN regard to the Church of Ireland, her position and prospects, no man has a better right to speak than Lord Plunket, the Bishop of Meath. The Charge which he delivered at his recent Visitation deals not only with the concerns of the diocese of Meath, but with the leading social and religious features of the recent agitation in Ireland, considered chiefly, of course, in their relation to the Protestant Church. In bringing before our readers those portions of the Charge which, in a hopeful vein, weigh the evil and the good of disestablishment and disendowment, and give the outlook of the Church as she stands, we pass by the comments which have been made upon the Charge in political or party columns, and we also omit any allusion to statements recently made, both on this side the Channel and on that, about the probable effect of Mr. Gladstone's policy, and of lawless agitation, upon the scattered parishes of the Church, and upon the Church as a whole. It is our purpose, out of the deep interest which we take in the Church of Ireland, that the honoured Bishop should speak for himself. Certainly, as regards ourselves, we have no desire, to point a moral, in any way whatever, at the expense of the Irish Church.

In the diocese of Meath there are, at present, 79 parishes, with a "Church population" of 13,000 souls. According to a Parliamentary Report in the year 1802, of the 92 incumbents then holding livings in the diocese of Meath, 47 (that is a clear majority) did not reside within their parishes; of these, 19 were pluralists, who resided in other parishes, and did their duty in Meath by proxy. Again, in the year 1802, there were 12 benefices without churches, and 54 without glebe-houses. In 1882 all the members are residing in their parishes.[1] There is now no incumbency

[1] "If we include four clergymen temporarily absent from ill-health and two who, from the want of a suitable residence within the parish, are obliged to reside beyond its limits, but within easy reach of their duties."

without at least one church; and in place of 54 parishes without glebe-houses, as in 1806, there are now only 8 in that condition. It is a satisfaction also to know that since the date when Alexander Irwin reviewed the work of church-building and restoration that had up to that time been accomplished, all the principal parish churches in the diocese of Meath have been renovated, and some new ones built, at a cost in all of not less than £20,000. The Bishop thankfully bears witness to increasing tokens of vitality among both the clergy and the laity of the diocese; and he makes mention of many pious and charitable efforts, signs of an ungrudging and cheerful liberality. "It certainly is reassuring to find," adds the Bishop, "that notwithstanding the decrease in our Church population which emigration and the deterrent influences of the present agitation have brought about, the number of those confirmed this year has exceeded by thirty that of the year 1879. In such a fact we have, I think, a very significant proof that our Church in this diocese is alive, and that even amid the exceptional difficulties of the present time her ministers, with God's blessing, are showing themselves faithful to their sacred trust."[1]

Turning now to the national questions discussed in Lord Plunket's Charge, we find, at the outset, a reference to the ordeal of the last three years. "During that period," says the Bishop, "our country and our Church have had to pass through a severe and unexpected ordeal":—

[1] "Our diocese," says the most reverend prelate, "is at all times a poor one. It contains no large towns, and scarcely any factories or commercial establishments, while much of its thinly-peopled grazing tracts are owned by landlords who reside for the most part, and spend their money, elsewhere. It is, therefore, encouraging to find that the amount paid in for the support of the ministry in our 79 parishes during the past year is somewhat over £6,000. But there is an even more cheering fact which I gladly notice. The Report of the Committee of Missions and Charities for the Eastern Division alone of this diocese (including 40 parishes) has just been put into my hand, and I see that over and above this sum above-mentioned as forthcoming for distinctly parochial purposes, there has been also contributed by these parishes for extra-parochial objects a sum of more than £1,000 during the past year. Of this amount £603 has been given for extra-parochial charities of a diocesan character, such as the Meath Protestant Orphan Society, the Meath Education Fund, and the Meath Mission to Roman Catholics; £47 to Home Missions extending beyond the diocese, such as the Irish Society and the Scripture Readers' Society; £57 to the Bible Society and the Jews' Society; £129 to Foreign Missions, such as the Society for the Propagation of the Gospel, the Church Missionary Society, and the Spanish and Portuguese and Mexican Church Aid Society. Lastly, a sum of £262 is given to charities and works of mercy, such as the Dublin Hospitals' Sunday Fund, the Institution for the Deaf and Dumb, the St. Patrick's Home for Nurses to the Sick Poor, and other similar agencies." Evidently in the diocese of Meath there are to be found many who, like the churches of Macedonia, do not regard a time of "deep poverty" an unfit time for the "riches of their liberality."

When last I addressed you it was a time of comparative quietude and hopefulness. Since that date we have been enduring the throes of a social revolution. So, alas, has it ever been with this our unfortunate native land. Possessing within itself many elements of prosperity, it would yet almost seem as if Ireland, humanly speaking, were doomed by its geographical position and political surroundings to become of necessity the prey of agitators. Too near England to be a separate kingdom, and too far to admit of a complete oneness in feeling and interest between the two countries, Ireland has been used by England's enemies from time to time as a convenient seed-plot for disaffection. From among the Irish people themselves, from France, from Spain, from Rome, from America have periodically started up hordes of malcontents, and adventurers, and visionary theorists, and religious enthusiasts, each in their turn heralding some new form of spurious patriotism, and each working thereby on the imaginations and feelings of the Irish peasantry—a peasantry naturally generous, moral, religious, and brave, but unstable, alas, as water, and pliable as the reed that is shaken by the wind. Nor is this all—for contending political parties in our own Imperial Parliament have not seldom aggravated these complications by bidding for the Irish vote, and by making weak concessions for party ends to the popular clamour. Again and again have we thought that at last we had reached the beginning of better days. Again and again we have been bitterly disappointed.

The present phase of agitation cannot be regarded as less formidable than its predecessors. It has not, perhaps, been attended with such dangerous and widespread outbreaks of violence as have characterized some former seasons of disturbance; but it has been marked by individual deeds of cowardice and brutality, the very thought of which makes the blood run cold. Above all, it has been the means of disseminating principles that cut at the root of all probity and morality. The master-principle of the movement, in short, is *Communism*, and the master-motive whereby its adherents are gained over to its ranks is *cupidity*.[1]

Into the political principles which connect themselves with such a subject the Bishop did "not invite" his listeners to enter. But the events which he had been describing involve something more than merely political issues. They concern the fundamental principles of religion and morality. They affect, moreover, most nearly the interests of the Church—not merely her financial security, but her spiritual obligations towards the country.

In the presence of such a crisis, his Lordship remarks, it is well to look first for some encouragements, some special reasons for thankfulness:—

Had we been called upon to face a land-league agitation at the time when our clergy, as ministers of a State-protected Church, received their

[1] We may be excused for referring, in regard to this matter, to the articles in these columns (THE CHURCHMAN, vol. iii.).

tithes from the poor, or even when they drew their tithe-rentcharge from landlords, some of them in very needy circumstances, how intolerable would have been our position, both as regards the obloquy and outrage we should have had to endure, and the cruel straits to which we should have been inevitably reduced. Now, however, the very disaster which seemed most to threaten our downfall, has been overruled for our good. Our separation from the State has taken away one at least of the handles whereby our enemies were wont to bring us into disrepute; and our dissociation from all connection with the land, whether as receivers of tithe or rentcharge, has saved us from those fresh complications which an agitation such as the present would at that time have brought about. Time, too, has been given us to complete our financial organization before being confronted by the present distress.[1]

Secondly, the Bishop touches upon special incentives to action. The Church of Rome has allied herself for the purpose of what seemed an immediate advantage with a Radical contingent, which will go far, in the opinion of many, to involve her in ultimate ruin:—

Her priests, with some noble exceptions, have held out brotherly hands from time to time to a motley crowd of agitators, who laugh to scorn the fundamental principle of "obedience to authority" that underlies her whole system, and, as a natural result, many of her people have gradually become enamoured of that very spirit of communism, which, upon the Continent, is at the present time being used to humble her to the very dust.

The Church of Rome has raised a spectre, and will find it hard to lay it.

