
A table of contents for the *London Quarterly Review* can be found here:

https://biblicalstudies.org.uk/articles_london-quarterly-and-holborn-review_01.php

JANUARY, 1891.

THE

LONDON QUARTERLY REVIEW.

No. CL.—New Series, No. 30.

Contents.

London:
published for the proprietors,
CHARLES H. KELLY, 2 CASTLE ST., CITY ROAD, E.C.
AND 66 PATERNOSTER ROW, E.C.
1891.
Price Four Shillings.

History and Polity of Methodism.

A HANDBOOK OF SCRIPTURAL CHURCH PRINCIPLES, and of Wesleyan-Methodist History and Polity. By the Rev. BENJAMIN GREGORY, D.D. Crown 8vo, with Index, 3s. 6d. Also issued in two parts. Part I.—Scriptural Church Principles, cloth, 1s. Part II.—History and Polity, cloth, 2s. 6d.

THE CONSTITUTION AND POLITY OF WESLEYAN-Methodism: being a Digest of its Laws and Institutions, brought down to the Conference of 1881. By Rev. H. W. WILLIAMS, D.D. Crown 8vo. Price 3s. 6d.

ECCLESIASTICAL PRINCIPLES AND POLITY OF THE Wesleyan Methodists. Comprising a Complete Compendium of their Laws and Regulations, from 1774 to 1872. Compiled by WILLIAM PIERCE, and Revised by the Rev. Dr. JOBSON. Royal 8vo, price 15s.; half-morocco, price 20s.

MINUTES OF SEVERAL CONVERSATIONS BETWEEN the Rev. J. Wesley and the Preachers in Connection with him. Containing the Form of Discipline (known as the "Large Minutes"). 12mo. Price 1s.

MINUTES OF THE METHODIST CONFERENCES. Vol. 1. Containing the Minutes from the First Conference, held in the year 1774, to the year 1798 inclusive. Demy 8vo. Price 8s.

MINUTES OF THE METHODIST CONFERENCES. Vols. 2 to 19, containing the Minutes from the year 1799 to the year 1875 inclusive. Demy 8vo. Price 8s. each Volume. Volume 20, containing 1876 and 1877, price 6s.

MINUTES OF THE METHODIST CONFERENCES FROM 1878 to 1890, Annual Volumes. Crown 8vo. Price 2s. each volume.

HANDBOOK AND INDEX TO THE MINUTES OF THE CONFERENCE. Showing the Growth and Development of the Wesleyan-Methodist Constitution from the First Conference, 1744 to 1890. By the Rev. CHARLES E. WARNBROUGH, with an Introduction by the Rev. GEORGE OSBORN, D.D. Crown 8vo.

[*In the press.*

CLASS MEETINGS IN RELATION TO THE DESIGN AND Success of Methodism. By the Rev. S. W. CHRISTOPHERS. Crown 8vo. Price 3s.

THE CLASS MEETING: ITS VALUE TO THE CHURCH, and Suggestions for increasing its Efficiency and Attractiveness. By Rev. W. H. THOMPSON, Rev. SIMPSON JOBNSON, Rev. EDWARD SMITH. With Supplement containing further Suggestions, Topics, Bible Readings, &c. Small crown 8vo, 1s.; gilt edges, 1s. 6d.

THE CONNEXIONAL ECONOMY OF WESLEYAN-METHOD-ism in its Ecclesiastical and Spiritual Aspects. By JAMES H. RIGG, D.D. Crown 8vo. Price 3s. 6d.

THE CHURCHMANSHIP OF JOHN WESLEY, AND THE Relations of Wesleyan-Methodism to the Church of England. By JAMES H. RIGG, D.D. New and Revised Edition. Crown 8vo. Price 3s. 6d.

THE HISTORY OF METHODISM FROM ITS ORIGIN TO the Centenary. By ABEL STEVENS, LL.D. Three Vols. Crown 8vo, with Portraits. Price 15s. Cheap Edition, 10s. 6d.

THE HISTORY OF WESLEYAN-METHODISM, FROM ITS Origin to the Conference of 1849. By Dr. GEORGE SMITH. 3 Vols. Post 8vo, 15s.

THE STORY OF METHODISM THROUGHOUT THE WORLD, from the Beginning to the Present Time. By the Rev. A. B. HYDE, D.D. With Engravings of JOHN WESLEY, BISHOP SIMPSON; and above 600 other Portraits and Illustrations. Price 10s.

LONDON: WESLEYAN-METHODIST BOOK-ROOM,
2 CASTLE STREET, CITY ROAD, E.C.,
AND AT 66 PATERNOSTER ROW, E.C.

CONTENTS.

THE

LONDON QUARTERLY REVIEW.

JANUARY, 1891.

Art. I.—CARDINAL NEWMAN.

1. *Cardinal Newman.* By R. H. Hutton. London: Methuen & Co. 1890.
2. *Reminiscences of Cardinal Newman.* By Arthur Hutton, M.A. *Expositor*, September to November. 1890.
3. *A Short Life of Cardinal Newman.* By J. S. Fletcher. London: Ward & Downey. 1890.

TO be gentle and generous to the memory of the dead is a maxim which pre-Christian civilisation has handed down to modern times; and never was it so generally or generously acted upon as at the present day, especially in the case of men of genius. In commemorating the deceased, genius is made to cover a multitude of sins. When, besides, genius is united with eminent rank and with distinguished achievements, and when its renown lends lustre to a protracted old age, admiration, on the part of the English public, is apt to grow into something like idolatry. The faults, however grave, of a famous life, much of which seems already to have become ancient, are forgotten. A sort of mythical haze and splendour gathers around the memory of a renowned and venerable man, as the gathering glories of the sunset attend the parting day. Most of all is this so when the deceased, whether with or without genius, has been a famous leader, military, political, or ecclesiastical, who having in his time borne hard blows and

sometimes unjust or excessive censure, has left at length the scene of his life's conflicts and vicissitudes. The general interest and enthusiasm in such cases knows no bounds. Illustrations of what we have been saying will recur to the memory of all our readers. The names of Wellington, Palmerston, Pusey, Beaconsfield—not to name another of whom all will think—will come at once to mind. Nor is it a grateful task to undertake to say anything by way of chastening the exuberance of such feelings as we have described, even though they may be altogether excessive. Nevertheless, there are instances in which it may be necessary so to do.

We ourselves are old-fashioned enough still to believe that Popery as such—by which we mean the organised Church system of which the Pope and Papal Court at Rome are the head and centre, with its unchanged policy, its Bulls, and Decretals, its General Councils, and its conciliar Acts—is a great and pernicious perversion of Christianity, and that in regard to no system in the world's history is the proverb more justly applicable, *corruptio optimi pessima.* We say this whilst retaining all charity towards individual Roman Catholics, and whilst recognising that not a little that is good has always been found within the limits of the Roman Catholic Church, and that the roll of its hagiology includes many true saints as well as many false.

We are about to write the present article because capital is being made by Romish and Romanising writers out of the extravagant eulogies on Cardinal Newman, with which, since his death, the public press has been inundated; eulogies evidently written either by Romish or Romanising partisans, or by writers very little informed as to the true history of Newman's life or his real character and merits as a teacher and writer.

At present there seems over a considerable area of cultivated society in England to be a marked tendency Romeward. Not to name a recent instance of conversion to Rome in the case of a gentleman who, considering his antecedents—his early training and original profession, his later change of views and of associates, and the professional occupation and connections with which, for a good many years past, he has been identified—would have been regarded as most unlikely to bring his curve

of continuous reactionary gyration to its final sweep, if this last turn be indeed final, by joining the Church of Rome—it cannot be doubted that the movement in this country in the direction of Romish doctrine and superstition never went so far or showed such cool and easy daring as at the present time. Romanists and Romanisers seem also to be very naturally just now gathering confidence and inspiration from the manner in which the journalistic world and a large number of preachers and public speakers, outside the Romanising circles, have seemed to vie with each other in eulogy of Cardinal Newman.

The present growing tendency to superstition can alone, we think, account for the absurd and degrading service of "Reconciliation" lately performed in St. Paul's Cathedral, to be the chief instrument in the performance of which must surely have been a sore humiliation to the esteemed Bishop of the diocese. How far this tendency will yet develop, or how long it will last, it would be rash to conjecture. We can but hope that the tide may turn before very long. But, in the meantime, the influence of Mr. Hutton's monograph on Cardinal Newman will be all in the wrong direction. For a good while past reports have prevailed to the effect that the Editor of the *Spectator* was about to join—indeed, there have been rumours that he had already joined—the Roman Catholic community. Remembering something of the history of this distinguished writer, we have never been able to bring ourselves to believe in these reports, although we could not fail to notice the increasingly High Church tone and tendency of his newspaper for many years past. After reading his book on Newman, however, we confess that it would scarcely surprise us if we were to learn before very long that he had joined the Communion which it is evident that, on the whole, he admires more, if he does not more fully agree with, than any other Church.* Considering the point from which he started

* "Is there truer worship anywhere, in spite of its greedy traditionalism," asks Mr. Hutton, "than in the Church of Rome?" Referring to Newman's final "birth" into the Communion of the Church of Rome, he speaks of that Church as "the one Christian Church which has a historical continuity and an external organisation as impressive and conspicuous as even his heart could desire for the depository of revealed truth." The Church of Rome "the depository of Revealed Truth"!

on his course from Unitarianism upwards; considering the avenue of thought through which, under the guidance of Mr. Maurice, he found his way out of deep and dark perplexity into the Church of England; the last thing that would have been expected, forty years ago, in the case of Mr. Hutton, would have been that he should end his course on the margin of the Romish Church. In 1850, however, it appears that he heard Father Newman deliver his Lectures on the *Difficulties of Anglicanism*. He was fascinated by the Lectures, and especially by the gifts of the lecturer. Subsequently he became a personal friend of Father Newman. Few Englishmen, outside of Newman's own circle as a Roman Catholic, who have ever come into close contact with him, have been able altogether to escape his "spell." The result in the case of Mr. Hutton, we suppose, appears in the altogether partial and one-sided account of Newman and his course which it is our duty to review.

There is another sort of view of Newman given by a namesake of Mr. Hutton's in three recent numbers of the *Expositor*. Mr. Arthur Hutton writes as one who has lived with Cardinal Newman for years at the Birmingham Oratory. His account bears every mark of being a genuine and truthful transcript of the writer's personal knowledge and experience, not discoloured by prejudice or temper, but written with the calm impartiality of a friendly though disenchanted witness, who had been long accustomed to see Newman in his own cloistral home, in his everyday life, both in its strictly religious and in its more or less secular aspects, in full dress and undress, and in all his varying moods.

The character, writings, and career of Dr. Newman have, during the last thirty years, from time to time, been brought under the special attention of the readers of this journal. We had intended to reserve any observations on his now completed life until after the publication of the promised official biography, with the letters and other special material which it is to contain. The publication, however, of Mr. Hutton's volume obliges us without further delay to offer some criticisms, which we hope may tend to limit and counteract the grave mischief which a book, at once so clever, so skil-

fully laid out for its apologetic or eulogistic purpose, and so misleading, is but too likely to produce.

It appears to us that Mr. Hutton, himself a journalist, has, in common with journalists generally, been fascinated by the literary gifts and the genius of Cardinal Newman, and on the strength of these has been prepared to regard him as what he styles him in the title of his first chapter, a "great man."

We demur, however, *in limine*, to such a description of Cardinal Newman, and we ask what are the qualities which entitle him to be called great. Was Newman a man of truly great character? Was he even a man of great and fruitful intellect? Was he a great theologian, or a great administrator, or a great philosopher? Was he even a great scholar? Was he a man of great and sterling attainments in any leading branch of humane or liberal knowledge—as, for example, in history? He led far astray many followers; but is he, on this account, to be regarded as a great man? He was doubtless a gifted man, he was even a man of genius. But is this a ground on which he may be exalted as meriting the magnificent title of a great man—as belonging to the enthroned circle of earth's peerless immortals? The world has seen very many men of rare gifts, many men of genius, but of these comparatively few have been admitted within the ranks of the great men of the earth.

Mr. Hutton professes to base his judgment as to the greatness of Cardinal Newman "chiefly on the ardour and energy which he devoted to adequate objects." To us this appears to be a very inadequate definition of human greatness, and one which, if adopted, would admit into the category of great men a vast multitude of persons, who have, indeed, devoted ardour and energy to worthy objects, but whom the world has never begun to look upon as great. In the sentence following the words we have quoted (page 6), Mr. Hutton speaks of the "vividness of his faith in Divine guidance," and his "exultation in the wisdom and spiritual instinct of his Church," as having "furnished him with his confidence and guaranteed his success." What Mr. Hutton means by "his success," we cannot undertake to explain. To us his life appears to have been anything but a success in any such good

sense of that word as should entitle a Christian thinker and leader to the character of greatness. Mr. Hutton, however, proceeds to speak of his intellect as having "taken exact measure of the depths of the various channels by which he might safely travel to the 'haven where he would be'; the care with which he has buoyed the quicksands and the sunken rocks, and the anxious vigilance with which he has traced out the winding and often perilous passages in the way." Where and how Newman did anything of the sort here described we think Mr. Hutton would be unable to point out. The description appears to us to be perfectly inapplicable to the mode of procedure by which Newman found his own way into the "haven" of the Romish Communion, and still less applicable as a description of any method of instruction and guidance which at any time he made known to others. Indeed, Mr. Wilfrid Ward's life of his father, lately reviewed in this journal, furnishes, we think, sufficient evidence that Mr. Hutton's description of his hero is purely imaginary. There is no book except the *Apologia*, so far as we know, to which the words can even seem to have any possible application, and that volume, though it explains the process by which he "went sounding on a dim and perilous way," does not, in our judgment, at all answer to the description we have quoted.

Mr. Hutton's words suggest a reminiscence of a well-known passage in Newman's *Difficulties of Anglicanism*, in which, in an insolent and ungenerous strain, he satirises his own Anglican followers, the Tractarian residue whom he first misled and then forsook for the Roman Communion.

"Their idea," he says, "was simply and absolutely submission to an external authority; to it they appealed, to it they betook themselves; there they found a haven of rest; and hence they looked out upon the troubled surge of human opinion, and upon the crazy vessels which were labouring without chart or compass upon it. Judge, then, of their dismay, when, according to the Arabian tale, on their striking their anchors into the supposed soil, lighting their fires on it, and fixing in it the poles of their tents, suddenly their island began to move, to heave, to splash, to frisk to and fro, to dive, and at last to swim away, spouting out inhospitable jets of water upon the credulous mariners who had made it their home" (*Lectures, &c.*, p. 124).

It was Newman himself who had professed to "measure the depths of the channels" by which his comrades and fol-

lowers might travel to *this* deceitful "haven," and to "buoy the quicksands and the unseen rocks." Mr. Hutton's language would go to imply that, after he had escaped from their company and found refuge in Rome, Newman had really done such a service as Mr. Hutton describes for such of the forlorn and deceived mariners as might be "credulous" enough to trust him as their leader on a second venture, in "sounding on" still farther their "dim and perilous way" till they should find, with him, the true "haven of rest" in the Roman obedience. But unless Mr. Hutton means to say that Newman has done this in his *Essay on Development*, of which he himself has sufficiently exposed the fallacies to show at least its utter untrustworthiness, or in the two series of clever and occasionally brilliant but paradoxical and utterly unauthentic and unhistorical lectures which he delivered at Birmingham, and to which we shall presently have occasion specially to refer, we cannot hazard a guess as to when or how he can be imagined to have done it.

Mr. Hutton further speaks of the "profound and passionate conviction which lay beneath all this delicate intellectual appreciation of difficulties." Doubtless within narrow limits a profound conviction of spiritual realities—that is, as Newman himself explains, of "himself and God," derived from the experience, in early life, of his own "conversion," whilst still a Calvinistic "evangelical"—did underlie his intellectual movements, however vacillating and uncertain.* This fact, however, carries us no way towards the conclusion that, in any adequate sense of the phrase, Cardinal Newman was a great man. He was an idealist; he was a poet of fine genius; he was an exquisite writer of English; he had in perfection the gifts of a special pleader; his power of personal fascination and influence over University men of devout and churchly minds was extraordinary; and, understanding perfectly the character of University society, and of the average Anglo-Episcopal mind, he adapted his written addresses with consummate skill to the special audience for which they were

* He uses the word "conversion" in the *Apologia*. Mr. Arthur Hutton couples with "conversion," as a part of his immovable conviction, his "predestination to eternal life."

intended. But all this taken together is far from warranting such an exaltation of Dr. Newman to a place amongst the great men and heroes of the world as that which Mr. Hutton claims for him. Newman's, as will presently be shown, was a characteristically feminine nature; it was feminine in the delicacy of his instincts, in affection and the caprices of affection, in diplomatic tact and subtlety, and in a gift of statement and grace of phrase which find their analogies in the conversation, in the public addresses, and even in the written style of gifted women. He was wanting in virility, in manly strength, and we cannot easily accept as a great man any one who is not a truly manly man. Hurrell Froude, his chosen and most congenial friend, was more feminine still than Newman—feminine in his faults as well as in his gifts and his defects. For sympathy and mutual intelligence the two were wonderfully well assorted: Newman delighting in the very faults of Froude, though at the same time it was his work to chasten and restrain his friend. Ward, on the other hand, as has lately been shown to the world in his biography, was, in the frank and masculine traits of his undiplomatic character, was in his blunt manliness, a striking contrast to Newman. But, apart from this fundamental point, we cannot find in Newman, regarded in any capacity in which he might have been supposed to claim the character of a thinker or leader, any of the characteristics of greatness.

Mr. Hutton seems to us not to have fathomed the true character of his hero. Nothing can be more amazing than his denial of Newman's natural intellectual scepticism. The argument he gives to the contrary—his only argument, it would seem—that amidst all his perilous soundings and questionings Newman never lost hold of the conviction he derived from his early religious experience as to the existence of a personal God and his own personal relations to Him, is, as we think, nothing whatever to the purpose. His intellectual habit of mind was pre-eminently and universally sceptical. Mr. Hutton seems not to have mastered the general principles and scope of Newman's *Grammar of Assent*. That book, which furnishes the key to Newman's intellectual character in its aspect towards metaphysics and philosophy, Mr. Hutton dis-

misses with a slight and inadequate description towards the end of his volume; a description so slight and inadequate as to suggest that Mr. Hutton did not comprehend the significance of the book, the intricate obscurities of which, indeed, it is exceedingly difficult to follow, by reason especially of its continual fallacies and self-contradictions. The very dilemma propounded in that book is, that "assent" and "certitude" are in no sense possible on any ground of logic or philosophy or induction, and are only attainable through religious faith and obedience, leading up to Church infallibility as the one sole guarantee on earth of Divine truth and reality.

Mr. Hutton's admiring sympathy with Newman has enabled him to do such justice to the best side of Newman's character and gifts as we think has not been done before. Putting himself in Newman's place during the years in Oxford when he was slowly moving Romewards, Mr. Hutton has shown the pathos, and set forth the power, of his searching, subtle, persuasive sermons, preached at St. Mary's, as no critic has done before. Those sermons doubtless are many of them masterpieces of their kind. They show a spiritual power, as Mr. Hutton seems in effect to admit, such as no later writings of Newman's show. They suggest a style of life and consecration, and an earnestness of character, much superior to that which is revealed to us as having belonged to Cardinal Newman in the later years of his life at Birmingham, so far as we may judge from the plain and direct evidence furnished by Mr. Arthur Hutton.

We do not wonder that an admiring friend of Cardinal Newman should have dwelt at length on his ministry at St. Mary's, and should have given a more thorough and complete account of that than of any other part of his life and life's work. It is surprising to us, however, that Mr. Hutton has not exposed the monstrous perversions of history of which Newman was guilty in the Lectures which he delivered after he had joined the Roman Catholic Church. Some very slight intimations indeed of the glaring paradoxes and perversions which Father Newman set forth as facts of history Mr. Hutton has given, but his dealing with these productions of Newman's Roman Catholic life, the genius and brilliancy of

which he highly praises, is strangely inadequate, and this side of Newman's professional work is treated with a gentleness which is scarcely faithful to the requirements of truth. Newman's Lectures were full of libels upon his nation and travesties of history. Mr. Hutton should not have gently passed over such faults as these.

No trained metaphysician who studies Newman's *Grammar of Assent* could admit any claim on behalf of the writer to be a metaphysician or even a logician, for the blunders in logic in that book are as signal as the faults in metaphysical definition and statement, and are yet more frequent, so that a well-known writer, who signed himself "Cantabrigiensis," in the *Times*, in commenting on the excessive eulogies of Newman which were flooding the press, was justified in speaking of him as the writer of "the best English and of the worst logic" in his generation.

The late Mr. James Macdonnell took in hand to read the *Grammar of Assent* with a strong predisposition to admire the intellect and logic of the writer, being, like most other journalists of his time, smitten with admiration generally of the writer of the *Apologia*, who, if he had been a writer for the daily press, would no doubt have easily excelled most competitors, even of the rank of Mr. Macdonnell. In one of his letters Macdonnell expresses, somewhat naïvely, the puzzled feelings with which he read or tried to read the treatise. Writing to a friend, to whom in advance and with great expectations as to the value of the volume, he had sent the *Grammar of Assent* as a present, he finds himself constrained to say, "I confess that I never saw more painfully inconclusive reasoning come from a logical pen than that which I note on some pages." "Logic is good and so is mysticism, but as I find myself cast alternately from one to the other as Newman finds convenient, I confess that my sense of logical precision and my faculty of faith, such as it is, are both irritated." The effect of this volume is completely to sever faith from reason, and philosophy from religion. Among other things, Newman teaches (p. 4) not only—as he might

truly maintain—that a man may be a believer of "unhesitating faith" who knows nothing of Christian evidence—of the reasons of his faith—and never regards his religious faith as sustained by any "conclusions of reason," but, that such a "man of unhesitating faith" is the very ideal of a "believer," is the purest and truest type of a Christian;—as if true philosophy and true religion were not in harmony with each other; as if philosophy incapacitated for faith; as if grounds of reason did not form part of the true and only stable support for the believer's "unhesitating faith"; as if, in a word, reason had never lighted the way to faith, and reason and faith could never coalesce in the heart of the enlightened but humble Christian into an absolute unity of solemn conviction and reverent trust. This is Newman's deliberate science on the subject of faith and reason. It is the full and, so far as we know, final development of the doctrine taught comparatively early in his course in his Oxford sermons, to the effect that faith and reason were so far in opposition to each other as that the man who believed the most upon the least evidence or ground of mere reason was the man of the greatest faith, so that to believe all that the Church teaches, absolutely apart from all reason or evidence, is the perfection of faith.

Many of Newman's difficulties in this book are due to the fact that *faith* throughout the volume stands merely in relation to *creed*, and is used to mean the unshaken and immovable acceptance by the mind as infallibly true of a certain modicum of belief. Hence he teaches (p. 181) that "we cannot, without absurdity, call ourselves at once believers and inquirers also." And yet it is certain that for many men the way to an immovable faith, in the true comprehensive sense of the word faith, leads by the avenues of many doubts; doubts not indeed welcomed as such, but yet considered in the clear light of reason until distinctly understood, and kept in view till, by the help of the Spirit of Truth, the answer has been learnt and given. Nor is it possible to read this very book, this *Grammar of Assent*, without feeling that he who writes in it of doubt and belief, of investigation and

implicit faith, of inference and assent, is one to whose own restless intellect doubt is as familiar as faith and religion are to his susceptible, shrinking, clinging heart.

For a somewhat detailed review of the *Grammar of Assent* we may refer our readers to a former number of this Journal,* from which we have borrowed some sentences in the last page. In that article, notwithstanding our general criticisms in the sense we have just indicated, we do not omit to recognise the beauty, felicity, and instructiveness of a good deal of what the book contains on the subject of the unconscious illative processes of our mind. At the same time we speak of what we describe as Newman's "sceptical heresy," and the result of our analysis is given in these words:

"He does not believe in any absolute certainty, except such as may be established by mathematical or syllogistic proof. He does not believe in the 'intuitions of the mind,' or in objective truth. Inductive certainty with him is the mere accumulated probability of the world's experience. Dr. Newman holds with Hume and Mill that experience alone has generated our faith in the constancy of nature—that it is not primary and intuitive, and that all our assurances are but the feelings or opinions which grow up within us from the impressions produced by experience. He teaches throughout that certainty is altogether relative and subjective. He gives up all hope of finding a 'common measure' of truth in any province of thought, or any 'criterion' by which to test principles and conclusions. In a word, he is a sceptic in philosophy."

Newman does believe in "assent" and what he calls "certitude," but only as resting on authority and determined by the will. His, in short, is the fit philosophy of a man of keen and sceptical intellect who has settled his doubts and difficulties by betaking himself to the infallible direction and authority of the Roman Communion. Faith with him is merely and absolutely the response of the conscience to authority. Faith, as understood in the sense, and as resting on the grounds, indicated in Dr. Dale's new and timely volume,† is a thing totally unknown to the theology or experience of Cardinal Newman. Such a teacher in our judgment is not entitled to be regarded as great either in philosophy or theology.

The truth is that to this dominantly sceptical habit of

* January 1871. † *The Living Christ and the Four Gospels.*

Newman's mind was due the whole course of his ecclesiastical and theological development; for his development was first ecclesiastical, and only secondarily theological. He himself says, in his Lectures on *The Difficulties of Anglicanism* (p. 120), when describing the progress of Tractarianism, and referring to the Tract writers, that "the principle of these writers was this,—an infallible authority is necessary. We have it not, for the Prayer-book is all we have got, but since we have nothing better we must use it as if infallible."* It was this pursuit after infallibility which continually led forward Newman as he "went sounding on his dim and perilous way," coming ever nearer and nearer to Rome. Intellectual scepticism accordingly is the one and only key by which to explain Newman's course. In philosophy he was an empiric; but holding as he did to his spiritual conviction of the existence of God, and of himself in relation to God, he was bound to look always for some living representative of God whose voice was to give assurance to the believer and whose authority could command obedience. Prophets represented God under the Old Testament; Jesus and his Apostles under the New; the Church, and, as representing the Church in its unity and authority, the Pope, for all after ages, all these being personal and divine authorities. From these sources alone could come assurance, moral certitude, rest and peace to the searching spirit. Such, in brief, is a summary of Newman's faith and philosophy.

That Mr. Hutton should have missed the real key to Newman's whole character and course—his despair of human reason as affording any light or help in regard to objective truth, natural or spiritual—and should have taken upon himself to deny the fundamental and over-mastering scepticism of his mind, is, to us, a matter of astonishment. In this he differs from all those of Newman's contemporaries who had most closely studied his writings and his character and who were most competent to judge. We could quote, for instance,

---

* So also, in a passage already quoted, he says, "Their idea was, simply and absolutely, submission to an external authority. To it they appealed, to it they betook themselves; there they found a haven of rest."

Henry Rogers, a writer and a critic not easily to be surpassed in dealing with the borderland of thought which belongs to theology and to philosophy, and who has criticised Newman's writings and ecclesiastical course with singular ability in his Essays, of which the main substance was originally published in the *Edinburgh Review*. We might cite the language of Bishop Wilberforce, who surely had the means, as few besides could have, of understanding intimately the character and tendencies of Newman's mind and teachings, and who, to quote a pregnant expression in one of his *Addresses to Candidates for Ordination*, speaks, with a manifest reference to Newman, of those who have taken their flight "on the wings of an unbounded scepticism into the bosom of an unfathomed superstition." But, above all, we may adduce the authority of Archdeacon Hare, the most learned, the most acute and searching, the most competent, in regard to all the largest questions of controversy with Newman, and at the same time the most polished and courteous of Newman's contemporary critics, who seems, moreover, to have carefully read all that Newman had published. This master alike of philosophy and theology—as also, we may parenthetically note, of history—thus describes Newman's course of intellectual development:

"Probably it will have seemed to many when they terminated their wanderings through the mazes of his *Lectures on Justification* that the text prefixed to the first Lecture ('*Who is this that darkeneth counsel by words without knowledge?*') has been selected under a judicial blindness as the aptest motto for the whole work. Moreover, when we look back upon the author's subsequent career, when we reflect how he has gone on year after year sharpening the edge of his already over-keen understanding, casting one truth after another into his logical crucible, and persuading himself that he had dissolved it to atoms, and then exhibiting a like ingenuity in compounding the semblance of truths out of fictions—when we call to mind how in this way he appeared to be gradually losing the faculty of distinguishing between truth and falsehood, and the very belief in the existence of any power for discerning truth, nay, as it seems at times, in the existence of any positive truth to be discerned, and how, taking refuge from the encroachments of a universal scepticism, he has at length bowed his neck under a yoke which a man, gifted with such fine qualities of mind and character, would hardly assume until he had put out the eyes of his heart and of his conscience as well as of his understanding—it is not in scorn and triumph, but in deep

sadness and awe, that we repeat '*Who is this that darkeneth counsel by words without knowledge?*'"*

These words were written by Archdeacon Hare long before the *Grammar of Assent* was published. They do but anticipate the judgment as to the character and tendencies of Newman's mind which that volume so completely establishes.

In the preceding observations we have been led to speak of Newman's teaching as to faith. Mr. Hutton has given no clear or adequate idea of Newman's doctrine on this subject, and leaves his own views altogether in a haze. We must dwell briefly on Newman's view of faith as regarded from another side, because it gives character to his whole system of theological teaching. We have indicated the relations of faith to reason as taught by Newman. We wish now to give a view of his teaching as to the relations of faith to spiritual life. Faith then, according to Newman, signifies implicit belief inwrought in the soul through the grace of baptism, and standing in no relation to love or good works, or the "fruits of the spirit." It differs absolutely and completely from faith as understood by all evangelical teachers; it stands entirely apart from any such conception of faith as that expressed in Wesley's line, "Faith which works by love and purifies the soul." In his *Difficulties of Anglicanism* (p. 223), Newman says explicitly: "Catholics hold that faith and love, faith and obedience, faith and works, are simply separable, and ordinarily separated in fact; that faith does not imply love, obedience, or works." "It is," he says, "a certainty of things not seen, but revealed, preceded ordinarily by the instrumental Sacrament of Baptism, but caused directly by supernatural influence." Of this faith he speaks as a "spiritual sight," applying to it, because he must, the really inappropriate and inapplicable words of Hebrew xi. 1. In no respect, however, is faith, according to his teaching, a high moral or a true spiritual grace, open-eyed to the revelation of God's character and the Saviour's mission and work: it is mere implicit belief. Archdeacon Hare says of such faith as Newman describes, that it is not spiritual but magical. "A spiritual power" he

* *Vindication of Luther*, pp. 99–100.

says, "acts upon the will and the conscience, and through them: a magical power produces its changes arbitrarily, independent of the will and the conscience. Such is the belief which Newman calls faith, and which he supposes to manifest itself by outward acts, by the repetition of prayers by rote, without any renewal of the spirit; such is the baptismal change of nature as substituted for the new birth, such is the belief of a string of propositions on the authority of another, without any inward personal conviction of their truth; such is the infallibility ascribed to Popes, without any reference to their moral or spiritual condition."* In the foregoing words Hare has summed up the description of faith and its effects as gathered from Newman's Lectures on the *Difficulties of Anglicanism*. That Newman should speak of such faith as this as a spiritual sight of the unseen, applying to it the words of the Epistle to the Hebrews, serves to show how bold and unhesitating a polemic he was. But this comes out much more fully in his *Grammar of Assent*, when he is contrasting religion among Catholic populations with religion in England and among Protestant populations generally. "Religion among Catholic populations," we are instructed, "is real; in England, speaking generally, it is but notional." The astonishing sentence we are about to quote points the contrast as Newman conceived it: "As to Catholic populations, such as those of mediæval Europe, or the Spain of this day, or quasi-Catholic as those of Russia, among them assent to religious objects is real not notional. To them the Supreme Being, our Lord, the Blessed Virgin, angels and saints, heaven and hell, are as present as if they were objects of sight; but such a faith does not suit the genius of modern England."* Here tawdry images are confounded with real spiritual vision. Newman selects the worst examples of corrupt and degraded "Catholic" Christianity—the semi-paganism of mediæval Europe and of the Spain of this day, the superstitious and ignorant devotion of the Russian peasantry—and parades this as "real religion" in comparison

* With what we have written above may be compared Newman's *Theses De Fide*, as given in the *Expositor* for November.

* *Grammar of Assent*, p. 53.

with which the average and staple modern English Protestanism, as professed and practised by persons of decidedly religious character, is but "notional," "an empty form and routine of Bible reading," as he describes it, and "stereotyped aspects of facts." This is a wantonness of daring and of insult of which it might have been thought that Newman would have been incapable. What was the "religious realism" of mediæval Europe? What is the "religious realism" of Spanish and of Russian villages and towns? The paintings in mediæval cathedrals and in Russian churches may help us to understand its character and quality; paintings of the Persons of the Trinity, pictures filled with "angels and saints, heaven and hell"; paintings of our Lord and the Blessed Virgin, who, we are told, are as "present as if they were objects of sight" to the "real" devotion of Catholics. This is the realism in religion of Catholic populations which Newman has dared to place as in favourable contrast with the "notional" religion of England. This is the vision of the unseen furnished by the faith of which he speaks.

Mr. Hutton all through his volume appears to be ignorant of the true character and quality of faith as taught by Newman. In closing his chapter on Newman at St. Mary's he writes the following sentence, which is the last in a fine paragraph:—"I cannot help thinking that Newman, though he always insisted on the certainty of the communion between God and the individual soul as the very starting point of revelation, has conceded too much to those who speak of God as only presenting himself to us through sign and symbol and mediate-adaptation, and has hardly dwelt enough on those aspects of revelation in which we see the very majesty and the very holiness of His character without a film to hide its splendour and its purity from our eyes." This sentence refers to Newman's sermons at St. Mary's when, as yet, he had not left the Church of England, though his theology was even then, essentially, much more Roman than Protestant. His doctrine of faith had even then almost altogether lost the touch and quality of evangelical reality which had been derived originally from his Calvinistically evangelical sense of converting experience. What remained to him of that experience was rather a metaphysical assurance

as to the personal relations between God and his own soul, coupled with the keen and clinging sense of moral dependence and need, than any high vision of God in Christ, as Father and Saviour. Hence the omission, throughout even the series of sermons which he preached at St. Mary's and to which in real elevation and moral power nothing that he wrote after he joined the Church of Rome can for a moment compare, of all such views of revelation in its high moral and spiritual aspects as those the want of which Mr. Hutton so justly and impressively points out. But it is evident that the real reason of this want is hidden from Mr. Hutton. He does not see that Newman's view of faith was one which did not lead him at all to a contemplation of the moral and spiritual effects of the Gospel of Revelation, in its grandeur and tenderness, upon the believing soul. Already at Oxford the tone of his urgent admonitions, the strain of his severe analysis and scrutiny of character and motives, is that of a teacher with whom faith is merely the force urging to religious observances, to moral austerity, to legal obedience, not the faith which derives joy and strength and evangelical motives to holiness from the vision of God in Christ reconciling the world unto Himself. If Mr. Hutton had penetrated to the real character of Newman's theology and religion, he would not have expressed in gentle words of surprise his sense of the deficiency of which he speaks. He would have understood and pointed out its reason and source. It is, however, still more remarkable that throughout the volume Mr. Hutton never seems to have become aware of the character or the reason of the defect he has thus indicated. Even later, and when referring to Newman as a Roman Catholic, he intimates similar mild surprise. He heard, as he tells us, the Lectures on the *Difficulties of Anglicanism*, or some of them, but they do not seem to have disclosed to him their main theological lesson as to the character of Newman as a Christian believer and teacher.

The historical illustration we have just quoted from Newman of his views as to the quality and effects of Roman Catholic as contrasted with Protestant religion among the nations of the world leads us naturally to notice one of the great features of Newman's teaching as a Roman Catholic lecturer, as to

which Mr. Hutton has scarcely spoken at all. We have referred to the point some pages back. We desire now to give illustrations of our meaning. Archdeacon Hare speaks in one place of Dr. Newman's "Circean talent for metamorphosing historical facts," and, in another, of his "favourite feat of turning white black and black white." The language is not too strong. It was his business in his Lectures on the *Difficulties of Anglicanism*—lectures which made such a critical impression upon Mr. Hutton—to show the superior moral and spiritual condition of Roman Catholic countries to Protestant. The following passage is a sample of the style in which he accomplishes his work. He is describing, and in comparison vindicating, the moral and spiritual condition of Roman Catholics countries.

"Vice," he says, "does not involve a neglect of the external duties of religion. The crusaders had faith sufficient to bind them to a perilous pilgrimage and warfare; they kept the Friday's abstinence, and planted the tents of their mistresses within the shadow of the pavilion of the glorious St. Lewis. There are other pilgrimages besides military ones and other religious journeys besides the march upon Jerusalem.