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[1] In a preface to his Charge, Lord Plunket points out that the advantages to which he had referred, as following in the train of disestablishment, consisted in their extrication from certain difficulties attendant on a form of agrarian and ultramontane agitation peculiar to Ireland. He says:—

"In addressing the clergy of my diocese I felt myself bound in honesty to recognise certain advantages that have, in my opinion, accrued to our Church, by reason of her separation from the State. These advantages I look upon as very real gains; and I am willing to go further, and avow my conviction, that in balancing the gains and losses of disestablishment, the gain to our Church on the whole will be found to outweigh the loss. But while so saying, I do not wish it to be supposed for a moment that I therefore regard our disestablishment as having been an unmixed blessing. On the contrary, it was just because I painfully realized the many discouragements which disestablishment had brought in its train, that I deemed it right to call the attention of my fellow-Churchmen to some of the encouragements which should be placed in the opposite scale. That we have much to dishearten us cannot be denied. Notwithstanding every effort, our Church has not as yet been able to make adequate provision for the support of her ministry. The income that can be offered to a clergyman is miserably small, and, what is worse, it depends mainly upon the precarious, and at times capricious, church-offerings of his parishioners. It follows of necessity that the independence of a clergyman's position is often seriously imperilled, and his means not seldom cruelly straitened. Nor has he now, as in former days, a reasonable prospect of some better provision for his declining years."

The coalition between the Ultramontane and the Radical element in Ireland cannot long endure. Churchmen may well be assured that God has a special work for them to do in the land; and a stirring watchword is given them by the Bishop: "Hold the fort!" Let not the pastor who has the charge of but a few sheep in the wilderness think his labours thrown away. Every parish is a post of honour given by God. "These isolated lights shining in dark places are witnesses for Him, and He has entrusted to our Church the solemn responsibility and the honourable duty of seeing that they shall not be extinguished. Every church throughout the land wherein the pure doctrines of our Church are taught, and the means of grace duly provided, is a centre around which our own people can rally and find safety from the snares of surrounding error. They are centres, too, wherein the evangelist can sally forth and spread the truth in the regions round about.

"The duty of endeavouring to win over our Roman Catholic fellow-countrymen," continues the Bishop, "should engage our prayerful attention more than ever at the present emergency:—

"I do not mean," says the Bishop, "that this season of distraction and turbulence is one, in which, humanly speaking, such efforts are likely to be attended with immediate fruits. But if it be the case that a change in the religious feelings of the Irish peasantry, such as I have ventured to foreshadow, is impending in the future, if a spirit is beginning even already to manifest itself which, in its further developments, may tend to shake the allegiance of many to the Church of Rome, and if the danger then to be feared will be lest not a few, repelled by the pretensions and the dogmas of Vaticanism, may be tempted to rush headlong to the brink of infidelity, how important it is that their minds should have been accustomed beforehand to a knowledge of the fact that there is an alternative to adopt, a more excellent way to follow; that there is an ancient Church in this land which traces her lineage to the times of St. Patrick and St. Columba; a Church which for seven centuries from that date was untrammelled by any foreign yoke until the fatal day when, at the Synod of Cashel, Ireland's Ecclesiastical and National Independence was surrendered to an English invader armed with the authority of a Papal Bull; a Church within whose bosom her sons can enjoy to the full that liberty of conscience and judgment to which God invites them, without, at the same time, renouncing their obedience to Him Whose service is perfect freedom; a Church which disowns and rejects all that is new and false in systems of man's invention, without at the same time breaking loose from all that is old and true in the traditions of the past; a Church which takes Holy Scripture for her only rule of faith, the Holy Spirit for her only Interpreter and Guide, and Christ Jesus for her only Head! It is, I say, of vital importance that the claims and history of this Church, even of the Church to which, through God's mercy, it is your privilege and mine, brethren, to belong, should be continually kept before the eyes of our Roman Catholic fellow-Christians; and, above all, that no oppor-

tunity should be lost of circulating throughout the length and breadth of this land that Holy Bible to which our Church fearlessly appeals as witnessing the purity of her faith, and which she believes is able to make wise unto salvation all those who are only willing to receive its message into their hearts!

In taking leave of this vigorous and timely Charge, which we earnestly commend to the consideration of all who, like ourselves, are keenly interested in the welfare of the Church of Ireland, the true Church of St. Patrick, we venture to assure the most reverend Prelate that his words will be read on this side the Channel with sincere sympathy and the heartiest good wishes. In the midst of discouragements and difficulties, the Churchmen of Ireland have done, these last twelve years, right noble work. According to Lord Plunket's watchword—"*Hold the Fort!*"—may they still hopefully labour, in the love of Christ, "for their Country and their Church."

Art VI.—CATHEDRAL STATUTES.

THE lamented death of the Archbishop of Canterbury has not only removed from the Church of England a ruler of rare judgment and ability, who long ago gained the confidence and the affections of the vast majority of Churchmen in this country, but it has also deprived the Cathedral Commission of a Chairman whose well-balanced and judicial mind was greatly needed among a body already materially weakened by the death of Sir Henry Jackson and by the resignation of Lord Coleridge.

We cannot conceal from ourselves that it is no easy matter for the Prime Minister to select, from the Episcopal Bench, a successor to Archbishop Tait, who has been incomparably the ablest and the most trusted Primate within the memory of the present generation.

An inquiry into the state of the cathedral churches in England and Wales is no novelty. In November, 1852, a Royal Commission was appointed to inquire into the subject, and the Commissioners reported at great length in 1854 and 1855. Some of the recommendations contained in their three Reports have been embodied in legislation; but much more remains to be done before we can clear away the dust and the cobwebs of ages, which now obscure and impede the utility of those grand foundations that form so prominent a feature in our ecclesiastical system.

The first Commission to inquire into the state of the Esta-

blished Church, with reference to ecclesiastical duties and revenues, was appointed by letters patent during the ministry of Sir Robert Peel, on February 4th, 1835, with special reference to the state of the several dioceses in England and Wales; to the amount of their revenues and the more equal distribution of Episcopal duties; to the abolition of commendams and to the state of the cathedrals and collegiate churches, with a view to the suggestion of such measures as might render them most conducive to the efficiency of the Established Church, and make better provision for the cure of souls with reference to the residence of the clergy on their respective benefices. The Royal Commissioners set to work in good earnest upon the first branch of the inquiry, and applied themselves so zealously to its investigation that, on March 17th, 1835, they presented to his Majesty King William the Fourth a full and ably-drawn report on the territory, revenue and patronage attached to the several dioceses in England and Wales. This first report, containing their suggestions and recommendations, was laid before Parliament and was ordered to be printed by the House of Commons on March 19th, 1835. The Commission was renewed in the same terms on June 6th, 1835, after a change of government consequent upon the accession of Lord Melbourne to office, and three several reports were made to his Majesty on March 4th, May 20th, and June 24th, 1836.

The second report deals more especially with cathedrals and collegiate churches, with the residence of the clergy, and with pluralities. The third report contains important proposals for the appointment of Commissioners by Parliament, who should prepare and lay before the King in Council schemes for carrying into effect the recommendations of the Royal Commissioners, and for empowering the King in Council to make orders ratifying such schemes and having the full force of law. The final report contains some further propositions and modifications of the former reports, and deals with the remaining parts of the inquiry. The nature and extent of those recommendations are so well known as to render it superfluous to advert further to them than to remind our readers that the greater portion will be found embodied in the Act of 6 & 7 Will. IV. c. 77, passed August 13th, 1836, under which the new Bishoprics of Manchester and Ripon were founded; and the existing dioceses were completely remodelled by a new adjustment of the revenues and patronage of each see, and by extending or curtailing the parishes and counties theretofore subject to their spiritual jurisdiction; and the "Ecclesiastical Commissioners for England and Wales" were created as a body politic and corporate with perpetual succession and a common seal, and with power to prepare and lay before the King in

Council schemes for carrying into effect their recommendations.

We have dwelt somewhat at length upon the labours and industry of the Royal Commissioners of 1835, before directing the attention of our readers to the first report of the Commissioners appointed in 1879 and 1880, for inquiring into the condition of the cathedral churches in England and Wales, which now lies before us, in consequence of the deep feeling of disappointment with which we have received the result of their labours so far as her Majesty's Commissioners have been pleased to communicate them to the public. In their brief report of little more than two pages, the Commissioners announce with remarkable complacency, that they have held sixty-two meetings in a space of thirty-one months, while they hold out a promise that the more important communications that have been made to them will be appended to a future report.