* * * * *

"It is a mixed multitude, some most holy, perhaps even saints; others penitent sinners, but others again a mixture of pilgrim and beggar, or pilgrim and robber, or half gipsy, or three-quarter boon companion, or at least with nothing saintly and little religious about them. . . . . Yet one and all, saints and sinners, have faith in things invisible which each uses in his own way. Listen to their conversation, listen to the conversation of any multitude, or any private party; what strange oaths mingle with it: God's heart, and God's eyes, and God's wounds, and God's blood; you cry out how profane. Doubtless, but do you do not see that the special profaneness above Protestant oaths lies not in the words, but simply in the speaker, and is the necessary result of that insight into the invisible world which you have not. . . . . It is the consequence of mixed multitudes all having faith; for faith impresses the mind with supernatural truths, as if it were sight, and the faith of this man and the faith of that is one and the same and creates one and the same impression. Sin does not obliterate the impression. Ordinarily speaking once faith always faith. . . . . It is just the reverse among Protestant people. . . . . They have no certainty of the doctrines they profess. They do but feel that they ought to believe them, and they try to believe them, and they nurse the offspring of their reason as a sickly child, bringing it out of doors only on fine days. They feel very clear and quite satisfied while they are very still; but if they turn about their head, or change their posture ever so little, the vision of the unseen

like a mirage is gone from them. So they keep the exhibition of their faith for high days and great occasions, when it comes forth with sufficient pomp and gravity of language and ceremonial of manner. Truths slowly totter out with Scripture texts at their elbow as unable to walk alone. Moreover, they know if such and such things *be* true, what *ought* to be the voice, the tone, the gesture, and carriage attendant upon them; thus reason, which is the substance of their faith, supplies the rubrics, as I may call them, of their behaviour. This some of you, my brethren, call reverence, though I am obliged to say it is as much a mannerism, and an unpleasant mannerism, as that of the Evangelical party. . . . . They condemn Catholics, because, however religious, they are only unaffected, easy, and cheerful in the mention of sacred things, and they think themselves never so real as when they are solemn."

In his Lectures on the *Present Position of Catholics in England*, delivered in 1851, he undertakes to vindicate in its results the doctrine of celibacy as inculcated by the Roman Catholic Church. He maintains not only that matrimony does not prevent cases of immorality among Protestant ministers, but that celibacy does not cause them amongst Catholic priests. His argument on this subject is subtle and ingenious, but, we need not say here, totally opposed to the great stream and volume of historical evidence. He is bold enough to say:

"I have as much right to my opinion as another to his, when I state my deliberate conviction that there are, to say the least, as many offences against the marriage vow amongst Protestant ministers, as there are against the vow of celibacy amongst Roman Catholic priests" (p. 129).

The literature of Roman Catholic countries, especially of France, Spain, and Italy, is itself a sufficient argument upon this subject as a whole. It is notorious that of the gross and licentious tales of these countries a large proportion of the grossest and most licentious are told of priests and monks. If some Protestant countries to-day furnish discreditable records as to this subject, an examination of their history prior to the Reformation will show how immeasurably worse things were then than now, and that the Reformation itself marked the period of improvement in this as well as in other respects. But Newman had his brief; and the logic of his faith compelled him to maintain the historical paradox to which we refer, and not only to maintain this paradox, but greater and more outrageous paradoxes still.

As to the Church of Rome and her persecutions, Newman in the lectures from which we have last quoted, uses the following language:

"In the course of 1800 years, though her children have been guilty of various excesses, though she herself is responsible for isolated acts of most solemn import, yet for one deed of severity with which she can be charged there have been a hundred of her acts repressive of the persecutor and protective of his victims; she has been a never-failing fount of humanity, equity, forbearance, and compassion."

Newman further proceeds to quote and adopt the words of Balmez:

"We find in all parts of Europe scaffolds prepared to punish crimes against religion, scenes which sadden the soul were everywhere witnessed; Rome is the one exception to the rule. . . . . The Popes armed with a tribunal of intolerance have scarce spilt a drop of blood; Protestants and philosophers have shed it in torrents" (p. 213) *

Referring to the reign in England of her whom he calls "Bloody Elizabeth," he speaks of the severities exercised in her reign, without the slightest intimation of the political grounds, which, indeed, were the only grounds, of those punishments. On the other hand, he pleads that the "burnings in Queen Mary's reign" were the acts of an English party inflamed with revenge against their enemies, and were opposed by Cardinal Pole. He takes care not to state that the "English party" of which he speaks included the whole body of the English Romanists, with the Bishops at their head; and he conceals the fact that the wise and tolerant Cardinal Pole, who, at the Council of Trent, had incurred suspicion as being too favourable to Protestants and Protestant views, and was obliged to quit the Council, was also superseded in England as Legate by the Pope, his milder policy failing to meet the Papal approval. "Protestantism," he says (page 209), "has ever shown itself a persecuting power. It has persecuted in England, in Scotland, in Ireland, in Holland, in France, in Germany, in Geneva." "To be sure," exclaims Archdeacon Hare, in fine irony, "did not the Dutch burn Alva and his army in the Netherlands? Did not the

* "Philosophers," who were *not* "Protestants," but were themselves brought up within the pale of Romanism.

Huguenots massacre Charles IX. and Catherine de Medici, and every Roman Catholic in Paris, on the famous night of St. Bartholomew?" Newman must have been well aware that, for the Huguenots' massacre, in which the numbers slain amounted to 50,000, Pope Gregory XIII. went in procession to St. Mark's to return thanks to Almighty God; and yet he pretends that there is one spot upon earth, namely, Rome, where reverence for liberty of conscience is a native growth, and one heart from generation to generation in which it has always been inherent—the heart of the Pope. "To the Pope," as Archdeacon Hare says, "has the glorious privilege been granted of transmitting the sacred principle of toleration from age to age." If there be any appearance of truth in the statement that in the immediate territory of Rome itself there has been less persecution than elsewhere, the reason is obvious enough. All life and liberty had been absolutely trampled down and suppressed within that territory, nor could healthy independence of thought breathe in its mephitic air. Butler, the Romish controversialist, adjured Southey as a Christian and a gentleman to say on which side the balance of persecution lies: the Roman Catholic or the Protestant. "Put the Inquisition in the scale," was Southey's reply, "and nothing can be found to counterpoise it, unless Hell itself be plucked up by the roots;" and yet Newman undertook to maintain that Rome had been a "never-failing fount of humanity, equity, forbearance, and compassion." Such and so monstrous historical paradoxes as these, which form a very large and leading part of Newman's Lectures, should have been duly characterised by Mr. Hutton, instead of which he passes them over in silence, praising the lectures generally as "giving the fullest scope to his powers of orderly and beautiful exposition, and opening a far greater range to his singular genius for gentle and delicate irony than anything which he had previously written." He speaks of one of the lectures as delivering "one of the most powerful attacks ever opened on the Anglican theory of the Church as independent of the State," and of another as powerfully describing the "collapse of the Anglican theory of the Church when applied to practice." But of such portions of the Lectures as we have

referred to he has nothing to say, except that Newman's observations "raise as many difficulties as they remove," and that the Lectures are "much more powerful in attack than in defence."

We have referred to these Lectures as illustrating the want of historical knowledge and of the historical sense in Newman, and as showing how he has travestied history in such daring and paradoxical misrepresentations as we have quoted. In further illustration of the same quality in his character we may refer to a very searching analysis of some portions of his letter to the Duke of Norfolk, written in reply to Mr. Gladstone's "Expostulation" on the subject of the Papal Syllabus, which forms a note in Mr. Arthur's most learned and able work on *The Pope, the Kings, and the People*, and is entitled *Dr. Newman on the Syllabus* (vol. i. pp. 183–194).

As to the point which we have been handling, we may fitly quote some illustrative matter from Mr. Arthur Hutton's "Reminiscences" of Cardinal Newman in the *Expositor*. "It is natural," he says, "to compare or contrast Newman with Döllinger. . . . . Döllinger had visited Newman a few years before, and the two men had found it hard to get on with each other. 'It was like a dog and a fish trying to make friends,' so the latter described it some time later. The ultimate basis of Newman's dogmatic theology was feeling; that of Döllinger's was history. . . . . It is never easy to estimate what a man's historical knowledge may be unless he has written on that period which we have ourselves specially studied. My impression is that in this respect Newman was vastly inferior to Döllinger. Of course there was a period which he had made his own, that of the Arian controversy. Doubtless, too, there were sundry episodes and sundry personages belonging to other epochs about which he had good information and clear and correct ideas, but of the earlier centuries he appeared to know but little, and not to care much for what could be known, while he scarcely entered upon the great field of Church history subsequent to the days of Arianism and extending to our own times."

Newman, in fact, was not a well-informed man in any of the deep knowledge proper to the character either of a student

of history or a student of theology or Biblical criticism. Of Biblical criticism he knew no more than he did of philosophy or of metaphysical science. Mr. Arthur Hutton may here again be quoted. "Behind the Vulgate, Newman, as I knew him, never cared to go. Of recent criticism of the Greek Testament he knew nothing; and, as to the Old Testament, never having studied Hebrew or its cognate languages, he was not in a position to do more than follow the received Latin or English texts. So far as I can judge he had never so much as heard of recent theories, and as he knew no German, and never had occasion to meet the English exponents of the German and Dutch criticism, I believe that this was really the case."

We have spoken of the idealistic tone of Newman's mind and of the feminine quality of his character. In his *Apologia* he paints his own portrait, and sketches his own opinions as held in his earlier Oxford life (pp. 90–93, first edition). From the interesting account there given of himself, we may form an estimate of the basis of his character through life. The description he gives is not that of a calm phisosopher, of a profound divine, of a wise and true expositor. There is fancy, susceptibility, genius, dreamy speculation; but what some might take for philosophy is at best but poetry. The exposition of his views does not even pretend to be founded upon any basis of reason or sober thought. From his boyhood he was at once fanciful, sceptical, and superstitious; never brought into contact either with the various strife and life of the outer world, or with the practical claims and duties of home-life, the youth grew up to be a cloistered enthusiast, a student, a scholar, though by no means in his scholarship exact or profound, a controversialist with many accomplishments, with such faculties as are the instruments of private discussion and personal persuasion most highly cultured, most fully developed, but without that steadfast, self-suppressing devotion to the study of history for its own sake as the record of humanity, to the study of nature and science for their own sake as the revelation of the God of the Universe, and above all to the study of the Word of God in its own simplicity as the revelation of the God of holiness and love, without which speculation can-

not but degenerate into fancy, controversy into word-play, and theology into traditional error and priestly invention.

Later on, in the same record of his history (pp. 111–118), we have a picture of himself which is certainly not attractive, which exhibits a combination of intellectual and hierarchical pride and ambition from which it was not likely that the fruits of truth and peace would grow. He is depicted by his own hand as full of an over-weening self-confidence, as a sort of hierarchical champion, proud of his Church and his Orders, and prouder still of his logic, and in this spirit conceiting himself to be the destined leader of a second and a better and greater Reformation. He speaks of his "fierceness" and of his "sport." He took Froude for his master, of whom he says that "he delighted in the notion of a hierarchical system of sacerdotal power and of full ecclesiastical liberty" (p. 85). It was through the force of sympathy, and not of reason or strict inquiry, that Newman became what he was from point to point, changing from Calvinism to High Anglicanism, and so onward, till he joined the Roman Church. With Newman, as with people of a commoner sort, feelings, prepossessions, prejudices, determined the creed; his logic was ever an after-thought and a mere instrument of defence or persuasion. In this as in so many other respects Newman's was, what we have described it as being, a characteristically feminine mind, poetic, impressible, receptive, and reproductive, rather than original and commanding; and with the feminine mind was joined a feminine disposition.

Mr. Arthur Hutton, in his "Reminiscences," confirms and illustrates this view of Newman's character. He speaks of him in his old age as a venerable man, "singularly winning, courteous, and considerate, very feminine in his affection, yet withal very dignified and fitted to command respect;" adding that he was by his temperament unfitted to be a ruler, or, at all events, that he made no attempt to rule. With this statement may be combined the passage we are about to quote:

"One of his short poems 'The Married and the Single,' written in 1834, expresses very clearly the view of the relation between the two sexes to which he held consistently throughout his life. It is the view of the Catholic Church,

which makes the celibate state essentially the higher one for all. The outcome of this view is to degrade the idea of all love between man and woman that is more than friendship; and it was remarked to me of Newman, by one who had known him long and well, that he never could distinguish between such love and lust. . . . . On the whole he held the sex in something like contempt. 'You know I think them great liars,' he once said to me smiling; and then seemed shocked at his own boldness."

What we have now brought forward justifies fully, as we think, the statement made in the early part of this paper, to the effect that Newman was wanting in virility; as indeed were most of the group of Anglican clergymen with whom he was closely identified.

In his later years Newman was a venerable and interesting figure, but Mr. Arthur Hutton's "Reminiscences," the genuine and authentic character of which impresses one more strongly the more they are studied, show that his moods were not all or always attractive. His Protestant visitors, such as Dean Church, Canon Liddon, or Lord Coleridge, were sure to be well and even affectionately received, and would carry away a delightful impression of his brightness and affability. It was otherwise when his visitors were Roman Catholics. It was often with difficulty that even distinguished ecclesiastics from other countries could obtain access to him, and to such visitors he had little to say, and was seldom otherwise than reserved. The visits, we are told, of his own Bishop he hardly affected to treat otherwise than as a bore. The Oratory School at Birmingham stands in the midst of residential houses. In spite of remonstrances from Protestant neighbours he supported the boys of the Oratory School in playing cricket and other games on Sunday afternoons, while at the same time within the house the recreation room was made merry with the sounds of violins and other instruments, he himself never failing to be present when any concerted music that interested him was to be performed.

With ascetic habits or discipline he seems to have had, as an Oratorian, very little, if any, sympathy. A sort of "indolence" appears to have been one of his not infrequent characteristics. He was diligent, however, in reading his *Times* daily, following with keen curiosity public

affairs.* He found congenial recreation and employment in editing Latin plays for the Oratory boys to act, and in taking the part of theatrical manager for all the details of the acting, and of the costumes and scenery. He studied with close attention the whole of the intricate ceremonial connected with his appearance as Cardinal at all functions whatever. In these things he found interesting occupation and hearty pleasure. He corresponded also with some chosen friends, and his letters, or a selection of them, are presently to be published. But to the weightier matters of Biblical or theological study he seems to have given no attention. Nor do social or philanthropic subjects, even those closely touching the most pressing questions of humanity, seem to have in the least commanded his attention. In this respect, as in some others, he was a striking contrast to his brother Cardinal, Manning.

Newman, in his *Apologia*, undoubtedly vindicated his good faith and personal honour; indeed, his secession to the Church of Rome, considering the potent motives which might have bound him to the Church of England, is itself an evidence of his conscientiousness, however ill-lighted or perverted his conscience might sometimes have been. Especially, when placed in contrast with the conduct of others as essentially Romanising as himself, who remained within the Anglican pale, Newman's conduct rises in our estimation. But yet his vindication of his good faith was effected at the expense of his intellectual reputation. The *Apologia*, exquisitely written as it is, is nevertheless a humiliating tissue of disclosures. It reveals an acute, subtle, sceptical intellect, penned up within narrow limits, and exercising its faculties in a dim and darkling sphere, groping its way from premiss to consequence, often from fallacy to fallacy, and only discerning the error of the latest fallacy through which it has passed in order to plunge into a new, subtler, deeper, and more perilous error, until at last, utterly wearied out, it sinks down self-

* From the *Short Life* of the Cardinal, by his admiring friend and co-religionist, J. S. Fletcher, we learn that he was also a diligent novel reader, and that the library in his country retreat (Rednal) on the slope of the Lickey Hill, contained a choice collection of the best English modern novels.

blinded, to find its rest henceforth within the arms of Popish despotism and superstition.

He has gone from his "haven of rest" in the Oratory to his eternal rest. Every heart will sympathise with the sentiment of his Church's benediction. *Requiescat in pace.* Most gladly would we have been silent as to his errors, as we look back from his tomb over the course of his life. But when by both Catholics and, however inconsistently, by Anglo-Catholics—and by mere men of the world also—lessons are drawn from his life in favour of Romanism or of Romanising tendencies, and the whole effect of the current exaggerations and misstatements is to assist the great and terrible work of doctrinal corruption and ecclesiastical usurpation which is spreading over England, we have felt that it is the time for us not "to be silent" but "to speak."

Art. II.—AN AMERICAN METHODIST BISHOP.

The Life of Bishop Matthew Simpson, of the Methodist Episcopal Church. By George Crooks, D.D. New York: Harper & Brothers.

BISHOP SIMPSON, one of the striking figures of modern American life, taken physically, was of the Norseman type. In his biography by Dr. Crooks, the frontispiece might give the impression that he was of dark complexion; but he was fair, with hair inclining to reddish. The same portrait also indicates a weight of thoughts and an overstrain of labour. These traits are correct, but in life they were to a large extent hidden, partly by a fire, in what Chaucer would call his "deep eyes," a fire always smouldering and easily lighted up. Still more were they hidden by an underlying and pervasive benignity, which threw over person and manner a moral grace more winning than any physical one could be.

Of physical grace, indeed, he had less than is frequently to be seen among the comely men of Ohio. His personal

appearance would be easily matched on a fair-day in Omagh, from within a few miles of which town his father had come. Even to the last Bishop Simpson had not that self-poised rest of manner common among the superior order of Americans; but far less still had he the self-sufficiency common among those of an inferior stamp. His person homely, and his address somewhat shy, he might have passed as one of no great consequence, only that an indefinite something indicated rare force and goodness.

The scene of his birth and early days was Cadiz, a county town in Ohio, not far from points where the two old States of Virginia and Pennsylvania touch on what was when he first drew breath there, only a State of nine years old, though now one of proud growth. He was an only son, and after the end of his first year, the son of a widow. His grandmother Simpson still lived. She too had been widowed, but far away in Tyrone. Thence had she alone led her family of five sons and one daughter to Londonderry, from Derry to Baltimore, and finally had settled with them at Cadiz. "Often when a boy, did I listen to her reminiscences of Scotch and Irish life, the persecution of Protestants by the Catholics; and often have I, in the long winter evenings, listened to stories of fairy and elf, and ghost, the common traditions of the North of Ireland, until I found my hair standing on end."

The time at which she had left Tyrone was 1793, twenty years after a great emigration, in which Ulster, according to the accounts of the day, had in the course of five or six years lost one-fourth "of its cash, and also of its population." Within those twenty years had been added to the chronic unsettlement of the country the irritation of the American War, the endless broils of Grattan's Parliament, and the furor of the French Revolution.

Mrs. Simpson was of Scotch descent; her husband had been of English, and thus her children, like most Ulster families, united the blood of the two nations. Whether in addition to this there was, as is frequently the case, also a dash of native Irish blood, we do not know. Shortly after her husband's death, the widow had heard John Wesley preach, on one of

his annual Irish tours, and had become a Methodist. Her children had followed in her steps. When established in Ohio, she had carried from Ulster not only spiritual fruit of Wesley's ubiquitous toil, but also a temporal gift for which Ireland was indebted to the Huguenots. They, it was, who added to the primitive manufacture of linen as practised before their arrival, the spinning-wheel, as well as the making of cambric and damask. "She was happy at ninety with her old-fashioned spinning-wheel and her hymn-book, singing the hymns she loved." Thus did Grandmother Simpson, mindful of sorrow past, grateful for blessings present, and with full hope of pleasures for evermore, sit and sing herself away to everlasting bliss.

The mother of Bishop Simpson, Sarah Tingley, was of New Jersey, and from the time of her marriage, her home became the hospitable stopping-place of the Methodist Itinerants, and, for a season, their tabernacle of the congregation. Here, amid the thin population of a new country, were recalled for her husband, scenes which in his boyhood had been familiar, amid the thin population of an old country; scenes uniting domestic life and public worship. In calling Ulster at that time an old country, we go rather by usage than by its real state of advancement. It was not so very long since Sir John Davis, contrasting the backwardness of the Northern Province with the civilisation of Munster, had said that the latter possessed three ancient and well-built cities, besides many corporate towns, not inferior to the better class of the same in England, whereas Ulster was a very desert or wilderness, the inhabitants for the most part having no certain habitation in any towns or villages; only upon the East sea-coast, there were three or four poor towns inhabited, as Knockfergus, Carlingford, the Newry, and Dundalk. Now both Carlingford and Dundalk were out of Ulster in Leinster, and Newry was on the very borders of Leinster; but, adds the statesman, "Ulster hath been ever such an outlaw as the King's writ doth never run there, until within these few years, it was cut into several counties by Sir John Perrot." These facts partly explain how the Protestant immigrants from Ulster, whom the Americans indifferently call Scotch-Irish,

were recognised as among the best of pioneers. The battle with bog and mountain in the old country, and the watch against chronic insecurity, were no bad preparation for the work of the backwoods. Probably, however, the proportion of English blood among these Protestant immigrants was little less than that of Scotch.

When the wife of James Simpson, after having presented him with two daughters, presented him also with a son, he was himself already marked for the grave. The broken father and the foreboding mother consecrated their boy to God, praying that should the Lord see fit to give him the call, he might be a minister of the Gospel. Then one night to the Simpson home, seeking the wonted hospitality, came a most notable son of the English Black Country, Bishop Francis Asbury. As he had been for many years, so was he now, doing cyclopean labour in laying foundations over a field so wide that at the present day it seems to outrun the possibilities then existing; while the stability of results seems to mock at legitimate inference. Surely, we might say, one man could never cover so much territory, and if he did, very surely his operations would be only scratches on the surface, to disappear after the first winter. But somehow his rapid scratches made marks on the rock. Where the lone horseman from Staffordshire, on "tracks untrodden yet by man," headed across forest and river on the doubtful scent of some handful of pioneers, his faith cried—

> "What spacious cities with their spires shall gleam,
> Where now the panther leaps a lonely stream."

A spectator of the baptismal scene was Father Boehm. Mother and child were of American birth; father and minister were of the old country; the spectator was of the German stock. The group well represented old races with a new country, an old faith with new Church organisations. That babe, bearing the mantle of Asbury, was to be a blessed witness of the old faith, and, in the day of her danger, a strong pillar of the new country. And Father Boehm was to live to see it.

The child's name was Matthew. James Simpson was soon gone, and the uncle, Matthew, who had no family, took to his heart the little namesake as a foster-son. Uncle Matthew was

a Pluralist. Manufacturer of reeds, and inventor of machinery for making them; manufacturer of stocks—in that generation indispensable as upholding the dignity of heads—and inventor of machinery for better weaving them, he rested not on such laurels. He was a schoolmaster, and no mean one. He was one of the judges of the County Court, Cadiz being the county town. He was Senator in the Senate of the State of Ohio. When a question had become particularly confused by much elucidation, the Senate often allowed the debate to be closed by Uncle Matthew, with his rare skill in drawing out the thread of a ravelled skein. Once when a thrilling speech had been made by General Harrison, afterwards President of the United States, and grandfather to the President of to-day, among friends who hastened to congratulate him, Uncle Matthew, in pressing his hand, said: "I wish I had the eloquence that you have." The General replied: "Ah, I wish I had the logic that you have." Uncle Matthew was a sage and he was a saint, and withal an uncle who loved his fatherless boy as few men can love, though in old country and new, uncles often do love well.

The first feats recorded of the future Bishop are running and tumbling downstairs at every opportunity, till his mother said that, should he live, she did not believe he would ever have any sense. She also used to tell how he delighted in noises, and would, amid the fiercest thunder and lightning, laugh with childish glee. He was one of those to whom reading "comes naturally"; for of learning that art he had no recollection. At the age of four or five he found an old copy of the multiplication table which had been made on purpose for him, and this was then "a remembrance of a matter which seemed long past." His attendances at school were intermittent and brief. He was delicate, and he was always working in his uncle's workshops, or out of doors, or at anything. His home was a house of books, a house of preaching, and of converse with preachers, so that knowledge flowed in to so receptive a chalice from every side. Cadiz had its public library, and before the age of ten he had read a large number of its volumes of travels, history, and biography. Later, he performed travels, made history, and now in the volume of

Dr. Crooks he leaves to us one of the best and most useful of biographies, a biography by effect of which his life will be lived over again, though in other persons and in different spheres. Well were it if men whose lives are worth living over again more frequently fell into such hands as those of Dr. Crooks.

The boy disliked writing, and still more did he dislike declaiming. This antipathy led to a complete neglect of the study of elocution, and this again, joined to a feeble voice, made his schoolmates say that he "could study but could not speak." Over "sums" he would spend any amount of time, and for days together would stick to a hard one, rather than ask for help. Geometry and trigonometry were a delight, and were mastered all by himself, with the exception of some help from his uncle Matthew, an able mathematician. The same uncle had a German Bible; this the boy read, comparing it with the English. After a time "in family worship every morning I was expected," he said, "to read the German copy, while my uncle, or, in his absence, my mother, read in the English, and after the close of worship, to note whatever differences I might find in the texts." This was continued for several years.

While his uncle Matthew was one of the Judges of the County Court, the clerk of it was his maternal uncle, Tingley, and the local editor was another uncle Tingley. So the boy was much in the Court House, delighting in the oratory of advocates of whom more than one have been men of name, and learning also from the lips of the judges the principles of law, "a knowledge" he said, "which I have since found to be of great service to myself."

In books he was often annoyed at being unable to understand quotations from Latin and Greek; but his friends thought that "a business education was enough." He envied the boys who went to the Academy to learn Latin and Greek. Two of these being friends, he used to turn over their books and try his hand at rendering the Latin into English as he had done with the German. His uncle having been absent for six months attending the Senate, found on his return that Matthew, with the help of his friends, had mastered four

books of Cæsar, as well as a large part of the *Catilina* of Sallust, and was already up with lads who had begun eighteen months earlier. So he was allowed to go to the Academy.

When he fell to Greek he was coupled to a single classmate who would not work hard. He begged the Master to let him proceed alone, but in vain. One Saturday, in his composition, he related the history of two boys who set out to climb the Hill of Knowledge. Their teacher tied them together. The one was eager to survey all that could be descried from the top of the hill. The other liked to rest by the way, and look around for sights. On reading this, the Master smiled, and told Matthew to come up on Monday, and go on as far as he chose. On he rapidly went, till he had completed what at the time, in the new-fledged colleges of the district, was taken as the "entire Greek course." His Lexicon was an old Schrevelius, with the meanings in Latin, printed in very small type, on very poor paper. So the boy had to mount the Hill of Knowledge, not on the natural slopes, but, as one climbs the Pyramids, up high and hard shelves of stone.

When Matthew was seventeen, and teaching many things in his Uncle's school, the home of the Tyrone dominie was visited by a man from Donegal. In his sturdy person and notable head, Charles Elliott carried a great heart and a master brain.

Stimulated, when a boy, by Mr. Storey, one of the early missionaries of the Wesleyan Missionary Society, as we heard him, with tears in his old eyes, tell in his abode by the fair Ohio, he learned his Latin Grammar by the light of the bog-wood fire in his mother's dwelling. With her, the Itinerants used to stay and preach, just as in the New Country they did with Widow Simpson. Charles Elliott carried colleges and journals in his saddle-bags, besides the burden of Churches which, in common with him, was carried by most of his colleagues. Slender seedlings, it is true, and planted in uncleared soil, where less venturesome pioneers would have declared that they would soon be choked and overgrown. But Charles Elliott not only listened on the Mississippi Slope for the footfall of the coming millions, but

took measures that when they should come, they might be able to step in the light.

At this time, Elliott was Professor in Madison College, at Uniontown in Pennsylvania. In the tall youth modestly and reverently helping Uncle Matthew, he readily saw the makings of a scholar and a teacher. At once he would have him off to college, and made him the offer of a place as assistant tutor. Speedily was Matthew on the road, with full eleven dollars and twenty-five cents. in his pocket, and the whole ninety miles were joyfully walked, though probably, compared with the smoothed avenues of civilisation, they would count for nearly double the number. At Madison College Simpson, in company with two of Elliott's brothers, was an inmate of his family. Here is a glimpse which enables one to see that rudimentary as might be the College, it was already striking its roots downward, with such vigour as to ensure the bearing of fruit upward. Speaking of family prayer in Elliott's household, it is said, "the plan was adopted of each one reading from a Bible in a different language from the rest—the Vulgate, the Septuagint, as well as the Hebrew, and the French, and German. After prayer, the various readings of the several versions were a subject of more or less extended conversation." He was before long so well thought of that, a vacancy arising in a tutorship, the place was offered to him. He was preparing a Hebrew oration for Speech Day, and gladly would he have taken the vacant place, but things at home had changed. Instead of spending upon himself he was wanted to help Uncle Matthew to earn, so with a ready, but conscious self-sacrifice, he took again to the school. There he led the higher classes. Professor Tingley tells how Uncle Matthew, in Irish fashion, was wont to admonish on the palm of the hand, with a flat ruler; a scholastic operation which the Professor does not seem to know bore in Ulster a classical name of its own—a "scud." However, "Cousin Matthew" never needed to give "scuds." His mode of teaching awakened such interest, and withal he was so feared and looked up to, that there was nothing for it but to give attention.

What was Matthew to be? His work for his Uncle

Tingley in keeping the records of the county court, and his enjoyment of pleadings and judgments led to a natural inclination for the law. But his friends were agreed that he would never be a sufficiently good speaker to succeed in that profession, and he had himself doubts as to the possibility of practising it and keeping a Christian conscience. So he turned to medicine, and spent three years in training under Dr. McBean, a Scotchman, who, to the last commanded his esteem and affection, and who lived to see him at the height of a national reputation. His home ties were sacred and tender. His younger sister, Eliza, was a woman "of more than ordinary genius," a devoted and lovely Christian. "Never," he says, "shall I forget how calmly and peacefully she passed away, near sunset one summer evening." His mother, says her nephew, Professor Tingley, "was my ideal saint; always calm, always peaceful and happy, always kind and cheery."

At twenty-two years of age he had qualified as a physician and entered upon the practice of medicine. But Charles Elliott had foreseen for him a wide career, and was not content to let the gem spend its rays altogether in Cadiz.

"Do you not think that you are called to preach?" asked Elliott. Simpson confessed that he had had thoughts on the subject. "I had devoted my life," he added, "to the service of God, but I designed simply following the openings of his providence; if the Church desired me to preach, I believed the way would open without any agency of mine." Elliott forthwith saw Simpson's pastor, and ere long the licence of a local preacher was in his hands. Step quickly followed step, and presently the Quarterly Conference was discussing the question whether or not he "would ever be a sufficiently able speaker to be of service to the Church." The views of those who thought he ought to have a trial prevailed, and now the hour of decision had come.

His father in heaven, his sister in heaven, his grandmother singing on the borderland, his mother always seeming as if "made meet to be a partaker of the inheritance of the saints in light," the young man had grown up verily in the nurture and admonition of the Lord, imbued with religious sentiments, and deeply interested in religious affairs. Still it was not

until after his return from Madison College that he himself was conscious of the great heart-change in which the soul recognises the hand of Him who maketh all things new. Thenceforth, to him, work in-doors or out-of-doors, work at the Court House or with his books, were little compared with work for the Church of God. He sought in every way the instruction in order to the salvation of others. He founded the first Sunday School in Cadiz, and the first Sunday School Library; getting his Uncle Tingley to head the subscription list of the latter with ten dollars. The business of his life was, without hesitation, to be that of doing good, but the question was in what sphere. The cords binding him to home were very strong, yet a voice seemed to be calling him away. What would his mother feel? Late in life he delivered at Yale College a series of lectures on preaching, in which, with all simplicity, he gave an account of this crisis in his career. The passage is long for an extract, yet short for such a narrative.

"Trained religiously, I had come to a young man's years before making a public profession of religion. Occasionally, prior to my conversion, thoughts of the ministry sometimes flashed across my mind, but it was only a flash. After my conversion I was earnest for the welfare of others, and worked in various ways to promote the interests of the Church and humanity. The conviction grew upon me that I must preach. I tried to put the thought away, because I feared I could never succeed. I saw the greatness of the work, and the reproach and poverty, the privation and suffering connected with the itinerant ministry. Two special difficulties were in my way: First, I had no gift of speech. All through my studies my fellow-students told me I could learn, but I could never be a speaker. In discussing professions, they thought the law was out of the question for me, because I could never successfully plead a cause. My voice was poor. I had always shunned declamation whenever it was possible to avoid it. I had an unconquerable aversion to reciting other men's words, and whenever I attempted to declaim it was pronounced a failure. My associates believed, and I firmly believed, I could never make a speaker. So when I felt the conviction that I must preach, the thought of the impossibility of preaching successfully made me question the reality of the call. At my work and in my studies—for I spent three years in preparing for the profession of medicine—I was frequently in mental agony."

He then relates that, a suggestion of his uncle's co-inciding with a specially deep impression upon his own mind, he

ventured, one evening, to deliver a first address in a prayer-meeting. He thus continues the narrative:

"My second difficulty was that my mother was a widow; I was her only son, and the only child remaining at home. It seemed impossible to leave her. I feared it might almost break her heart to propose it. But as I saw the Church would probably call me, and as I had promised God to follow his openings, I, one day, with great embarrassment, introduced the subject to my mother. After I had told her my mental struggles, and what I believed God required, I paused. I shall never forget how she turned to me with a smile on her countenance, and her eyes suffused with tears, as she said: 'My son, I have been looking for this hour ever since you were born.' She then told me how she and my dying father, who left me an infant, consecrated me to God, and prayed that, if it were His will, I might become a minister. And yet that mother had never dropped a word or intimation in my hearing that she desired me to be a preacher. She believed so fully in a divine call that she thought it wrong to bias the youthful mind with even a suggestion. That conversation settled my mind. What a blessing is a sainted mother! I can even now feel her hand upon my head, and I can hear the intonations of her voice in prayer!"

So greatly had his feelings been pressed upon by home claims that, even when the Pittsburgh Conference assembled, the recommendation that he should be received as a probationer for the ministry, which had been regularly passed by the authorities of his own circuit, was withheld by the presiding elder, in compliance with a request from himself. But, once more, in came the action of Charles Elliott: he demanded that the young man should be accepted and receive an appointment. To meet the case, the appointment was made, for the year, to the circuit in which he resided.

Cadiz was reluctant to part with its young physician, the good son of good Mrs. Simpson, and uncle Matthew's darling, as well as the favourite teacher of the most advanced boys. His uncle Tingley being on the point of retiring from his clerkship of the Court, urged him to take it, as he had often, for a time, discharged all the duties of the office. The judges made him the offer of the appointment, and the barristers wanted to keep him. The place would leave him clear, after paying his clerks, two hundred pounds a year, and would not prevent the practice of his profession. At the same time, a physician offered to him a partnership. But he says, "I felt

that God had called me to a more active service, and that it was my duty to relinquish all secular business, and to devote myself wholly to preaching. Accordingly, in March, 1834, I closed my office, and the circuit having earnestly requested my entire time to be spent upon it, I took my horse and saddle-bags and began travelling." So did as kind a heart as ever left a home turn away from good neighbours and hopeful prospects to choose what he himself called "the reproach and poverty, the privation and suffering, connected with the itinerant ministry." He had to ride round a circuit with thirty-three preaching-places. In one of these his congregation consisted of about twelve persons, half of whom were from the public-house, and some of them tipsy. On him and them shone a single tallow-candle. In another place, where he preached to a few in a private room, a message was once brought to him from a physician in the neighbourhood, nominally a Quaker, but reputed to be an infidel. It was to say that he believed he could be of use to him and wished to see him. The physician had heard that from the state of Simpson's health his life was considered as in great danger. With scarcely an exception, other physicians had urged that he should altogether desist from preaching. This volunteer adviser said "No; the wisest thing you can do is to travel a circuit which requires you to ride from eight to ten miles, and to preach every day." This advice coinciding with his own impressions, encouraged him to persevere. For a good portion of his first year he had still continued, to a certain degree, to attend to his practice, but for the last four months had closed it up and devoted himself exclusively to the circuit. For the former portion of the year he would take nothing from the circuit fund, but for the latter he received as stipend eighteen dollars and seventy-five cents. Did he despond? "Travelling with my own horse, finding entertainment among my friends on the circuit, riding every day, I was kindly received and freely supported; I had no anxieties, no cares."

Once, indeed, he was cast down. At the dedication of a church, Mr. Waterman preached sermons which seemed to him what preaching ought to be. And he felt as if he could not face the responsibilities of a position calling for such high service,

and must withdraw at the end of a year, to labour only as a local preacher. This purpose he confided to one kind friend, Mr. Thoburn, an Englishman, who by no means approved of it. But it was another hand that really helped him out of the slough. At one place where he had a very large congregation, finding a minister of some standing, he invited him to preach. This he did so poorly, that Simpson felt as if, after all, he might venture to hold on. The Mr. Thoburn here mentioned has a son who is now in India doing the work of a missionary bishop.

The following is Dr. Crooks's account of Simpson's first sphere of labour.