On turning to the recommendations themselves, we find that the Commissioners consider that the only satisfactory way of expressing those recommendations, is to embody the same in the form of suggested statutes, which either have been, or are to be, prepared and drafted by the Dean and representative Canon of each cathedral in accordance with the resolutions at which the Commissioners may in each particular case have arrived. The suggested statutes of twenty-nine cathedrals are announced to be in course of preparation; but, although the report is dated February 8th 1882, none of them had seen the light at the time when Parliament was prorogued; though in reply to a question addressed to the Government in the House of Commons on November 20th, Mr. Courtney, Secretary to the Treasury, stated that "Eight of these reports are nearly completed, and are expected to be presented before the end of the year, and there will be no avoidable delay in the completion of the remainder."

One of the objects aimed at by the Commissioners of 1835, was to introduce order and uniformity in the cathedral foundations; but we entertain grave doubts whether the Royal Commissioners are treading closely in the steps of their distinguished predecessors, as they intimate that while following certain general principles, which in their judgment ought to characterize all cathedral foundations, they have striven to avoid everything that might savour of a forced and unnatural uniformity. These are vague words, which require further elucidation than is afforded by the first report presented to her Majesty. The main, we might almost say the sole, object of this report is to recommend a novel mode of legislation in

respect to Cathedral Statutes, of so startling a nature that we must quote the words of the report itself:

We recommend that your Majesty be empowered by legislation to appoint a Committee of Privy Council for Cathedral Purposes, such Committee to have the duty of approving Cathedral Statutes, and of sanctioning amendments when required, and to consist of the Archbishops of Canterbury and York, the Bishop of London, and the following persons, being members of the Church of England: the Lord President, the Lord Chancellor, and two other members of the Privy Council.

In the case of new statutes, suggested by your Majesty's Commissioners, we recommend that the Committee of Privy Council for Cathedral Purposes be authorized to examine and approve, or, if they see fit, amend them, and that such statutes having obtained your Majesty's sanction, have the force of law.

We recommend further, that the Dean and Chapter of any cathedral should have the power of submitting at any time a new or amended statute to the visitor for his approval, and of submitting a statute so approved to your Majesty in Council; the statute when sanctioned by your Majesty, on the advice of the Cathedral Committee, to become a statute of the cathedral.

We humbly recommend that for the establishment of the proposed Committee of the Privy Council for Cathedral Purposes with the powers indicated, application should be made to Parliament as soon as conveniently may be.

The report was speedily followed by the introduction of the Cathedral Statutes Amendment Bill into the House of Lords, on May 19th, by the Archbishop of Canterbury as Chairman of the Commission. The Bill embodied the above-mentioned recommendations of the Commissioners, increasing, however, the number of Privy Councillors other than those specifically mentioned from two to four, and provided a scheme whereby the Cathedral Statutes might be varied and modified from time to time by the hybrid committee recommended in the report itself.

It was scarcely to be expected that so startling and, as we venture to think, so unnecessary an innovation in the mode of procedure should pass through the House of Lords without challenge and without protest. The Bishop of Exeter in moving the rejection of the Bill characterized it as mischievous and unnecessary, while he considered that to pass a bill of such a nature would be to "legislate in the dark." Neither the Bill itself, nor the report—probably the most meagre that ever issued from a Royal Commission after sitting for two years and a half—gave any adequate idea of the suggested schemes. Yet in the absence of all the information that had been laid before the Commission, the Legislature was asked to hand over the cathedrals to these two irresponsible bodies; one being the Royal Commissioners, and the other a Committee of

the Privy Council, to be specially appointed for the purpose of giving the force of law to the statutes submitted to them by the Commissioners in the first instance, and after the expiration of the Commission by the Deans and Chapters with the approval of the Bishop. Lord Cranworth, as one of the Commissioners, defended the Bill, and intimated that opportunities would be given for the fullest discussion, while the machinery of the Bill would bring everything to light.

The mode of procedure proposed in the Bill does not commend itself to our judgment, and, we venture to think, is not calculated to give satisfaction to Churchmen generally. It savours too much of hole-and-corner legislation. The appointment of the four unnamed members of the Privy Council rests entirely, as does the appointment of the Commissioners, with the Prime Minister, while no safeguard is provided that the Cathedral Committee of Privy Council shall be fairly representative of the Established Church, beyond the provision that its members shall belong to the Church of England. But we hold that such a Committee is wholly unnecessary, and is calculated to lead to disunion and to engender uneasiness rather than to remove them. Is it reasonable that Parliament should be asked to hand over our cathedrals and everything connected with them to Commissioners who have taken the extraordinary course of withholding from Parliament the important information, which they admit that they have received on the subject, until the controlling and enacting power has been finally transferred to a body one half of whom are not even named in the Bill? If legislation be required, it should take place in the light with the fullest information and the most thorough discussion after the separate reports have been presented to Parliament.

The so-called safeguards provided in the Bill of last session for ensuring an opportunity of discussing the suggested schemes have hitherto proved, so far as the House of Commons is concerned, to be no safeguards at all. For, although it is provided that the draft statutes shall lie on the table in both Houses of Parliament for twelve weeks, before they are submitted to her Majesty for approval, it is well known that a private member has little chance of being able to bring on a subject of that nature in the House of Commons at an hour when discussion is possible.

It is to be hoped that before another Bill is introduced the reports on most of the cathedrals will have been published, and that something more than the vague statement of general principles, which the Commissioners enunciate in their first report, will have been submitted to her Majesty, so as to enable the outside world to form a judgment upon the result

of the labours of a Commission which came into existence in 1879. To illustrate the full force of the Bishop of Exeter's remark, that to pass such a Bill would be to legislate in the dark, we would call attention to the proposal of the Commissioners to permit due flexibility in the ordering of the cathedral services, to suggest arrangements for ensuring, as far as possible, that the cathedral pulpit shall be occupied by the most able preachers that can be found in the diocese or out of the diocese, and to lay down rules which shall reserve to the Bishop suitable rights and privileges in relation to the cathedral. Excellent and desirable as all these objects are in themselves, they are capable of being treated in such a way that not only the ruling body of the cathedral, but the whole diocese, might be laid by the ears, and irreparable mischief ensue to the Church.

One recommendation of the Commissioners commends itself to our judgment, as we venture to think it will to that of most Churchmen. It seems to us highly desirable that members of capitular bodies should identify themselves more closely with the diocese, and that their term of residence should, as far as possible, be extended to eight or nine months, and that they should not hold preferment that would be inconsistent with the regular performance of diocesan duties. We hope the time is fast approaching when a truer perception of the duties of capitular bodies will be forced by public opinion upon our rulers, when high appointments in the Church will cease to bear a political aspect, and when Deans and Canons will be found, as, thank God, many have been found, devoting themselves heart and soul to the great central work, which it behoves the Established Church to carry on in every large town and city throughout the kingdom. This is indeed a reform which would give renewed strength and vitality to our cathedral bodies: but unless a happy change comes over some of the easy-going members of those bodies, and unless by their own inception or by the recommendations of the Commissioners they hasten to reform themselves, their days will be numbered.

One change of a somewhat startling nature we should not regret to see accomplished, namely, that the office of Dean should be merged in that of the Bishop, and that the latter should become the Dean of his cathedral church, while the emoluments arising from an office which in too many instances is regarded almost as a sinecure, might be transferred partly to a fund for the creation of new sees where such are still needed, and partly to the common fund of the Ecclesiastical Commissioners for making better provision for the cure of souls in populous districts.

The fate of the Cathedral Statutes Bill in the House of Commons was never in doubt. It reached that House on the 10th of July, and was entrusted to the charge of Mr. Beresford Hope, who is also a member of the Royal Commission. The second reading was moved by him on the 15th of August, immediately before the adjournment for the holidays, in a brief and half-hearted speech, delivered in more solemn tones than the right honourable gentleman is wont to use in that august assembly, where his quaint eloquence and "Batavian grace" have been immortalized by the late Mr. Disraeli. Nothing in the nature of a debate took place; the supporters of the Bill fled; and before half-past twelve o'clock the House was counted out, and the Bill became a dropped order.

In conclusion, we would respectfully urge the Commissioners to take the public as well as the two Houses of the Legislature a little more into their confidence, for, notwithstanding the assurance given by them that publicity will eventually be given to their schemes, we think we have a right to complain that nothing more than the very faintest glimmering of light is vouchsafed in their report as to the suggested schemes. Nor can they be surprised that the fullest information is desired at a time when the Legislature is asked to create a new machinery for manufacturing cathedral statutes by the aid of two co-existent but distinct bodies with correlative duties, who, by their joint action, are to give them vitality and eventually the force of law.

C. J. MONK.

Short Notices.

The Teacher's Prayer Book. Being the Book of Common Prayer, with introduction, analyses, and notes. By ALFRED BARRY, D.D., D.C.L., Principal of King's College, Canon of Westminster, and Chaplain in Ordinary to the Queen. Eyre & Spottiswoode.

THIS work consists of the Prayer Book interleaved. The design is excellent, and the plan most convenient. The reader at once finds the notes and comments in *juxtaposition* with the portions of the Prayer Book to which they refer.

The author sets forth his object in the preface: it is "to supply to Churchmen, and especially to those who have to give religious teaching, some knowledge of the origin, the principles, and the substance of the Prayer Book which they are continually using, and which perhaps through that familiarity is apt to be imperfectly understood." He has "not therefore thought it necessary to encumber its pages and embarrass its readers with quotations from authorities," although, as he says, he has made use of the many excellent works, ancient and modern, on the Prayer Book itself and on Christian antiquities, which are now within the reach of the student,

and embodied in the book the results of the study and reading of some years.

The work has evidently been prepared with great care, and with an honest endeavour to state the facts of the case. We need hardly say that the author is a loyal Churchman, and well qualified by his learning and ability to fulfil his object.

The general introduction gives a valuable history of the Prayer Book, and of its revisions and sources.

We regret that we have to differ with Canon Barry, when he states that the revision of 1552 was "pressed on by the Crown, influenced by some foreign reformers of the growing Calvinistic school, *against the advice of Cranmer* and his chief colleagues in the Episcopate." It is true that Calvin wrote to the King and the Protector on the importance of progressing in the work of reformation, but it is equally true that Cranmer took a leading part in the advance. In fact, Cranmer informed Calvin that "he could not do anything more profitable than to write often to the King." Cranmer, far from being jealous of the advice of the foreign Reformers, anxiously sought their opinion and co-operation. He invited Bucer and Martyr, and others, to assist in the work of reformation. Archbishop Parker, who was no friend of Puritanism, states the fact as follows:

"Archbishop Cranmer, that he might strengthen the evangelical doctrine in the Universities of Cambridge and Oxford, from which an infinite number of teachers go forth for the instruction of the whole kingdom, *called into England* the most celebrated divines from foreign nations." He adds that he liberally maintained them, with their wives and children.—*Antiquitat. Britann.*, p. 508, ed. 1729.

Bucer having declined the first invitation, Cranmer wrote to him a second time, urging him in earnest terms: "Come therefore to us, and give yourself to us as a labourer in the Lord's vineyard."* But while Cranmer in the revision of 1552 lent a ready ear to the suggestions of the continental divines, he exercised his own judgment and rejected some of their proposals. Cardwell having remarked that Bucer's advice was not taken in every instance, continues as follows:

"For instance, in Bucer's 'Censura,' in the 'Scripta Anglicana,' p. 467. In the Prayer for the Church Militant was a prayer for the dead; he recommends the omission of it, and proposes other words in its place; the prayer for the dead was omitted, but Bucer's proposition was not adopted (p. 468). He wishes the oblatory clause to be altered, and proposes a form for the purpose; the clause was omitted, but Bucer's form was not adopted."—*The Two Liturgies, preface*, 1841.

Bucer recommended with earnest entreaty that the words of address in Communion—"The body of our Lord Jesus Christ," etc.—should be retained. But his advice was not taken in this matter.

Cranmer was so completely identified with the book of 1552 that, on the accession of Queen Mary, he published a manifesto, in which, while he denounced the Mass as blasphemous, he undertook "to prove against all that will say to the contrary" that "the Communion Book set forth by the most innocent and Godly Prince, King Edward VI., in his High Court of Parliament, is conformable to the order which our Saviour Christ did both observe and command to be observed."†

The author of the "Teacher's Prayer Book" divides "the Festivals of the Church" into the "red-letter" and "black-letter" days, the former relating to Scriptural saints, and the latter relating to others who were supposed to have attained eminence in the faith. Wheatley, who had no tendency to Puritanism in any shape, designates the latter as "*Romish* Saints' Days and Holidays." He states, and in this Nicholls concurs

* Strype's 'Memor., Appendix,' No. xliii. † 'Memorials of Cranmer,' Strype, p. 437.

with him, that the black-letter days, which had been rejected in the book of 1552, were restored for public convenience on account of their association with public business. No special service is connected with them as with the red-letter days. Sir Robert Phillimore therefore admonished Mr. Purchas to abstain from giving notice of their observance. Sir Robert, in the Court of Arches, ruled that the holy days which are directed to be observed are those which are to be found "under the head of all the feasts that are to be observed by the Church of England throughout the year." This being so, it is hardly correct to describe the "black-letter days" as festivals of the Church of England.

The author gives a valuable analysis of the morning and evening services, and introductions to the Litany, to the Collects, Epistles, and Gospels, to the service for Holy Communion, to the Baptismal services, to the Order of Confirmation, and to the Occasional Offices, as well as to the Psalter. His introduction to the Psalter is extensive, and full of information. The introductions to the Ordinal and the Articles contain valuable matter. There are several points upon which we do not agree with the eminent writer. His work, however, is worthy of commendation for its moderation and ability.

The Coward Science. An Answer to Professor Owen. By CHARLES ADAMS, "Paid Secretary" to the Victoria Street Society for the Protection of Animals from Vivisection. Pp. 282. Hatchards. 1882.

In the preface to this book, Mr. Adams says that he addresses himself to "the English sense of Fair Play." He asks nothing for the present volume or for its author but that simple English requirement, "a fair field and no favour." Certainly those who have read Professor Owen's attack on the "Paid Secretary," and on the Victoria Street Society, ought now to read this answer, and judge for themselves. The book is interesting, and is not unlikely to convince some, at all events, who as yet are undecided, in regard to Vivisection. We are glad to learn, from several sources, that the article on this subject by the Rev. J. G. Wood, in a recent CHURCHMAN, has been widely read. Mr. Adams seems very well able to take care of himself, and into what may be termed the *personal* aspects of this controversy we shall not enter. On only one point, indeed, in the general argument do we now touch; viz., that which relates to Holy Scripture, and the lessons to be drawn from the example and teaching of our blessed Lord. "This we know," says Dr. Owen, "that Christ hesitated not to put to a drowning death a 'great herd of swine' (they were about 2,000) in causative relation to the healing process of a single human lunatic." "We know nothing of the kind," replies Mr. Adams, quoting St. Luke and St. Matthew, as well as St. Mark; and his reply is perfectly just. What was the meaning of the mysterious request to be permitted to enter into the swine, and the yet more mysterious compliance, we undoubtedly do not "know." Further, when Dr. Owen follows Dr. Brunton in making an appeal to the Saviour's words, "YE are of more value than many sparrows," we quite agree with Mr. Adams that such an appeal, with reference to the torture of unoffending creatures, is simply bewildering.

Scenes from Life in Cairo. A Glimpse behind the Curtain. By MARY L. WHATELY, Author of "Among the Huts," "Letters from Egypt," etc. Pp. 290. Seeley.

Few words here are necessary in strongly recommending this interesting volume. The tale is very readable, full of information, and as being the work of one who has done so much for Egypt, has a peculiar value. In the preface Miss Whately says:

The narrative is in a great measure taken from real life, and though the story itself and many of the characters are fictitious, not a few of the conversations are literally true. The Hareem depicted is undoubtedly an exceptional one; but, as the proverb says, exception proves the rule. That the system is bad, and is one of the chief hindrances to improvement in Egypt, no one who really knows anything of the subject can for a moment deny. That recent events may, under Divine guidance, prove a means of opening the doors to education and civilization, more than has ever been the case since the Moslem invasion, is the sanguine hope of all true lovers of Egypt. But the Gospel alone can bring the highest and truest wisdom and freedom.

The Rosebud Annual. Jas. Clarke & Co., 13, Fleet Street.