"It was an itinerant life of the old style upon which the future bishop entered, a life which has passed away, but has left delightful memories for all who shared it. He had thirty-three appointments to fill in every term of six weeks. The travel was on horseback; the preaching-places were often private houses—as a rule, the houses of zealous members, who offered their homes for this use. Chairs or rough benches served for seating the congregation; a table, covered with a neat white cloth, made a pulpit. The neighbours gathered in from ten in number to forty or fifty, and, if the season was summer, the men here and there in their shirt-sleeves. The tethered horses, the waving grain without, the deep silence of nature, undisturbed save by the song of the rustic worshippers or the voice of the preacher, blended into a scene which no one who has been a participant in such a service can ever forget. The preaching over, the few remain to speak to one another of that hidden inner life which they prize as the most precious jewel of their existence. Here eyes are often suffused with tears, and visages hardened with exposure and toil put on a tenderness of which they would hardly be thought, by the careless observer, to be capable. It is the preacher's golden opportunity to counsel, to reprove, to cheer. The company breaking up, and a simple meal dispatched, the itinerant is off to another appointment, to meet another and like company, taking on his way the homes of those who need his presence and his prayers" (p. 93).

At the close of his first year he was appointed to Pittsburgh, in which city the cholera was then raging. His lungs were weak, and his friends cried out that it was almost certain death to send him into such a smoky place amid the pestilence. In, however, he went, and met with a hospitable reception in the house of Mr. James Verner. Before he left Pittsburgh a kindly tie had linked up the memory of that reception with all the events of his after life. Ellen H. Verner, who in the

cholera year in Pittsburgh was numbered among its fair maidens, fifty years later might be seen by the Bishop's side, a kindly and a comely matron, lending grace to his private life, and well comporting with his public position.

In Pittsburgh his first evening was spent in the prayer meeting. He took his mornings to visit the sick, meaning, we may presume, the cholera patients. The afternoon he devoted to pastoral visitation of the families. Sometimes he was told by the poor that they had never been visited by a minister before. He established classes of young men for the study of the Bible. In conjunction with Elliott, he founded a book depôt, which in time grew into a great "concern." He preached much, and often preached surprisingly well, but still better did he preach by his life. Many sinners were converted, the churches were largely increased, and much were the godly edified. After two years happily and fruitfully spent in Pittsburgh, he was sent to Monongahela City to face circumstances of discouragement and to surmount them. At the end of a twelvemonth came a call to the chair of natural science in Alleghany College, an institution situated much further north in Pennsylvania than Madison College, older than the latter, and better equipped. Madison had already been absorbed into it.

When on the point of removing, he received from Elliott a letter, earnestly urging "me," as he writes, "to prepare for wider Christian work, assuring me that my services would be wanted in some larger sphere, and advising me to read the history of the Christian Church and the writings of the Fathers, and to make myself acquainted with all the great questions of controversy." The ample library of Alleghany College presented him with the opportunity of reading to his heart's content. In it he carefully studied the Latin and Greek Fathers. On Sundays a class of young men met at his house to study the Greek Testament. Of these two were Gordon Batelle and Frank H. Pierpoint. Long afterwards, when met the convocation which formed a constitution for Western Virginia, it was to these two men that, in a large measure, was due the freedom of the new State from slavery, as well as its system of schools. Pierpoint became its governor.

During the civil war Batelle, as a chaplain, died of fever in the field.

Happy in his work at Alleghany College, there would Professor Simpson have gladly stayed, but the rigorous climate of Meadville ill agreed with his cough and the pain in his side. Friends began to speak of a milder climate; and then once more came a call through Elliott. Simpson must move away to the far West, and become President of Asbury University, in the new State of Indiana. University! a grand name; but in this case representing large hopes and little history. As yet the wide lands lying between the Miami and the Wabash were held mainly in the occupation of primitive forest and virgin prairie. Here and there might the pellucid air be seen shaded with the smoke of homes; and, to appropriate a phrase of Peter Cartwright's, "in spots" cities were rising—as much cities in the ordinary sense as was Asbury a University. But the bounds of those cities and their institutions were rapidly growing within the minds of settlers, whose frames, while quickened by electric air, were composed by a mild temperature, and whose imaginations were kindled by brilliant light, and led off into flights of wide range by unbounded expanses.

With his wife and little boy, leaving Meadville late in March, he reached Greencastle before April had expired. His baggage had been sent on by water, on the line of the Ohio and Wabash. It also successfully accomplished the journey, and arrived as early as the ensuing autumn. In after times he no doubt often did the distance in a day. Never having been east of the Alleghanies, he, nevertheless, had already been spoiled by the civilisation which had rolled over to their western slopes; for he says that in Indiana the roads were "execrably bad," and he even makes mention, not as in admiration, of "corduroy." Corduroy we know, but "corduroy afloat" we do not know. Corduroy is a patch of darning in a wheel-track, by courtesy called a road, the darning being done by throwing spars across the track at miry places. Over the spars wheels bob and bob again, till somehow they reach the other side. "Corduroy afloat" may probably be the condition thereof when the miry places

have become pools, and the buoyant spars make horse-play with passengers.

About two o'clock on Saturday afternoon the young college don, in clerical black, entered the city of Greencastle in quest of his University. The city of Greencastle was one of five hundred inhabitants, dwelling in wooden houses of one storey. Perhaps in its approaches a figure in anything but "home-spun" was nearly as rare as a road without corduroy. It was "Court week," and the log house which served as head inn turned the strangers away. At the second inn, says the college don, "they were scrubbing the floors, and we were shown to the back porch, where I was compelled for a time to sit, with my wife and little boy." When far on in life Mrs. Simpson, on a festival day of the Old Ladies' Home, was to be seen in a pleasant park near Philadelphia, surrounded by thousands of friends full of affection and respect, with her husband benignly, but not demonstratively, moving about as if he belonged to every man, woman, and child there, any beam of memory which might flit off to the back porch of the wooden inn in the heart of the great West would add to the kindly light of the day a touch of richer tone.

President Simpson found his University in the shape of an unfenced field of three acres, in which walls were rising. A living embryo he also found in two tutors with forty or fifty boys in a brick-house of two storeys, having two rooms below and one above. "Not very flattering" thought the President. But he went on to reflect that in a New Country with large and fertile territory and growing population, "there is room for work and hope." That room—a bravely wide one—is to a man of missionary soul always a warm one, and in it the soul of Matthew Simpson soon lost the chilly feeling of first appearances, soon glowed and set crowds aglow with "work and hope."

If President Simpson inspected his collegiate city, be sure the city inspected its new University President. "He won't do," said a neighbour, and "he won't do," echoed the next neighbour. Why, he had no air of coming to preside over anybody. There were young farmers about who, when in their Sunday best, would look more important considerably,

and as for the merchants in town, and the attorneys at the Court, not a few would look much more ready to command Creation. "He won't do," was the verdict under which he lay down that Saturday night.

With the morn came Sunday, and the stranger must preach, and the church was crammed, many perhaps coming in the amiable confidence that they would then authenicate their sentence of "won't do." Simpson preached; Greencastle listened; and through its ears listened Indiana. There were wide eyes and moments still as death, and moments of suppressed commotion, and exclamations, and eyes blinded by their own overflow; and as the congregation hustled forth over the threshold, "he will do," "he will do," passed from lip to lip, and rolled out along the street. Then before a great while wherever in the State came saddle-bags the word was "he will do." Speedily as the men and matrons of Greencastle had recanted their "will not do," they were nevertheless stubborn in their "he will do." To the last days of Matthew Simpson, in respect of any work he would himself undertake, they would tell you, "he will do."

Gladly giving his Sundays to any congregation within reach, his power in the pulpit, besides deep and blessed evangelistic effects, inspired lads with an ambition to go to his College, and filled parents with confidence that he was the one to make men of their sons, and godly men. Colonel Ray, of Indianapolis, looking back from the borders of sixty, tells how it went with him. His mother could not go to church that day, and her rule was that, in such cases, he should bring her home the text and hymns. "Of course all the boys whose heads had been turned towards Asbury went to hear him." On seeing him, the future Colonel said, "Not much of a President." But as he read the hymn, "Inspiration seemed to fall on the people. . . . . Then the prayer, surely this man is talking face to face with God . . . . then the sermon. . . . . Fully satisfied, enraptured, flying steps bore me to my mother: "Mother, I tell you he is my President." So spake the boys and little loth were the mothers to listen.

Yet even boys whose "heads had been turned towards Asbury" had to reckon with the roads, and to incur acquain-

tance with corduroy. Colonel Ray says that in those days, "the trusty horse, saddle, and saddle-bags were the travelling conveniences of the Methodist preacher, and a swimming-horse was both bridge and ferry over the creeks and rivers." When the University came to its Jubilee a pleasant tale was told by its first gradnate, Dr. T. A. Goodwin, of his own experience of "travelling conveniences" over a distance of one hundred and ten miles. He reached Greencastle with visions of stately buildings, like those at Oxford, and of a corps of learned professors. Having found lodgings, he turned to Mr. Lynch, his landlord, and inquired where the University was. "I don't know for certain," replied Mr. Lynch. "It was, last summer, at the deestrict schoolhouse, but I have hearn that they have moved it to the county siminary. Be you come to go to it? You will not find it much of a University, I reckon." Indeed Dr. Crooks himself has an expression to the effect that the University, though in part in Greencastle, was mostly in cloudland. Ay, ay, but those clouds were the clonds that drop fatness—the prayerful purposes of men of faith, doing a great work not only for to-day, but for evermore.

In spite of all difficulties, some eighteen months after the arrival of Dr. Simpson, Governor David Wallace, in the presence of a great concourse from every part of the State, solemnly handed over to the President of the University the keys of the building; and himself flowered out in a speech of many colours.

Only as yet twenty-four years old, the State had still surviving many of the men who moulded its earliest history. Among these one striking group was formed by the band of Itinerant preachers. Peter Cartwright had delivered the first sermon of a Protestant minister in the State, and side by side with his labours, yeoman service had been done by Winans, "the forest Demosthenes;" by Strange, the singing Cicero; and others. The Governor saw around him these heroes of the Bush, who might have seemed very unlikely to become, as they were that day showing themselves, heroes also of the Garden and the Porch. This led him to ask, "Whose minds conceived, whose benevolence prompted, whose energies

achieved the erection of the edifice, and on the spot, too, where the sound of the woodman's axe as he felled the forest around him, has scarcely died away upon our ears?" So we may thank Governor Wallace for placing us there, on the neck of land where we hear, on one hand, the sound of the woodman's axe, and on the other, the hum of the undergraduates' class. Perhaps the Governor's rhetoric may be deemed more racy of the prairie than of the greenhouse, when he goes on to cry: "Nay, whose imagination so vivid, so pregnant, as it were, with creative power, as to give birth to so wild and novel a conception as that of planting the garden of the Muses on the yet unredeemed bosom of the wilderness?" But be his metaphors what they may, there is no mistaking the moral feeling of the following passages, while their value as material in religious and social history is greater than superficial readers would at first sight find out. The quotation is long, but we must give it in full:

"Be not surprised, and revere them none the less for it, when I tell you that they are old and familiar acquaintances, endeared to us by some of the sweetest, purest, and holiest recollections of the heart. They have been the companions of our pioneer fathers; they have been our moral and religious instructors. Spurning the luxuries of life—the refinements of taste and elegance, the comforts of ease and affluence, the allurements of the world—with the spirit of a Wesley only to nerve them, they laughed the dangers of flood and field to scorn, looked the terrors of the wilderness in the face with cheeks unblanched, endured cold and hunger without a murmur, encountered privation and peril without shrinking, and died by the wayside; even leaving no memorial of their burial place—and for what? That the voice of supplication and prayer might rise from the deepest solitudes of our valleys; that the lamp of eternal life might be lit up in the recesses of our lone cabins; that the departing spirits of their rude but noble tenants might be cheered and sustained, and reconciled in that awful hour by the glorious promises of another and a better world. And now—even now—that all these stirring scenes are with the past; that the dreaded solitudes are no more; that fen, and forest, and river have been shorn of their terrors; that hunger, want, and chilling privation have been banished from our hearths; these men—so fearless, so self-sacrificing, so persevering, whose approach to our abodes has so often brought childhood's sunniest smile to our cheeks—are still with us; but, unlike everything else about them, they have not changed. The same sternness of purpose, the same unflagging zeal, the same untiring effort as in the beginning still stamp their conduct and action. They have suffered no pause in their labours, and follow the steps of improvement now, only to

gather materials and to seize occasions the better to scatter the choicest of heaven's blessings along their pathway."

Doubtless the feelings of the Governor were in part affected by the fact that the Institution which he was called upon to open had cost the State nothing, and was to it a free gift from the poor Methodist Itinerants, who had been rejected even from their due share in the management of Institutions of the State. The manner in which they had met this treatment is noted by President Simpson in the following terms: "We had no college," he said, "and, though we increased in numbers, we were allowed no representation in the management of those Institutions in which, as a part of the people, we had equal interest. If our sons were sent to college the religion of their fathers was made a subject of derision, and many were drawn into the bosom of other Churches or ruined with the licentiousness of infidelity. We were branded as ignorant, as fanatics, as enthusiasts. What should we do?"

Here comes out what shows that the Methodists of Indiana were imbued with the original Methodist spirit. Under inequalities they neither lay down themselves nor spoiled their tempers by spending their strength in trying to pull down others. Under grievances they scorned to turn into grievance-mongers. "What shall we do?" asks Dr. Simpson, and makes answer, "Just what you have done: quietly leave others in possession of the public funds, patiently be refused any representation on the Faculty of State Institutions, and in answer to the charge of ignorance, incapacity, etc., found institutions that should shun comparison with none around them. This, brethren, has been your course, and, as a Church, we are prospering greatly, but we must not stop until we possess every advantage essential to prosperity."

The inaugural address of the President brought to him high commendation, but, probably, on his heart no words fell so sweet as those of dear old Uncle Matthew. He wrote to him how Charles Elliott said, "It was great . . . . such as he could not make"; and how Bishop Hamline set it even above the inaugural of Olin, and said of Dr. Simpson, "He

is so unassuming that he must command unbounded respect." Then continues the true foster-father:

"But while I am exceedingly joyful at the success of your performance I would admonish thee to remember whence cometh thy strength, and in deep humility adore that fountain of light whence a ray has enlightened thee. And remember, too, that popularity of any kind is very uncertain: it is a variable breeze, on which you may now float to the clouds, and then sink to the bottom of the ocean, and mere trifles may be the occasion of the rise and fall."

The Rev. Dr. Goodwin, already quoted, says that probably of the first thousand students who came to Asbury seven hundred would never have attended any other than the very poor country schools of the time, had it not been for the influence of the preachers circulating among the people, and creating a hunger and thirst for knowledge, and he adds, but for "the wonderful magnetism of our first president." What with the fame of the president, and what with the influence of the preachers, a case is cited in which more was contributed for the college on a given circuit than for its own minister. And a close friend of Simpson's, Mr. Ames, afterwards bishop, in writing to him says that there is a prospect of raising considerable funds, if they (the staff) would not all be starved to death before it could come to pass. Colonel Ray, also already quoted, gives an example of the manner in which struggling talent was helped upwards, which it would be wrong to give in other language than his own, or to abridge:

"In an adjoining county a family lived, poor in this world, but rich in brain, grace, and industry. Their son, a boy whose pocket-money was the result of his gatherings of nuts and wild fruits, heard of the University, and, tying up a change of homespun clothing, started to obtain an education. Board in Greencastle ranged from fifty cents to one dollar and a half per week. But so slender was the chance for this boy to pay, that he could not get board. So, true to his manhood, he went to Dr. Simpson's rooms, and asked 'if he was the man who kept school there.' Being answered, he said 'he had come to get an education, but he failed to find a boarding place, and if he could have the use of an empty room in the building he would make fires and sweep rooms for pay, and try to get his board some way.' Of course he was accommodated. When he graduated, his best dress, while receiving the highest honours of his class, was a calico morning-gown. Within sixty days of the Commencement, a committee visited Dr. Simpson, looking for a president for a western college, and were told the man was then within thirty miles of Greencastle.

They had started for the east of the Alleghanies, and were surprised to hear Dr. Simpson so speak. But they sent for the Indiana boy, and took him home as their College president. The Legislature the same year made him Superintendent of Instruction, and since then he has served the State of his adoption as United States senator, and has also been a Cabinet officer."

In the case of President Simpson the combination of scholastic and pulpit influence was extraordinary. The reputation of each sphere reacted upon the other. While the students were mighty proud of "Old Doc.," the crowds in the Camp meeting hailed him as the prince of preachers, and in the regular congregations the most godly rejoiced at every opportunity of profiting by the unction that attended his word.

One day in 1842, as is related by the Rev. Dr. Munsell, he, with his fellow-students, was sitting in the class of Professor Larrabee. On the stair sounded a hasty footstep, the door flew open, a voice cried, "President Simpson preaches on the Camp ground at one o'olock." Without leave or dismissal, the students, picking up their books, made off. "Roads, fields, and bye-paths were alive with people hurrying to the Camp ground." An enclosure with five hundred seats was filled with earnest Christians of the neighbourhood. The general audience was much larger than that of the previous day—Sunday. "Multitudes, multitudes in the valley of decision" was the text. Out rolled a stream of convincing speech, searching the inmost of the mind, making the ways of his sin return to the sight of the sinner, and making the doom thereof press down upon his soul; then the stream took a bend, and the same judge who had condemned the wicked led the holy to their inheritance of light. From these an individual saint was drawn out, and set before the throne, face to face with the King, gazing with ever-growing love and rapture, and being evermore changed from glory into glory.

"At this point the preacher seemed wholly to lose all consciousness of the presence of the vast, excited multitude hanging upon his words, and with lifted eyes he soared upward and still upward, till human souls could endure no more; and, as with a voice of many waters, the multitude of the people in the great altar sprang to their feet, with shouts, and cries, and tears, and laughter. There, in that mighty mass of surging humanity, were the young

and the old, the black and the white, the polished student and the ignorant day-labourer, the earnest Christian and the apostate—all shouting, laughing, crying, as their emotions moved them. The speaker was silenced at once, and sat down exhausted; but the spiritual influences which he had called into being moved on and on, for not only were wicked deniers of Christ there reclaimed, but men who never before had sought God were converted and saved. For more then an hour the excitement was so intense that all efforts to control it, even by singing, were unavailing."

This peculiar excitement was not confined to the uneducated crowd. Among some in whom its effects produced illness, was Professor Larrabee. He said, "If Simpson had been permitted to speak fifteen minutes longer, the excitement which in me could find no vent in outward demonstration, must have killed me." It is also told how, one night in Greencastle, when it was dark and raining, a lawyer turned into the church where Dr. Simpson was preaching. He succeeded in squeezing part of himself into the doorway: there he could hear, and when the sermon was over, he for the first time learned the fact that the drip of the rain had wet him through and through. Neither professor nor lawyer was Joshua Cooper of Indianapolis, but "a long, lean Vermont Yankee," and shoemaker withal. In his mode of speech upon things ecclesiastic, Joshua stuck to his last. Once, in a series of sermons during a revival, a preacher from Illinois seemed confused. "I think the Brother got the bristle off," said Joshua. Next night the preacher was President Simpson. What did Brother Joshua think of that sermon? "A good job; that work won't rip."

So, indoors and out of doors, with strain of labour and amid straits in finance, did President Simpson, delicate as was his health, hold on for nine years; and in bidding farewell to Asbury, he left behind him in the hearts of the young men of Indiana, as in well-rewarding virgin soil, a memory never to die. Colonel Ray becomes the spokesman of many when he thus writes:—

"More than forty years have passed since the writer first saw Dr. Simpson, heard his voice, listened to his expositions of secular and spiritual knowledge; and while enlarged acquaintance has afforded opportunities to compare others with him, the brief sentence of a college friend expresses the thought now uppermost: 'He was the greatest man I ever knew.' Of course, boyhood's

ideas are of the superlative degree; but the speech above quoted was made since Bishop Simpson's death, by an active business man past sixty years, and is now repeated by one who is not far from the same age."

Ex-Governor Porter, after telling how pleasant was his own reception by the President and his wife, says: "As they welcomed me so they welcomed all," and then, alluding to Dr. Simpson's intercourse with the townspeople, adds:

"He was in like manner, social and kind, with the townspeople of Greencastle. They have always been warm-hearted and generous, and they repaid his kindness with a boundless affection. I do not believe there was ever a day, after he became known to the people of Putnam County until he quit the college, that he was not the most popular and best-loved man in the county."

To-day whoever should make a pilgrimage to Greencastle and ask, like Dr. Goodwin, "Where is the University?" would not hear from any Mr. Lynch, "I do not know for certain." In the book, three plates represent what we take to be, in the first and second places, Mr. Lynch's "Deestrict Schoolhouse and County Siminary," the former, a one-storey wooden, the latter, a two-storey brick-house, and in the third place the presentable collegiate building opened by Governor Wallace. The first is the baby, the second the child, the third the promising boy. But Asbury is now a young man among colleges. With some nine hundred students, with a school of the Liberal Arts, one of Theology, one of Law, one of Medicine, one of Music and Art, it has a faculty of forty-three professors, and is, in respect of property, more than a millionaire, perhaps twice a millionaire—in dollars of course. Washington C. De Pauw alone endowed it to the amount of a million and a half of dollars. Dropping the name of the pioneer Mercian Bishop, it now bears that of the Indiana Philanthropist, and as the De Pauw University will hold that name in remembrance for time to come.

Instead of criticising Dr. Crooks's book, or analysing, or even praising it—to which last treatment it would easily lend itself—we have given a rapid outline of the formative part of Bishop Simpson's history as displayed in the accomplished Doctor's pages. The subsequent portions of that history open out wider spheres and carry the reader across fields of conflict

historic on the largest scale of national and ecclesiastical life. On these fields personal incident and public episode swiftly succeed to one another with an interest always keen and elevating. On those fields, decisive for the Church and the nation, Cadiz will never lose sight of the figure of her son, but will always say: "My *boy* drew a good bow at the battle of Hastings."

Should what we have written lead any carefully to peruse the whole book, they will, if old men, thank us for an edifying pleasure, and if young men, will be grateful to us for a life-long service. For young ministers it were hard to find a book which, never taxing their attention, would more buoy up their best aspirations, or would leave sown in their hearts more seeds, the growth from which would cause the Church to thank God, and would give to the world reason so to do.

Art. III.—THE STATE *IN LOCO PARENTIS.*

1. *The Curse of the Factory System.* By J. Fielden, M.P. 1836.
2. *Reports of the Commission for Inquiring into the Employment and Condition of Children in Mines and Manufactures.* 1842–3.
3. *Reports of the Commission appointed to Inquire into the Employment of Children and Young Persons in Trades and Manufactures not already regulated by law.* 1863–8.
4. *Report of the Select Committee on the Protection of Infant Life.* 1871.
5. *Report of the Select Committee on the Infant Life Protection Bill* (H.L.). 1890.
6. *Report of the Select Committee on the Children's Life Insurance Bill* (H.L.). 1890.
7. *The Custody of Children Bill* (H.L.). 1890.

8. *Report of the National Society for the Prevention of Cruelty to Children.* 1890.

"During the year her Majesty the Queen has graciously become a member and patron of the Society."

SO many excellent institutions of a kindred nature nowadays enjoy the advantages of Royal Patronage, that the above statement from the Report of the National Society for the Prevention of Cruelty to Children for 1890, will no doubt seem at first sight to many too uninteresting to require any comment. When considered in connection with the subject we are about to treat of, it will, however, be found, for more reasons than one, to have a noteworthy significance.

In the first place, as pointed out in the Report, this action of the Queen furnishes "a worthy and graceful illustration" of the constitutional principle that the Crown is the guardian of all the children of the land—a principle from which the Court of Chancery derives its powers of interference for the protection of infants, and which has inspired all recent legislation with regard to them. Again, it is a formal approval by her Majesty of the doctrine on which the Society bases its action, and which, through its instrumentality was last year embodied in the Prevention of Cruelty to Children Act—that, when parents unduly neglect their natural duties or abuse their natural rights, it is the duty of the State to call them to account for their misdeeds, and, if necessary, deprive them of the care of their children, and place itself *in loco parentis* towards them. Lastly, it is peculiarly appropriate that her Majesty, who has ever striven by her example to uphold the highest ideal of family life, should thus express her acceptance of this modern theory of the duty of the State towards its child subjects, because, though its origins may be traced to the first quarter of the century, her reign has witnessed the gradual growth of public opinion and produced the bulk of the legislation of which it is the outcome. The importance of this theory and its socialistic tendency are alike undeniable, and that it is likely to receive still further developments in the future is evident from the three measures relating to children introduced into Parliament last Session, which have

been placed at the head of this article. We therefore now propose first to trace the changes which the legislation of the present reign has effected in the material condition and legal status of children, and, secondly, to consider how far they still stand in need of protection and assistance from the Legislature.

1. The defects of the old Poor Law system and the industrial revolution due to the introduction of machinery in connection with manufactures, combined to make the first quarter of the present century the darkest epoch in the history of child life in this kingdom of which we have any record.

The system of outdoor relief, which, to quote the Poor Law Commissioners of 1834, gave the labourer "all a slave's security for subsistence without his liability to punishment,"* directly encouraged men, who when single earned only a bare subsistence, to increase their income by marriage, since, if their families were numerous, the parish became their principal paymaster, and a wife and six children, with an allowance of two shillings per head, ensured them a position of comparative independence. At the same time it destroyed all the ties of affection in every family it thus called into being, by disconnecting each member of it from all the others, and reducing them all to the state of domesticated animals, fed, lodged, and boarded by the parish. The knowledge that the parish would maintain them in any case, furnished a strong incentive to parents to desert their offspring, which was only too readily yielded to, and the workhouses were filled to overflowing with children, who were brought up in ignorance and idleness, and inevitably corrupted if well disposed, and hardened if vicious, by close and constant contact with the sloth and sensuality of the adult paupers. On the other hand, the parochial authorities were empowered by the Poor Law Act† to apprentice all pauper children over *eight* and under *twenty-one*, and the wonderful growth of manufactures enabled them to use—or rather abuse—this power for the purpose of ridding themselves wholesale of large numbers of the ever-increasing

* *Rep.* p. 31, and *Cf.* the Report of the Education Commission, 1859, published twenty-five years later, as to workhouse schools. † 43 Eliz. c. 2, s. 3.

swarms of children they had to maintain. Arkwright's inventions, by transferring manufactures from the cottages, where they had hitherto been carried on, to large factories, had created an enormous demand for child labour, and one of the earliest modes of meeting this adopted by the manufacturers, and one which was also so late as 1840 severely censured by the Children's Employment Commission, was to procure children from the workhouses of different parishes as apprentices, whom they undertook to board, lodge, and clothe in return for their labour. When the supply thus obtained proved insufficient, they also sometimes augmented it by buying from "children jobbers," who traversed the country for the purpose of purchasing children from their parents, and selling them to the owners of factories. The extent to which this system was carried on may be gathered from the facts mentioned by Mr. Horner, in a debate in the House of Commons in 1818, that in one case a "gang" of these children were put up to sale with a bankrupt's effects and publicly advertised as *part of the stock*, and that in another, the agreement usual in this kiud of traffic made between a London parish and a Lancashire manufacturer, stipulated that *with every twenty sound children one idiot should be taken.* Hundreds of thousands of children, ranging from seven to thirteen or fourteen years, were thus entrusted to overseers, whose interest it was to work them to the utmost, because their pay was in proportion to the quantity of work they could extract from them, and who harassed them to the brink of death by excess of labour. They were flogged, fettered, and tortured with every refinement of cruelty, till some were driven in despair to commit suicide; and where, to increase profits, factories, as frequently happened, were kept going night and day, they were divided into two sets, which worked alternately throughout the night and the day, the day set, when work was over, getting into the beds which the night set had quitted.

As the artisans employed in them began to settle with their families in the neighbourhood of the factories, the iniquitous "apprentice" system seems to have gradually died out, but the lot of the child who lived with its parents and worked

with them in the mill, and who, neglected from infancy, ill fed, ill clothed, ill used, and brought up amidst blasphemy, drunkenness, and bestiality, was sent out to earn money almost as soon as it could walk, was scarcely one degree better than that of the "workhouse apprentice." It was, too, only the common lot of all the children of the working classes, whom, as stated by one of the members of the Factories Inquiry Commission, 1833, the Legislature found itself called upon to protect from "a conspiracy tacitly formed against them by their parents and employers."* The Reports of the Children's Employment Commission of 1840 show that the age at which children began working in factories and in coal mines was sometimes four, was often five, and generally seven or eight; that in ironstone and copper and lead mines it was usually twelve, and that in almost every case they worked as long as adults, or from sixteen to eighteen hours a day. More than *one-sixth* of the whole number of persons employed in factories and about *one-third* of those employed in coal mines throughout the kingdom were under thirteen years of age, females working as early and for the same periods as males.† In many coal mines the children never saw the light for weeks together in winter, except on Sundays and very rare holidays, and, while underground, children, young men, and women, and even married women with child worked almost naked, and men quite naked. Abuses of child labour equally gross were exposed by the Factories Commission of 1861, in connection with the "agricultural gang" system in force in Lincolnshire, Norfolk, Cambridgeshire, and other eastern and midland counties, where, owing to the scarcity of labour in their immediate neighbourhood, the farmers were in the habit of contracting with middlemen, termed gangmasters, for the services of organised "gangs," consisting chiefly of women, young persons, and children, and in which, as a rule, the children largely predominated. As they alone were able to procure regular employment for them,

* *Rep.* p. 5.

† As to factories see *Parliamentary Returns of* 1836, and *The Curse of the Factory System*, pp. 5, 11, 12; as to mines, see *Reports of Commission of* 1842, pp. 38–9.

the gangmasters usually had almost entire control of all the children in their districts, the temptation of adding to their weekly earnings by farming them out being in most cases too strong for parents to resist, while some who had large families remained at home in voluntary idleness as soon as they could get their children to work. The age at which children usually joined the gang was eight, though they frequently did so at seven, and in some instances even at six or five. The hours of labour were from 5 A.M. to 8 P.M., while children were sometimes made to work two or three hours longer than adults, and not unfrequently had to walk five or six miles to their work. If they were refractory, the gangmaster—usually an indolent, hard-drinking, and often notoriously depraved labourer—punished them by beating, kicking, or knocking them down, or "dyking, *i.e.*," pushing them into the water. Most of the young women and men composing the gang were hardened in a life of depravity, and speedily effected the moral ruin of the children by their evil example. Lastly, to take one more instance of the general disregard of child life, boys, and sometimes girls, were apprenticed to chimney-sweeps at five or six.* They had to climb the chimneys with raw and bleeding knees and elbows, the skin being speedily rubbed off them in the endeavour to get a hold; while the quantity of soot that lodged on their eyelids made them blear-eyed, and the heavy loads they had to carry generally made them either stunted or knock-kneed. The soot remained unwashed on their bodies for any time from a week to a year, according to the humanity of their master, and they slept in cellars—often on the sacks for carrying the soot. When they could not or would not climb, they were beaten and deprived of their breakfasts. Sometimes they were sent up chimneys which were on fire, and got burnt. Sometimes they stuck fast in chimneys, and remained there for hours, till they were dug out—not unfrequently dead from suffocation; and they often lost their lives through the rottenness of the pots at the tops of chimneys, which gave way and carried them with them.

* *Cf. Proceedings of Society for Superseding the Necessity of Climbing Boys*, 1819, and *Report of Committees of* 1818.

It is obvious that for children brought up under the conditions we have been describing, the idea of education was a mockery, but even had they possessed more facilities for obtaining instruction, there was no system worthy of the name in existence for imparting it to them. Except for the establishment of Sunday-schools, no attempts to promote a general system of education had been made until the beginning of the century. Till 1832, when Parliament voted £20,000 for the erection of school buildings, the British and Foreign Society (Nonconformist) and the National Society (Church of England) stood alone in the field. The Education Commissioners of 1858 reported that at the time of their appointment not more than *one-fourth* of the children of the poor were receiving education, and the value of that received by a large majority of these may be estimated by the fact that among those whom they found keeping schools in London were domestic servants out of place, discharged barmaids, vendors of toys and sweets, keepers of eating-houses and lodging-houses, cripples, out-door paupers, men and women of seventy and eighty, persons who spelt badly, could scarcely write, and could not cipher at all. It is, therefore, not surprising to learn from the Reports of the Factories Commission of 1861 that numbers of children were not only profoundly ignorant of the mere rudiments of religious and secular knowledge, but also of the commonest facts and objects of nature—had never heard of God, or the Bible, of England, London, the sea, or ships; thought a violet and a lilac were birds; and did not know what a robin, or an eagle, or a river was.

It is evident from the above sketch that the old theory of the relation between the State and the child was diametrically opposed to the modern one noticed at the beginning of this article, and was the natural result of the spirit of individualism which characterised the age. Except when destitution or crime forced its claims as a future citizen upon its notice, the State ignored the child's existence altogether, and in so doing it only followed the teaching of the common law, which regards the relationship of parent and child as only one of the varieties of that of guardian and ward, and vests the entire custody and control of all children up to twenty-one in the

father as their guardian both by "nature" and by "nurture." This paternal right, which includes that of determining all questions as to the education and religious training of the children, is an absolute one, even against the mother, and even though the child be an infant at the breast; but, on the other hand, the father is under no legal obligation of any kind to feed or maintain his children, who, if starving must go to the parish for relief; or to educate them, the duty of providing education being, like that of maintenance, one of imperfect obligation, which cannot be enforced. The Court of Chancery, which, as pointed out above, derives its jurisdiction in this respect from the Crown, has always, indeed, been empowered to control the father's common law right, either where authorised by statute to do so, or where he has, by gross moral turpitude, forfeited his rights or abdicated his paternal authority by his conduct. During the period we have been considering, however, these powers were, with few exceptions, exercised only for the benefit of children with property. Their gradual extension to children in general is primarily due to the devoted exertions of a handful of earnest philanthropists, who, early in the century, began, in the face of ceaseless and bitter opposition, to preach the now generally accepted truth that the State is concerned in the welfare of all children, because they form the raw material from which society is built up. A consideration of the legislation on the subject during the present reign will show that the result has been to place the State *in loco parentis* towards children in three different ways.

Firstly, from the "factory reform" movement initiated by Sadler, Oastler, Lord Shaftesbury, and their friends, have sprung the Acts regulating chimney-sweeping (1840 and 1864), agricultural gangs (1867), coal and metaliferous mines (1872), canal boats (1877), factories (1878 and 1885), shop hours (1886), and the provisions in the Prevention of Cruelty to Children Act, 1889, as to begging and street performances—a group of statutes which practically constitutes the State the guardian of all children employed in hired labour. No child under ten can now be employed in any factory, or in any mine, and no girl can be employed in any mine below

ground, while the working hours of the children who are employed are limited to twelve in factories and ten in mines, inclusive of two hours for meals. Most stringent regulations are also laid down for the protection of children in those parts of factories and mines where work which is dangerous or injurious to health is being carried on, for their rest at stated intervals, their comfort, and their education. So, too, no child under ten can now be employed in chimney-sweeping, and no master sweeper may bring with him any person under sixteen for any purpose connected with his trade to any house. No child under eight may now be employed in any agricultural gang, and no female can be employed in any gang with males, or in any gang under a male gang-master, unless a female gang-master is also present; while all gang-masters must now, under a penalty, be licensed. Children in canal boats are protected from the evils of unsanitary dwellings, and from the cruelties of parents or employers in towing or working barges, and are no longer permitted to grow up uneducated. Lastly, no child under ten can now be employed to sing, play, or perform for profit, or offer anything for sale in any street, public-house, circus, or place of public amusement;* and no boy under fourteen, or girl under sixteen, can be employed either to beg, under any pretence, in the streets, or for singing, performing, or offering articles for sale, between 10 P.M. and 5 A.M. in the streets, or in any premises licensed for the sale of intoxicating liquors which are not also licensed as a place of public entertainment. By these and similar provisions, too numerous and minute to enumerate, the State has thus taken upon itself the duty both of deciding at what age children shall work, and under what conditions their work shall be performed.

Secondly, the speeches and writings of Robert Owen, and the success of the schools he established in his factory at New Lanark early in the century, laid the foundation of the theory

* An exception is made in the case of children over seven as respects performances in licensed places for public entertainments, where it is shown to the satisfaction of a petty-sessional court, or the school board in Scotland, that proper provision has been made to secure the health and kind treatment of the children to be employed. Sec. 3 (c) 52 and 53 Vict. c. 44.

on which the Education Acts 1870–80 are based, "that education is as much the right of the infant as bread, and that if the State is unable to compel the parent to give either the one or the other it must constitute itself *in loco parentis*, and perform the duty it has failed to enforce."* The Education Act of 1870 empowers every School Board to make bye-laws, compelling parents to send their children to school, while the Act of 1876 declares it to be the duty of the parent of every child between fifteen and fourteen years of age to cause such child to receive efficient elementary instruction in reading, writing, and arithmetic, and provides penalties for its non-performance. No person may employ any child under ten, or any child of ten and upwards, who has not obtained the certificate of proficiency prescribed by the Act, and not only, as already noticed, is provision made by the Acts regulating factories, coal mines, and canal boats, for the education of all children employed in connection with them, but by the Education Act of 1880, even the difficulty of enforcing the attendance at school of the children of the nomad population of gipsies and vagrants who attend races, fairs, &c., has been to a great extent overcome. Local authorities may send children under fourteen, who are found begging, wandering without settled home, or destitute and orphans, to industrial schools, and guardians may make out-door relief conditional on the provision of education for the children of those receiving it. The abuses of workhouse schools have been reformed, and children have, to a great extent, been removed from the evil influences of the workhouse by the establishment, in 1867, of the Metropolitan Common Fund, on which the entire maintenance of children in separate schools is thrown, and by the provision that the allowance of 5*d.* a head from the Common Fund, payable to minors in respect of each in-door pauper, cannot be claimed for children, their maintenance, if retained in the workhouse, falling entirely on the local rates. In addition to this, deserted and orphan children are boarded-out with foster-parents in the country, under the supervision of voluntary local committees authorised by the Local Government Board, which receive

* See a pamphlet on Popular Education, by Mr. Nassau Senior. 1861.

payments from the rates for the purpose.* Non-pauper schools are also certified for the reception of pauper children by the Local Government Board, the guardians being empowered to pay for them out of the rates, and also to provide special education for deaf, blind, and afflicted children, and to pay for the emigration of orphan and deserted children to the colonies.

Thirdly, the duties assumed by the State with respect to child-labour and education have almost of necessity led to legislation designed to protect the person of the child, not only from injuries from without, which its parents are unable or neglect to shield it from, but also from those inflicted by the parents themselves. As examples of the first class of legislation, we may note the Act to consolidate and amend the law relating to offences against the person (1861), which punishes with penal servitude or imprisonment the offences of abandoning or exposing children under two, stealing children under fourteen, or concealing the birth of a child; the Pawnbrokers' Act, 1872, forbidding pawnbrokers to take articles in pawn from children under twelve; the Intoxicating Liquors (Sale to Children) Act, 1886, prohibiting the sale of intoxicating liquors to children under thirteen; and the power given to stipendiary magistrates by the Prevention of Cruelty to Children Act of issuing search warrants where children are suspected of being ill-treated or neglected.† Statutes of the second class either enforce the duty of maintenance or transfer to the State the father's common law right of appointing a guardian for his children. Thus, the Poor Law Acts empower the guardians to prosecute parents whose neglect has landed their children on the parish, while the Prevention of Cruelty to Children Act, 1889, empowers the Court to punish by a fine not exceeding £100, or imprisonment not exceeding two years, any person over sixteen who, having the custody of any boy under fourteen, or any girl under sixteen, wilfully illtreats, neglects, abandons, or exposes such child so as to cause it suffering or injure its health. On the other hand, the Poor Law

* Under an Order of the Local Government Board of 1890.

† Such, too, are the *Criminal Law Amendment Act*, 1885 designed to protect young girls from the evils of prostitution; and the *Dangerous Performances Act*, 1884.

Act, 1889, empowers the guardians to declare, by resolution, that any child maintained by them, which has been deserted by its parents, or whose parents have been imprisoned for an offence against it, shall be under their control till the age of sixteen if a boy, or eighteen if a girl, and by this declaration to vest in themselves all the rights and duties of the parents. Lastly, the Prevention of Cruelty to Children Act, 1889, empowers any petty-sessional court to remove children from the custody of persons convicted of neglecting or ill-treating them in contravention of the Act, and to commit them to the charge of a relation or any guardian it may appoint, and thus transfers to the ordinary police-courts, for the protection of the persons of the children of the poor, powers hitherto exercised by the Court of Chancery, chiefly for the protection of the property of the children of the rich.

The last-named Act owes its existence, as has been stated, to the exertions of the Society for the Prevention of Cruelty to Children, and nothing shows more strikingly the growth of the public opinion which has produced the legislation we have been reviewing than the number of kindred organisations relating to homeless and orphan children established during recent years. In the metropolis alone there are five great classes of these: Orphanages, or Homes, of which there are no less than 84, for receiving children under five; Rescue Societies, for receiving women about to become mothers, and providing, after its birth, both for mother and child; Workhouse Aid Committees, for assisting girls who have become the mothers of illegitimate children in regaining their character, and placing the children with foster-parents; certain Lying-in Hospitals, which receive single women with a first child, and provide for it; and Societies which undertake the boarding-out of children.* It would be easy to adduce further evidence on the subject, such as the fact that all the members of the 125 boarding-out committees under the Local Government Board give their services gratuitously, the number acting on one of them—that of King's Norton—being no less than eighty; but we must proceed to consider the second part of our subject.

* *Rep. Sel. Com. Infant Life Protection Bill*, 1890; Lock, 1235, *et seq.*

2. The three measures relating to children introduced into Parliament last Session, none of which, however, became law, are all connected with the third of the paternal functions of the State above noticed—protection of the person.

Of these, one, the Custody of Children Bill, was apparently suggested by the recent case of the Queen *v.* Barnardo, and is noteworthy for its proposal to curtail the father's power to enforce his rights by applying for a writ or order for the production of his child, by enacting that the Court may decline to issue it, if of opinion that the parent or guardian has abandoned or deserted the child, or otherwise conducted himself in any way which would justify the refusal of the application.*

Another, the Infant Life Protection Bill, was designed to amend the Infant Life Protection Act, 1872, a statute passed on the Report of a Select Committee of 1871, appointed to inquire into the evils of "baby-farming," to which public attention had been drawn by the notorious cases of Margaret Waters and Mary Hall. This Committee reported that the system of placing out illegitimate children at birth, nominally for adoption, for a lump sum of money, or for small weekly payments, with an utter disregard of what would become of them, and probably with the intention that their lives should soon be brought to an end, existed to a large extent in London and some of the larger towns of England and Scotland. It was proved that some of these "baby farms" were in connection with private houses used as lying-in establishments, while others were independent, and that knowledge of them was promulgated by means of advertisements for adoption in the papers, or by the distribution of circulars.† It was also calculated by the Society for the Protection of Infant Life, some of the members of which gave evidence before the Committee, that the mortality of illegitimate children under one year was from 60 to 90 *per cent.*, as against that of 15 to 30 *per cent.* for legitimate children.‡ The Act of 1872, which was framed on the Recommendations of the Committee, in order

* 13 Q. B.D. 305, and on appeal 6 *Times* L.R. 163. † *Rep.* pp. 3-7.
‡ *Rep. Sel. Com. Infant Life Protection*, 1871, App. 2 F.

to meet these evils, therefore enacts that the names and houses of all persons receiving two or more infants under one year for the purpose of nursing—with certain exemptions in favour of relatives, guardians, and institutions—shall be entered on a register to be kept by the local authority; but the evidence given before the Select Committee on the Bill of last Session shows that it has proved a complete failure. Baby-farming is, as was pointed out by one witness, actually a business, and is carried on apparently as extensively as before its passing. It is still conducted chiefly by means of advertisements in the papers offering adoption, and we find six appearing in one copy of one journal, ten in another, and no less than thirty in a third.* The identity of children is easily concealed by shifting them from one person to another, and at the same time changing their names; and it is thus made impossible to find out how they have been treated previous to their arrival at the baby-farm.† Lastly, since its passing, only *one* inspector under the Act has been appointed for the whole metropolitan area, and this gentleman informed the Committee that there are only twenty-one houses registered in the whole of his district, which he is only able to visit about once a month; while the Chief Constable of Edinburgh, Mr. Henderson, stated that there there are no registered houses at all, and that the Act is a dead letter.‡ As early as 1873, and again in 1877, representations were made to Parliament, urging the amendment of this abortive measure,§ and it is therefore much to be regretted that the Bill of last Session—which purposed, *inter alia*, to raise the limit of age of the infants received for hire to five years, extended the provisions as to registration, and empowered the local authority to appoint male and female officers for enforcing the Act—had to be abandoned.

The third of the measures we are considering—the Children's Life Insurance Bill—was, like that just noticed, designed to protect the lives of infants from the murderous designs of

* *Rep. Sel. Com. Infant Life Protection Bill*, 1890, Hicks, 103, 207 *et seq.*, Babey, 347 *et seq.*

† *Ib.* Hicks, 2-21.

‡ *Ib.* Babey, 337, 538, 553, 655; Henderson, 253, 255.

§ *Rep. Sel. Com. Infant Life Protection Bill*, 1890, Babey, 341-3.

their parents, but was far more extensive in its intended operation, and far more stringent in its proposals. It was intended to apply to all insurances on the lives of infants under sixteen, and provided for the reduction of the payments on the death of children from £6 payable on that of a child under five, and £10 on that of one under ten—the limits fixed by the Friendly Societies Act 1875—to £4 payable on the death of any child under five, £6 on that of any child between five and ten, and £8 on that of any boy between ten and fourteen, and any girl between ten and sixteen. Its most important feature, however, was the provision that no society should pay any sum on the death of any boy under fourteen, or of any girl under sixteen, except to the undertaker conducting the funeral.

Had the proposal been that the payment should be made to some authority, such as exists in France, empowered by the State to conduct all funerals, there would, it seems to us, have been much to be said in its favour, but as it stood in the Bill it appears not only entirely inadequate to meet the evils of infanticide, but also calculated to create a new and odious form of jobbery. That it should have excited a vehement opposition (which led to its ultimate withdrawal and the failure of the Bill) among the friendly societies and assurance companies, whose business it affects, was only to be expected. It was stated by Mr. Dewey, the manager of the Prudential Company, the largest of industrial assurance companies, that the number of children under ten insured in the company was 2,099,369, or about one-third of the families in England and Wales, while he calculated that those insured with other companies and with registered friendly societies at about 1,300,000, and those insured with unregistered societies at about 750,000—a total of 4,149,369.* The Royal Liver Friendly Society last year issued 83,433 policies on children between one and ten, and the Scottish Legal Life Assurance Society paid £3,394 in death claims on 1366 children under five, and £1064 on 241 children between five and ten. Some of the friendly societies proper, as for instance the National Inde-

* *Report Sel. Com. Children's Life Insurance*, 1890, Qu. 2792–2812.

pendent Order of Oddfellows, undertake two forms of infant insurance—one through the ordinary children of members' insurance fund established in the majority of adult societies; and the other by means of juvenile societies open to the public, in connection with, but not affiliated to, the adult societies, which admit members from three to twenty-one, and serve as training schools for the parent body, into which thousands pass every year. Thus, one of the branches of the National Order of Total Abstinent Sons of the Phœnix has 7000 juvenile members between five and sixteen in a Society of 12,000, with £8 benefit on death in each case; thirteen of the affiliated orders have between them 218,615 juveniles, and the juvenile societies in connection with the Ancient Order of Foresters number 1360, with 83,180 members.* Having regard to all that statistics such as these imply, and to the good management and useful work done by many of the societies and companies, it is therefore not surprising to find a conference, at which twenty friendly societies, with 2,199,178 members and £15,100,860 capital, were represented, passing a resolution protesting against the prohibitory clauses of the Bill.

At the same time, while making every allowance for the feelings of the objectors, we cannot but think that, considering the admitted magnitude of the evil with which it dealt, their violent hostility towards this measure was by no means creditable to them, and that Mr. Justice Wills was quite right when he said that the outcry, "that it was a *foul insult* to the working classes" was a very absurd attack upon an endeavour to get at a right principle.†

In the first place, the existence to a large extent of infanticide, prompted by the desire to obtain the insurance money, was proved beyond a shadow of doubt by the evidence taken by the Select Committee on the Bill. When we find thirteen coroners for districts in all parts of the country, three of her Majesty's judges, the doctors of hospitals, medical officers of health, and relieving officers, all concurring in the

* Qu. 3035-43, 3444-6, 4415-36, 4496, 4608-20, 4727-9.
† *Report Sel. Com. Infant Life Insurance Bill*, Qu. 1877-8.

opinion that child life insurance, as at present conducted, is prejudicial to child life; and when we find their testimony supported by the experience of two societies, one in Scotland and one in England, specially organised for the prevention of cruelty to children, by resolutions from coroners' juries, health committees, and hospitals, it is impossible to doubt the fact. It is unnecessary to weary the reader with cases illustrative of the truth of this statement, which will be found in abundance throughout the Report.* They fully corroborate the evidence given by several witnesses, including two coroners, before the Select Committee of 1889, on collecting friendly societies and industrial assurance companies, which reported that the allegations as to the connection between infanticide and child life insurance were well founded, and recommended precisely the same reductions with regard to payments on death as those proposed by the Children's Life Insurance Bill.† As pointed out by the Committee of 1889, it is next to impossible in the majority of cases to obtain direct inculpating evidence of a crime chiefly committed by a single individual in the privacy of a house, though the increased vigilance of magistrates, coroners, and juries is daily bringing fresh instances to light. Starvation, improper food, or overlaying are modes of putting an end to a child's life which it is beyond the power of the police to cope with, and in this connection we cannot omit to take into consideration the widespread prevalence of cruelty to children—chiefly very little ones, and even mere babies. During its six years' work, the National Society for the Prevention of Cruelty to Children has had to deal with 539 cases of ill-treatment, 1174 cases of assault, 227 of starvation (in 121 cases ending in death), 1935 cases of neglect, 153 cases of abandonment, 277 cases of exposure (cases of almost nakedness in cold), 552 cases of causing to beg, 47 cases of dangerous performances, 246 cases of immorality (often with injury), and 164 cases of other kinds—a total of 5068, involving the welfare of 10,628

* See especially *Report*, p. 55; Burnett, 1277; Day, 1951–2; Waugh, 2080-96, 2120–33; Troutbeck, 937.

† See *Report*, pp. 9, 11, 18, and *cf. ante*, p. 8.

children, with respect to which 216 years of imprisonment and £326 in fines were inflicted.* The Scottish National Society for the same object has, during five years, investigated in Glasgow alone (independent of cases in Edinburgh and other towns in Scotland) 4931 cases of cruelty, involving the welfare of 7363 children.† When we find parents starving their children till they are imbecile, seizing them by the hair and dashing them on the floor, and kicking them, burning them with a poker, and filing the wounds till the flesh is cut away, perforating their feet with a toasting fork, or, as in the case of a mother reported as we write,‡ knocking a child down and gnawing its arm—when we find some parents capable of such deeds, it is not surprising to find more yielding to the temptation, under stress of poverty, of procuring money by getting rid of an encumbrance.

The witnesses in favour of the Bill were almost unanimous in the opinion that the suspicious cases of death of insured children occur almost exclusively among the dissolute poor—not unfrequently among outdoor paupers, who, if they can get the child buried by the parish, pocket the insurance money§—and also among those insured with collecting societies and industrial assurance companies, and not with mutual friendly societies,‖ the agents often putting the heaviest pressure on people to insure their children's lives.¶

Medical certificates are granted with dangerous facility, in some cases before the child is actually dead,** while some societies, which have succeeded in contracting themselves out of the Friendly Societies Acts, pay money without any registrar's certificates.†† When we consider the ease with which insurances can thus be effected, and with which detection can thus be evaded, we cannot but feel that, though it is no doubt true, as stated by the secretary to the National Independent Order of Oddfellows, that 99 out of 100 insurances are effected without any conception of infanticide,‡‡ this in no way affects the indubitable evidence that infanticide is com-

* *Report*, p. 13. † *Report Sel. Com. Infant Life Protection Bill.* App.
‡ September 5th, 1890. § *Rep.* Qu. 9, 44, 91, 1536–42.
‖ *Ib.* Qu. 152, 229, 270, 560, 772, 990, 1166. ¶ *Ib.* 1252, 1851.
** *Ib.* 53, 54, 373, 4. †† *Ib.* Qu. 1759–69. ‡‡ *Ib.* Qu. 4601.

mitted by a portion of the residuum of the working classes for the sake of the insurance money.

Secondly, admitting the existence of this great evil, it seems to us that the great friendly societies and assurance companies, as representatives of the working-classes, are especially bound, both for the sake of their honour and their interests, to render every assistance to the Legislature in its endeavour to stamp it out, since they enjoy, under the Friendly Societies Acts, a privilege as to life insurance of which all other classes of the community were deliberately deprived by the Act 14 Geo. III. c. 148, prohibiting all gambling insurances in human life—a statute which might with equal reason be termed "a slur on all who do not belong to the working classes." That it has proved a highly beneficial privilege, and been in the main so well used as to fully justify the wisdom of conferring it, and that any undue interference with it would be both unwise and unjust, we fully believe, but it has, nevertheless, been clearly shown to be liable to gross abuses, which it behoves the working classes, for whose benefit it was granted, to do their best in aiding to reform. We cannot attempt here to discuss the various suggestions made to the Committee as to how this reform can best be accomplished, but we may note as especially worthy of consideration the proposal that all child life insurances should *be registered* within a week of their being effected, together with a statement by the society or company as to whether the child was born in wedlock, the condition of its health when insured, and the condition and character of the parents. This suggestion, which was especially pressed by the chairman of the Scottish Society for the Prevention of Cruelty to Children, has the merit of being approved by the Scottish Legal Life Assurance Society, the largest Society in Scotland, and the third in rank among kindred bodies in the United Kingdom.*

We have now traced the steps by which the State has gradually placed itself *in loco parentis* to the child. The commencement of the century found him an ignorant, uncared-

* *Rep. Sel. Com. Infant Life Protection Bill.* App. The same suggestion was also made independently by the Chief Constable of Rotherham, and the Clerk of the Guardians at Rochdale. See *Burnett*, 1338 *et seq.* *Leach*, 1800 *et seq.*

for slave, whose existence was sacrificed to the greed and callousness of his parents and employers, and entirely ignored by the State. Its close finds the State devoted to his interests, and carefully regulating all the details of his labour, and training; but in one respect its work with regard to him is still manifestly incomplete. He is now no longer sold into bondage for a lump sum or a weekly payment, but as soon as he is born, his parents begin, almost of necessity, to put by money for his burial, and when the burden of maintaining him, or the temptation to make money by his death, overcomes them, he is in danger of being murdered for the sake of the insurance money. From this danger the State is now imperatively called on, in the interests of justice and humanity, to devise some means of protecting him.

Art. IV.—WILD BEASTS AND THEIR WAYS.

Wild Beasts and their Ways. Reminiscences of Europe, Asia, Africa, and America. By Sir Samuel W. Baker, F.R.S., F.R.G.S., &c., &c. Two Volumes. London: Macmillan & Co. 1890.

SIR SAMUEL BAKER'S handsome and well-illustrated volumes may be described as the autobiography of one of our most celebrated sportsmen, who is also one of our greatest travellers. It is more than forty-three years since the writer went out as a young man to form an agricultural establishment and sanatorium at Newera Ellia in the Highlands of Ceylon. He afterwards discovered the Albert Nyanza in 1861, and played a distinguished part as explorer and administrator in the affairs of Africa. He has wandered in many lands, studying the ways of wild beasts and their savage hunters, and himself becoming a mighty Nimrod, equally at home in beating an Indian jungle for the tiger, in hunting the elephant and Sambur deer in Ceylon, the rhinoceros and hippopotamus in Africa, the bison and bear in

America, or the red deer in the Highlands of Scotland. Such a roving life, crowded with adventures, and not without hair-breadth escapes, has supplied many stirring incidents, of which many are gathered together in these volumes. The book is fittingly dedicated to the Prince of Wales, "as a great traveller and true sportsman."

In one respect it forms a happy contrast to the savage scenes of slaughter described in Roualeyn Gordon-Cumming's sporting adventures in Africa. Sir Samuel Baker cries *peccavi* as he remembers his earlier exploits against the elephants, and many passages of his Reminiscences show how careful he has been to refrain from needless slaughter. Tigers, wild boars, crocodiles, and other pests met in him an unsparing foe, but he could not find it in his heart to shoot the magnificent bison of the New World. This faltering on his part disgusted his American servant, who ventured on this protest: "Well, if you came all the way from the Old Country to shoot, and you won't shoot when you've got the chance, you'd have done better to stop at home." Sir Samuel Baker, however, is not a mere lover of sport, but an enthusiastic student of the habits of the animals to which he introduces his readers. His book really involves "a practical study of natural history in the most interesting form." He is righteously indignant with the "merciless gunner." The true sportsman, he says,

> "Studies nature with keen enjoyment, and shoots his game with judgment and forbearance upon the principles of fair-play, sparing the lives of all females should the animals be harmless; he never seeks the vain glory of a heavy game-list. The gunner is the curse of the nineteenth century; his one idea is to use his gun, his love is slaughter, indiscriminate and boundless, to swell the long account which is his boast and pride. Such a man may be expert as a gunner, but he is not a sportsman, and he should be universally condemned."

The most unpleasant chapter in the book for a non-professional reader is the first, entitled, "The Rifle of a Past Half-Century." Its description of the havoc wrought by the bullet which can rake a buffalo from end to end, and break the bones of any animal from an elephant downwards, shows with what deadly weapons the hunter of big game must be armed. Sir Samuel Baker's long experience as a sportsman and his

valuable service in procuring proper weapons for such dangerous sport make this chapter of the first importance for those sportsmen who wish to tread in his steps. His protest against the use of hollow bullets in heavy shooting is emphasised by the death of Mr. Ingram, who failed to kill his elephant in the Somali conntry by using an inadequate weapon, and the almost miraculous escape of Mr. Cuthbert Fraser from a tiger. There is no doubt that mercy to the beast, as well as care for the hunter's personal safety, demands that such weapons should be used as will spare the creature unnecessary paiu and give it a speedy quietus. On this topic Sir Samuel Baker insists again and again.

Three chapters are devoted to the elephant. Here frequent reference is made to his friend, Mr. G. P. Sanderson, superintendent of the Government elephant-catching establishment in Mysore, who sometimes shared his sport and materially assisted him by the loan of elephants for his tiger-shooting expeditions in India. Both Mr. Sanderson, in his *Thirteen Years among the Wild Beasts of India*, and Sir Samuel Baker think that the popular idea of the intelligence of the elephant is far too high. In this respect it cannot compare with the dog. "The dog," says Sir Samuel, "is man's companion; the elephant is his slave." The dog will rush to defend his master; the elephant would stand calmly by whilst an enemy assassinated him. Mr. Sanderson treats the famous tale of the elephant and the tailor, whom it drenched with muddy water, as "an improbable story." The fact is that docility, obedience, and patience, rather than intelligence, are the strong points of this mighty beast. The mahout governs its motions by a gentle pressure of his toe, knee, or heel; or even by an almost imperceptible swaying of his body to one side. It is wonderful to see how sensitive the elephant is to every movement and how he obeys on the instant. Sometimes the mahout fails to obey his English master, who rides in the howdah, or perhaps betrays some hesitation in conveying the order. In that case the elephant is perplexed, and all true discipline is destroyed. A "good hand" is as necessary for the mahout as for the horseman. If the elephant should be seized with panic in the hunting-field, the mahout drives it

forward by sticking the point of his iron spike into the creature's head. This formidable weapon is also provided with a hook, which can be fastened to the tender base of the ears so as to pull the elephant back. The spike is about twenty inches long, and weighs four to six pounds. The fact that the driver possesses it "is sufficient to ensure comparative obedience, but it would be impossible to direct the movements of an elephant by simple kindness without the power to inflict punishment."

The African elephant has a hollow back, and his shoulder is his highest point; the Asiatic has a convex back, which rises considerably higher than the shoulder. "Jumbo," though brought up in captivity, measured eleven feet and weighed six and a half tons when he was sold to America. Sir Samuel Baker says he has seen much larger animals in Africa, but there is nothing in India to approach the size of Jumbo. Mr. Sanderson says the largest female elephant he ever measured in India was eight feet five inches; the male would stand a foot higher.

It is an impressive sight to watch the Indian elephants decked out for a durbar. Cloths of silk, so heavily embroidered with gold that two men can scarcely lift them, are placed on the backs of the elephants; the headpiece and forehead lap are both heavily embroidered, and large silver bells are suspended from the tusks. Perhaps a hundred elephants, each with its distinctive finery, will take part in one of these imposing pageants. But even this sight yields the palm to that which Sir Samuel Baker once witnessed in Africa, between 3° and 4° N. Latitude. In the midst of beautiful park-like scenery between Obbo and Farâjok, the travellers came upon vast herds of elephants.

"These were scattered about the country in parties varying in numbers from ten to a hundred, while single bulls dotted the landscape with their majestic forms in all directions. In some places there were herds of twenty or thirty entirely composed of large tuskers; in other spots were parties of females with young ones interspersed, of varying growths, and this grand display of elephantine life continued for at least two miles in length as we rode parallel with the groups at about a quarter of a mile distant. It would have been impossible to guess the number, as there was no regularity in their arrange-

ment, neither could I form any idea of the breadth of the area that was occupied. I have often looked back upon that extraordinary scene, and it occurred to me forcibly in after years, when I had 3200 elephants' tusks in one station of Central Africa, which must have represented 1600 animals slain for their fatal ivory."

The slaughter of elephants and the capture of slaves to carry their tusks to the coast are facts painfully familiar to all students of the great problem of civilisation in Africa. The natives seem to have no thought of taming and using the elephants. The sole idea seems to be their destruction. This is effected in various ways. Pitfalls are arranged at the place where the elephants go to drink or enjoy their bath. These pits are twelve to fourteen feet deep, covered over with light wood and branches, on which dry grass is laid and elephants' dung scattered. At nightfall, when the animals come down to the river, one of the leaders is almost certain to fall into a pit. Its companions rush right and left in panic, but other pitfalls have been cunningly arranged to meet this moment, and perhaps several more are caught. Next morning the natives spear their captives till they perish through loss of blood. Sometimes when a herd is feeding among the long grass the whole population forms a huge ring around them. The grass is then fired. Elephants have a special horror of fire, and the herd at once endeavours to beat a retreat. When this is seen to be hopeless, the desperate creatures charge through the flames, where the bloodthirsty crowd stand ready to spear the burnt and blinded beasts. The Hamran Arabs, who live by the Settite river at the border of Abyssinia, make war on the elephants with their heavy two-edged sword. A large tusker is singled out and followed by three or four mounted Arabs. When the great bull elephant turns to charge, the horseman has to fly at his horse's utmost speed, for his antagonist can go for a couple of minutes at the rate of twenty miles an hour. At the right moment he leaps to the ground like a circus rider, and cuts the back sinew of the elephant's hind leg with one stroke of his sword; this entirely cripples the beast, so that the other sinew is easily cut, and the victim bleeds to death.

This is cruel work, but reckless destruction is the rule

throughout the African continent. During nine years spent in Central Africa Sir Samuel Baker "never saw a tamed creature of any kind, not even a bird or a young antelope in possession of a child." The elephant would be an invaluable ally to the African explorer, as it could march or swim through rivers which the ox could not ford, and would be proof against the dreaded crocodiles. It could carry a load of thirteen hundred pounds of ivory in addition to its pad. This would be worth £500. To carry such a load now employs twenty-six native carriers. If the destruction of the elephant could be stopped, and its service enlisted in making roads and railways in the Dark Continent, it might prove an important factor in the civilisation of Africa. Mr. Sanderson has shown such genius in the capture and training of elephants, and his work is so nearly perfected in India, that perhaps he might be tempted to organise some similar work in Africa.

The elephant's ivory is not perfect till he reaches the age of forty. In 1874 a single tusk weighing 188lb. was sold in London. This was altogether exceptional. The average weight in the African male may be set down at 140lb. the pair. The right tusk is generally used for digging up the succulent roots of which the elephant is so fond. Hence it becomes lighter from constant wear. The Arabs call it "hadâm"—the servant. The four teeth are built up of laminæ of intensely hard enamel. "A gland at the posterior of the jaw supplies a tooth-forming matter, and the growth of fresh laminæ is continuous throughout life; the younger laminæ form into line, and march forward until incorporated and solidified in the tooth." Both Sir Samuel Baker and Mr. Sanderson think the elephant may attain an age of one hundred and fifty years. The great animal is its own doctor. Its sovereign remedies for a sore, whether produced by the driver's hook or any other cause, are mud and dust. It is an amusing sight to watch an elephant lying on its side to be rubbed down by a coolie with half a brick or a piece of soft sandstone. When this operation is performed it goes to the river or tank and pours water over all parts of its body. If possible the elephant then cakes himself over with dust or slime, which forms a protection against flies and

mosquitoes. This converts "the late clean animal into a brown mound of earth."

The elephant is a splendid swimmer. Sir Samuel Baker greatly enjoyed watching a herd of forty cross the Brahmaputra at a point where it was a mile broad. The leader soon demolished the steep bank of alluvial deposit or river sand with its fore feet. Tons of it rolled down and formed an incline to the water thirty-five feet below. The elephant sat on its hind quarters and tucked its hinder knees neatly under it. Then it supported its head upon its trunk and out-stretched fore legs, "and slid and scrambled to the bottom accompanied by an avalanche of earth and dust, thus forming a good track for the following herd." The bathe in the river was a great treat after a hot march. The beasts splashed about in the water with the drivers standing ankle-deep on their backs as though walking on the river. Sometimes only the tip of the trunk was kept above the water.

The elephant's enormous dark body makes it peculiarly susceptible to the sun's heat. It shows signs of distress if it has to march in India after nine o'clock in the morning, even though it has only its rider to carry. When it feels the heat burdensome it has a peculiar habit of sucking water through its trunk, which it pushes deep down into its stomach for the supply it keeps there. It is remarkable that this water has no disagreeable smell. It is anything but pleasant, however, for the rider, when the beast begins to syringe its flanks vigorously with the water. By doing this every five minutes it manages to cool its sides.

The elephant, despite its vast bulk, is naturally timid. Sir Samuel Baker has frequently seen one of these ponderous creatures wince when threatened with a stick by a small boy. Curling the trunk between the legs, it closed its eyes, and exhibited every symptom of extreme terror. It was amusing to learn some time ago that the great Jumbo had three pet aversions—a mouse, a rat, and a cat—which never failed to make the giant shiver. A good story is told of a large male elephant, called Moolah Bux, that was thoroughly staunch, even when opposed to a charging tiger. One day, as the line of beaters was advancing, Sir Samuel Baker backed Moolah Bux

into a thick jungle, where only its face was exposed. Suddenly a hare burst from the grass, and rushed almost between the elephant's legs. Moolah Bux fairly bolted with terror, though he recovered himself after going five or six yards. It is difficult to find a thoroughly trustworthy elephant in tiger shooting. The trunk is so sensitive that a wound upon any part of it causes intense pain, and an elephant that has been once badly clawed by a tiger will be useless for the hunter. Sir Samuel Baker provided a coat of armour for one tusker that he used in India. First he covered its head with the soft but thick leather of the Sambur deer. Above this were placed plates of hard and thick buffalo hide, which lay like slates on a roof. A tiger could not find any hold on this slippery hide. All the trunk, save the lowest part, which the animal instinctively curls up in the presence of danger, was thus thoroughly protected.

A furious elephant is a terrible enemy. One monster won an evil reputation in the Ballaghât district of Central India a few years ago. It killed its mahout, and made for the forests. It soon became the terror of the whole region for a hundred miles around. It would travel great distances, and suddenly appear at some unsuspecting village. The natives were glad if they could escape with their lives, leaving all their property to be destroyed by this fiendish elephant. The watching places which the villagers occupied at night to protect their crops from wild beasts especially attracted the creature. It hurled these shelters to the ground, caught and stamped the occupants to death, or chased them in the darkness, till it overtook them and tore them limb from limb. Upwards of twenty people were killed by this vicious animal. Colonel Bloomfield and a friend at last killed it after a long and dangerous chase.

Mr. Sanderson did a more notable thing when he captured and subdued a similar monster, which he thought too valuable to be needlessly sacrificed. A fighting male, called Moota Gutché, and two highly trained female elephants were taken to the spot where this "rogue" had been seen. There it was caught in the act of pillaging a village. Mr. Sanderson rode on Moota Gutché's pad, armed only with a long spear,

He moved forward toward the rogue, which soon came to meet the meet the newcomer with a rush. The shock of this attack knocked Mr. Sanderson's spear out of his hand. Moota Gutché now lowered his head, and cleverly caught his enemy under the. throat, with its neck between his tusks, then he lifted his own head, and drove his opponent backwards, till, with a skilful twist, he threw it prostrate on the ground. Mr. Sanderson at once jumped down and secured its hind legs with a rope. It was thus led captive between the two female elephants towards the camp, "assisted, when obstreperous, by the tusks of Moota Gutché applied behind." It is satisfactory to add that it soon became a reformed character.

However docile an elephant may be, great care is always needed at the time of "must." The approach of this period is known by a little patch of oily exudation about four inches square upon either temple. The fore legs should then be well shackled, and it is necessary to beware of the creature's legs, for it can kick as swiftly as a small pony.

For ordinary riding the Asiatic prefers a well-stuffed pad, on which he can sit with legs well doubled up. For Europeans the char-jarma is the usual seat. This is an oblong frame, with a stuffed back running down the centre. Two people sit on each side back to back, almost as in an Irish car. There are iron rails at the ends, and swing footboards for the feet. The howdah is the seat for a sportsman. It has a disagreeable swinging motion, sometimes "like a boat in a choppy sea," which makes it uncomfortable for ordinary travelling, but is the only seat from which the sportsman can fire in all directions. A good howdah should combine lightness with strength. In the front part sits the sportsman, feeling a glorious sense of security; the back compartment is for his servant. A well-stuffed leather seat, which may have a locker underneath, and a softly padded gun-rack are essential.

The tiger naturally follows the elephant in Sir Samuel Baker's volumes, for to Indian sportsmen the two beasts are inseparable. A very fine tiger may weigh 500 or even 550lb., but perhaps the average would be only 240lb. It may measure 9 feet 6 inches from the nose to the tip of the tail,

or, if stretched out, will even reach 10 feet. Our Zoological Gardens, with their long, lean specimens, that have never had their muscles developed by exercise, give a poor idea of the grand tiger of the jungle. "A well-fed tiger is by no means a slim figure, but, on the contrary, it is exceedingly bulky, broad in the shoulders, back, and loins, with an extraordinary girth of limbs, especially in the fore-arm and wrist. The muscles are tough and hard, and there are two peculiar bones unattached to the skeleton frame; these are situated in the flesh of either shoulder, apparently to afford extra cohesion of the parts, resulting in additional strength when striking a blow or wrestling with a heavy animal."

For night shooting a mucharn or scaffold, about 10 feet from the ground, is built, near the spot where a tiger has killed a cow. When it returns next night for another meal from the carcase, the sportsman is waiting. Much greater care is needed if the tiger is a man-eater, for he himself becomes a bait for the stealthy creature, which may have him in its power before he is aware of its approach. Some natives, who had to deal with a tigress of this sort, found that there was no wood suitable for a mucharn. They, therefore, dug four deep holes, forming a square, with the body of a native, killed and left by the beast the previous night, in the centre. In each hole a shikari crouched with his matchlock. Night fell. The men were afraid to go home through the jungle, and remained in their holes, where some of them dropped to sleep. Next morning three men emerged from their holes, but one was gone. The tigress had surprised him, and dragged him off. She was not killed for another twelve months.

The attack of a large tiger Sir Samuel Baker describes as terrific. It breaks the neck of its victim with a tremendous wrench, then drags it to some convenient retreat where it may enjoy a hearty meal. It is not often that an ordinary tiger attacks a human being. It may make a rush, with a short roar, but a shout will be enough to turn it aside. Its stealthy tread, keen power of scent, and extreme sensitiveness to danger make the tiger a difficult creature to shoot. The approved method is to beat the jungle, where it is thought to be lying, with a party of elephants. Sir Samuel Baker once had thirty-

five of these magnificent creatures placed in line about ten yards apart. The jungle they had to beat was a mile in length, "without a break in its terrible density," and half a mile in width. Sir Samuel took up his position at one corner, towards which the elephants were to drive the tiger. At a given signal the great beasts came crushing onward. A sharp trumpet and a low growl, followed by a kind of noise like beating on a kettledrum, which elephants make when excited, showed that the tiger was in front. All save about six had emerged from the jungle, and the mahouts began to feel that they had missed their game, when an enormous tiger sprang with a tremendous roar toward the elephant on which Sir Samuel sat. Nielmonné unluckily turned coward, and swung round, so that her master lost a splendid shot. The tiger then bounded back to the jungle. Three times the jungle was worked, but the tiger at last escaped to new ground. Sir Samuel now held a council of war, with his elephants in a circle around him. He found it necessary to suggest a fresh plan to his discouraged beaters. He, therefore, proposed to ride forward alone to some water in the depression of a tamarisk jungle. There he found the tiger quietly sitting on end like a dog, and enjoying a delicious bath. The mahout wished his master to fire at once, though the tiger was 120 yards away, but Sir Samuel was anxious to have a good shot, and pressed on till he reached the desired point. His bullet entered the tiger's nostril, broke the neck, and ran along the body, so that the beast never even moved. When the other elephants came up Moota Gutché thought, from the large bright eye still above water, that his enemy was alive. He made a desperate charge, caught the body on his tusks, and sent it flying some yards ahead. Then he gave it a football kick that lifted it clean out of the water, and was preparing to dance on its prostrate body. This would have spoiled the skin, so that Moota Gutché's demonstration was checked, and he was set to draw the tiger out with a rope.