We can hardly write too warmly of this attractive volume. The pictures are excellent, and there is a picture—little or large—on every page. The prose may be called the children's poetry; prose well adapted for the nursery. View it how one may, this is a charming book; and it is nearly at "the top of the tree" among Christmas and New Year presents for the younger children.

Until the Daybreak. Birthday Mottoes for the Homeward Way. By E. M., and E. St. B. Holland, Deaconess House, Mildmay Park, N. J. E. Hawkins, 36, Baker Street, W.

This volume, so far as we know, stands alone. On every page (seven days), there is a verse of Scripture, with an illustration, either a bird or flower. The texts are judiciously selected; and the illustrations show good taste and artistic skill of no mean order. We gladly recommend this very pleasing work; it has not a flaw.

Abroad. T. Crane. Ellen E. Houghton. Marcus Ward & Co.

Abroad is a companion volume of *At Home*, which was reviewed in these columns last year. Mr. Crane's pictures are always charming; and this most pretty and artistic book, with its series of French sketches, is sure to prove a great success.

Wee Babies. Printed in colour from original designs by Ida Waugh. Griffith & Farran.

This is one of the most delightful books for the tiny people we have seen this season; it is worthy of the well-known house at the corner of St. Paul's Churchyard. The plates are large and very attractive. There is nothing but what critics in the nursery will thoroughly appreciate. What charming presents boys and girls nowadays enjoy!

Pictures from the Poets. By T. Pym. *My Favourite Story Book.* Illustrated. Gardner, Darton & Co.

These "pictures" make a charming gift-book for little folks. Mr. Pym's work is always good, full of grace and spirit, and this dainty volume is in all ways of a high class.

"My Favourite Story Book" is an interesting little volume.

The Imperial Dictionary of the English Language. By J. Ogilvie, LL.D. New Edition, carefully revised and greatly augmented: edited by C. Annandale, M.A. Vol. iv. Scream—Zythum. With Supplement and Appendix, pp. 790. Blackie & Son, 49, Old Bailey, E.C.

We have written warmly of this excellent work, truly termed on its title-page, "A complete Encyclopedic Lexicon, Literary, Scientific, and Technological." It is a very valuable work, and reflects the greatest

credit on all concerned in it. Three volumes have been reviewed in these columns. Now that we have received the fourth and concluding volume, we are able only to repeat our praise, and, regarding the Dictionary as a whole, to strongly recommend it as "complete" in the richest sense, thoroughly trustworthy, and showing everywhere all through the most painstaking diligence, great good judgment, and rare literary power. We have tested this work in several ways. We have tried it with Dryden, and Shakespeare, and Goldsmith, and Hooker; with the Prayer Book and the Bible, and, month after month, with the *Lancet*. In no instance have we been disappointed. Turning from the pages of the Dictionary, we have looked into old authors, from whom sentences in illustration have been given; and in no instance have we observed the slightest inexactitude. There may be, no doubt, a few mistakes, but we have not found any. In a Supplement appear additional words and additional meanings, mainly scientific. An Appendix contains pronouncing vocabularies of ancient names, of modern geographical names, etc., etc. Of the illustrations we can write in unstinted praise; they add much to the interest and the helpfulness of the work. The printing—in good clear type—is wonderfully well done. Lastly, considering how much information this Imperial Dictionary supplies, it is remarkably cheap.

"Cambridge Greek Testament for Schools."—*The Gospel according to St. John.* By the Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham. Pp. 380. Cambridge University Publishing Warehouse, 17, Paternoster Row.

The Commentary in this volume, which we find under the head of "Notes," is a really good one, and if judged according to what it professes to be, it will stand comparison with the work of any Commentator of the day. The ably-written Introduction, so far as we have read, is sound and satisfactory. The Notes—we have read many pages of them—are really good, as we have said; they are suggestive, scholarly, and sound. Here and there, however, we should like to insert, in an evangelical sense, a qualifying remark. For instance, on iii. 5, the doctrine of Baptismal Regeneration is, apparently, laid down with positiveness. Dr. Plummer says: "The outward sign and inward grace of baptism are *here* clearly given." We have italicized the word "here," because, to tell the truth, we do not understand it. Does he teach that every infant (or adult) who is baptized, is actually "born of water *and the Spirit*"? Again, we should be glad to see, in a book "*for Schools*," the truths of Inspiration set forth more firmly. Once more, it may be from lack of sweetness and light, but we fail to see why Mr. Matthew Arnold, or Cardinal Newman, or the author of *Ecce Homo* should be quoted; we are sure that Dr. Plummer could express in his own words, tersely and with force, all that was necessary to be said.

In his exposition of vi. 26—58, Dr. Plummer shows clearly that our Lord's reference was "not exclusively, nor even directly, to the Eucharist." He quotes from Dr. Westcott, whose observations (in the "Speaker's Commentary") have seemed to us unanswerable; and he sums up by stating that the "primary reference is to Christ's propitiatory death," and the secondary reference is to *all* those means by which the death of Christ is appropriated. Dr. Plummer remarks, we may add, that in all places where the Eucharist is mentioned in the New Testament we have σῶμα, not σάρξ (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24 *et seq*). In John vi., the Saviour says ἡ σάρξ μου, "my flesh is meat indeed . . . ," and so all through His discourse.

Recent Expeditions to Eastern Polar Seas. T. Nelson & Sons.

In this attractive little volume, which has twelve engravings and two charts, appears a well-written account (1) of the Voyage of the *Hansa* and *Germania* in 1868, (2) of the Voyage of the *Tegethoff* in 1872. The narrative, in each case, is full of interest. This is a capital gift-book for boys, and deserves a place in every parish and lending library.

Gesta Christi. A History of Humane Progress under Christianity. By C. LORING BRACE, author of "Races of the Old World," "Dangerous Classes of New York," etc. Pp. 480. Hodder and Stoughton.

The author of this book, says the preface, has been engaged for some thirty years in a practical application of the principles of Christianity, with the view of curing certain great social evils in the city of New York. He has also been a student of the Roman Period and of the Middle Ages, particularly with reference to the influence of Christianity on the laws and customs of nations. It is natural, therefore, that he should desire to show the progress of the humane ideas, practices, and rules taught or encouraged by the Christian religion; and he has done well in writing the condensed history now before us. In his preface he touches upon the social customs of the Roman, Middle, and Modern Periods; the position of woman, slavery, marriage, rights and property, education, war, pauperism, the duel, etc., etc.: he seeks to show "the achievements of Christ." Many passages of the book are interesting, and a good deal of information is given. Here and there we cannot follow the author. We do not agree with him, *e.g.*, in his attack upon "Church and State." His account of Buddhism, as we think, is rose-tinted in excess. We cannot accept every sentence in his well-written chapter on Divorce. In regard to divorces in the United States, the statistics will startle some who have not studied this question. "Conviction," he says, "is growing among the most thoughtful persons in the United States, that if a licence in divorce increases, such as has been allowed in a few of the States, the utmost peril threatens the most important interests of society." Quite true. In the State Connecticut, in 1864, there was one divorce to every ten marriages.

Ralph's Year in Russia. A Story of Travel and Adventure in Eastern Europe. By R. RICHARDSON, author of "Almost a Hero," etc. Pp. 350. T. Nelson & Sons.

This is a pleasing boys' book of travels. It gives a good deal of information, and the anecdotal adventures are judiciously intermingled, while the illustrations add much to the charm. The river journey ends at Astrakhan.

Common British Insects. Selected from the typical Beetles, Moths, and Butterflies of Great Britain. By the Rev. J. G. WOOD, M.A., author of "Homes without hands," "Bible Animals," &c. With 130 figures, by E. A. Smith, engraved by G. Pearson. Pp. 280. Longman, Green & Co.

This is *the* book of the kind. In the first place, the book is not too big; secondly, the selection is judicious; thirdly, the illustrations are charming; fourthly, the subject is handled in a most interesting manner. We should add that the gilt-edged volume—as to binding, printing, paper, admirable—will prove to many a thoroughly acceptable present. Two or three specimen sentences may be quoted:—

The first genus of the Silphidæ is necrophorus, a word which signifies "carrion-bearer," in allusion to the singular habits possessed by all the beetles of this genus. They do not content themselves with merely eating their food, but they

bury it, and then lay their eggs in it, so that it serves not only as a feast for themselves, but as a provision for their future young. In consequence of this habit, they go by the popular name of BURYING, or SEXTON BEETLES. It is a very appropriate name, for there is scarcely any dead animal, or portion of an animal, which they will not contrive to bury; and if it be too large for one beetle, several others will take a share in the work.

They will bury birds, frogs, rabbits, pieces of meat, or anything of a similar kind, and do it with wonderful rapidity; thus rendering a doubly important service, by removing the decaying animal matter from the surface of the earth, and helping to fertilize the ground by burying it below the surface.

The Fireside Annual, 1882. Conducted by the Rev. CHARLES BULLOCK, B.D. London: "Home Words" Office.

The leading story in the *Fireside* for 1882 is "Dayspring," by Mrs. Marshall, a tale of the times of Tyndale. Many of the articles are well written, and by well-known men. The extracts, which are numerous, are interesting; some of high value. There are several pleasing illustrations. We gladly recommend this wholesome Annual in its usual bright and tasteful cover.

Wayside Snowdrop. By M. E. WINCHESTER, author of "A Nest of Sparrows," "Under the Shield, &c. Seeley.

Miss Winchester's two stories, now so well known, have been, more than once, warmly recommended in these columns. "A Nest of Sparrows" is, in its way, one of the best religious stories we have ever seen; and it is hardly to be wondered at if "Under the Shield" has proved quite as popular. The style is simple, easy and natural; there is literary skill of no mean grade, but the tone is hearty, and the whole book is thoroughly *real*. The tale before us, in some respects, perhaps, is hardly so successful an effort. Some of the incidents strike us as improbable. Yet the way in which father, mother and child are brought together again, after years of separation, is not an unpleasing variety in story-telling surprises. There are several graphic sketches of the lower working-class life.

A History of the Jews in Rome, B.C. 160—A.D. 604. By E. H. HUDSON, author of "The Life and Times of Louisa Queen of Prussia," &c., Pp. 377. Hodder & Stoughton.

A well written and really interesting work. Here and there, as we have read, we have been inclined to say, "This might have been abridged." Nevertheless, on the whole, we cannot say that the book is too big. It gives a great deal of information, and is, as we have said, very readable.

Our Little Ones. Illustrated Stories and Poems. Edited by W. T. ADAMS, with 380 original illustrations. Griffith & Farran.

This is a charming volume for little readers. The illustrations are excellent, and the stories—so we are told—are "short and sweet." Altogether, this is a very choice gift-book.

Mission-Room Addresses By CHARLES MACKESON, Reader in the parish of St. Saviour, South Hampstead. Pp. 136. George Bell & Sons, York Street, Covent Garden.

Mr. Mackeson is known as the Editor of the "Year Book of the Church," and as an able writer who takes great interest in religious movements. We have heard of his success among the working-classes as a preacher and "Reader;" and from an interesting preface to the little book before us, written by Lord Nelson, we learn how it came to pass

that these "Mission-Room Addresses" were published. We have read a passage here and there with much satisfaction. Mr. Mackeson evidently knows how to speak as well as to write. It is one of the most encouraging signs of the times that laymen are both able and willing to help in doing the Church's work among the working-classes.

Every Boy's Annual. Edited by EDMUND ROUTLEDGE, F.R.G.S.
Every Girl's Annual. Edited by Miss A. A. LEITH. Geo. Routledge & Sons.

Year after year these favourite Annuals make their appearance, and are welcomed probably by an ever-increasing number of youthful readers. Both volumes for 1882 seem quite up to the usual standard. There are stories, and useful and pleasing papers; the coloured illustrations are exceedingly good.

The Sunday Magazine, 1882. Edited by the Rev. BENJAMIN WAUGH. (Isbister & Co.)

Well known among the leading periodicals of its kind, the *Sunday Magazine* seems to keep up to its standard fairly well. In the Annual before us there are many well-written and useful articles. Some of the illustrations are exquisitely beautiful. The tales, by Dr. George Macdonald, and others, we confess we have not read. Handsomely bound and altogether attractive volume.

Stories from Livy. By the Rev. ALFRED J. CHURCH, Professor of Latin in University College, London. (Seeley, Jackson & Halliday.)

To two or three volumes of this series attention has been called in our columns. The volume before us is worthy of its predecessors. That Professor Church found a great difficulty in transforming Livy's ornate diction into the simple style he has adopted in these "stories," we can easily understand. But the work has been really well done. The coloured illustrations are, as usual, very attractive.

Some Experiences of a Barrister's Life. By Mr. SERJEANT BALLANTINE. New and revised edition. Pp. 473. R. Bentley & Son.

We are not surprised that after five editions of this readable work have been issued, Serjeant Ballantine has offered his "Experiences" in a more convenient and cheaper form. The book has an interest of its own, and many who have never seen or heard the eloquent Serjeant will read it for the sake of the information which its very chatty pages supply of men and manners of the generation now passing away. It is full of anecdotes. We observe with pleasure a strong protest against Vivisection.

Historic Landmarks in the Christian Centuries. By R. HEATH. The Religious Tract Society. Pp. 340.

Each "century" a chapter. The idea is a good one and it is fairly worked out; really an interesting book with much useful information. There are eighty-four illustrations. The volume is very tastefully got up, and makes an attractive prize which may be read and thought over as well as looked at.

From Messrs. Ward, Lock & Co., we have received *History of the Reformation*, by MERLE D'AUBIGNÉ, translated from the author's latest French edition, a book of 864 pages. The book is well printed, in clear type; it is one of the many serviceable editions—very cheap and handy—of standard works—for which the English reader is indebted to these publishers.

Messrs. Hodder & Stoughton have published, as part of their "Clerical Library," *Outlines of Sermons on the Old Testament.* The outlines in this volume are longer than those on the New Testament; they are fuller, and consequently fewer. A large part of this book, says a prefatory note, "is here printed for the first time." Whether the consent of all the preachers was obtained before publication we do not know. In the list of names we observe Dr. Boultbee, Deans Bickersteth, Church, and Vaughan, Bishops Magee, Wordsworth, and Basil Jones. Many of the preachers are Nonconformists.

More Outlines for the Little Ones to Colour, is one of the very pleasing gift-books published by Messrs. Wells Gardner, Darton & Co. Mr. PYM'S pretty pictures are well known. This is a very good shilling's worth.

Sunny Hours and Pretty Flowers is one of the many attractive books for which little folks are indebted to Messrs. Dean & Son, 160*a*, Fleet Street. The verses are simple. As to the pictures, the criticism of children in the nursery, little boys and girls, one and all, will be summed up in the word "Delightful!" Certainly there is a freshness and quaintness about these coloured pictures which gives them a peculiar charm.

The Pearl of Days is an excellent little periodical, lively and informing. Issued by the Working Men's Lord's Day Rest Association, 13, Bedford Row, W.C. It contains many good illustrations. The annual before us is very cheap. It may be mentioned that the yearly volumes for 1881 and 1882 may be had bound together. (S. W. Partridge & Co.)

From Messrs. Cassell, Petter, Galpin & Co., we have received the Second Edition of Dean PLUMPTRE'S *Commentary on the Acts of the Apostles.* This is one volume of Messrs. Cassell's "Commentary for Schools" series.

We heartily recommend *The Day of Days Annual*, vol. xi. ("Home Words" Office). The interesting Magazine called *The Day of Days*, edited as is well known by the Rev. CHARLES BULLOCK, B.D., is wholesome and informing. The Annual is a cheap gift-book.

From the Cambridge University Press Warehouse (17, Paternoster Row) we have received the second portion of the Commentary, by Professor LUMBY, on the Acts of the Apostles, a volume of the well-known series, "The Cambridge Bible for Schools." The first portion of the learned Professor's work was very favourably reviewed in THE CHURCHMAN a year or so ago; and the volume before us seems quite as good as its companion. We venture to suggest that the two parts should be published in one volume. As to the meaning of the word "*began*" ("Jesus began both to do and to teach") we are not quite in agreement with Dr. Lumby. True, the "book of the Acts of the Apostles may be called a history of *beginnings*. But the book has always seemed to us a narrative of what our blessed Lord "*went on* doing and teaching," even as we read (St. Mark xvi. 20), "they went forth and preached everywhere, *the Lord working with them.*"

From Messrs. Letts we have received several specimens of their well-known Diaries. (Letts, Son & Co., 33, King William Street.) To mention some of these, we have No. 42, and No. 31, a rough diary or scribbling journal, with a week in an opening; these are the largest size, and have blotting-paper between the pages. *Letts's Diary*, No. 35, No. 26, and No. 13, small size, very handy, very cheap; like the rest, admirably turned out. *Letts's Diary*, No. 8, is a handsome volume, thick paper, 365 pages. The *Clerical Diary* is cheap at two shillings, and the commercial *Tablet Diary* at one shilling. The gem of the whole is No. 20, *Letts's Pocket*

Diary and Almanack; this is in fact a pocket-book in miniature and a purse; bound in russia, it is one of the daintiest of useful little books we have ever seen.