When men have to beat a jungle, each of them is provided with several pieces of brittle stick. If the tiger wishes to slip back one of these is snapped. This makes him turn in the required direction. Thus he is brought within range of

the sportsman's rifle. Sometimes a wary tiger will crouch when he hears the sound of the beaters, and then dash back through their ranks with a tremendous roar. Nothing will stop the tiger if it makes up its mind to such a course. It is then extremely dangerous for the beaters. The tiger lurking in high grass jungle is more dangerous than in a forest, for it cannot see a stranger till he is almost upon it. The beast must therefore "act upon the first impulse, which is either to attack in self-defence, or to bound off in an opposite direction." If in a forest, it would have had warning, and would probably have slunk off at the first alarm.

Twelve or fourteen years ago there were a vast number of tigers in the grassy islands of the Brahmaputra. If these were flooded the wild creatures had to swim for the shore, and tigers were sometimes killed in the water by following them in boats. One tiger was found crouching on the long rudder of a river steamer. When disturbed, it bounded on to a low barge which was being towed by the steamer, knocked down two men, and rushed for the first hole it could find. This was the open door of the paddle box. The captain closed it, and soon put an end to the episode by a well-aimed shot through an ornamental air-hole.

Some stirring stories are told of adventures in the jungle, which show how exciting and perilous tiger hunting is. But the man-eater is by far the most cunning and dangerous creature. One of these in the Mandla district took possession of the road and stopped all the traffic. It seized the native drivers of the buffalo carts, and carried them off to devour them in the jungle. When these poor fellows sought safety by going in company, the tiger quietly waited till all were past, save the hindmost, and seized him, despite the shouts of his comrades. A large reward was offered, but no one could kill this creature. The superintendent of police, Mr. Duff, arranged two covered carts, in one of which the driver and he sat safely. A dummy driver was provided for the second car. At the usual point the tiger bounded from the jungle and seized the dummy. Unluckily the bullocks dashed off so that Mr. Duff could not get a shot. Both carts were soon capsized on the broken ground. The only comfort was that

the tiger had to dine off a man of straw. A native subsequently killed this monster from a tree.

The leopard is far more daring, yet far more cautious, than either the lion or the tiger. Whether called a panther, cheetah, wild cat, or jaguar, it is still a leopard—the same in nature, though differing in size, colour, or form of spots. The lion or tiger seldom climbs a tree, and cannot manage this feat at all unless the branches are within four or five feet from the ground. The leopard can climb like a monkey.

Sir Samuel Baker thinks that far more cattle and goats are killed by leopards in India "than by the usually accredited malefactor, the tiger." It prowls stealthily about in search of prey, which it seizes by the throat, and holds tight till it breaks the neck of its victim or strangles it. It then tears open the body and devours the heart, lungs, and liver. From a fowl to a cow all is fair game. It is far more alert than the tiger, which seldom or never looks up at the trees, whilst the leopard "approaches its kill in the most wary and cautious manner, crouching occasionally, and examining every yard of the ground before it, at the same time scanning the overhanging boughs, which it so frequently seeks as a place of refuge." In Ceylon traps were set, which considerably reduced the number of these pests at Newera Ellia. The leopards made terrible havoc among the English breeds of sheep and cattle which Sir Samuel Baker introduced there in 1846. A valuable Ayrshire cow was attacked, but the leopard could not break its neck. Its throat was so mangled, however, that it died a few days later, though the leopard was driven away almost immediately.

An amusing story is told about a native cow belonging to Sir Samuel Baker's blacksmith, which successfully tackled a leopard. This cow and its calf were housed in a shed with thatched roof. The leopard forced an entrance through the roof, but was pinned to the ground by the horns of the wakeful little cow before it could spring. The blacksmith, alarmed by the noise, opened the door, and discovered the cow butting and tossing some creature which had lost all power of resistance. The cow did not understand the blacksmith's appear-

ance, and rushed to attack what it regarded as a new enemy. The doughty smith "dropped his lantern and flew to the arms of his wife, whom he had left in bed. After some delay, during which the courage of all parties was restored, excepting that of the crippled leopard, the cow was appeased, and a shot from a pistol through the head of the enemy closed the episode." It is one of the most plucky deeds related even in these volumes.

We are interested to find that Sir Samuel quite agrees with the natives that when any dangerous animal is met it is wise to avoid its direct gaze:

"It is an error to suppose that the steady look from the human eye will affect an animal by a superior power, and thereby exert a subduing influence; on the contrary, I believe that the mere fact of this concentration of a fixed stare upon the responding eyes of a savage animal will increase its rage and incite attack. If an animal sees you, and it imagines that it is itself unobserved, it will frequently pass by, or otherwise retreat, as it believes that it is unseen, and therefore it has no immediate dread; but if it is convinced that you mean mischief by staring it out of countenance, it will in all probability take the initiative and forestall the anticipated attack."

He also protests against making pets of the cubs of leopards, which, though charming playfellows, are certain, sooner or later, to give way to their hereditary instincts, and cause grave disaster. The instances given of the marvellous way in which the cheetah, or hunting leopard, stalks its prey, the black-buck, remind us of a vigorous sketch in the opening of "Eight Days," a story which recently appeared in *Cornhill*.

The lion in confinement gives no idea of the bulk and massiveness of the wild animal. Its blow to its victim is best compared to that of a sledge-hammer. A Bavarian called Florian, who was thus killed, had his skull completely shattered. Several of the lion's claws penetrated the bone as though they had been nails. The lion often hunts in company. Mr. Oswell and his friend, Major Vardon, once saw a buffalo which they had wounded fighting with three lions, which it bowled over like nine pins. Suddenly it fell dead from its original wound, and two of the lions, which were quarrelling for the carcase, became an easy prey to the hunters. The lion will seldom attack if uninjured and not driven to

desperation, so that it is much less dangerous than the tiger.

We must pass over the two chapters about the bear, and turn to the second volume, which opens with a chapter on the hippopotamus. This ponderous creature is about the same weight as the white rhinoceros. It stands second in size to the elephant. One specimen measured fourteen feet and a quarter from the snout to the end of its tail. The skin is nearly two inches thick. In the water it is stupidly ferocious, and will often attack a boat without the slightest provocation. It will generally retreat from man, but a monster that was disturbed whilst eating an Arab's water melons turned round on the owner, and destroyed him with a crunch of its teeth. Sir Samuel Baker says that there is no animal he dislikes more than the hippopotamus, if compelled to travel at night on an African river in an ordinary boat. And no wonder. During three years' work on the Upper Nile all his boats were more or less damaged by hippopotamuses. Once a monster charged and capsized a boat laden with sheep, so that all the sheep were drowned. An iron steamer was also attacked, and the engineer had to use his feet to stop the holes until he could close them up with a plank. Many exciting stories are told in this chapter. It seems that

"A young calf hippopotamus is delicious eating. The feet, when stewed, are far superior to those of any other animal, and the skin makes excellent soup. The fresh hide of a full-grown hippo, if cut into small pieces, soaked in vinegar for an hour, and then boiled, so closely resembles turtle that it would be difficult to distinguish the difference. The flesh of this animal is always palatable; and although that of an old bull is tough, it can always be successfully treated by pounding and beating it upon a flat-stone until the fibre is totally destroyed. If this is mixed with chopped onions, pepper, and salt, and wild thyme, it will form either *rissoles* or *côtelettes de veau*, by a pleasing transformation of the old bull."

The crocodile forms the subject of a good chapter. It lives on fish, so that its speed must be such as to enable it to overtake the quickest swimmer. If it attacks large creatures, it drags them away to be devoured at leisure. The male produces four glands of musk about the size of a nutmeg, two beneath the jaws, two upon either side of the groin. The four are valued at about thirty shillings. The women of the Soudan

string them on a necklace, with other beads. The strong odour from these glands will often give warning of the creature's lurking place on the banks of the White Nile. The female also has these glands, but they are of much smaller size. The increased demand for crocodile hide for making bags and purses may help to lessen the number of "these reptiles, which are a terrible scourge to every country which they infest." The Arabs venture into the waters where these creatures abound, trusting to some charm supplied by a fakir or priest. It is needless to say that there are many serious accidents. Crocodiles have been killed in Ceylon that measured twenty-two feet. One was found which had actually swallowed a native. Two crocodiles which Sir Samuel Baker saw on the Victoria Nile amazed him by their size—"as thick as the body of a hippopotamus, and of enormous length." The Khedive's expedition, of which he had charge, suffered many distressing losses through the terrible ferocity of the crocodile. A cavass was sitting with his legs dangling over the vessel's side, half a yard above the water, when a crocodile snapped him off in a moment; a sailor washing himself on the rudder of a vessel in motion was carried off in sight of his comrades. Sir Samuel made it a point of conscienee to shoot every crocodile that showed its head above water, and destroyed a vast number.

A fine cow—one of three which he left behind him when he went from Gondokoro to the interior—won great fame by an exploit against a crocodile, which seized it by the nose when it was drinking at the river side, and attempted to draw it into the water. The cow managed to pull this crocodile, which would not leave go, right on to the bank. The natives, drawn to the place by the cow's bellowing, soon despatched the reptile with their spears. The cow was held in high honour. Every morning fresh flowers were put in a garland round her horns. She was known as the Sheik of all the Herds, "because she had accomplished a feat which had never been performed by any other animal."

The rhinoceros, with its powerful horns, is another dangerous creature. It would, however, have no chance in a fair fight with a bull elephant. It is so ferocious that it will attack

man or beast without any provocation, especially if it scents their presence before it sees them. Sir Samuel Baker and a party of Arabs were once hunted out of a jungle by two of these monsters. Three sharp whiffs, like jets of steam, and then the pursuers came tearing towards them. "After a mad chase the animals lost sight of us, but when we collected together everybody was more or less damaged, by either tumbling over rocks, or being torn by the hooked thorns."

Once, on the borders of Abyssinia, Sir Samuel Baker shot a rhinoceros. Its calf, about three and a half feet high, made a couple of desperate charges at the hunter, but he cut off its head with the favourite sword of one of his Arab companions. The flesh proved quite as good as that of a buffalo calf. On their arrival in camp from this exploit a party of Abyssinian hunters came to beg for meat. They were told of the rhinoceros, which had been skinned and left twenty minutes' walk from the camp. The men ran off, as the vultures were already at work, but they found all devoured save the skeleton.

This incident leads to a striking description of the birds of prey. When an animal is killed and skinned, the first bird to arrive on the scene is "the wily and omnipresent crow." The ordinary buzzard follows, then comes the small red-necked vulture.

"It is now most interesting to watch the concentration from all quarters of the compass; this is easily arranged by lying beneath a bush, and shading the eyes while you gaze into the deep-blue sky. It will appear to be alive with the smallest flies, all moving, all hurrying, and descending. These become rapidly larger, and you are aware that they are vultures, collecting from such enormous altitudes, that, were a mountain-top exposed, it would be capped with everlasting snow. While you are straining your eyes to peer into those blue vaults, you are startled by a tremendous rush, like the roar of a rocket; this is the descent with closed wings of one of the large bare-necked vultures, which has plunged like a plummet for some thousand feet to share in the feast below."

The long-legged and gigantic-beaked adjutant comes last, and drives off all the others.

The indomitable courage of the buffalo makes it an ugly customer for the hunter. Sir Samuel's nephew—Commander Julian A. Baker, R.N.—had a narrow escape on the west coast of Africa. He had shot a short-horned buffalo bull,

when the animal, which he thought dead or incapacitated, jumped up and rushed on him. His rifle missed fire, and he soon found himself impaled by the thigh on one of the creature's horns. He managed to disengage the wounded thigh, and held on to the right horn of his antagonist. By employing the African plan for throwing oxen, he prevented the horns entering his chest, and thus gained time till his faithful attendant cut the creature's throat. He was an invalid for three months, and was thankful indeed to escape with his life.

This incident illustrates the perils of buffalo hunting. When a bull charges, nothing but death will stop it. The effect of his shot must be sudden and instantaneous, or the hunter is doomed. Sir Samuel Baker once saved the life of his companion, Mr. Dick, who had foolishly got in front of a buffalo which he supposed to be dead. He buried his hunting knife deep in its shoulder, and thus stopped a charge which must of necessity have been fatal.

Sir Samuel Baker, as we have already noted, refrained from needless slaughter of the American bison during his visit in 1881. He proved himself a naturalist, as well as a sportsman, by leaving these splendid creatures to feed in peace on their native plains. It never gave him any pleasure to shoot the giraffe, which has an eye more beautiful than any other creature's, and is so entirely harmless in all its ways. It was quite a different thing to kill the fierce buffaloes of Ceylon, that might attack any man who was out snipe shooting. The boar always found him a ruthless enemy. He gives the palm, "as a really thorough and determined fighter, who does battle for the love of the thing," to the boar. "Ceylon is a perfect pigs' paradise," where food is plentiful throughout the year, and the boar attains his greatest size, sometimes weighing four cwts. The only weapon for the hunter is the hunting-knife. With this, and his faithful pack of hounds, Sir Samuel found plenty of sport. Perhaps the most exciting incident, however, was at Khartoum. A large boar, with tremendous tusks, escaped from a stye, where it was being kept until ready for transport to some European zoological garden, and, rushing into the courtyard, charged straight for the place where Sir Samuel and Lady Baker were sitting.

He had just time to seize a rhinoceros horn, with which he knocked his assailant down the steps. It was then secured with ropes, and marched back to its stye.

The hyæna has a short chapter to itself. Its bone-cracking power, and its wonderful digestion, are points worth attention. "It will swallow a large knuckle-bone without giving it a crunch. It will crack the thigh-bone of a wild buffalo to obtain the marrow, and will swallow either end immediately after." It is the greatest of cowards, but it has its uses as one of nature's most efficient scavengers.

The rest of the book is taken up with incidents of sport among antelopes and deer of all kinds, in many parts of the world. The writer is rather hard on the horse, and finds through it occasion to express his dissent from the Evolutionist theory. Horses, he says, "have been the companions of mankind ever since the days of the creation, and they are no more civilised in the nineteenth century than when Noah took them into the ark." For the dog he seems to have more respect. The description of the faith of the whole pack which he kept at Newera Ellia, in Old Bluebeard, their leader is excellent. Lady Baker's success in making a wild ass tame and affectionate, after only three days' personal care and handling, shows that she also is at home with creatures of every kind. She has been her husband's companion in many a scene of adventure, and her name frequently appears in his volumes.

Some timely counsels about the management of camels are given in the last chapter. Sixty-one thousand of these creatures died from starvation and overwork in our last Afghan campaign. Sir Samuel strongly advises that they should be hired rather than bought, and that their masters should accompany them on the march. The whole book, which has many excellent illustrations, is full of profound interest, both for the naturalist and the sportsman. Those who can never hope to visit the scenes described will find that they are clothed with fresh interest by these delightful volumes. Sir Samuel and Lady Baker have started on another journey since this book was published. Readers of *Wild Beasts and Their Ways* will be glad if this leads to another book of Reminiscences.

Art. V.—BAPTISM AND ORDERS.

The Minister of Baptism. A History of Church Opinion from the Time of the Apostles; especially with reference to Heretical, Schismatical, and Lay Administrations. By Rev. Warwick Elwin, M.A. London: John Murray. 1889.

WITHIN the Catholic Church there is ample room for difference of opinion on matters relating to the Sacrament of Baptism. All parties are agreed* that it is the Sacrament of initiation into the visible Church of Christ. The same consent exists that baptism must be "into the name of the Father and of the Son and of the Holy Ghost," and that "the outward and visible sign or form in baptism" is the application of water to the person baptized. Here, however, the agreement comes to an untimely end. The proper subjects of Baptism, whether they include Christian children, or only adults who have consciously believed; the mode of the application of the element, whether by immersion, aspersion, affusion, or by any one of these indifferently; the effect of the rite upon those to whom it is administered; the precise consequences that follow its non-observance—all these have been disputed—and are still—more or less continuously and vehemently. Nevertheless, the Church of Christ knows but "one baptism." It is unnecessary to discuss how far the re-baptism by Baptists and Plymouth Brethren of those who have been baptized in infancy interferes with this unity. So far as there is interference there is schism, but we are not now called upon to determine the extent of the schism, or to point out the broad distinctions in the matter of re-baptism between the two denominations just referred to. We mention the divergence solely that it may not interrupt our subsequent inquiry.

The importance of baptism in the economy of the Christian

* The case of the Society of Friends and some other small religious bodies, who reject baptism altogether, is so manifestly exceptional that it suffices barely to name it.

Church can hardly be overrated. The original commission to "the eleven disciples" distinctly commits to them the office of baptizing (Matt. xxviii. 16–20). The corresponding passage in St. Mark (xvi. 15, 16) so connects baptism with belief and salvation as to leave *there* unstated the destiny of the man who believeth and is not baptized. Hence many theologians, markedly those whose opinions and pretensions with regard to baptism we shall have to discuss, hold that, without baptism, there is no salvation, or, at least, that unbaptized believers are left to "the uncovenanted mercies of God." But it is not necessary to adopt this view in any extreme form, or the doctrine of Baptismal Regeneration, in order to be convinced of the paramount importance of administering and receiving a valid baptism. Usually the external characteristics of validity are found in the words and in the element. So rigidly has the question of validity been confined to these, that baptism administered in play has been acknowledged as intrinsically and ecclesiastically valid.* Obviously, however, there must be some reference to the presumed or declared intention of the operator, else baptism administered by an infidel in the veriest mockery and contempt would be real. Another indispensable sign of validity is insisted on by certain teachers. The administrator, it is said, must be in "the apostolical succession," that is, must be a priest duly ordained in unbroken succession from the Apostles. Such is the argument of the book placed at the head of this article, the most able and scholarly publication on this subject since the days of Bingham and Waterland. We say "the argument" advisedly, for in this direction the reasoning and the historical exhibition invariably tend. The practical conclusion falls unaccountably short of this, and recommends the lame and impotent subterfuge of "conditional baptism"!

Professedly lay baptism is so rare in England, that the book would never have been written on its account. Mr. Elwin makes no secret of this. A portion of the Anglican clergy is perplexed as to the proper treatment of those who

* Whether the story of the baptism of Saint Athanasius by a playmate be true or not, it is equally good evidence of doctrine.

have been baptized by Nonconformist ministers. This volume, like Mr. Gore's *The Church and the Ministry*, is an instance of the determination of the High Anglican "priesthood" to maintain and enforce what they deem their exclusive prerogatives as priests of one of the great branches of the Catholic Church. Whilst it expresses doubt as to the validity of lay baptism by "Churchmen," it scarcely condescends to doubt theoretically as to the utter worthlessness of baptism by those whom it brands as heretics and schismatics, the ministers and members of Nonconformist Churches.

Several lines of reply are available. We might contend boldly for the perfect validity of lay baptism in all circumstances, the person of the operator being indifferent, provided only that he is a Christian. We might assert that the administration of baptism by laymen is a grave offence against ecclesiastical order, rendering the operator liable to severe censure, but not affecting the person operated upon except in so far as he shared consciously in the violation of rule. We might argue that the administration of this sacrament attaches solely to recognized ministers of the Church, and that ministers of other churches than the Greek, the Roman, and the Anglican, are true and rightly appointed ministers of Christ. Or we might endeavour to show that whatever apostolical succession inheres in the clergy of the Anglican, and, indeed, in the other two so-called branches of the Catholic Church, can be claimed by some, at any rate, of the non-episcopal churches. Much more may be alleged in support of this last proposition than the parties to the controversy seem to be aware of—the one because they have looked for the succession purely in episcopacy; the others because, with reason, they have regarded such mechanical genealogy as of comparatively small value. The positions we ourselves take up will appear in the course of our investigation: evidently those just enumerated are not all mutually exclusive.

Our limits will not permit us to deal with the whole subject. We propose, first, to trace the history of the controversy in briefest outline; secondly, to demonstrate that the denial of non-episcopal baptism is absolutely fatal to the theory of apostolic succession—a rift in the lute irremediably destructive

of the music; thirdly, to indicate what we believe to be the true doctrine in the matter; and, lastly, to glance at the attitude of the Established Church of England as to non-episcopal orders.

I. We may follow Mr. Elwin's guidance in our historical review. He is never knowingly unfair, though we may have to draw other deductions than his from the facts he gives, and to set some of those facts in a different light. Mr. Elwin starts with the commission to preach and to baptize. He contends that only the eleven were present when it was given, and rigorously restricts it to them. We see no real reason to quarrel with this exegesis. If the statement that "some doubted" suggests a connection with the appearance to "above five hundred brethren at once," the mention of "the eleven disciples" suggests even more strongly that the words were spoken specifically to them alone. But this leaves it altogether undetermined whether the eleven were addressed as representatives of the church, or exclusively as a distinct order. The question is too wide to be discussed here, but it cannot be settled by the intimation that "a purely representative view must break down somewhere, or the apostolic ministry becomes an institution for which there is no logical necessity at all." If by "apostolic ministry" is meant a succession derived mechanically from the apostles, the obvious reply is that for such a ministry there is neither logical necessity nor actual existence. But if the idea is that the representative view deprives the ministry of Divine authority, we answer that the New Testament contradicts this notion. And surely the necessary continuance of divinely called representatives is not incompatible with their original existence. To this ministry alone, according to our author, ought to belong the duties of preaching and baptizing. The evident duty of every Christian to instruct the ignorant affords our author no little anxiety, but he decides that "the parallel is a verbal one in the structure of a sentence, rather than a comparison of similar operations in the sphere of spiritual things." The determination to find a foregone conclusion could scarcely be stated more openly. It is rather curious, however, that Mr. Gore, in his attempt to prove apostolic succession, gives up both preaching and bap-

tizing,* and employs as his principal illustration of the exclusive prerogatives of the ministry the Sacrament of the Lord's Supper.

Mr. Elwin acknowledges that the analogy of circumcision and of Jewish baptism of proselytes, the probable precedent of the Day of Pentecost, the baptism of the eunuch by Philip the deacon, and, to a less extent, the baptism of Saul of Tarsus by Ananias, make against his theory. He endeavours to remove their presumption by various methods, none of them markedly successful, and contends that all baptism confers the grace of regeneration and the remission of sin. He strangely overlooks that there is not the slightest trace of this notion in the original commission which, in his judgment, confines the administration to the Apostles and their episcopally ordained successors. He sums up the Scriptural evidence in the statement: "The most that can be said is that no special emphasis is laid on the exclusive power of the apostolic ministry to exercise the baptismal commission." If for "most" we read "least," the conclusion may be admitted.

When the practice of the early Church is reviewed, the *Didache* is passed over in unaccountable silence. But its directions as to baptism certainly seem to be addressed to the Church generally. There is no direction respecting the operator. He is called simply "the baptiser." The very indefiniteness of the designation goes to show that no particular office was intended. The subsequent evidence is conflicting and indecisive. Previous to the Council of Carthage, about 256, the amount of evidence is extremely small. It inclines to limit the administration of baptism to the bishop or his commissioners, to reject heretical baptism, and more or less doubtfully to allow lay baptism. The Council of Carthage disallowed all baptism except that administered by bishops and presbyters. This decision marks the beginning of the cleavage between the East and the West; for Stephen of Rome pro-

* "However much the office of teaching or baptizing was kept under the bishop's control, and practically confined to the clergy, still lay baptism was generally regarded as valid and allowable in circumstances of necessity, while lay teaching also was from time to time permitted."—*The Church and the Ministry*, p. 201.

nounced it heretical and schismatical. The fourth century—the age of the great Councils and the great patristic theologians—saw similar differences of opinion and action. But the whole question is involved in confusion, contradiction, and obscurity. It is utterly impossible now to discover the principles, if any, that governed the findings of the Councils.* The ultimate view of the East was determined by Basil. He disallowed genuinely heretical baptism *in toto*, and evidently desired to treat schismatical baptism in the same way. But, despite Mr. Elwin's arguments and the judgment of the Eastern Churches, it is obvious that he was influenced mainly by doctrinal considerations. The Greek Church now gives the most stringent interpretation possible to his words.

In the West the tide still flowed steadily in favour of accepting both heretical and lay baptism. The Council of Arles, 314, placed some restriction upon Arian baptism. We have the unquestionable evidence of Jerome that lay baptism, in circumstances of necessity, was permitted in his time. Here and there a voice was raised against baptism by any save ordained ministers—*e.g.*, that of Ambrose of Milan; but little heed was paid to these protests. The question was settled, until quite modern times, by the arguments and authority of Augustine. He taught the unconditional necessity of baptism in order to salvation. Almost inevitably, therefore, he gave the widest possible extension to validity of administration. Indeed, one of his principal pleas is drawn from the awful consequences that ensue from the contrary opinion. The exigencies of the Donatist controversy also influenced him strongly in the same direction. He insisted upon the indelibility of orders, apparently holding that even excommunication could not delete them. From Augustine the admissibility of "lay" baptism passed to the entire Western Church, the Popes and Papal Councils repeatedly reaffirming it. Thus the Reforma-

* They were not governed by the magnitude of the heresy, else Arian baptism would not have been received and Eunomian refused; nor by the presence or absence of episcopacy, or the Paulianists would not have been condemned. The Eunomians were condemned specifically because they did not use the triple immersion; so that, if the decision of the condemning Councils is of any validity, every one who has not been dipped thrice into the water is unbaptized, and the Anglican Church is perfectly destitute of baptism.

tion found the custom and the doctrine in possession of the field.

The leaders of the Reformation generally were opposed to lay baptism. Mr. Elwin pronounces *ex cathedra*, "Their views are of little intrinsic value, except on account of the influence they had on the minds of some of the English divines." The assertion strikes one as a little arbitrary, seeing that many pages have been devoted to the detailed consideration of the acts of obscure councils and local synods during the Middle Ages—acts which repeat one another with wearisome iteration. Luther permitted lay baptism, because he believed the rite essential to salvation, though his position was somewhat modified subsequently. The Continental Reformed Churches usually prohibited baptism by any save duly ordained ministers. Their reasons for this course are not always clear. They differ, too, amongst themselves. At one time the prohibition is based upon grounds of obvious propriety, at another they lay the stress upon the "vocation" of the administrator. Speaking roughly, we may say that they are concerned rather with ecclesiastical regularity and intrinsic seemliness, than with the conveyance of regenerating grace. The English Reformers were in sufficient sympathy with these opinions to endeavour to check the practice of lay baptism, but Church tradition prevented their forbidding it. Thus one of the points discussed at the Hampton Court Conference was the lax administration of baptism within the Episcopal Church, the Puritans contending that none but ordained ministers were qualified to administer. With Dean Stanley, we may wonder at the curious introversion of sentiment which rendered Puritanism the defender of ceremonial precision and the rights of a clerical order, whilst Romanism and Anglicanism were less scrupulous as to the external form. The present Book of Common Prayer speaks on the subject with an uncertain sound. It neither accepts nor rejects lay baptism *totidem verbis*, and different authorities have taken different views of its meaning. *Fieri non debet factum valet* perhaps expresses its judgment. Mr. Elwin points out, with superfluous ostentation, that hitherto the matter of "Dissenters' baptism" has not been discussed. It is not worth while to traverse his

position, although, except as regards avowed antagonism to the principle of an Established Church, some of the early sects were as truly "dissenting" as any modern British denomination. Indeed, the Anglican Church has never yet ventured to pronounce sentence of excommunication against those who do not conform to it. Ever since the existence of genuine Nonconformity, there has been great uneasiness with regard to "Dissenters' baptism" in the minds of some of its clergy; but this uneasiness has given rise only to more or less argumentative protests and to isolated refusals of acknowledgment. It will suffice for us to glance at the great controversy at the beginning of the eighteenth century, and at certain legal decisions.

In 1710 Robert Laurence, a lay non-juror, published a pamphlet, entitled "*Lay Baptism Invalid*,"* an Essay to prove that such baptism is null and void when administered in opposition to the Divine right of apostolical succession. Occasioned chiefly by the anti-episcopal usurpations of our English dissenting teachers." He was answered by Bishop Burnet, and replied again in a second part of *Lay Baptism Invalid*. Others came to his assistance, notably Brett and Waterland. But the principal contribution to the discussion was Bingham's monumental work, "*A Scholastical History* of the practice of the Church in reference to the administration of baptism by laymen." We refrain from entering into detailed exposition of the reasoning on either side. Laurence urged, and rightly, that the allowance of baptism by other than episcopally ordained ministers destroyed both the *raison d'être* and the objective existence of apostolical succession. They strove, therefore, to show that the early Church condemned the practice. Bingham traversed the historical argument, and brought together an immense mass of not-too-well digested and arranged information. He easily proves that the Church has never prononnced heretical or lay baptism null and void. He demonstrates, too, that the memory of man reacheth not back to a contrary custom, or universally accepted doctrine.

* Somewhat earlier Dodwell, and especially Charles Leslie, writing as *The Author of the Snake in the Grass*, had expressed similar opinions. The *second* edition of Leslie's five pamphlets bears date 1700.

But he can display no uniformity of theory or practice. He fails altogether to meet Laurence's contention as to apostolical succession, whilst the theory hampers his every movement and not unfrequently vitiates his entire pleading.* One incident of the dispute is rather remarkable. In 1712 the Upper House of Convocation passed a declaration, to remove "doubts and scruples," that "in conformity with the judgment and practice of the Catholic Church of Christ, and of the Church of England in particular . . . . such persons as have already been baptized in or with water in the names of the Father, Son, and Holy Ghost, though their baptism is as irregular for want of a proper administrator, ought not to be baptized again." The Lower House refused to concur in it, "especially at a time when the Divine authority of the Christian priesthood is so openly struck at by some, and the advantages of an episcopal mission, derived by an undoubted succession from the apostles, is so much undervalued by others." The avowed reason for refusal is suggestive.

With the exception of an early decision in the Bishop of Gloucester's Court, legal judgments invariably were given in the Dissenters' favour. In *Kemp* v. *Wickes*, the Judge of the Court of Arches, 1809, decided that no ministerial qualification was *necessary* in the administrator of baptism, and that a Dissenting minister was "a lawful minister," and not a mere layman. In *Martin* v. *Escott* lay baptism was pronounced distinctly valid, the judgment being upheld by the Privy Council. In *Titchmarsh* v. *Chapman* it was held that Non-conformists are not heretics and schismatics, hence their baptism is not invalid. Evidently Mr. Elwin considers all three decisions bad ecclesiastically, but that there is no chance of obtaining their reversal.

II. Reviewing the whole case, Mr. Elwin recommends

* The technical question depends upon whether episcopally ordained presbyters, who had lapsed into heresy, *ipso facto* lost their orders. Mr. Elwin dwells gleefully upon "Bingham's mistake" in supposing that the later Western Fathers believed that they did. The opinion may or may not be a mistake, but Bingham did not rest his case upon it. Mr. Elwin contends that these lapsed priests retained their orders, because on reconciliation they were not re-ordained. Bingham's point is that their orders were of no avail *whilst they remained outside the Catholic Church*. He does not argue that they were *merely* laymen.

"conditional baptism" for all who have not been baptized by episcopally ordained men. It will be convenient to group here a few statements which he either makes or sanctions:—

"Pending an authorised decision to the contrary Dissenters' baptism is quite doubtful enough to warrant its application [conditional baptism], while the very form in which the words are cast passes no judgment on their rite" (p. 321).

"Baptism by laymen presents great theoretic difficulties. As an individual, a devout lay churchman may seem to be a fitter channel of grace than a heretical or schismatical priest, if personal fitness were the credentials of the ministry. But . . . . the only accredited way of receiving a commission to minister Sacraments is by ordination from a bishop. . . . . Baptism is a sacrament of grace, and its administration belongs distinctly to the priesthood of the clergy. On no grounds of logical reasoning can it be made to fall within the functions of an unordained minister, according to the ordinary principles of sacramental rule. It is impossible to justify the permission by simple reason; but, until there is some definite repeal of its long and wide acceptance, it seems inevitable that one must acknowledge the power of a Church layman to baptize in circumstances of urgent necessity" (p. 301).

"Lastly, there is Dissenters' baptism, which presents the gravest difficulties, and yet occurs with the greatest frequency of all the kinds of irregular baptism. There is everything in it to challenge objection. It is lay baptism, as being administered by those who have not received episcopal ordination; it is schismatical baptism, as being administered by those who have separated themselves from the Catholic Communion; it is heretical baptism, certainly in those sects whose faith in the Blessed Trinity is defective, and possibly in all, since they reject the article of the creed which confesses the 'one, holy, catholic, and apostolic Church.' It lacks, moreover, the sanction of the Church, which is claimed for lay baptism in extremity and is the plea on which its validity is justified: the Dissenter baptizes in apparent opposition to the Church's laws and discipline" (p. 306).

Probably this is as far as most modern High Churchmen, who delight to be more priestly than Rome itself, are prepared to carry concession to Nonconformists—*i.e.*, their baptism is of doubtful validity or nullity. But even this admission renders the doctrine of apostolical succession a hazardous speculation, a "leap in the dark." At the beginning of his treatise, however, Mr. Elwin speaks much more definitely; for example:—

"Any rite which is a definite channel of grace from God to man must properly belong to the authorised ministerial priesthood. . . . . If words have any meaning, such expressions as to be 'baptized into Christ,' 'to put on

Christ' . . . . imply some very definite spiritual gifts, making out baptism as a clear sacrament of the Gospel. . . . . Unless baptism is one of the things which our Lord intended to be conferred through this special channel of ministry, it is difficult to see why the commission is brought into so immediate a connection with the ministerial authority, and most difficult to give full force to its dependence upon the power which He had received and now transmitted to His apostles. . . . . As Laurence remarks . . . . 'If he who baptizes be not one of *you*, an apostle, or sent of Christ, in a higher or lower degree, to whom the promise was made, his act can claim no right to the promise, and therefore will be a contradiction to this sacred institution'" (pp. 15–18).

From this reasoning there is no escape if the premisses be correct. If there be an apostolic commission, limited to a specific succession distinct from the company of the faithful people, the exclusive prerogative of a priesthood, then the administration of baptism attaches to it alone, whatever else does or does not. You cannot delete from the commission that which, *sub eo nomine*, is mentioned therein, and substitute another sacrament—the Lord's Supper*—to which there is not the most distant reference. As Dean Stanley put it, the admission of lay baptism "is a formidable breach of the usual theories concerning the indispensable necessity of the clerical order for the administration of the sacramental rites"; and it is incompatible with the notion of a priesthood, the sole medium of sacramental grace, deriving that grace from an unbroken line of bishops.

Let us be content for the present with the admission of doubtful validity, and estimate the antagonistic evidence on either side as equal. Well may Mr. Elwin call the consequences "too serious to contemplate." We may imagine the bare possibility that a man who has received only "Dissenters' baptism" has been ordained to "the ministry of the priesthood." It is an even chance whether he has received baptismal regenerating grace, and is capable of transmitting it, for, under the doctrine, no one can transmit that which he has not received. Unbaptized, he is not even a Christian, a "lay Churchman"; his ordination is therefore null and void. No grace, no power to bind and

* Mr. Elwin includes as sacraments ordination and absolution.

loose has been conferred on him by the touch of the episcopal fingers, or by the "intention" of the operator. The absolution he pronounces is worthless, baptism by the unbaptized an empty ceremony. At least all this is as likely to be so as not. Who can endure uncertainty on matters of such superlative importance? But worse remains in store. The unbaptized "layman" may be elevated to the episcopate, may confer pretended or doubtful orders, which, in their turn, leave the ministrations of the ordained but doubtfully valid. The prospect is appalling, even if no more could be alleged than the impossibility of proving a universal negative. But the case is no imaginary one. It is admitted that the late Archbishop of Canterbury had received only non-episcopalian baptism. The same defect inhered in Archbishop Parker, Bishop Butler, and at least a dozen other English bishops. Multitudes of instances of lay baptism might be adduced in the Roman Catholic Church, whence the Anglican orders are derived. The ministrations of the Anglican clergy, therefore, are at best but of doubtful validity under the doctrine. Moreover, we have seen that the apostolic commission explicitly includes the administration of baptism. If that commission necessitates or signifies a mechanical succession, then true baptism does not exist in the Christian Church, and, if not true baptism, *à fortiori*, not the succession itself. Mr. Gore and the school which he represents calmly unchurch all non-episcopalian denominations throughout the wide world, and all episcopalian denominations that cannot boast of the succession. Not to argue that Anglicanism is itself thus unchurched, we may be sure that our Lord could not have sanctioned a doctrine which leaves the vast majority of Christian people without promise of salvation, a doctrine so palpably undemonstrable and so full of inconsistency, a doctrine contradicted at all points by the stern logic of facts.