We gladly recommend *The Work-a-day World*, by E. WORDSWORTH (Hatchards), "Thoughts for Busy People." Two other good books by the same author may be known to some of our readers, "Thoughts for the Chimney-Corner" and "Short Words for Long Evenings." The titles of the chapters in the earnest effort before us are such as, "A Blind Child," "Is it Catching?" "The Old Man's Garden." For the class of readers to whom some of Bishop Oxenden's admirable little books prove so easy to be understood, these "Thoughts"—homely, affectionate, and deeply devout—may prove very helpful.

The Teacher's Storehouse (E. Stock) vol. vii., is a cheap treasury of material for working Sunday-school teachers.

A pleasing gift-book, illustrated, is *Little Foxes that Spoil the Vines* (T. Nelson & Sons): "loving words for little folks;" short and simple; very cheap. From Messrs. Nelson we have also received *The Landseer Series of Picture Books;* four wonderfully cheap books with full-paged coloured plates of Landseer's dogs, horses, &c.

From Messrs. W. H. & L. Collingridge we have received the Annual of *Old Jonathan* (vol. vii., third series); wholesome and cheap. The magazine, illustrated, is well known. From Messrs. Collingridge we have also received *The City Diary*, 1883; a good shilling's-worth.

The Girl's Own Cookery Book, by PHILLIS BROWNE ("The Girl's Own Paper" Office), is intended to fill the place of a guide, or key, to cookery. The little book, which we hear is a very good one, has a preface by Sir J. R. Bennett, M.D.

The *Christian Remembrancer* (Suttaby & Co., Amen Corner), an old favourite, keeps up its high reputation among good pocket-books.—The first issue of *The Clergyman and Church Worker's Visiting List* (J. Smith & Co., 52, Long Acre) was recommended in THE CHURCHMAN last year. We gladly repeat our praise of this handy Pocket Book, well got up in all respects, and very useful. It is a general register and complete record of Church work and workers.

Little Wide-Awake (Routledge & Sons), an admirable annual for the smaller boys and girls, is as attractive as usual; the coloured pictures this year are of a novel type.

From Messrs. Marcus Ward and Co. we have received, as usual, some specimens of their charming Cards. It is difficult to apportion praise, particularly where space is limited; but all the cards received by us are good, while some are specially attractive and of high artistic merit.

We are glad to recommend *The Daily Offices and Litany*, a well printed little book, with paper covers. (Wells Gardner, Darton & Co.) By the Rev. EVAN DANIEL, M.A., Principal of the National Society's Training College, Battersea. The store of books of this kind is scanty. Canon Daniel has done a good work well. His expositions are clear, succinct, and sufficiently full. Once or twice, as we read, a sentence seems to usnot called for.

A pleasing story is *The Children of Abbotsmuir Manse.* (Nelson & Sons.) Quiet, interesting, and wholesome.

Many readers of really good tales will gladly welcome a new work by Miss HOLT (Shaw & Co.), *The Red and White Rose*, well worthy of

ranking with the other volumes of the gifted writer's charming historical-story series.

The December number of *The Church Missionary Intelligencer* contains a thoughtful paper on "The supply and preparation at home and abroad of labourers for Missionary work." By the Rev. F. E. WIGRAM.—In the *Church Sunday School Magazine* appears "Sunday Schools as the Mission Field." Part II. By Mr. EUGENE STOCK.—We very gladly call attention to the publications of the Missionary Leaves Association (5, Tyndale Place, Islington, N.). The monthly periodical, edited by the Rev. R. C. BILLING, *Missionary Leaves*, price one penny, as more than once we have remarked, is well worth reading.—*The Christmas Carillon* is the extra number of *The Girls' Own Paper*. Very cheap.—*Our Little Ones* (Griffith & Farren), is a charming monthly magazine for the younger children, beautifully illustrated.

In the *Foreign Church Chronicle* (Rivington's) appears, as usual, much that is interesting and informing. The reviews in this periodical, as we have before remarked, breathe oftentimes a good Protestant tone. We quote one of the reviews in the present number without abridgment, as follows :—

Foreign Churches in Relation to the Anglican : an Essay towards Reunion. By WILLIAM J. E. BENNETT, M.A., Priest of the English Church, Vicar of Frome Selwood, Somerset. (Griffith & Farren, 1882. Pp. 233.)

Mr. Bennett is the author of *The Distinctive Errors of Romanism.* That volume, written forty years ago, showed that the author recognized that there was a difference between the doctrines of the Church of Rome and the Church of England, and that he repudiated the former and held firmly to the latter. From the book lately published we should not gather that he had ever opened his eyes to the facts of the sixteenth century. He argues as though the Churches of Rome, Greece, and England were identical in their doctrine, and, on that hypothesis, maintains that all English Churchmen in Roman Catholic dioceses ought to attend the worship of the Roman Church, while a mild suggestion is thrown out to "our dear Roman Catholic brethren," that they, in like manner, should attend the worship of the Church of England. It is idle to refute a proposal which subordinates truth to order, and orthodoxy to peace, and is founded upon an assumption which is demonstrably false.

We notice that Mr. Bennett proposes to "sanctify what has been said by the words of Bishop Andrewes," and thereupon he quotes the prayer for the Catholic Church : "for the Eastern, its deliverance and union, for the Western, its adjustment and peace." Those are Dr. Newman's words, not Bishop Andrewes'. Bishop Andrewes wrote : "Pro Ecclesia, ut stabiliatur, adaugeatur : Orientali, ut liberetur, adunetur : Occidentali, ut restituatur, pacifice agat." If those latter words had been translated, as they ought to have been translated, "for the Western, that it may be reformed and cease its aggressions," Bishop Andrewes' sentiments would not have been misrepresented to the many men and women who have used his *Private Devotions*, and have been misled by a mistranslation. Mr. Bennett quotes Mr. Oxenham's *Eirenicon of the Eighteenth Century* as though it were a genuine publication of an Anglican Churchman, instead of the pious fraud of a Papist.

One of the best of good gift-books this season is *Belt and Spur.* (Seeley's.) "Stories of the Knights of the Middle Ages from the Old Chroniclers," with 16 illustrations. These stories are told as the chronicler tells them, sometimes in an abridged form, but as far as possible in the spirit and style of the original. The deeds of the Scottish Knights in the reign of Edward III. are related by Jean le Bel, whose writings were so largely used by Froissart, and the "Jousts of St. Inghelberth," are related by Froissart himself. Some of the stories, again, are taken from rhyming chronicles or historical poems. The illustrations are mainly adapted from

illuminated manuscripts in the British Museum. *Belt and Spur* is a very attractive volume.

We have received from the Religious Tract Society the volumes for 1882 of the *Leisure Hour* and the *Sunday at Home*. Month by month some allusion to these valuable periodicals appears in THE CHURCHMAN, and our notice of the Annuals, therefore, need not be long. Better, fuller, cheaper volumes for our parish and lending libraries cannot be had. In the present writer's own parish a loan of the *Leisure Hour* or of the *Sunday at Home* is always acceptable. To lend the volumes is to do a really good work.—We also gladly recommend the Annuals of the *Children's Prize* and the *Cottager and Artizan*.

The Holy Land. After lithographs by Louis Haghe, from original drawings by DAVID ROBERTS, R.A., with historical descriptions by the Rev. GEORGE CROLY, LL.D. Division II. The Jordan and Bethlehem. (Cassell, Petter, Galpin & Co.)

The first portion of this splendid work was warmly recommended in THE CHURCHMAN a year ago. With the second volume before us we gladly repeat our commendation. The work is, indeed, an excellent one, view it how one may, and merits hearty praise. Of the printing, paper, binding, as well as of the plates, it is enough to say that we have here a very beautifully-finished volume, an ornament for a drawing-room table. It is a really *good* gift-book, moreover, as interesting and instructive as it is attractive; just now particularly welcome.

Several volumes have reached us too late for notice in the January CHURCHMAN.—Messrs. Bemrose & Sons' Calendars (*Daily* and *Scripture*) are good.—The Religious Tract Society has published some cheap and pretty New Year's Cards.—A brief notice must be given of *Cassell's Family Magazine;* the Annual for 1882. This is a handsome volume, and full, as usual, of very interesting matter. Many of the illustrations are charming; artistic, and very pretty.—For the fireside circle there is not, we think, a more attractive periodical than this. The Tales appear to be really good.—A review of that remarkable book *The Merv Oasis* is unavoidably postponed.

THE MONTH.

THE ARCHBISHOP OF CANTERBURY.

THE tidings of the death of the Archbishop of Canterbury were received with sincere regret in every parish throughout the land. The lingering hope of a partial recovery had been dissipated by the return of severe symptoms during the trying weather of the previous fortnight, and the reports of gradually growing weakness indicated that the end was drawing near. Early in the morning of the first Sunday in Advent, the ecclesiastical anniversary of his wife's death, the Archbishop fell into a quiet sleep, and, sleeping, died.

It was on the 3rd of December when Archibald Campbell Tait, the honoured and beloved Primate of all England, passed away, in the seventy-second year of his age.

On the following day, Monday the 4th, the New Law Courts were opened by Her Majesty the Queen. *The Court Circular* contained the following:—

> The Queen received early this morning the sad though not unexpected intelligence of the death of the Archbishop of Canterbury, for whom Her Majesty entertained the greatest respect and a sincere affection.
>
> This event has deeply grieved the Queen, who would have wished to mark her sense of the Archbishop's loss by postponing her visit to the Royal Courts of Justice; but as all the arrangements have been completed for the ceremony, and as a postponement would cause serious inconvenience, Her Majesty has decided on making no change in the proceedings of to-morrow.

The story of the last few days of the Archbishop's illness was not one of severe suffering. The sands of life ran slowly out; the remarkable vitality of his constitution, indeed, was shown in the slowness of his passing away. At any moment of restlessness, if one of his daughters or his son-in-law, Mr. Davidson (his Chaplain), or the Bishop of Dover, asked if they should say a prayer, he would say "Yes," and as soon as one began to pray he became quiet. The repetition of a hymn, again, had a quieting effect, and he would join in the saying of the hymn.

The Times says:—

> He would join in the little services. When on Friday he felt that he was dying, he said, "What day is it?" Some one answered, "The 1st of December." The Archbishop remarked, "The very day poor Catherine died," referring to his wife, who died on that day four years ago. "We shall soon meet." It is, however, noteworthy as evidence of something more than a coincidence of dates, that he never looked on the anniversary of her death as the 1st of December, but as Advent Sunday. Almost his last connected sentence showed his thoughtfulness for others. He thanked Dr. Carpenter for his care and kindness, and added, "I am so sorry not to have put your old coachman into the Whitgift College. I did hope to put him there;" this being an institution founded by Archbishop Whitgift partly for his servants and partly for some of the inhabitants of Croydon. At the commencement of his illness, the spirit of devotion to his duty, which was a marked characteristic of his life, impelled him to go to Osborne to confirm the sons of the Prince of Wales in August last, against the strongly expressed opinion of his medical adviser. "It is the last thing I shall do for the Queen," he said, "and I mean to do it." He caught cold, and the attack of inflammation of the lungs which came on was the beginning of his last illness.

By the death of the Primate, says *The Times*, the Church

of England, as well as the whole Anglican community scattered throughout the world, has lost something more than a titular chief:—

It has lost the example of a genial and lofty character united to the mature powers of a keen and cultivated intellect; it has lost the leadership of one who was untiring in all good works, comprehensive in charity, tolerant in opinion, and singularly fair to all opponents; above all, it has lost the guidance of a firm and temperate judgment, never vehement, never hasty, and very seldom at fault, such as is oftener, perhaps, associated with eminence in civil affairs than with the Primacy of the Anglican Communion. Dr. Tait will long be remembered as a worthy occupant of the archiepiscopal throne, not because he magnified his office, but because he administered it with unfailing good sense, never pandering to ecclesiastical pride, and always striving to infuse his own *mitis sapientia* and judicial moderation into the government of the Church.

A practical test of ability and greatness, says *The Guardian*, is influence on others. "It is not the highest, but, so far as it goes, it is a criterion. Judged by this measure, Archbishop Tait was a considerable power in the Church of England. No Archbishop for many generations has had such command of his Bishops, and certainly no Primate has been so largely accepted by the laity as the representative of the clergy to them, and as their exponent in the House of Lords. Indeed he was, above all his obligatory functions, the advocate of the laity."[1] Were the clergy not jealous of the Archbishop's power? *The Guardian* asks this question, and adds:—

While the country is indebted to the Archbishop for the timely use of peremptory action, by which at intervals he made the clergyman feel that the Church is not his, nor the congregation's which may acquiesce in his particular views, and that the Liturgy is not a private office-book for a select confraternity, but the Book of Common Prayer for the use of the Church of England, there is no use in disguising the fact that the Primate is asserted by the clergy to have miscalculated their position and underrated the worth of their claims.

Certainly among the clergy of the Evangelical School there was no "jealousy" of the great Archbishop.

The *Record* says:—

From the time when as Senior Tutor of Baliol he promoted and signed the "Four Tutors'" remonstrance against Tract XC. until the other day when he wrote his recently published article on Mr. Mozley's Oxford Reminiscences, Dr. Tait has been the avowed and on the whole the con-

[1] The man he praised loudest, says *The Guardian*, was Dr. Arnold, and the explanation of this is not his conversion to any view or theory originating with that singular reformer, so much as genuine love for the form and colour of Christianity represented in the great schoolmaster's life and work, and entire sympathy with his undogmatic and non-clerical estimate of the Church.

sistent opponent of High Church principles. His masculine mind revolted against the narrow antiquarian lines within which it was sought to confine the Church of Christ, and both as a writer and an ecclesiastical ruler he fought against the inroads of Tractarianism and Ritualism.[1]

Seldom has London seen a more magnificent pageant than that of Monday, the 4th, when the Royal Courts of Justice were formally opened by the Queen. All the judges drove in state from Westminster. All England, it is said, was there by representation:—

While the princes, the judges, and other illustrious personages were on their way to the Courts, the Queen was approaching by way of Hyde Park and Constitutional Hill the thoroughfares in which a truly popular demonstration of loyalty awaited her. . . . The cheering of the multitude continued unceasingly until Her Majesty had passed out of sight into the Great Hall of the Courts of Justice.

Parliament was prorogued on the 2nd to the 15th of February. During the five weeks of the supplementary portion of the Session, the House of Commons confined its attention almost exclusively to the one object of its assembling—the Rules of Procedure.

The condition of Ireland, in regard to crime, seems somewhat less serious.

Arabi Pacha, with four of his chief followers, arraigned for political and military rebellion, entered a technical plea of "guilty" before their judges at Cairo. The sentence was commuted into banishment for life.

Mr. Anthony Trollope, the novelist, died after a short illness.—Professor Challis, an able and venerated man, has entered into rest.—Many tributes of respect to Professor Palmer have been published.—The *Church Missionary Intelligencer* announces, with deep regret, the death of the Rev. H. W. Shackell.

The appeal in the Prestbury case has been dismissed. Unless a further appeal to the House of Lords is decided on by the English Church Union, Mr. De la Bere is now definitely deprived of his living for persistence in unlawful innovations and ceremonies, and for contumaciously disregarding the orders of the ecclesiastical judge.

Mr. Raikes, we gladly note, has been returned by Cambridge University.

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[1] The *Record* also remarks: "While we are far from agreeing with all the late Primate did, we acknowledge with thankfulness the indebtedness of the Church of England to the man who, often misunderstood and often assailed, yet kept straight on, guiding the charge committed to him with a firm step and a steady eye along a road which in the main we believe to have been wisely and rightly chosen. Most sorely does the Church need the qualities which were so strongly developed in Archbishop Tait."