III. Three doctrines as to what constitutes a valid baptism may be defended from the patristic writings. No baptism is valid unless the operator has been episcopally ordained: every baptism is valid when the right form and the right words have been used; heresy, concerning the Trinity, or any Person of the Trinity, invalidates baptism. We may be led

into the absurdity that an excommunicated and avowedly unbelieving "sometime" priest can confer regenerating grace, or we may be taught to regard baptism as the veriest of barren rites. But *the* principle upon which it is sought to administer hypothetical baptism to persons baptized by lawful ministers of Nonconformist churches we shall *not* find until the great Popish heresy of the external unity of the Church and its necessary submission to one visible head appears. That principle is that churches possessing a Presbyterian ministry are, *ipso facto*, schismatical and heretical. Nearly, if not quite invariably, the condemnations on the ground of heresy anciently pronounced took their rise from serious doctrinal error on some fundamental article of the Catholic faith, such as the Divinity of our Blessed Lord. Between properly heretical sects and congregations of faithful men who hold the Head there is very small similarity.

If the Christian ministry is of Divine institution, if the minister is, in any real sense, the representative of the Church, then, for reasons of something higher than propriety, the administration of the initiatory sacrament belongs to him, and to intrude upon this his office can be justified only by grave causes. The priesthood of all believers, which we do not forget, is essentially identical with that of the minister. The reason of the thing demands that baptism administered in sport, or with designedly unscriptural words, or by unbelievers in the Trinity in Unity, should be regarded as worthless; but these seem the sole grounds of actual invalidity.

IV. Ever since the opportunity was given to it, there has been a party in the Church of England as by law established which has denied the validity of Nonconformist ministrations and unchurched Nonconformist denominations. Her official documents, however, furnish no justification for this superciliousness, except possibly by way of inference from the prohibition, which, as Dean Perowne reminds us, has not always been observed, of ministration within her bounds by persons who have not received episcopalian orders. This may be regarded as a purely disciplinary regulation parallel with that which forbids other than Wesleyan Methodist ministers renewing the Quarterly tickets to the Society classes. At any

rate, until quite recent years the balance of opinion of the great theologians of the Anglican Church has inclined strongly towards acknowledging Presbyterian (and other) churches as truly belonging to the one Church of Christ. Our space will not allow us to bring evidence. Sufficient for all ordinary purposes may be seen in Mr. Moule's *Outlines of Christian Doctrine* (pp. 209–214, 230–233), and Dean Perowne's *The Church, the Ministry, and the Sacraments.* The Dean of Peterborough has published also an article,* in which, whilst holding firmly to the advantages of episcopacy, and arguing for its apostolic sanction, he maintains that the Church of England "nowhere asserts that non-episcopal orders are invalid, or that episcopal government is necessary to the constitution of a Church. In a word, she prefers Episcopacy: she does not condemn Presbyterianism." At the close of the article he says, "God teaches us not only by the examples of antiquity, but by His hand and continual guidance in all stages of human history. . . . Therefore I say boldly, with Irenæus, 'Where the Spirit of God is, there is the Church.'" †

There is another aspect of the question which we can barely indicate. The denial of strictly Presbyterian orders vitiates the Apostolic succession in the Anglican Church. Mr. Lias,‡ who is by no means favourably disposed towards Nonconformist communities, reasons that neither actual imposition of hands nor strictly episcopal ordination is requisite for the succession. A presbyter may ordain a bishop. In that case, whether Wesley was "justified" or not in ordaining bishops for America, and presbyters for Scotland, the Methodist Episcopal Church of America is in the succession, and it would not be difficult to show that the British Wesleyan Methodist ministry is, under this doctrine, in the succession also. But it is not worth while to argue the question. By "presbyter" Mr. Lias means one who has all the official qualifications of the Anglican "priest." But, as a matter of fact, Episcopalian orders have been crossed—under the doctrine, tainted, utterly vitiated—by Presbyterian orders, which in no sense were

* *Lippincott's Magazine*, January 1890, pp. 146–153.

† Mr. Elwin tries to translate—Where the Church is, there is the Spirit.

‡ *Theological Monthly*, February 1890, pp. 86–97.

derived from a bishop. If we admit, for argument's sake, that the Nag's Head story has been disproved completely, and that Barlow, one of the consecrators of Archbishop Parker, was not, under the doctrine, an unbaptized layman, superabundant proof still remains that men admitted to the ministry, not by the imposition of hands, but by the mere shaking of hands, and this not by men canonically ordained, passed from Scotland into England and Ireland, exercised full ministerial prerogatives, and, in some instances, obtained bishoprics. An instance or two may be given. In 1582, John Morrison received a licence from Archbishop Grindall "throughout the whole province of Canterbury to celebrate Divine Offices, to minister the sacraments, &c., as much as in us lies and we may *de jure*, and as far as the laws of the kingdom do allow." Such a licence would not, of course, be issued in order to constitute a clergyman at large, but to one who had obtained a benefice or curacy. The licence itself states that Morrison, "about five years past, in the town of Garvet, in the county of Lothian, of the kingdom of Scotland," was "admitted and ordained to sacred orders and the holy ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland."* Take this document as it stands, and we have a minister who has received only Presbyterian ordination, who has been ordained once only, and not first "deacon" and then "priest," admitted to "preferment" (as the licence calls it) in the Anglican Church. But "about five years" before 1582, ordination by the imposition of hands was prohibited in the Church of Scotland. The *congregation* appointed the minister, the elders simply giving him the right hand of fellowship. The licence itself subsequently refers the ordination to "the congregation." The probability, therefore, is that the phrase "by the imposition of hands" occurs simply according to the usage in Episcopal licences. Suppose, however, that Morrison, contrary to the then existing regulations, had been ordained as

* Tod, *Protestant Episcopacy in Great Britain*, well points out that the vague phrase "about five years past," shows that no "letters of orders" were forthcoming and the words "county of Lothian," indicate the carelessness of the whole proceeding, the aforesaid "county" never having had any existence.

the document states, his orders were canonically invalid. But Morrison's is only one of a number of cases. It is incredible that in every such instance the minister had been ordained contrary to the then Scotch rule. Again, Andrew Knox, "talchan" Bishop of the Isles, 1606, was translated to Raphoe, 1633. He had received no canonical deacon's or priest's orders. Leslie, who was admitted Bishop of Ross, 1633, became Bishop of Killala (Ireland), 1640, Archbishop of Tuam, 1645, was almost certainly in the same condition ecclesiastically. There are three, probably five or six, like cases. From Leslie, Fuller, Bishop of Lincoln, obtained his consecration. No church insists more strongly upon the re-baptism of those who have not received baptism from men not episcopally ordained than the Episcopal Church in Scotland, yet its very bishops have been, under the doctrine, unordained men. They lacked canonical deacon's or priest's, or deacon's and priest's orders. Their consecration may or may not have been regular, but consecration to the episcopate is not ordination to the ministry. The power of binding and loosing is not then conferred, but at the reception of "priest's orders," and the words supposed to confer it are omitted at the consecration of a bishop. It was the consciousness of this defect that caused the Episcopal Church in Scotland to apply three or four times to the Established Church of England to start for her a fresh line of bishops. When Sharpe and Leighton were consecrated to the Scotch Episcopate—an absolutely uncanonical proceeding, an arbitrary exercise of royal authority—they received deacon's and priest's orders, a clear proof that the previous line of bishops were not considered "in the succession." Yet Thomas Sydeserf, one of the former (Spottiswoodean) line, was acknowledged as Bishop of Orkney, the wealthiest of the then Scotch sees, and discharged episcopal functions—thus vitiating the entire arrangement. Almost certainly he assisted to consecrate other Scotch bishops. But so fatal is his name to the succession that the High Church lists of Scotch bishops leave the see of Orkney vacant during his lifetime. A more humiliating confession could hardly be imagined.

Art. VI.—THE TRAINING OF THE APOSTLES.

Pastor Pastorum: or, The Schooling of the Apostles by Our Lord. By the Rev. Henry Latham, M.A., Master of Trinity Hall, Cambridge. George Bell & Sons, 1890.

THE minute study of the Gospels is always fruitful, and always needs to be undertaken afresh. It seems to be taken for granted by many that the Gospels are the easiest to understand of all the books of the Bible. In one sense this may be the case, but rightly understood, they are the hardest of all. The simplicity of outline, the clearness of style, and the narrative character of the books may deceive those who do not penetrate below the surface, into thinking that the writings of the Four Evangelists are easy reading compared with the Epistles of St. Paul, in which even a fellow-Apostle admits that there are "some things hard to be understood." But as the late Archbishop Trench remarks, "How often the difficulties of the Epistles are merely difficulties of form: not of the thought, but of the setting forth of the thought, of the logical sequence, which only requires a patient disentangling, and all is comparatively clear. But in the Gospels, it is not the form of the thought, for that for the most part presents little or nothing perplexing, but the thought itself, the Divine fact or statement, which itself constitutes the difficulty. Nor, if I am right in affirming it to be so, is this in any way strange. For while there must be deep things everywhere in Scripture, things past man's finding out, else it were no revelation, surely it is nothing surprising that the Son of God, who moved in all worlds, as in regions familiar to Him, who was not the illuminated, but the Illuminator of all others, not inspired, but the Inspirer, should utter the words of widest range and mightiest reach, those which should most task even the enlightened spirit of man to understand."*

We have long been of opinion that amidst the wealth of exegetical literature which has been poured forth of late

* *Studies in the Gospels.* Preface, pp. 5, 6.

years to elucidate the Scriptures, the Gospels, so far as this particular kind of treatment is concerned, have hardly received due attention. Elaborate commentaries on the several Epistles abound, but the many works which have appeared on the Gospels have either been mainly occupied with the discussion of critical questions, important enough in their place, or have taken the form of a so-called "Life of Christ," while books of spiritual interest explaining our Lord's teaching, His methods and work, have been by no means so numerous as could be desired. Here and there a commentary of eminent value has appeared, such as that of Bishop Westcott on St. John, of Dr. Morison on St. Matthew and St. Mark, of Godet on St. Luke and St. John, and Bishop Westcott's *Introduction to the Study of the Gospels* has been of inestimable service to more than one generation of students. What is most wanted, however, is the work of men who have brooded over the sacred narratives of the Evangelists till they have made them their own, and can expound them with a spiritual insight which no mere examination of words and grammatical constructions can give, guides who will lead students into the "rich and quiet pastures of Scripture," where the noise of contending critics is no longer heard, and the mind is not diverted by the unravelling of grammatical knots, or the discussion of difficulties of mere style and forms of expression. For such writers there is always room, and perhaps never were they more needed than to-day.

Such a book has been put forth during the last few weeks by Mr. Latham, Master of Trinity Hall, Cambridge. We have found it so fresh and interesting and suggestive, so full of matter valuable to the minister in the first instance, but to all thoughtful students of Scripture, especially the young, that we are anxious to introduce it to our readers. At the same time we desire to make it the basis of remarks which we hope may aid the object which the author had in view, and stimulate some, as we have ourselves been stimulated, to a fresh study of the four narratives of the one Perfect Life, narratives too often as ill understood in their substance as they are well known and familiar in their form.

Mr. Latham tells us that he has for many years been engaged

in lecturing on the Gospels, and, as one interested in all questions of education, found his attention fastening on the way in which Christ taught and trained His disciples. He aims in this book at describing the processes by means of which the Apostles of the Gospels were trained to become the Apostles of the Acts, the methods adopted by our Lord, the "laws" of His conduct, understanding by the phrase simply generalisations from the biography which go to show that He usually acted in such and such ways. But in the course of such a study it is clear that a thoughtful writer will pass a large portion of the Gospel narrative under review. An examination into this particular feature of Christ's ministry implies an examination into the whole nature of His work, and the means adopted in the first instance to establish and spread His kingdom. One who occupies this point of view wisely and well opens up vistas of thoughts in all directions most suggestive to students of Scripture and the Christian religion. This Mr. Latham has done, and, while a large part of his book is interesting chiefly to younger readers, we think there are few who will not find it fruitful and helpful reading. Mr. Latham is not, indeed, by any means the first to occupy this field. It is not twenty years since Dr. Bruce published his *Training of the Twelve,* which covers precisely the same ground as *Pastor Pastorum.* There is here, however, a striking illustration of the fact that two preachers who take the same text seldom preach similar sermons, for the two volumes actually touch one another at very few points indeed. Dr. Bruce's work is much more diffuse, being three times the bulk of Mr. Latham's, and his treatment especially of our Lord's discourses delivered to the disciples is much more complete, his comments at the same time being much more homiletical and hortatory in character. Mr. Latham is the more original and stimulating writer. He may probably never have seen Dr. Bruce's book, and throughout he makes no allusions to the opinions of others, but pursues his own course of investigation in an independent and attractive manner. Some characteristics of his style and treatment shall be pointed out as we deal with the principles and methods pursued by the Master in the training of His Apostles.

Our Lord wrote nothing. Of set purpose, He committed His doctrine and the interests of His kingdom not to books, but to men. He founded no institution, but left the fashioning of institutions to those whom He chose and appointed to carry on His work. How unspeakably important, therefore, becomes the choice of those on whom so much devolved, and the methods employed in preparing them for a work of such unprecedented responsibility and magnitude. It is difficult for us to realise how much, for the whole history of the world, rested upon the character and action of the eleven simple-minded men—*ἀγράμματοι καὶ ἰδιῶται* (Acts iv. 13)—to whom our Lord entrusted the interests of His church, and who, inspired by the Divine spirit, effect such a work as remains without a parallel in the whole of history. The careful study of the principles—so far as, with all reverence, we may understand them—which regulated our Lord's choice of these men and His schooling of them for the work they had to do, will be found to have a threefold importance. As a *historical* study it will reveal to us much of our Lord's mind and purpose, and the true nature of the Christian religion; from a *moral and spiritual* point of view there is much to be learned both for the individual Christian and for the guidance of Christ's church on earth; and the *apologetic* value of such an inquiry is by no means inconsiderable, as we shall hope to show before leaving the subject.

The principle which Mr. Latham puts in the forefront of his argument, and to which he draws attention very frequently throughout his book, is a somewhat obvious, but very far-reaching, one. It is that Christ everywhere leaves to His disciples their proper independence, their own personality, not allowing them to be overmastered by the impression even of His own Divine character, but enabling them to grow and develop in a gradual, healthy, and therefore stable and abiding fashion. The following extracts will show, at the same time, how simple, but how important and far-reaching, a principle this is:

"The overmastering influence of a great leader will 'take the prisoned soul' of the people and make it follow his will. But Christ's first care is to leave each man master of his own will—the man who is no longer so ceases

to count as a unit. Just as this is seen in our Lord's teaching, so is it also in the miracles which set that teaching forth; they are not worked in the way or place that a Thaumaturge would have chosen. People are not invited to a spectacle, nor are the wonders so overwhelming as to cause a whole population to fall prostrate at our Lord's feet." (P. 79.)

"True human freedom was with Him a sacred thing. What man was made for was that he might be a free, spiritual being; and a man is not free when he is fascinated by fervid oratory and becomes the blind tool of another, or when he is intoxicated by religious fanaticism and is no longer master of his own mind. Any agencies, therefore, which would impair the health and freedom of a man's will Christ refused to employ. They belonged to that Spirit of the World, whose alliance He had refused." (Pp. 213, 214.)

"There appears, if I may so say, a tenderness of God in dealing with man, a carefulness so to reveal Himself as not to obliterate a man's own personality, but to leave him to feel that any resolution he has reached is his own, arrived at, no doubt, by listening to God's prompting; but such prompting does not supersede the action of his proper self. No two men represent God to themselves in quite the same way: He was not the same for Peter that He was for John." (P. 69.)

It follows from this that pre-eminently in our Lord's treatment of His disciples, we find Him cherishing and respecting personality. A great leader of men will sometimes show his weakness in his inability to leave room for others to develop by his side. Prince Bismarck could brook no second, and leaves no follower of his own training to perpetuate his work. A teacher may try to impress himself and the form of his thoughts too strongly upon his pupils, and while instructing them may fail to educate them. But the One Perfect Master, whose personality rose so infinitely above the highest and best earth has known, did not even when He had about Him a few unlettered fishermen, overwhelm or absorb their personality, but left them room to move and act and grow, so that in due time they might do His work as no mere band of intellectual and moral slaves could have done. So important does this point appear to Mr. Latham that he devotes a whole chapter to the subject of human freedom in its relation to Divine action, and another to the kindred subject of revelation in its bearing upon the free growth and development of the human mind. These chapters we pass by. Not that we think them irrelevant or unimportant, for they contain matter of great value, especially to thoughtful young people who are beginning to feel their way

about among the problems of life and find themselves sadly puzzled by difficulties which will remain difficulties to the end of life, but which it is well that they should see are involved in the very conditions of human existence. One does not knock one's head against the walls of a room, when once we have seen clearly where the walls are, and what are the boundary-lines and limits of our present condition. Men are constantly asking the questions, "Why are we told what we are told?" "Why are we not told more?" and "Why are doubt and ambiguities not cleared away?" To these questions, as Mr. Latham says, it may be impossible to find full answers, but much may be done towards their solution by a consideration of the essential conditions and necessary limitations of our present human life, and not the least important part of the author's book is that which prepares the way for his subject proper by an examination of this kind.

Passing on, however, to the next topic of importance, we find some interesting sections devoted to what Mr. Latham calls "The Law of Signs." The function of miracles in our Lord's work is a subject which repays the most careful study. Mr. Latham prefers the word "signs," because it is our Lord's own word, and because it fixes attention upon the spiritual significance of these mighty works rather than upon the wonderment which they raised in men. How far were they wrought for the purpose of drawing men to listen to Christ's teaching; how far for the purpose of working conviction; and how far were they in themselves a part of His revelation of Himself to men? The following various functions of signs are enumerated by Mr. Latham. (1) The attraction of hearers. Doing must come before hearing: followers of all kinds must be made to assemble and brought within reach of the Lord's word and personal influence. Then comes (2) selection. The miracles served as a touchstone for detecting those who had the capacity for "savouring the things of God." Some would go their way, saying they had seen a strange sight, while others were roused to perceive that the living God of whom they had heard was present, drawing very near to them. (3) Preparation, as in the case of the Seventy who were sent "into every city unto which He Himself would come." Some were thus

prepared to hear and believe; others were roused to hostility; but in either case preparatory work was done, which made the way ready for Christ's more purely spiritual teaching. (4) and (5) Setting forth the kingdom of God and teaching its true nature. Miracles not only show that the kingdom had come near to men, but helped them to understand its true character. The signs set forth God's love and goodness, not in an abstract way, saying that God is infinite and loves all, but in the concrete, proving to each several man that God loves and cares for him.

We are thus brought to (6) miracles as a practical lesson to the disciples, and here Mr. Latham deals separately with what he calls miracles of instruction and miracles of assurance. Among the former he classes the Transfiguration, which is not usually spoken of as a miracle, holding that one important element of teaching in that incident was the preparation of the minds of the three Apostles for the passing away of the old covenant and the establishment of the new; the substitution of a universal and abiding religion for the merely national and transient. On this point our author says, "In the view I am taking, the cardinal point of all is the voice out of the clouds. 'This is my beloved Son, hear ye Him.'" In these last words the old covenant is replaced by the new. Moses representing the law and Elias the prophets—they, who had been hitherto the spiritual teachers of men—stood there to hand over their office to the Son. Their work in nursing the minds of a people set apart as the depository of the knowledge of God was now at an end; now humanity had succeeded to its heritage, and its teacher was to be the Son of Man. A religion which is shaped by the history and the mind of a particular people will be cast into a particular mould: its outward form must be rendered plastic if it is to become universal (p. 95). Another miracle of instruction is the withering of the barren fig-tree; and many, if not all, of the difficulties raised by this single miracle of a destructive kind are removed by the method of treatment which sets forth the important element of instruction contained in it.

In dealing with miracles as a means of proof, Mr Latham brings out very clearly the fact that our Lord's first appeal

was personal; He claimed men's allegiance from what they had seen and known of Himself. But while guarding against the mistake that Christ worked His signs in the first instance to provide Himself with credentials, we must not go to the other extreme, common nowadays, as if Christ disparaged the belief that was engendered by the sight of wonders. Mr. Latham illustrates the precise force which Christ intended miracles to have by the discussion of a number of passages from the Gospels very aptly woven in together, and amongst the rest our Lord's procedure on the important occasion when John the Baptist sent to enquire, "Art thou He that should come, or look we for another?" (Matt. xi, Luke vii). But on the general question thus raised we should like to quote the following wise sentences:

"Our Lord is the great physician who deals with all according as the case and constitution require. In different ages men's minds require different kinds of proof. I believe that such different kinds are provided—that there is lying ready for each generation and each type of mind the degree of evidence which is good for it, and of the kind which it is fitted to assimilate. Miracles are not the sort of evidence most wanted now; but it was the sort which for many centuries was looked on as the most incontrovertible. It spoke to those who could understand nothing else. It was for many ages what men especially wanted, and there it was ready to their hand. A future generation may find their main ground of belief in Christ and in a realisation of His personality; and they may in this way arrive at that kind of knowledge of Him which our Lord had hoped that Philip might have gained. This we can scarcely obtain without a careful study of our Lord's ways of influencing men" (pp. 109, 110).

It is clear that our Lord distinctly limited Himself in the use of signs, and we may, without irreverence, try to trace the laws or principles which regulated His action. Mr. Latham holds that (1), Christ would not provide by miracle what could be provided by human endeavour or foresight; (2), He would not use His special powers to provide for His own personal wants or those of His immediate followers; (3), He worked no miracle for miracle's sake, apart from an end of benevolence or instruction; nor (4), to supplement human policy or force; while (5) no miracle was to be so overwhelming in its awfulness as to terrify men into acceptance and leave no loophole for unbelief. A large part of the Exposition given of these "laws" is occupied with the incident of the

Temptation in the Wilderness. Mr. Latham has a very suggestive chapter on this important and mysterious subject, which cannot but stimulate thought, even where it does not carry conviction. He regards the accounts in St. Matthew and St. Luke as a figurative description of Christ's inner struggles, narrated by Himself towards the close of His ministry, mainly for the purpose of instructing and warning them, not as mere material for His biography. "The trials which had beset them would soon beset them also in doing the work He destined for them," and especially was it important that the Apostles should receive direction "as to the principles on which superhuman power can be safely employed," while nothing could be more impressive than a description of what our Lord had Himself personally passed through. "We can understand the eagerness with which the Apostles would gather round the Lord, and can imagine how intensely they would gaze upon Him, when He told them that He, like them, had been tempted, that He too had fought hard battles, and that He would tell them what they were."

We cannot altogether agree with Mr. Latham's treatment of the Temptation in the Wilderness. He prefers St. Luke's order of temptations to that given by St. Matthew, because in his view the climax is reached in the temptation on the pinnacle of the temple; but this is by the way. The author of *Ecce Homo* had already made familiar the lines of exposition followed in this volume, but Mr. Latham works out his theme in a way quite his own, and in each of the three temptations seeks to discover a principle of action laid down by Christ to regulate His working of miracles. In the first temptation Christ shows that "He will work no miracle to show that He *can* work a miracle, or to assure either Himself or others that He is the Son of God," neither will He use this power to provide what others win by toil, or to preserve Himself or His followers from the common ills of life. In the temptation on the Mount, Christ rejects the plausible temptation to "aim at visible and comparatively immediate success and to bring about our ideal by using the arts of worldly policy, which were to be supported in the case before us by superhuman power." On this point Mr. Latham well says:

"If we fight the world with its own weapons we soon put our hands out for using others than these. If we seek what the world has to give we soon fall down and worship it, without having the least intention of doing anything of the kind. But, besides giving a lesson for after ages, our Lord here indicates a particular resolve which shaped His action upon earth. It was this—He would not employ His superhuman powers to force men to obey, or even to resist the violence which might be offered to Him. He would not use them to assist in setting up the outward fabric of a kingdom of God; and then, going a little further, He determines not to set up by His own hand any outward fabric of such a kingdom at all" (pp. 136, 137).

The third temptation on the pinnacle of the temple was more insidious. It was to use, not physical, but moral compulsion, and by the public display of a resistless manifestation to make doubt and opposition disappear. "The essential force of the temptation lay in the suggestion to prostrate men's minds, and to subjugate their wills by performing before their eyes an appalling act, the superhuman nature of which could not possibly be gainsaid." We regret that we cannot find space for Mr. Latham's exposition of this principle in the miracles of our Lord, especially because the principle "that room is to be left for man's will to act in determining his creed," that Christ employs no short and easy method of religious demonstration which will save men the trouble of thinking, is in itself so important and fruitful. Whether Mr. Latham satisfactorily deduces it from the third temptation is another question. But we are compelled now to pass on to other matters.

Why did our Lord surround himself with an inner circle of chosen disciples as He did? Why did he not establish a fuller organisation? Why did He choose those who were chosen, and what were their chief qualifications for office? These are questions which it is easier to ask than to answer, and some students of Scripture may doubt whether it is consistent with due reverence to press into the sacred region of our Lord's purposes with a perpetual "Why?" Within certain limits, however, we may be sure that such investigation must be according to the mind of our Lord Himself, because answers to these questions will shed much light on the nature of the Christian Church and the duties of Christ's followers to-day. It is a point of no small importance, for example, to

remark that our Lord Himself did not enjoin any system of religious observance, did not, in the strict sense of the term, found any Church. That He went thus far, and no further, in contemplating the perpetuation of His work, choosing Twelve Apostles, no more, no less, and these fitted by the very circumstances of the case only for certain functions and duties, is a fact of the very first importance. How easy it would have been for the Master to define, to limit, to stereotype the character of Christian worship and character and duty for all time! How hard men have tried since to prove that He did so, to narrow down into well-marked grooves that which He left open, broad, and free! On the subjects of organisation and ritual of Church polity in all its branches, the Lord utters no word which might fetter His followers, limit the scope of a religion intended for all ages, all countries, all races, and all contingencies. On this point Mr. Latham observes:

"John came as a prophet and forerunner, and he set on foot a sect which was held together and long kept alive by usages of its own; but the very observances which gave it vitality as a sect prevented its ever becoming more than a sect. Our Lord is not founding a sect at all; He is not a missionary making converts. He comes on earth to proclaim that GOD loves men, and to open a way by which men should come to the Father. He leaves behind Him men suited to direct a religious movement, but He organises none Himself. . . . . Though our Lord in passing through the country had kindled men's hearts as He went along, yet He had left no working agency behind. There was no rallying point, no minister, no constituted body in any district or town. It may be asked, Why did not our Lord do as St. Paul did? Why did He not 'ordain elders in every city,' and establish His religion territorially, step by step, just as an advancing army occupies the ground it has won? This is part of the wider question: Why did not our Lord found a Church Himself? His business was to kindle the fire, and only to kindle it. What has been said of ritual applies to Church government as well; Church politics, like forms of secular government, were to be formed by men of such age for themselves; and to lay down a system, for which a Divine authority would inevitably be claimed, would bar all human intervention in matters ecclesiastical and hamper men's minds in ways that I have glanced it before" (pp. 222, 236).

If those who are so sure that episcopacy is not only of the *bene esse* but of the *esse* of the Christian Church, so that Presbyterian, Congregational, and Methodist communities cannot claim any share in the grace which belongs to the true

"Church" of Christ, had but learned this simple lesson! Mr. Latham might have been writing with a subtle irony when he drew the picture of what would have happened if Christ had Himself established ecclesiastical institutions—a Church polity depending wholly on "conclusions drawn from antiquarian study," men "having outgrown the institutions regarded as divine, lulling their consciences by being studiously regardful of the form after the meaning had disappeared," and "stretching the formulæ to fit the times." For, alas! in spite of our Lord's clear purpose in this matter, and the absence of direct injunction as to polity not only in his teaching, but in that of the Apostles and the New Testament generally, these tendencies to formalism, favoured by the weakness of human nature, have all too largely leavened the teaching of the Christian Church. Οὕτως ταλαίπωρος ἡ ζήτησις τῆς ἀληθείας, as Thucydides puts it, so difficult is it to prevent men from materialising spiritual truth!

The character of the men chosen by our Lord to carry on His work is no less remarkable than the way in which they were chosen and educated. It had often been observed that they were selected specially as *witnesses*. They were not suited, says Mr. Latham, "to advance a social or a political cause, or to spread doctrinal views; but they were specially fitted to gain credence for facts which they could declare had passed before their eyes." We are apt to speak of them as poor men; it would be more correct to describe them as belonging to the middle, and mainly to the lower middle, class, "living by labour, but above want," with access, therefore, to those above and below their own rank. If they had come from a higher or a lower social stratum, their value as instruments to reach the *people* would have been lessened, if not destroyed. They belonged, as Mr. Latham expresses it, to the stratum "in which the centre of gravity of humanity lay." A religious movement must take root there if it is to spread widely and move society as a whole. The men themselves were very different in character, quite independent in habits of thought, yet alike in being simple, truth-loving, energetic, and matter-of-fact men. Mr. Latham gives us one of his many suggestive little touches when he says

that the unanimity of the Eleven, as to their testimony and their general conduct, has not been sufficiently noticed by apologists. The defection of Judas Iscariot, which requires separate consideration, only makes more remarkable the fact that not even one or two of the band were in the slightest degree prevailed upon by the busy, and clever, and eager scribes to dissent at all from the account of the Resurrection given by the rest. That the Pharisees closely cross-examined the witnesses of Christ's miracles is clear enough from John ix. That they took much trouble to explain away the Resurrection is evident from Matthew xxviii. 11–15. How valuable to such adroit and active enemies would have been any vacillation or uncertainty in the testimony of one or other of the obscurer members of the Apostolic band! The absolute agreement of all makes the idea not only of misrepresentation, but of illusion, to be incredible. On this point Mr. Latham brings out the importance of the fact that the Apostles were matter-of-fact men, thoroughly convinced, yet thoroughly independent.

"The chosen witnesses have exactly the qualities which a judge would point out to a jury as grounds for giving particular weight to their evidence on questions of fact coming within their view. Nothing carries more weight with a jury than the impression that the witness has an intense belief in the truth of what he says. Such an impression the Apostles conveyed; the possibility that they should themselves doubt in the slightest about any fact to which they speak never occurs to their minds; all through the Acts and the Epistles the atmosphere is one of certainty, settled and serene. . . . . If, however, these men had but one mind among them, either because one or two master spirits controlled the rest, or because they had been so carefully drilled into uniformity that they could not help judging alike, then the value of this unanimity would disappear, for the Eleven would become, virtually, only one or two. Now, that the Apostles were men of independent minds is clear from what we hear of their disputings by the way, and from the offence taken by James and John when they ask for seats on the right and left at their Master's side; and, indeed, the Gospel portraiture of all the Apostles leaves on us the impression that they were different types of character, and had personalities that were strongly marked" (pp. 243, 244).

A detailed analysis of the character of the Apostles would abundantly confirm this statement, but for this there is no need. Neither can we follow Mr. Latham in tracing out in detail the "schooling" which the "shepherds'

Shepherd" gave to the little flock of disciples who were by-and-by to be shepherds of shepherds themselves. The discourses specifically addressed to the Apostles, the passing remarks anticipatory of their future needs, and often displaying such superhuman prescience, the parables intended to rivet certain truths on their minds, the miracles of instruction wrought for their special benefit—all these we pass over at present. It cannot, however, escape the most superficial observer that the Apostles were not trained in any systematic dogmatic, uniform fashion. Their schooling mainly consisted in their being brought under the direct influence of Christ's unique personality, their own several individuality not being absorbed in it or overshadowed by it, but as a plant expanding in the light and heat of a genial sun, and allowed to grow. It seems to us, indeed, as if they learned very little. "Among the great teachers of the world," says Mr. Latham, "there is hardly one whose chosen pupils have received so few tenets in a formulated shape as those of Christ, and yet the Apostles at the time of the Ascension have undergone a transformation, compared with what they were when our Lord first found them, greater than was ever wrought in men in the same time before." This was because they were trained not to deliver dogmas, but to develop a new spiritual quality, they were "the trustees of mankind for a new capacity." They had a message to deliver, facts to testify to, a simple but profound doctrine to teach, but first and foremost they were to be like their Master, who was πίστεως ἀρχηγὸς καὶ τελειωτής "Captain and Perfecter of Faith," and they were prepared for the work which lay before them by nothing more than by the receptiveness which their Master developed in them, framing them to be earthen vessels meet to hold heavenly treasure.

This, again, is a lesson which Christ's followers have been slow to learn. Anxious chiefly about the form of doctrine as well as the details of organisation—matters important enough in their place—Christian leaders whose duty it has been to receive and hand on the sacred deposit of Christian tradition, have not been sufficiently mindful of the primary and paramount importance of character, spirit, and temper in Christ's re-

presentatives. Our Lord trusted well-nigh everything to these eleven men, under the guidance of the promised Spirit. When He ascended from the earth, the whole precious freight of the Christian religion was, so to speak, entrusted to this frail little bark. How little, in a dogmatic sense, these men had learned, yet how ready they were to take the stamp and impress which Pentecost put upon them, and to go forth, a band of transfigured ones whom nothing could tame, Christ's witnesses to the ends of the earth! Organisation in its place, doctrine in its place; but if the work of the Lord Jesus Christ is to be done in the earth, it must still be by the means which at first proved so potent, by *men* schooled as in the very presence and by the personality of the Master, filled with His Spirit, witnesses for God, through whom, as through transparent windows, the glory of the Lord Jesus Christ Himself may shine. The walls of our churches need sometimes to be forcibly broken down, that there may be more windows. The windows need careful and repeated cleansing, for the duty and true value of Apostles, in the first instance, and of all who would follow in the true Apostolic succession is to be clear and unimpeded channels for a glory not their own to shine through. The first Apostles conquered the world because they manifested a living Christ, and the same duty remains to be done by His church in all ages, who must make it manifest to all that the Saviour's promise is fulfilled: "Lo, I am with you alway, even to the end of the world."

We have said enough to show how important is Mr. Latham's theme and how interesting and suggestive is his treatment of it. Among subordinate remarks of value, with which his pages are crowded, we may notice the following. Mark the insensible touches by which our Lord carries on his work of education, letting fall a pregnant remark, then leaving the disciples to their own thoughts (p. 190); the educating influence of Christ's complete knowledge of His disciples' hearts, so that they were habituated to think and feel as under His eye, when He was taken away from them (p. 110); the way in which the authority of the Twelve was cared for, through our Lord not founding a school of disciples in Jerusalem, who would rather have hindered than have helped progress (p. 192); the way in which

Christ always effected a change in doctrine or tradition, by positive, not negative means, constructive, not destructive methods (p. 416); the remarkable "unbroken mental health" which characterised the Apostles, their freedom from the spiritual crazes which are the growth of solitude or idleness, the health which came in great measure "from their being constantly employed about matters of which their hearts were full" (p. 279); the practical wisdom of our Lord in sending them forth two by two, and the significance of the choice of three, who were distinguished above the rest, to teach all that Christ gives what charge He pleases to whom He will, that in God's service it is honour enough to be employed at all, and that the jealousy among subordinates which clogs the wheels of administration must from the very outset be banished from among the following of the lowly Lord. These are only illustrations which might easily be multiplied, showing how much there is in the Gospel narratives for readers to learn concerning the mind and will of Christ, if they will take the trouble to dig a little below the surface.

It must not be thought that we have found *Pastor Pastorum* to be faultless, though we have preferred to dwell chiefly upon its excellencies. One danger in this treatment of a very sacred subject Mr. Latham has not wholly escaped—a too humanistic representation of Him who was Son of God as well as Son of Man. We are glad to be spared the style of comment which characterises writers of the "critical" school, and we do not mean to imply for a moment that there is anything irreverent or shallow about our author's presentation of his theme. We should not like either to pronounce as to his Christology, which may in theory do full justice to the Divine nature in Him who was and is God and man in one Person for ever. But Mr. Latham so dwells upon the ignorance of our Lord, for example, as to produce the impression that He, in training His disciples, possessed no more foresight than a merely human teacher of exceptional genius and penetration. He says in one place: "The conclusion from the facts of the history must be that, unless when it were specially summoned, His divine prescience remained in abeyance, and that He, as Son of Man, was sub-

ject to those uncertainties as to the future which attend ordinary human action" (p. 149). Again: "I see no ground to suppose that our Lord ever seriously contemplated any course different from that which he actually took" (p. 189); and as if His mind were not always made up as to what He would do. Again: "Our Lord's joy is that of one delivered from a great anxiety" (p. 302). We are treading on difficult ground, and are by no means forgetful that our Lord's *Kenosis*, his emptying Himself of Divine glory and attributes, must be understood as a reality, not a mere pretence or shadow. We are quite prepared to accept all legitimate deductions from St. Mark xiii. 32, "Of that day or that hour knoweth no one, neither the Son, but the Father." Nevertheless, it seems to us that Mr. Latham carries to an extreme his portraiture of our Lord as half-intending this course, anxious about that issue, tentatively proposing some plan which He hoped might succeed. Surely "He knew what was in man"; He could read hearts as well as faces. He "knew Himself what He would do" in other matters besides the feeding of the five thousand, and while the true manhood of the Saviour must not be refined away by Docetic subtlety, the true God-head of the Saviour of the world must not be obscured by any form of Ebionitic literalism. As soon as interpreters leave the language of the Evangelists themselves they are in danger of one or other of these errors. If Mr. Latham has erred, it is but slightly; nevertheless we have thought it right to point out a danger which especially besets such a study as that of the schooling of the Apostles.

In this connection it is of some importance that Mr. Latham appears considerably to have undervalued the element in the training of the Apostles furnished by the day of Pentecost and the outpouring of the Holy Spirit. Perhaps we should rather have said, our Lord's anticipation of that future stage in the training of the Twelve, and the consequent effect upon His earlier education of them. The period of three years, less or more, during which the disciples "companied" together, "all the time that the Lord Jesus went in and out among them," was confessedly but an initial, preliminary period of altogether introductory training. "I have yet many things

to say unto you," said the Saviour towards the very end of that period, "but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you into all the truth." Some of the things which that other Comforter was to teach were but the sayings of the Saviour Himself, which he would bring to remembrance, with new and added light, so that for the first time they should be really understood. But others were entirely new. It was impossible that the true meaning of our Lord's life and work should be understood, even in its elements, till after His death upon Calvary, His resurrection and ascension into heaven. Much was doubtless revealed during those forty days when the risen Saviour spake "of the things pertaining to the kingdom of God," but of the measure of that revelation we know hardly anything. Not till after the descent of the Spirit on the day of Pentecost was that great change wrought in these men, which transformed them from Galilæan fishermen into inspired Apostles, and which gave them an insight into truth as remarkable when compared with their previous ignorance and dulness, as was their energy and endurance when compared with their previous vacillation and timidity.

Mr. Latham has not forgotten or ignored this feature in the history of the Apostles, and indeed it would be well-nigh impossible for him to do so. But he has hardly attached sufficient importance to it. The great work wrought upon the day of Pentecost must not, it is true, be viewed as a kind of magical change, as if there had been no previous preparation for that wonderful transformation. The acts of the Apostles are not to be ascribed to an inexplicable Divine influence working arbitrarily through utterly incompetent and unprepared agents. How much Christ Himself had done for His Apostles in the days of his flesh, no words can say. But in estimating, for example, the extent of His dogmatic teaching, it is important to remember that He Himself recognises the inadequacy of the whole of the teaching which they could receive in his lifetime, while of that teaching we have confessedly only fragments that have come down to us. An additional chapter or two describing in some detail the relations between the earlier and the later training of the Apostles would

complete the outline of this volume, which, without such a supplement, tends to set forth Christ's schooling of the Apostles too much as if He were only a human teacher of exceptional spiritual power and insight.

There are other deficiencies in the book, which it would be ungracious to dwell upon, seeing that Mr. Latham has written what professes to be rather a suggestive than an exhaustive exposition of his subject. Neither are we disposed to dwell on the fact that often we cannot agree with his exposition of Scripture. It is, perhaps, a good sign that from time to time he provokes his readers. His judgment is usually so good, and his sympathies so broad, that an occasional almost wilful independence of opinion has only a stimulating influence. We have already indicated that we can only partially follow Mr. Latham in his mode of dealing with our Lord's temptation. Much that he says concerning the Transfiguration is admirable, but comparatively few will agree with the revival of the old view advocated by Chrysostom, that the prophecy, "There be some standing here who shall not taste of death till they see the Son of Man coming in his Kingdom," refers to that event. Mr. Latham's view of our Lord's permission to the devil to enter the swine is peculiar. His interpretation of "wisdom is justified by *all* her children," with an emphasis upon "all," to mean that "God has children of more types than one, and all these in their own different ways justify God's own thought for them by taking advantage of His help," so that all who *are* God's will get into the Kingdom by some way or other, has little to recommend it. We doubt very much whether the way in which Mr. Latham approaches the study of Gospel "mysteries" (p. 322), as committed to the disciples to be contemplated, not to be solved, is in accordance with Scripture usage or Gospel principles. Again, was it of demons or angelic powers only that he said, "He that is not with Me is against Me?" (p. 358), and do the "brethren and sisters, and mothers of children" of the great promise of Mark x. 30, refer to "the great Christian family," and the "lands" to "the possessions of that community, which, while the Church was confined to Jerusalem, had all things common?" (p. 383).

These are comparatively trifling matters, and there is too

much vigour and freshness in Mr. Latham's treatment of the Evangelists' narratives for us to be disposed to dwell upon them. Rather would we draw attention to the fresh light shed upon many well-known texts, as, for example, that concerning the disciple being as his master, Luke vi. 39, 40; the incident when Christ's friends, "went out to lay hold on him," Mark iii. 21; or the often discussed passage "Every one shall be salted with fire," Mark ix. 49. It would be a pleasure also to point out the aptness and often the great beauty of Mr. Latham's illustrations. His exposition of "To him that hath shall be given" is excellent, as is the explanation of the advantage that one little superiority makes it possible to gain a greater superiority. But the illustration clinches the lesson drawn. "If at every step it grew harder to get farther on, then no one could go very far. A bullet fired into a tree, which hardens from the bark to the core, is brought to a standstill very soon. Such a state of things would preclude exalted eminence; mediocrity would reign supreme and the onward march of mankind be checked" (p. 315). Often the illustration is such as naturally occurs to an experienced teacher, and very apposite to those who can follow it is the following, drawn from mathematical science. "In things spiritual, no one answer completely excludes all other answers, because we never get a perfect solution at all; we only get approximations. In like manner there are insoluble problems in mathematical physics to which we can only get answers approximately correct. These being points in a circle round the unattainable centre may be infinite in number" (p. 298).

But the subject opened up by this delightful volume on *The Schooling of the Apostles* is full of suggestiveness in all directions. As a historical study it sheds light upon a most important period, and teaches many lessons concerning the beginnings of Christianity, which need to be laid to heart afresh. As an exegetical study, it reminds us of the marvellous fulness of those apparently artless compositions which we call Gospels, and their admirable adaptation to furnish perpetually new subjects of contemplation to the followers of Christ. As a study of the mind and methods of our Lord, it shows us afresh the marvellous, prescient wisdom of the Shepherd who

knew so well how to train His under-shepherds and His whole flock to the end of time. The teaching by *facts* of revelation, rather than by maxims and abstract principles, is especially prominent; for thus only could the many-sidedness and universality of Christian truth be shown through all ages and generations.

> "For wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors.
>
> "And so the Word had breath, and wrought
> With human hands the Creed of Creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought."

Thus the story of the Saviour's life is read, not only by "him that binds the sheaf," but by the wisest Christians, whose duty it is to train others as well as themselves, and is found by all to be full of divinest significance and suggestion. As a study in apologetics also, the subject of this volume is of no slight importance, especially in such hands as Mr. Latham's. Critics have been very busy dissecting the Gospels; it might not be amiss if for a change they would sit down and study them. Difficulties which abound on a sceptical hypothesis vanish before the simplicity of faith. "Believe, and thou shalt find beneath the imaginary offence a full source of profit," said Origen, and the maxim is far from being an invitation to credulity. Try the hypothesis that here is no late collection of untrustworthy traditions, but the record of a marvellous training given by the Son of God and Son of Man to a little handful of disciples, who afterwards—on any hypothesis—accomplished a unique work in history, and straightway difficulties vanish, the crooked becomes straight, and the rough places plain. Lastly, for those who desire to study for their own profit, and who, in the nineteenth century, would be themselves disciples of Christ indeed, there can be few more fruitful topics than the "Training of the Twelve."

Art. VII.—GENERAL BOOTH'S DARKEST ENGLAND.

In Darkest England and the Way Out. By General Booth. London: International Headquarters of the Salvation Army.

NO book this season has awakened such general interest as this one has done, or propounded problems in themselves so great and so far reaching in their effects.

As a book it is undoubtedly well put together. The arrangement is simple, the language clear, the meaning unmistakable. There is little over-straining of statement; and there is a spirit of self-restraint and a sober, business-like gravity calculated to secure the attention, and to invite the co-operation of serious practical men. The earlier portion is much more carefully written than the later, which bears the marks of haste, and at times is very disjointed in composition. It is also evident that various persons have been associated in its production. Again and again may be heard the tender strains and the refined utterances of her whom God has so recently "promoted"; lovingly called by the Salvation Army who so deeply mourn her loss, "our mother"; and to whom the Church generally has assigned so high a place amongst the saints. It is also an "open secret" that a well-known literary man—an editor and review writer—read over the manuscript, assisted in the arrangement of the book, and then loudly heralded its advent. To this last helper, "the General" expresses, in his preface, his grateful thanks, and declares that without that assistance, in all probability, he would have been unable to present his proposals in so complete a form. Considering that this help was so freely and largely given, one is surprised that "the General" should not have been saved from the incongruity of drawing a comparison between Stanley's material work in *Darkest Africa* and his own proposed social and moral work in *Darkest England*, and even borrowing the title of his book from that comparison, and then continually speaking of the masses he desires to help as a "submerged tenth." Surely a most

remarkable confusing of metaphors. No doubt, however, the title has served his purpose.

It has always been supposed that "General" Booth was exclusively in favour of direct spiritual work in order to raise the fallen and depraved. Writing to the *British Weekly*, some two years ago, on the subject, "Is London Growing Better?" he declared that others might rejoice in the social uplifting of the people, but, even if every outward form of sin were diminished, and the whole body of the people were living in greater comfort and respectability than at any previous period, he should still feel that, being in rebellion, the city only grew worse as it grew larger. One would think that those statements must have been written with a certain amount of misgiving if, as he says, the social sufferings of the people have engaged his anxious thoughts for five-and-thirty years; and it is very difficult to reconcile these and other of his public utterances with the record that the book now sent forth "was written some ten years ago" (p. 15).

That "the General" should take up his present position is but natural. Any person called upon to work amongst the masses of the community, and, especially, anyone called upon to superintend a large organisation for the purpose of carrying on such work, cannot but be brought face-to-face with those great social questions which are thrust into the fore-front, amongst those whose only capital is their labour, and whose sole guarantee of livelihood is the maintenance of health, and the opportunity of obtaining work. Health fails, and the individual sinks deeper and deeper, until he reaches the nethermost abyss. Trade is slack, and there is general want; perhaps it departs, and there is widespread ruin. Vicious men and women are gregarious, and they gather into communities. Crime begets crime, and there is far-reaching immorality. Hope dies out under the pressure of want, and, in many cases, sinks into fierce despair. Thus, the worker learns, as "General Booth" has learned, that it is absolutely needful to alter those unpropitious circumstances which frequently render it impossible for the sunken man to extricate himself from his wretchedness and degradation. Indeed, it is well known that "the Army" achieved

but little success amongst the lowest and most depraved until it began to unite with its spiritual efforts the work of social uplifting. Nor has this been tested by any lengthened experience.

As the foundation of his statistical statements "the General" takes the figures set forth in Mr. Charles Booth's well-known book, *Labour and Life of the People*, vol. i., London (East). With a large staff of clerks, and assisted by the School Board officers, and the agents of the Charity Organisation Society, this eminent statistician, as our readers are aware, obtained and published an industrial census of East London; and, so far as "General" Booth confines himself to the figures set forth in that book, there need be no hesitation in accepting his statements. His estimates, however, outside these figures, are mere guesses. Not only so, but "the General" can scarcely be acquitted of the charge of exaggeration in his use of these. "The very poor" of the statistician are described by the philanthropist as "the starving," and "the poor" are named into "the very poor." The "intermittent earners" included in this latter class are not sufferers when trade is good, but, as a whole, they are wanting in thrift and steadiness; whilst of the "small regular earners" the statistician distinctly says they are not to be classed as "very poor," excepting where drink or misfortune has made them so. And to show the difference that this putting of the case makes in "the General's" figures, let it be remembered that he estimates the "intermittent earners" of London at 222,000, and the "small regular earners" at 387,000. In addition to this it will be noted that he counts the numbers of his paupers and lunatics twice over (p. 22). Indeed there can be little doubt that Mr. Giffen's estimate of 1,800,000 as the number of those in the country who are in a state of abject destitution and misery is a much more reliable one than "General" Booth's of 3,000,000.

The classes for whom "the General" especially appeals are: "(1) those who would in a month be dead from sheer starvation were they exclusively dependent upon the money earned by their own work; and (2) those who by their utmost exertions are unable to obtain the regulation allowance of food which the law prescribes as indispensable even for the worst

criminals in our gaols" (p. 18). Whilst these are the classes for whom he appeals, the standard of uplifting and relief at which he aims is that of "the London cab-horse." When a cab-horse falls he is helped up, put in the shafts, and once more restored to his regular round of work. Every cab-horse also has "shelter for the night, food for its stomach, and work allowed to it by which it can earn its corn."

In carrying out his ideas "the General" proposes to establish what he calls: 1, a "City Colony"; 2, a "Farm Colony," and 3, an "Over-sea Colony." By the "City Colony" he means a number of institutions to act as harbours of refuge for all or any who have been shipwrecked in life, character, or circumstances. In carrying out this part of the scheme it is proposed to establish "Food and Shelter Depôts," which shall be within the reach of all except the absolutely penniless, it being possible to provide coffee and bread for supper and breakfast, and a shake-down on the floor in a packing box, with a leather apron for a covering, in a dormitory heated to 60°, for fourpence a head. In connection with each "Food and Shelter Depôt" is to be a "Workshop or Labour yard," where those absolutely penniless may find sufficient work to enable them to earn the fourpence needed for bed and board. Having thus provided for shelter and food, the effort will be to get work for the homeless and destitute, and so a "Labour Bureau" will be established, in connection with which will be a "Regimentation of the Unemployed," so that employers in need of labour, and labourers in need of employment, may be brought together. It is not, however, anticipated that this will ensure employment for all. A vast residuum will be left. Accordingly, it is intended to provide means for giving them work in connection with the depôts. In carrying out this idea, "a Household Salvage Brigade" will be formed. This will consist of a civil force of organised collectors, to whom will be assigned appointed beats for the purpose of collecting house-waste. Thus, food, paper, rags, old bones, shoes, and umbrellas, tins, canisters, unwanted books, and other articles would be obtained in vast quantities. Much of the food could be used, whilst what would be unfit for human consumption could be utilised for pigs on the farm.

The broken-down shoemakers at the shelters would make the old boots into new ones, good enough for promiscuous service; and the umbrella-maker in like manner would turn out useable umbrellas; the old bottles would be washed, sorted, and re-used; and in many other ways useful and paying work would be provided. At the same time, this "Household Salvage Brigade" would constitute an agency for the distribution of parcels and the execution of commissions. Such in outline is "the City Colony," by means of which "the General" confidently expects that many would not only have their immediate necessities supplied, but in a little time would be drafted off into regular and permanent employment; or, reformed in habits, would be welcomed back to their old homes by friends rejoiced to know of their reformation.

The "Farm Colony" would consist of an estate in the country in the cultivation of which selected persons from the "City Colony" would find employment and obtain support. This farm would be worked with the spade as a great market garden, every description of "little agriculture" being carried on; whilst the women would engage in the lighter work, and the physically weak would look after rabbits, feed poultry, tend bees, and do those many little odd jobs on a farm which must be done, but which it does not pay to set an able-bodied man to do. In connection with the farm a "Working man's Agricultural Training School" is suggested. Associated with it there would also be an "Industrial village" carrying on most of the trades to be found in a big town. "Agricultural villages" too would be formed, in connection with which there would be allotments of from three to five acres, with a cottage, a cow, and the necessary tools and seed for making the allotment self-supporting. On these allotments would be planted men rescued at the "City Colony," and trained at the "Farm Colony," who would be allowed to keep all they made, subject only to a weekly charge for the repayment of the cost of the fixing and of the stock. Whilst, at the same time, it is hoped that something may be done in the way of a "Co-operative Farm." Such, then, is the "Farm Colony," from which "the General" expects that many, resuscitated in health and character, would be restored

to friends up and down the country, whilst others would settle down on the allotment farms, or share in the co-operative work. The bulk, however, after having been duly tried and trained, would be passed on to the "Over-sea Colony."

A tract of land would be secured in South Africa, Canada, or West Australia. It would then be prepared for settlement, a governing authority would be established, equitable laws would be made, all necessary assistance would be given, and gradually it would be filled up with a prepared people. As the colonists settled and did well so they would be required to repay the expenses of passage, outfit, and other charges, and the money thus received would, in its turn, be utilised in sending out further contingents; whilst a "Salvation ship" would be built preserving the emigrants from the contamination of bad society on the passage, and providing them also with suitable work. At the same time an "Emigration Bureau" would be established in order to provide intending emigrants not belonging to "the colonies" with suitable information, to arrange for them terms of shipment, to supply them with introductions, and to receive moneys towards the cost of passage until the required amount be raised. Such is the "Over-Sea Colony."

It will be noted how closely these three proposals are associated. The "City Colony" receives. It helps up the fallen one and puts him on his feet. He has shelter, food, and work given him, and time is allowed to see what he is fit for. Then the "Farm Colony" drafts off the unemployed and eases the strain on the City depôts; and, at the farm, they renew their vigour and become habituated to work, and many permanently settle. Then the "Over-Sea Colony" relieves the pressure on the "Farm Colony," and finally disposes of those thus gathered in. Nor is there likely to be any difficulty in relation to the emigration, inasmuch as the colonists will be more or less trained men, habituated for a while to discipline, sent out under thoughtful oversight, and subject to a strong control. Thus they would be at once a source of wealth to the country where they might be planted.

Whilst these three colonies embody "General" Booth's special ideas for the uplifting of the degraded and the fallen, he,

nevertheless, associates with them many philanthropic enterprises. It will suffice merely to name them: a "Slum-Crusade" consisting of "sisters," living two-and-two in a couple of rooms, in the lowest districts, for the purpose of "visiting the sick, looking after the children, showing the women how to keep themselves and their homes decent, often discharging the sick mother's duties themselves, cultivating peace, advocating temperance, counselling in temporalities, and ceaselessly preaching the religion of Jesus Christ;" a "Travelling Hospital" going through the poorest streets and supplying medical help to the sick; a "Prison House Brigade" for meeting discharged prisoners, taking them from their old associations and helping them to make a new start; "Homes for Drunkards," so that they may be watched over, kept out of the way of temptation, and, if possible, delivered from the love of drink; "Rescue Homes" for prostitutes where occupation would be provided, and, in due course, many sent into domestic service, or passed on to the "Farm Colony;" a "Preventive Home" for unfallen girls when in danger through poverty, sickness, or loss of situation; an "Enquiry office for lost persons," of whom there are 18,000 every year, 9000 of them never being heard of again; "Crêches," "Baby-farms," "Industrial schools," and "Asylums for moral lunatics."

In addition to these, which Mr. Booth terms "Crusades" against evil, he proposes to render "Assistance in general," for there are many who are not lost but who need help. Accordingly he suggests "Improved lodgings," together with a poor man's "Metropole," to which those who have risen above the class for whom the "Shelter Depôts" were provided might be drafted, and a "Model Lodging House" for married people; the establishing of "Suburban Villages," the railways permitting cheap travel to and from the city for the men living at them; a "Poor man's Bank" where, if necessary, he might be able to obtain a loan, rather than pawn his goods, or borrow at usurious rates; a "Bureau for advice and legal assistance;" an "Intelligence department" for the gathering together of all information useful to the humblest toiler in his work; the encouragement of "Co-operation," a "Matrimonial Bureau," not for the manufacture of marriages, but for en-

abling suitable people to meet, and for training girls in housewifely duties; the erection of "Depôts" at seaside resorts, and the arrangement of cheap excursions to them, and residence at them.

Such in outline are "General" Booth's proposals. Now it will at once be seen that there is in them nothing new. Each one has been tried on a larger or smaller scale in connection with regular Church work or benevolent societies. This lack of novelty, however, is no drawback to the scheme, inasmuch as it may be taken for granted that the genius, the enthusiasm, the experience, and the love which have characterised the great workers of the past have led to a knowledge of all the means in any degree practicable, which are calculated to uplift the community both morally and socially. Accordingly "my scheme," as "the General" calls it, need not to be considered as if it were a series of speculations.

Some of these enterprises could very well be carried out as matters of business undertaken in a philanthropic spirit, in the same way as the "Waterloo" model dwellings now are. Others might be largely assisted by grants from the City Companies, many of whom hold funds which might with great propriety be thus appropriated. Others, again, might be fairly chargeable to the State, whilst the Poor Law might be administered so as to help to uplift those assisted, instead of rendering it impossible for them to make efforts to rise. Nor is it to be supposed that what is set forth in the book exhausts the list of healthful, useful, uplifting, and paying work, which might be done. In due course other plans will be sure to suggest themselves, and with them improved methods of operation. Indeed, in setting forth his scheme, Mr. Booth does not dogmatise, and there is everywhere the indication of a willingness to receive suggestions.

It will be noted that from first to last there is the absolute prohibition of alcohol. "The drink" is the chiefest source of England's poverty and crime. Many of our social evils would at once wither and die if they were not kept alive by this curse. In London alone there are 14,000 public-houses, and the arrests for drunkenness number 20,000 every year; and as no man is arrested for being drunk, unless at the same time he is

either disorderly or incapable, the number of arrests may be multiplied by ten in order to represent the number of those who go to their homes more or less frequently intoxicated. In the country at large there are 190,000 public-houses and 200,000 arrests for drunkenness every year. Thus there is not only a love for strong drink, but every opportunity is afforded for gratifying it, until the love becomes a craving, and the man gets so under the dominion of the evil habit that he is sure to get drunk whenever the opportunity presents itself. "No drink" is therefore the motto of the "City Colony," the "Farm Colony," and the "Over-sea Colony" alike.

The great feature of the book is the manner in which "the General" brings the public face to face with the needs of depraved and poverty-stricken London; and then gathers up all the great social remedies which are at all likely to bring about what he calls "deliverance" into a homogeneous whole, in the shape of one "stupendous undertaking." There can be little doubt that the social problem has been treated in the past in a most unscientific way. The statistics have been imperfect. Philanthropic enterprises have been limited in extent and sectarian in application. Legislation has been halting and fearful. Information has been scrappy and untrustworthy. "The Bitter Cry," however, excited public feeling; the Reports of the "Royal Commission" on "the Housing of the Poor," and of "the Committee of the House of Lords" on "sweating," emphasised by the dockers' strike, aroused the thoughtful attention of politicians and capitalists; the "Whitechapel murders" drew out a horrified interest in the East End; whilst the publication of Charles Booth's *Labour and Life of the People* gave accurate information. The question was asked, "What can be done?" and in reply, "the General," with the nearest approach to scientific exactness yet shown, presents his scheme, which, if not completely covering the ground, is, nevertheless, of a very comprehensive character.

The public reception accorded to these proposals has been remarkable. It is quite true that the scheme was, as we have said, launched with consummate cleverness. The book was

heralded by an article in the most widely read Review of the day, written by a man of great note, who wields a powerful pen. This article was couched in terms of extravagant eulogy. Copies of the book were sent to eminent personages in the country, and their opinion upon it solicited. Letters were received from the Prince of Wales, the Duke of Fife, the Earl of Aberdeen, the Bishops of Durham and Manchester, Mr. Gladstone, and many besides, and were promptly published. All this was clever and business-like, and was worthy of the organising power with which "the General" is credited. But allowing for these special efforts and taking the proposals on their merits, it is wonderful how they have been received by all classes of the community, and it is indicative of the marvellous change which has come over the feeling of the country with respect to the Salvation Army. The instance of Archdeacon Farrar is but a sample of very many. Only a few years ago he preached a special sermon in Westminster Abbey, which was a strong denunciation of the Army and of its proceedings, though of course it was uttered in gilded words. Since the issue of this book he has preached from the same pulpit another sermon highly laudatory of Mr. Booth and of his proposals. In Manchester Cathedral, the Bishop of Wakefield has given the work his episcopal blessing, and the Bishop of the diocese sent a cheque for one hundred guineas to help it on; whilst in various churches and Congregational chapels collections have been made in its behalf.

How far the scheme may be practicable is of course open to question. The proposals themselves have the appearance of practicability. So far as any of them have been tried on a small scale they have succeeded; but the question may still be asked how far is such success in limited areas a guarantee for success in a sphere so vast as that here contemplated? Of course much depends on the agents. No wonder "the General" in his speech at Exeter Hall declared that his great need was "officers." Many of those now with him are raw and inexperienced, and need themselves to be officered. Still on the whole they are probably as good as any other body of agents that might be gathered together in order to carry out such a work. They are in touch with the people, and that

is a great thing. Not only so, but they are moral—as "the General" says, "saved"—and though this is not an absolute guarantee that they will not go wrong, it nevertheless is the best assurance that can be given of earnest, faithful, and loving service. Neither must their discipline be lost sight of. Whilst a Salvationist remains in service he voluntarily submits himself to an absolute authority; and that the loyalty is not paper-loyalty, what they submit to demonstrates.

Then comes the question of oversight. If the scheme be carried out in its entirety it will be quite beyond the power of one man to supervise it. Neither "General" Booth nor any other human being could compass the work. It would have to be done "departmentally." Here again "the Salvation Army" is at an advantage. "The General" has gathered about him a most competent "staff." With men like his own sons and sons-in-law, and Commissioners Railton, Carleton, Smith, Howard, Adams, and Coombes, and Colonels Dowdie, Cadman, Nicoll and others, the fear of a breakdown is reduced to a minimum.

To carry out his scheme Mr. Booth wants a million pounds, or one hundred thousand pounds down, and thirty thousand pounds a year. Whether he will get the sum or not the future will tell. Probably he will. Thousands upon thousand of pounds are spent every year in commercial experiments; tens of thousands are thrown away in indiscriminate charity; hundreds of thousands are wasted upon bogus companies and the wildest speculations; then let "the General" have what he wants. He is tackling a problem with which the Church so far has been unable to cope; and in dealing with which the State has conspicuously failed. Surely every well-wisher of his species must say "God bless this work."

He seems to have been careful in his calculations. The food depôts and shelters are to be made self-supporting. At the industrial centres there will be no rent and no wages to pay, so that there will simply be the cost of maintenance and working. Money advanced to allotment holders or emigrants will be returned and so made permanently useful. London will be a great centre of demand and an equally great source of supply; whilst the

Salvation Army itself will require much of whatever may be produced. Thus it would seem likely that there would be no breakdown of a financial character in working the scheme after the initial expenses had been met. Under any circumstances it will be wisest "to make haste slowly," feeling the way, and laying the foundations with utmost care.

But should one man be entrusted with so much public money? On this point opinions are diverse, and "the General" has done well since the publication of his book to supply what was undoubtedly one of the weaknesses of his proposals. He has undertaken that all funds subscribed shall be placed under a trust, the faithful performance of which would be enforceable by the Courts. Of course he will not agree to supervision. Why should he? He devises the scheme, arouses the interest, obtains the money and supplies the agents, and therefore he ought to exercise a supreme control. His plans taken as a whole are not only bold but enlightened, whilst a large section of the community reposes confidence in him. It is therefore to be hoped that he may have the opportunity for carrying out his scheme with a free hand.

That he is the leader of the "Salvation Army," and that his officers and soldiers are to be his agents, is no sufficient reason for withholding support. His reply to that objection is unanswerable. Surely it is better for the hungry, the naked, the homeless, and the depraved to have food, clothes and a home, and that they should speak the truth and be virtuous and industrious, even though they have strange religious notions and indulge in strange religious practices, than that they should remain with no fear of God before their eyes, a burden to the municipality, a curse to society, and a danger to the State. At the same time it must be recognised that with the Salvationists their religious and their social work will be carried on conjointly; and it will be impossible to separate them, the declarations of "the General" to the Rev. W. H. Webb-Peploe notwithstanding.

Of course, the scheme is no complete solution of the great question how to uplift the lapsed. This Mr. Booth in part admits. Accordingly, he gives up in despair the common

loafers and semi-criminals, numbering in East London some 11,000, so incorrigibly lazy that nothing will tempt them to work, and so vicious as to look with a real aversion on virtue. So does every worker amongst the penniless and sunken. The suggestion of "the General" is—but it is no new one—that the Government should confine them in settlements specially established for the purpose. This is the only course open in the interests of the community at large whom they ought not to be allowed to contaminate, and on whom they ought not to have the opportunity to prey. Neither ought they to be permitted to perpetuate their species.

The scheme also leaves untouched what is known as "the social evil." True, it is intended, to establish "Rescue Homes." But this is scarcely the fringe of the question. There are probably, in London some 30,000 women who follow prostitution as a trade, to say nothing of those who are habitually or occasionally unchaste. Whilst in the blush of youth, and free from disease, these women make large sums of money, and in this the season of their prosperity they are almost beyond reach. Soon, however, there comes a rapid descent until, in very deed, they are brought to "the streets."

Then, further, there will always be a proportion, and a far larger proportion than "the General" seems to anticipate, of persons who will never be amenable to the discipline of the "colonies." The conditions of admission are: Willingness to work, and willingness to obey. Received into the "colony," a first offence is to be recorded, a second offence is to be published, whilst a third offence is to bring dismissal. Remembering the general character and the past history of these people, it can readily be understood that in many cases, there will be insuperable, or all but insuperable, difficulty in making them work and making them obey.

To these considerations must also be added the fact that London is continually receiving the refuse population of the country and of the Continent, as is illustrated by the fact that even as we write three hundred Polish Jews in one company have come to swell the destitution of the metropolis. Thus, London's poverty and crime is ever being replenished from without. Nevertheless, the scheme provides the means for

an extensive uplifting, and, if wisely carried out, it may affect the community for good to such an extent as to render the dealing with those who are absolutely lapsed, and with those who are ouside the reach of "the General's" efforts, an easier question than it has been before.

Nevertheless, there can be no permanent and all-embracing uplifting without religion. Of all the factors in the case, the moral is the greatest. It is only fair to "the General" to say that he recognises this. Again and again, and that most emphatically, does he declare his belief that it is folly to hope "to accomplish anything abiding, either in the circumstances or in the morals of these hopeless classes, except there be a change effected in the whole man, as well as his surroundings." Throughout his idea is that the effort "to help the man" is undertaken with the intent to "change him."

All these movements inspire with hope for the future. Notwithstanding all its poverty and sin, London is far better to-day than at any time either in this or the last century; and it is growing better every year. This is the deliberate opinion of those who have lived in closest contact with London life; men such as George McCree, Thain Davidson, Edward Schnadhorst, George Hatton, Newman Hall, and others. There is less swearing, more cleanliness, fewer street fights, more reading, and, generally, less coarseness than there used to be. There is a greater respect for religion and religious teachers; whilst the old defiant and aggressive infidelity hides its diminished head. At the commencement of the century there were seven penal prisons; now there are but five. In 1867, with a population of 3,452,000, there were 21,303 felonies committed; in 1887, with a population in the Metropolitan Police area of 5,476,447, there was a positive decrease in the number of felonies of 1,268. In 1831 the number of charges for being drunk and disorderly were 31,353, when the population only numbered 1,523,875; in 1887 the number of such charges was 20,658, or nearly 11,000 less, whilst the population had increased 3½ millions. In 1857 the paupers of London numbered 35 per 1000; in 1888 they were but 22 per 1000. Thus, by the observation of the experienced and the statistics of the Crown, it can be

clearly demonstrated that London is gradually, but surely, growing better. Every scheme devised for furthering this improvement should be warmly supported; and the larger the scheme, if only it is well devised, the greater the support that should be accorded to it. General Booth's scheme is certainly the largest and farthest-reaching of any yet brought before the attention of the community, and therefore, whilst taking care not to withdraw from existing enterprises which are doing useful and blessed work, every true lover of men will wish for it the greatest possible success.

SHORT REVIEWS AND BRIEF NOTICES.

THEOLOGY AND APOLOGETICS.

Philosophy and Theology: Being the first Edindurgh University Gifford Lectures. By J. H. STIRLING, LL.D. T. & T. Clark. 1890.

PREACHERS who take the same text usually preach very different sermons. The productions of the first two Gifford lecturers are certainly as unlike as they could well be, while professing to treat of the same theme. Professor Max Müller, in his "Natural Religion," delivered himself of a good deal of etymology and description of early Aryan speculation together with a very little metaphysic, and still less theology. Dr. Stirling addresses himself valiantly to three old topics, the Cosmological, Teleological, and Ontological arguments for the being of God, treating them historically, philosophically, and at the same time in a truly religious spirit. Lord Gifford would probably have been well satisfied with both courses of lectures, desiring as he did that the great theme of Natural Theology should be treated by a number of able and eminent men, each according to the bent of his own mind. For ourselves, Dr. Stirling appears to us to have confined himself much more strictly to his subject, to have shed much more light upon it than his predecessor at Glasgow, and in every way to have prodnced a more valuable and fruitful book.

There are excrescences only too plainly visible in it, as all who know the able and original author would expect. A profound metaphysician and acute reasoner, Dr. Stirling, nevertheless, indulges himself in quips and cranks which at least relieve the monotony of philosophical argument. His style i eccentric. He loves such words as "repugn," "lineamentation," "intronist," and "metically presentant." As the English vocabulary is not copious enough for him, he naturalises German words and talks freely of a "Gesindel of ghosts," an "Aufgeklärter," and expects all his readers to be familiar with "Vorstellung" and "Begriff." If readers suppose that a metaphysician is bound to be solemnly dull, they will be surprised to read of "the great Mr. Buckle evolving his periods mouthwards like the ribands of a showman from the very drum-head of the Aufklärung," while hardly a page passes without expressions like these—"progress nameable pretty well infinite," "a much other reality," or "How it was situated with Lord Gifford as regards any particular religious body is beyond my ken" The lecturer also makes free

excursions into topics all and sundry, which are only remotely connected with some characteristic of a writer, whose relation to his subject he wishes to discuss. The Edinburgh audience must have found, for example, more amusement than edification in some of the details concerning David Hume with which Dr. Stirling enlivened his investigation into the arguments of that notable sceptic.

But these are only excrescences, quite pardonable, though an admirer of the lecturer's solid work might well wish them away. That which makes this book valuable is its masterly historical survey of the proofs for the being of God, conducted from Anaxagoras to the schoolmen, and the no less masterly defence of those proofs against the criticism of modern thinkers, as represented by Hume, Kant, and Darwin. The lectures on "Aristotle" are particularly able, and it will come like a revelation to many admirers of the old Greek philosopher to read Dr. Stirling's exposition of the essentially religious character of his teaching. The *πρῶτον κινοῦν* of Aristotle is shown to come as near as was possible for a Greek to the conception of the Christian God. Those who would see Dr. Stirling at his best should read the paragraphs on pp. 139, 140, in which he shows how "Aristotle sings Him, if less musically than Milton, still in his own deep way, musically, and in a vastly deeper depth philosophically than Milton. Especially, in the seventh chapter of the twelfth book, it is that we find that wonderful concentration and intensity of thought which, deep, dense, metalline-close, glows—unexpectedly and with surprise—glows with song, the psalm, the chant *de profundis* of Aristotle." The passage that follows, which has a poetry of its own, probably inspired Professor Blackie's sonnet addressed to the lecturer, which is printed at its close.

We regret that our limits preclude us from entering upon the arguments of this original and suggestive book. To exhibit only the lecturer's view of Kant, and his relation to "the proofs," or to describe his criticism of Darwin, would require many pages. It must suffice to say that for vigour, freshness, and acuteness of reasoning, we know nothing on this particular subject, equal to Dr. Stirling's treatment of it. In days, when unmeasured scorn is freely poured upon the "old-fashioned," "threadbare" arguments from design, it is refreshing to come across a writer, who exhibits such a mastery of his subject in all its historical relations and modern bearings.

We prefer to make one extract which will illustrate Dr. Stirling's own point of view, which is that of an Englishman of the Hegelian School.

"The whole matter is for us to *think* God. But what is God? What is this that we are to think? Now, in attempting to answer that question, we do think God—we just do what is required. And what do we find for result? We find that we have thought this universe into its source—we find that we have realised *to* thought, as a necessity *of* thought, the single necessity of a one eternal, all enduring principle of all that is. In fact, we may say that when this task of thought is put upon us, we just think, in a moment, and at once, and altogether, the teleological argument, and the cosmological argument, and the ontological argument, each and all summarily into God. And with that acknowledgment, we have the reality, and the substantiation of

natural theology; our whole task is accomplished—the whole Gifford problem solved—in a turn of the hand! With such thoughts before us, it will be found that the ontological proof will assume something of reality, and will cease to be a mere matter of words. The very thought of God is of that *which is* and *cannot not be*" (p. 319).

One extract can no more give an idea of the book than a brick of a house. But enough has been said, we hope, to give our readers some notion of what they may expect in Dr. Stirling's Gifford lectures. If they desire to find a timely, original, vigorous, and striking treatment of a very old theme, which, nevertheless, has a special importance to-day in light of current evolutionary hypotheses, they will turn to this volume. It is one for thinking men to master and afterwards turn to good account.

Luthardt's History of Christian Ethics. Translated by W. Hastie, B.D. Edinburgh: T. & T. Clark. 1889.

A good history of Christian ethics in English is a desideratum. Unfortunately we are obliged to go to Germany for all our best books in this important subject, and neither Dorner nor Martensen gives us any help in the study of its history. A better book on the whole than Luthardt's is not to be found. Wultke—already translated, though poorly—is altogether insufficient, and the choice lies between Gass and Luthardt, each excellent in its way, but the latter is on the whole preferable for English readers.

We are grateful, therefore, to Messrs. Clark for providing us with this translation, competently executed. A somewhat ambitious preface prefixed by the translator does not perhaps prepare us in the best way for the study of the subject, but that may be considered a question of taste. The present volume brings the history down to the time of the Reformation, and includes the Ethics of ancient Paganism, of ancient Israel, of the New Testament, and of the Early and the Mediæval Church. The earlier part of this survey is, perhaps, the more interesting to the general reader. It illustrates very well Luthardt's power of sketching outlines with a few carefully devised strokes of the pen. The relation of Greek philosophy on the one hand, and the moral law of Israel on the other, to the ethics of Christianity is skilfully shown. In describing the ethics of the New Testament, the weak place appears to us to be in dealing with what the author calls "The Apostolical Proclamation." Certainly we fail to find in Luthardt's pages an adequate description of the ethics of the Epistles. We might be inclined to say, moreover, that disproportionate space is given to the mediæval period in the history of the Church, but the historian who will provide us with a careful survey of centuries to which but little attention has been given does his readers good service. We could have wished, however, that the writer had not allowed his outlines here to become comparatively overlaid with details.

But we are not disposed to dwell on minutiæ of criticism. The work is full of instruction and interest. When completed it will be invaluable to the student, and we trust it will do something to stimulate in this countrytho

study of a subject which, alike in its historical, systematic, and practical aspects, is of the highest importance.

Selected Sermons of Schleiermacher. Translated by MARY F. WILSON. London: Hodder & Stoughton. 1890.

Schleiermacher is too little known in England. Lichtenberger says that he made "the most magnificent attempt at a reform of Christian doctrine which has been made since the sixteenth century." In any case, his is an epoch-making name, and apart from those who, like Neander, were directly Schleiermacher's disciples, the whole course of German theological literature for the last fifty years has been indirectly affected by him. We welcome, therefore, this translation of a selection from the *Predigten*, which, in their day, were so powerful and effective. Like all sermons, much of their force is dissipated by the lapse of time, perhaps more still by the process of translation, but those who cannot read the original will find in these twenty-seven discourses a very fair representation of the spirit and teaching of Schleiermacher. The translation is good, keeping fairly close to the original, without being slavish. A brief biography of the preacher is prefixed. There is, of course, a German "flavour" about these pulpit utterances, which will rather repel than attract some; but that is inevitable. We welcome this latest volume of Messrs. Hodder and Stoughton's Foreign Biblical Library as a useful attempt to introduce to English readers one who, in spite of the defectiveness and somewhat serious mistakes which characterised his presentation of Christianity, was a great preacher and a maker of theologians.

Jacob Herbert; a Study in Theology. By the Rev. JOHN EVANS, B.A. London: Hodder & Stoughton. 1890.

A distinctly valuable addition to apologetic theology. It is not easy to give freshness to the theistic argument against militant atheism; but the author has succeeded in doing so. Instead of writing in his own name, he conducts the argument through interlocutors, who are first of all graphically sketched. Jacob Herbert, "the broad Evangelical," indirectly speaks for the author, and generally sums up the discussion, the opposite sides of which are taken by Roger Adams, "the scientific agnostic," and Jeremiah Smith, "the orthodox theologian." If this method adds to the size of the volume, it certainly enhances the interest. While the author does not succeed in making the speakers use different styles, he preserves their distinctness. There is equal freshness in the matter. To produce new evidence is impossible; but the old is presented in new forms. The latest difficulties and objections of "scientific" unbelief are ably dealt with. Throughout the workmanship is careful and thorough.

The two chapters on the argument from order and design are particularly

able and interesting. Under the first head astronomy and chemistry are well used in illustration: order in sounds and colours, and in plant structures, is appealed to. Under the second head, the structure of the eye is the palmary instance, the mutual adaptations of the ear and the atmosphere and of the animal frame generally being used in support of the argument. It is perhaps a little strange that these two arguments are separated from each other by a chapter on the moral argument. The chapters on the divine personality, on creation and Genesis, and on evolution are exceedingly good. *Jacob Herbert* is at one with Mr. Wallace in his view of man's unique position in creation. The discussion on evolution is the longest and perhaps the ablest in the book. The science seems up to date. The last sentence of the chapter on Creation runs "The truth of the Christian religion does not depend on the *scientific* accuracy of the Book of Genesis." The ontological or *à priori* argument is not referred to by name, but its substance is given in the chapter on "The Attributes of God." We have special satisfaction in recommending the work. It will do good where more technical treatises would be out of place.

The Framework of the Church; a Treatise on Church Government. By W. D. KILLEN, D.D. Edinburgh: T. & T. Clark. 1890.

Dr. Killen is a resolute but Catholic-spirited Presbyterian. He is an Irish Presbyterian, of the orthodox school, President of the Assembly's College, Belfast, and Principal of the Presbyterian Theological Faculty, Ireland. He has long been known as a man of wide reading and a writer of superior ability. He is so intrepid a Presbyterian that he has published a reply to the late Bishop of Durham's great work on the Ignatian Epistles, in which he maintains that those epistles are "entirely spurious." The present work is able, comprehensive, and written in a fine spirit. Of course, so orthodox and so tenacious a Presbyterian contends stoutly for the ruling eldership as intended to be a permanent organic arrangement in the Christian Church. We, on the contrary, think that it was not intended to be permanent or universal, or essentially organic, and that Vitringa's words, as quoted by Dr. Killen, contain all that can be justly conceded to Presbyterians as to this point. Dr. Killen's volume, however, is, as a whole, a valuable work.

The Form of the Christian Temple. By THOMAS WITHEROW, D.D., LL.D., Professor of Church History in Magee College, Londonderry. London: Hodder & Stoughton. 1889.

The work now before us, with a very similar title to Dr. Killen's, emanates from the other Irish Presbyterian College. The voice of Londonderry on the subject dealt with in both volumes does not give a different sound from that of

Belfast. Dr. Witherow is very moderate and judicious in his exposition of Presbyterianism. He falls, however, into the usual error of Presbyterians. Whatever was any part or particular of primitive Church organisation, it is implied, must be intended to be permanent, though it may not be of the nature of a general principle, and though circumstances may have entirely changed. As against those who maintain the divine right of prelatic episcopalianism, the investigation contained in this volume is conclusive; but it is of no force against moderate espiscopalian views, even though they should maintain the lawfulness and convenience of diocesan episcopacy. So also his views as to the election of church officers, although they suggest a sufficient defence of Presbyterian arrangements, go no way towards demonstrating that they are the only right, or the best possible, arrangement. All that Scripture teaches is the spirit of equitable consideration and adjustment and the principle of sufficient and effective representation in church elections and government. In maintaining, again, that elders and deacons or stewards are the necessary ordinary offices in a Christian Church, Dr. Witherow is right; in denying that in a vast Church organisation, the office of Evangelist, as exercised by Timothy and Titus, or some equivalent to it, such as may suit modern and especially missionary conditions, may well be part of the established system of agencies, Dr. Witherow is wrong.

Some Central Points of our Lord's Ministry. By HENRY WACE, D.D., Prebendary of St. Paul's. London: Hodder & Stoughton. 1890.

These eighteen expositions, or expository meditations, aim at setting forth some of the main aspects of our Lord's ministry, and so furnish helps towards a study of the Gospels. The field is inexhaustible; every fresh teacher who has been "made a disciple to the kingdom of heaven" may bring out of this treasure "things new and old." Dr. Wace's volume contains many suggestive remarks, and here and there a study that is really helpful; otherwise, to say the truth, we have found these papers very slight and thin, the merest "chips" from Dr. Wace's workshop. Some of the chief subjects handled are the Temptation of our Lord, some of His miracles, one or two of the parables, together with some discourses on Christ's work as a Saviour and His merciful reception of sinners. Taking the topics of the Temptation and our Lord's first miracle at Cana of turning the water into wine—both of them subjects on which there was ample room for an able writer like Dr. Wace to shed fresh light—we were distinctly disappointed. But the themes handled in the volume are always profitable, and the author's remarks, if neither deep, nor striking, nor always suggestive, are sensible, thoughtful, and good. As ephemeral papers in a magazine these expositions would claim a good place; as a substantial volume by a writer of reputation they must be pronounced unsatisfactory.

The Miracles of our Lord: Expository and Homiletic. By JOHN LAIDLAW, D.D. London: Hodder & Stoughton. 1890.

The Professor of Theology in New College, Edinburgh, has given us here a very thoughtful and carefully prepared volume, in which he has made use not only of the older, but of the most recent commentaries and expository writings which treat of the miracles of our Lord. His aim is entirely expository and didactic. With apologetic questions it is no part of his plan to deal, although many of his points in exposition, and some notes and collateral references, have an important bearing on questions of evidence. We agree with the author that there was room for such a volume as this at the present time, although Archbishop Trench's work is not likely, in its own kind, to be superseded, and we doubt not that the Christian public will welcome Professor Laidlaw's contribution to the systematic exposition of the most striking and characteristic part of the Gospel history.

The Great Alternative, and other Sermons. By the Rev. CHARLES MOINET, M.A., Kensington. London: Hodder & Stoughton. 1890.

These sermons are evidently the production of a deep thinker and a spiritually-minded preacher. Mr. Moinet's first pages make this much clear to the reader, and each sermon deepens the feeling. In *The Great Alternative* we find that while the writer feels confident that "the upshot of the critical investigation of Christianity will certainly be to its benefit, no one can fail to see it is attended with grave and pressing dangers." His description of the sin of unbelief in which many of our modern sceptics are content to rest is forcible and timely. The discourse on "The Character of Esau" will well repay perusal. In fact, the sermons are of a high order, well thought out, discriminating, and suggestive.

A Commentary on St. Paul's Epistles to the Ephesians, Philippians, Colossians, and to Philemon. By JOSEPH AGAR BEET.

The Book of Isaiah. By the Rev. GEORGE ADAM SMITH, M.A. Vol. II. Isaiah xl.–lxvi.

The Writers of the New Testament. Their Style and Characteristics. By the late Rev. W. H. SIMCOX, M.A. London: Hodder and Stoughton. 1890.

Mr. Beet has grouped together the four epistles of the first imprisonment at Rome in one volume. By careful economy of space and somewhat smaller type than usual, ample room for the thorough discussion of difficult points has

been secured. It is a great advantage to students of limited means to get such a volume for seven and sixpence. The introduction establishes the genuineness of the epistles from the unanimous consent of the Christian Church in the latter part of the second century, and from the contents of the epistles themselves; it contains a useful conspectus of the changes made by the revisers, and an account of Philippi, Ephesus, and Colossæ, which gathers up the results of the latest research. The epistles are treated in sections, with careful annotation, which brings out the beauties of style and expression in St. Paul's letters, and clears up many difficulties. Mr. Beet has put some of his best work into this commentary. It is a comfort to consult an expositor so clear, so able and judicious, and so decided in his views. If a Biblical student can only afford one commentary, this is the book to buy.

Mr. Smith's second volume on *Isaiah* has the same rhetorical and epigrammatic power as the earlier portion of his work. "Never in all history," he says in the suggestive chapter entitled "What Israel Took into Exile," "did paupers of this world go forth more richly laden with the treasures of heaven." This is but one illustration of the style of this thought-stirring book. It wakes up the mind of the reader, and gives a vivid reality to the whole prophecy. The chapter on "the Suffering Servant," of the fifty-third chapter is one of the best parts of the volume. As a commentary, there are many works which stand higher than this, though in its own place it is unique. Mr. Smith, on what seem to us very inadequate grounds, regards the last twenty-seven chapters as one hundred and fifty years later than the first thirty-nine. Mr. Smith also minimises the influence of the Exile in weaning the Jews from idolatry. No orthodox student doubts that their creed was monotheistic before the Babylonish captivity, but their practice of idolatry brought on them God's visitation, and that visitation purged them from idolatry.

Mr. Simcox's *Writers of the New Testament* gives a clear account of the style and characteristics of the Synoptists, St. John, St. Paul, the Epistle to the Hebrews, and the Catholic Epistles. A student of Hellenistic Greek will find it one of the best guides within his reach. The appendices, which occupy the larger half of the manual, show at a glance the affinities in language between the various writers, and give annotated specimens of classical and Hellenistic Greek. It is a really helpful and scholarly little book.

The Visible God, and Our Relation to Him in Creation and Redemption. London: Hodder & Stoughton. 1890.

A series of singularly suggestive and thoughtful papers on Biblical topics. The writer keeps close to his Bible, and knows where reasoning ought to pause; but he handles well-worn topics with great freshness, much force of style, and a well-balanced judgment. His book will repay careful study.

A Protest against Agnosticism: the Rationale or Philosophy of Belief. By P. F. FITZGERALD. London: Kegan Paul, Trench, Trübner & Co. 1890.

Mr. Fitzgerald, in his brief preface, states that his sole object in each of his publications has been "to show that our reflective self-consciousness of the faculties, or attributes of being, is not only as legitimately the subject-matter of science as are the physical forces, but that, as the condition of all science, it claims the title of the science of sciences." In that opinion, and in the inference that "we need not hesitate to follow the sense-transcending lead of our emotional, intellectual, and moral faculties," we heartily agree, though the peculiar difficulty and danger here is in the various interpretations which we may give to mental phenomena. Mr. Fitzgerald's present work is a *resumé* or concise statement of his theory of thought, or spontaneous mental representation, as it is to be fully treated in a forthcoming publication. He holds, as against those who object to Metaphysics because they think the fundamental beliefs or axioms of reason have no foundation in facts, "that the *actual* substance or hypostasis of thought is Being—the Being of the individual Ego presenting in every case the datum, or standpoint, of rational judgment and inference, or of mental representation." After a survey of the chief terms of psychology, in the course of which Mr. Fitzgerald expresses his conviction that "absolute determination is incompatible with the sense of duty or responsibility, or the logical existence of the word *ought*," he reaches the conclusion that "from our conception of the moral law, we cannot but impute goodness or holiness to our Creator. If all professed Agnostics were suddenly deprived of reason, they would then, and only then, be justified in *asserting that they know nothing*." From this point he pushes home his argument against the Agnostics. But this seems somewhat a secondary matter to the promulgation of the writer's views on love and marriage. He holds that a marriage may be described as made in heaven, "when each of the contracting parties has really found his or her eternal complement in the other," and endorses the doubtful statement that "once to love truly is never to love again." Such passages certainly relieve the metaphysical statements of the book. Mr. Fitzgerald brings down philosophy from the clouds when he tells us that his aim in his "New Theory of Idealism" has been to answer three current questions—"Is Life worth living?" "Is Marriage a Failure?" "How is the Battle of Life to be conducted?" The attempt to ride his hobby leads him into some very questionable and even grotesque statements, such as this on love and polarity (p. 114). "The principle of polarity is, therefore, the principle of duality, which must be recognised as the fundamental condition of the universe. Hence the 'joy of love,' through the sense of fulness, wholeness, or perfection of Being, is only actually experienced in *the union of true lovers*. What wonder then that their songs of praise fill such a large place in literature?"

Select Writings of the Rev. James Dixon, D.D. Edited by the Rev. EDWARD LIGHTWOOD. London: C. H. Kelly. 1890.

The number of those who knew Dr. Dixon well is rapidly diminishing, and to the younger generation among us he is little more than a name. It is well that the memory of so marked a character, and so able a minister, should be preserved, not only by the biography, which has found many readers, but by such a selection from his writings as will form a companion volume to the *Life*. This pious task has been undertaken at the request of Canon Dixon by Mr. Lightwood, and carried out by him, as might have been expected, with judgment, taste, and skill. The selection includes *The Character and Writings of Rev. Richard Watson*, originally published in this REVIEW in March 1854; two of Dr. Dixon's missionary speeches; an essay on the character and ministry of the Rev. John Smith, originally published as a Preface to his *Memoirs*; two lectures, and several sermons. It is needless to say that Dr. Dixon's sermons and speeches, more than those of most men, cannot be fully appreciated by those who only see them on the printed page. The voice and living personality which made Dr. Dixon's utterances so remarkable cannot be reproduced in type. But these pages will recall to many the tones of that voice, never to be forgotten by those who once heard it, and the manly strength, the weight, the dignity of Dr. Dixon's style, make his speeches and sermons far better worth preserving than those of other able preachers, whose influence was as great as Dr. Dixon's during their lifetime, but whose minds were not as massive, nor their sermons as thoroughly thought out as his. We trust this volume, a worthy memorial of one of the great men of Wesleyan Methodism, will have a large circulation and help long to perpetuate the memory of one of the most original and impressive of Wesleyan preachers.

Short Talks for the Times. By MARK GUY PEARSE. London: C. H. Kelly. 1890.

We are glad to see that this little volume has reached its eighth thousand. There is no need to describe the characteristics of Mr. Pearse's style, which attracts and delights so many thousands of hearers and readers. The themes of some of these *Short Talks* are, "The Love of God," "What we want for London," "The Sources of Courage," and "The Gladness of Jesus." Throughout the volume Mr. Pearse maintains the bright, hopeful religion, the graphic style, the frequent illustrations, the intensely personal mode of address which make his sermons and his books so popular and so useful.

Our Father's Kingdom. By the Rev. C. B. ROSS, M.A. London: T. & T. Clark. 1890.

Yet another volume upon the Lord's Prayer! Mr. Ross, who is a Canadian Presbyterian minister, tells us that these lectures were delivered in the ordinary course of his ministry, and he publishes them as an answer to the question,

"What is the realm of prayer?" He expounds the familiar clauses of the model prayer simply, clearly, with frequent references to current topics and problems, but without originality or marked power. These discourses were, we should judge, profitable to those who heard them, and there is much in the little printed volume that contains them calculated to do good.

The Blessed Life: How to Find and Live it. By N. J. HOFMEYR. Nisbet & Co. 1890.

Perhaps the chief interest of this volume is derived from the fact that it is written by a Dutch minister, professor in the Theological College of Stellenbosch, near Cape Town, and that it forms the author's first attempt at English authorship. The book consists of brief, practical addresses, and is divided into three parts, "On Returning to the Father," "On Surrendering to Christ," "On Walking by the Spirit." In simple, earnest words, the author explains the nature of conversion and sanctification, directness of personal appeal characterising his treatment throughout. It cannot fail to be useful to such as need clear, elementary, evangelical teaching.

The Old Documents and the New Bible. An easy lesson for the people in Biblical Criticism. By J. PATTERSON SMYTH, LL.D., B.D. Second Edition. London: Bagster & Sons. 1890.

This is one of the most helpful books on its subject that we have seen. The mass of information on Hebrew manuscripts and all questions of Old Testament criticism is surprising, but it is so cleverly and clearly arranged that the book never fails to interest. Mr. Smyth writes in a popular style—sometimes as on pages 75, 105, perhaps rather too popular, but he always gets to the core of his subject in a few sentences. The account of the Talmud and the Massorah is singularly well done, and the specimens of "Talmud sayings" are such as to whet the appetite for more. Eleven full-page illustrations are given of the Moabite Stone, the Samaritan Pentateuch, and Bible manuscripts. These are executed with much taste and greatly increase the interest of an admirable volume, which ought to be in the hands of every Bible student.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D., Leipsig. Translated from the Fourth Edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Two vols. Edinburgh: T. & T. Clark. 1890.

It is well known that Delitzsch, in the later years of his life, modified his earlier views as to the origin and composition of the Pentateuch, and also as

to the Book of Isaiah. This translation is from the latest (fourth) edition of his *Commentaries on Isaiah*. We need say nothing to indicate the importance of the work which is thus presented to the English reader. The value of the translation is enhanced by Dr. Driver's interesting Introduction. We have had occasion to state, once and again, points of difference between the position we maintain as to certain portions of the Old Testament Scripture and the views set forth by Dr. Driver. But the sketch which he gives of Dr. Delitzsch's life and works will be none the less welcomed by all who have learnt to recognise the high gifts and character of that distinguished Biblical scholar. At the same time, it must always be remembered that, even by Delitzsch's own friends and admirers, it is confessed that he was wanting in the historical faculty. His genius was inclined to romanticism and mysticism, he had not the gifts or the training which go to the making of a sound historical critic. Christian students owe Messrs. Clark a great debt for the enterprise and judgment with which, for forty-five years, they have conducted their valuable Foreign and Theological Library to its conclusion.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, D.D., M.A. Two vols. Edinburgh: T. & T. Clark. 1890.

The translation of Dr. Schürer's great work into English is a great boon to the English student of Christian history in its beginnings. The first volume embraces the period antecedent to the birth of Christ, from Antiochus Epiphanes to the time of Herod the Great. The second completes the history.

The New Apologetic: or, The Down Grade in Criticism, Theology, and Science. By Professor ROBERT WATTS, D.D., LL.D., Assembly's College, Belfast. Edinburgh: T. & T. Clark. 1890.

Another voice from Irish Presbyterianism speaks here, giving no uncertain sound. Dr. Watts takes his stand on express Calvinism, as taught by the Westminster Confession. He is opposed to the "revisionists" as he is opposed to the "down grade in criticism, theology, and science." This volume is a collection of reviews, nearly all some years old. It includes one on a work of the late Albert Barnes on the atonement. We wish we could praise it as a powerful and timely contribution to the pressing controversy of the day; but that we cannot do.

The Gospel of St. Matthew. By J. MONRO GIBSON, M.A., D.D. London: Hodder & Stoughton. 1890.

Dr. Gibson's contribution to the *Expositor's Bible* is such a volume as might have been anticipated from the well-understood character and attain-

ments of the writer. It is what it ought to be, a careful exposition, in which one important part is not slightly dealt with while disproportionate space is given to another, but by a studied economy of labour and space, due care and labour are given to every part. The exposition is sober, reverent, and systematic: it is also enlightened and well-informed. A close student of the Gospel, every reader will feel, has here given the valuable result of large meditation and wide reading.

The Biblical Illustrator on Philippians and Colossians. By Rev. JOSEPH EXELL, M.A. London: Nisbet & Co. 1890.

The painstaking care with which Mr. Exell has gathered anecdotes, illustrations, and outlines from every source to assist preachers in dealing with these epistles, calls for the highest praise. The introductions, though brief, give the main results reached by such workers as the late Bishop Lightfoot. The volume cannot fail to help any speaker who will use such material judiciously to light up his discourses, not to escape personal study.

St. Paul: His Life and Times. By JAMES IVERACH, M.A. London: James Nisbet & Co. 1890.

This book will sustain the reputation for thoroughness and interest already won by the "Men of the Bible" Series. It is a scholarly and, above all, a judicious biography, as those who test it at critical points will speedily discern. Mr. Iverach has mastered the literature of this great subject, and thrown himself heartily into his work. The chronological order is followed, but the three missionary journeys might perhaps have been set out more distinctly. That would have given greater definiteness, and might have assisted those who use the book in preparation for Bible-classes. We know no summary of St. Paul's life so full and so trustworthy as this.

The Protoplast. A Series of Papers. BY C. C. BAILLIE. Edited by JOHN BAILLIE, D.D. London: Nisbet & Co. 1890.

This is the fifth edition of Mrs. Baillie's book first published many years ago with her latest thoughts on the constitution of matter. The writer, who has recently died in a ripe old age, was the daughter of General Latter, who, on his retirement from the East India Company's service, became the intimate friend of Faraday and other leading scientific men. It is a devout book based on Scripture teaching. The writer expresses her fear lest she should have rested too much on the atomic theory of the constitution of matter, but she regards it as the most simple and beautiful hypothesis on the subject. There is a great deal of meditative homilising in this portly volume, which is always suggestive and reverent—often really helpful to a Christian thinker.

The Six Intermediate Minor Prophets. By GEORGE C. M. DOUGLAS, D.D. Edinburgh: T. & T. Clark, 1890.

As one of the Revisers of the Old Testament Company, Dr. Douglas has been long in training for this work. He has produced a little commentary which deals carefully with difficult passages and puts the matured results of sound criticism in a nutshell. No volume of the *Handbooks for Bible Classes* will be more acceptable and useful.

A Good Start. A Book for Young Men. By J. THAIN DAVIDSON, D.D. London: Hodder & Stoughton. 1890.

We do not wonder at Dr. Davidson's success among young men when we turn over these twenty homely, practical, straight-hitting sermons. They are crowded with quotations and illustrations of every kind, and are full both of common sense and gospel teaching We are glad to find that one so well able to form a judgment is distinctly of opinion that there is a decided moral improvement of late years in the middle class youths of London. This new volume of his monthly addresses to young men deserves a wide circulation.

The Expository Times. Edited by the Rev. J. HASTINGS, M.A. Volume I. October 1889—September 1890. Edinburgh: T. & T. Clark. 1890.

The *Expository Times* must be pronounced a decided success. It is more popular in general style than the *Expositor* and covers a wider area, so that it will be welcomed not only by those who take in the great theological monthly, but will also appeal to a still wider circle of readers. There are some good obituary notices such as those of Professor Elmslie and Dr. Delitzch, many excellent notes on books and quotations from a wide range of periodicals. A great deal of valuable information for preachers is given in this useful periodical.

Five Stones from the Brook; Counsel and Comfort for the People of God. By the Rev. GEORGE EVERARD, M.A., Vicar of Christ Church, Dover. London: Nisbet & Co. 1890.

A group of ten comfort-giving sermons lighted up by incident and anecdote. Mr. Everard puts his points in a clear and forcible way that must make his little book helpful to many readers.

HISTORY AND BIOGRAPHY.

Dictionary of National Biography. Edited by LESLIE STEPHEN and SIDNEY LEE. Vol. XXIV. Hales—Harriott. London: Smith, Elder & Co. 1890.

SOME important names are dealt with in this volume: Hakluyt, the clerical biographer of English voyagers; Sir Matthew Hale, of whose life and character as a judge Mr. J. M. Rigg gives much information; the Haldanes who did so much to vangelise at the beginning of the century. The Halls fill many pages. There is a sufficient account of the main facts of Robert Hall's life, but no adequate idea is given of his eloquence as a preacher. Mr. Lee's statement that Westley Hall "converted Susanna Wesley to her son's doctrine of the witness of the Spirit" is very misleading. The fact is that she found the sense of conscious acceptance whilst Mr. Hall was handing her the cup at the Lord's Supper. Canon Venables writes an appreciative notice of Dr. Hannah, the Wesleyan theological tutor, and Canon Overton has a good sketch of Hannah's son—the Archdeacon of Lewes. The account given of Augustus Hare and his brother Julius is bright and full of interest. Full details as to Hampden, the Hallams, and many other historic names are given. The Hamiltons alone take up more than a hundred pages. The romance of life may be seen in the story of Lady Hamilton, the mistress of Nelson, a beautiful but abandoned woman. Her early life of poverty and immorality helps us to understand her conduct in later days. Mr. Fuller Maitland and Mr. Squire give twenty columns to Handel. The sketch will be welcomed by every lover of music, though it will hardly satisfy the devotees of Handel as a musician. It is amusing to find that at the first performance of the *Messiah*, Fish Amble Street Hall, in Dublin, was made to hold seven instead of six hundred people, by inducing the ladies to come without hoops and the gentlemen without swords. It seems that the *Harmonious Blacksmith* was not suggested by Powell and his anvil, as we have all been led to think, and as the tombstone at Little Stanmore still asserts.

History of the Dominion of Canada. By the REV. W. P. GRESWELL, sometime Classical Lecturer at the Cape University. Oxford: Clarendon Press. 1890.

This history is published under the auspices of the Royal Colonial Institute, whose Educational Committee has "supervised it throughout." It is the first of a series designed to illustrate the progress of our North American South African, and Australasian Colonies. The volume is intended for educational purposes, especially for the use of higher classes in public schools, but it will be of great service to all who wish to study the history of Canada. Mr. Greswell has, in fact, made his book a cyclopædia of information on British

colonisation. The opening chapter gives a useful contrast between British colonisation and that of other nations, both modern and ancient. He clearly points out the advantage of our extensive seaboard, and our position on the very highway of progress. "London occupies the same position now that Corinth, Venice, and Byzantium did formerly; but it has a far nobler outlook. It lies midway, as it were, between east and west, and the fact that the Czar's functionaries, who govern his eastern provinces in Asia, came through London to reach the North Pacific, is a proof not only of the immensity of the Russian empire, but also of the wonderful facility of travel afforded from London over open seas to every part of the world." The sketch of the "Awakening of Europe" to travel and adventure will attract studious young people; nor will the description of the Cabots, the French explorers, and the native races be less eagerly read. France naturally fills a large place in a history of Canada. Mr. Greswell points out that after 150 years of her colonisation of North America there were only 11,249 colonists in the country. They flourished in such quiet valleys as that of Grand Pré in Acadia, but along the St. Lawrence they had only a few scattered posts. The French showed no determination "to make their magnificent viceroyalties a reality." They could indeed scarcely protect themselves against the Iroquois. After a *resumé* of the history of Wolfe's capture of Quebec, we reach a chapter entitled "England's Colonial Policy (1763–1783)." The folly and shortsightedness which led to the revolt of our American colonies are distinctly brought out. Pitt said, "They had no right to manufacture even a nail for a horse-shoe." It was no wonder that America revolted against such a rule. Having laid his foundations thus broadly, Mr. Greswell now describes the "Development of Canada," and brings down its history to the present time. No point of interest seems to be overlooked. Lord Durham's famous report, the chief features of the governorship of his successors, the Confederation policy which issued in the formation of the Dominion of Canada in 1867, and other points of great importance are briefly but clearly reviewed. The useful chapter on "Federalism in the United States and South Africa" should not be overlooked. It affords an instructive comparison between their constitution and that of Canada. The last chapters are full of facts about the Great North-West, British Columbia and Canada. Some important information is added in a set of Appendices. The whole book is a model of careful, judicious work. It is crowded with facts; it is never wearisome, and it will give a general view of colonial history which cannot fail to make its readers more proud of their country, and more jealous for the welfare of our colonies.

Professor W. G. Elmslie, D.D.: Memoir and Sermons. Edited by W. Robertson Nicoll, M.A., LL.D., and A. N. Macnicoll. London: Hodder & Stoughton. 1890.

Professor Elmslie was not so young as he seemed, or as he was supposed to be. He had more than completed his fortieth year, yet he was generally

regarded as quite a young man, and he was identified by young men as one of their own period and class. His biographer attributes his unquestionable popularity and personal influence above all things to the extraordinary charm "of an almost unique personal magnetism" associated with spiritual sympathy and power. It is certain that he was not possessed of the accomplishments or the qualities which are generally supposed to belong to the character of a distinguished professor and divine.

To begin with, although he was the "reader" and literary adviser for so distinguished a publishing house as Hodder and Stoughton, he can hardly be said to have been a well read man, and had written nothing considerable himself, although he occasionally contributed articles to the *British Weekly*. He had passed through the proper and most valuable collegiate course of the New College, Edinburgh, but, coming as he did, early to England, he seems to have never given himself to the study of the leading Scottish divines or expositors, while, as the well worked assistant to Dr. Dykes, in London, he was not likely to apply himself to English theology or exegesis. But neither was he well acquainted with general English literature, earlier or later, or with philosophy, or any other systematic study. We are told, indeed, that his reading was wide and various, as, no doubt, it must have been among the varieties of general reading; for example, we find that during a visit to Paris, his instinct for social subjects and influences led him to read with profound interest, Rousseau's *Confessions*," with their strange candour and unblushing avowals." But it is immediately added by his biographer: "He read little of the great imaginative masters of English prose or verse. If he did read a volume of Tennyson or Ruskin, for example, his criticisms were brilliant and penetrating; but he never nourished his spirit upon their loftier utterances, nor was his style moulded by the melody of theirs. One exception I should perhaps make. His study of George Eliot was frequent and appreciative." "Dr. Elmslie" we are further told, "had no love for literature. For books as books he had no love, and this indifference disturbed some of his associates not a little. His personal library was small, consisting mostly of Oriental literature and some favourite French and German works." We are assured, notwithstanding, though not quite consistently, not only that "his reading was wide," but that "he knew the best in everything." He was, no doubt, a Hebrew scholar, and he had laid the foundation, if he had lived, for wide reference and acquisition by his mastery of modern languages. During his too brief professorship at the Presbyterian College, in London, we are told that "the diligent study of the Old Testament, with the aid of the best German commentaries, was the main part of his preparatory work," but that "he did more with dictionaries than with commentaries." He was not, however, quite in his element in the academic work of a professor. He naturally disliked the "schoolmaster's work with junior students," and "did not aim so much at turning out Hebrew scholars as at making preachers." He was not, in short, an academic teacher, he was a teacher of the spirit. He found his sphere in sympathetic intercourse with the young, and his preaching owed its charm and

power to the quality of intense and realising sympathy with life as it is for the young, the struggling, the tempted and perplexed, which pervaded it. He took up his politics late in life, and adopted them, as it would seem, suddenly and sweepingly, rather from sympathetic impulse than after adequate study. He was a charming character, and in all his pastoral work proved the value of the personal and sympathetic qualities which he possessed. As Professor of Old Testament Exegesis, he was during the last year or two of his life associated with Dr. Oswald Dykes, as the Principal of the College, with whom he had served as Assistant Minister on his first coming to London, fresh from his Edinburgh collegiate course. The intermediate years he had passed as the beloved pastor of the Presbyterian Church at Willesden. He was a "son of the manse," and like Dr. McDonald and James McDonnell came from Aberdeenshire. His mother was a charming and earnest woman, not unknown as a writer for religious magazines, a woman of enthusiastic faith and devotion.

A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda. By his SISTER. With etched portrait by H. Manesse.

Stanley's tribute to the little blue-eyed Scotchman, who spent twelve years among the murderers of Bishop Hannington, has made many people desire to know more of a man whom he styles "the best missionary since Livingstone." Mackay's sister has gathered together these memorials with a loving hand, and has wisely allowed him to tell the story in his own words. The son of a Free Church minister at Aberdeenshire, Mackay was on the high road to prosperity as a mechanical engineer when the claims of the heathen caused him to offer himself for missionary service. He would gladly have gone to Madagascar, but, as there was no opening there, he volunteered for the Church Missionary Society's mission to Uganda. His early life had been almost a providential preparation for his life-work as a mechanical missionary. Medical missions have established their claim to a place in any effective programme of work, and Mackay's life will show what influence his skill as an engineer gave him in his trying post at Uganda. He found himself in the midst of scenes of murderous cruelty, to read of which makes one's blood run cold. He was greatly thwarted by the Roman Catholic missionaries, and had many struggles with the Mohammedans and the dealers in charms; but, though he held his life in his hand, Mackay never wavered. The murder of Bishop Hannington by the "weak, vain, and vicious" young King Mwanga, made his own position one of the gravest peril, and at last he was compelled to retire from Uganda. But a great blessing rested on his work. The native converts showed a heroism under persecution worthy of the early Church. They took joyfully the spoiling of their goods; they bravely submitted to martyrdom for their faith. Mackay did not labour in vain. He died of fever, after nearly fourteen years of unbroken toil, at the age of forty.

The reader of this artless, but touching and inspiring narrative will not only learn to admire Mackay's noble self-sacrifice, but will get glimpses of the cruelty and lust of Mohammedanism, and of the unspeakable barbarities of the people of Uganda which will awake deeper sympathy and greater zeal for the Christianising of Africa. There seems to have been a warm mutual attraction between the Scotch missionary and Mr. Stanley, to whose character and work for Africa the book pays a fine tribute.

Sir George Burns, Bart.; His Times and Friends. By EDWIN HODDER.

Mr. Hodder has found a good subject for his latest biography. Sir George Burns, one of the founders of the Cunard Company, died last year at the ripe age of ninety-four years and a half. The striking portrait prefixed to the portly volume shows us a venerable man, "singularly handsome, with finely-cut features, clear, penetrating eyes, a massive head, and beautiful snow-white hair." He used to sit in the open air without any covering over his head whatever the weather might be. His eyes, which had grown dim a few years before, in the old man's last years renewed their strength, so that he was able to read without spectacles. George Burns was the son of Dr. John Burns, minister of the barony church in Glasgow. Two of his brothers became eminent as physicians and medical lecturers, but George's restless energy could only be satisfied by a mercantile life. Some quaint stories, illustrative of Scotch life, are told in the early chapters. At Glasgow Grammar School an odd Candlemas custom survived in George Burns's days. The masters sat in their pulpits in the common hall where all the scholars were assembled. Then each boy went up in turn to make a "Candlemas offering." If his present was under five shillings no notice was taken, if it reached that sum the rector said *vivat* and the scholars gave one "ruff" or stamp with their feet. There was a regular scale of recognition rising with the sum presented. For a guinea and upwards it was "Gloriat" with six "ruffs." When all was over the rector stood up and announced the name of the boy who had given the largest sum. George Burns began business life in the office of the New Lanark Cotton Spinning Company, where he received an excellent training and showed marked capacity for commercial life. In 1818 he and his brother James entered into partnership as "general merchants." Five years later he found his true sphere in the shipping-trade. At first he was only in the coasting-trade, but he introduced steamers, worked his lines with such punctuality that people used to say they could set their clocks by his vessels, and won a high reputation for probity and vigour. When Samuel Cunard came from Halifax, Nova Scotia, in 1839, with his proposal to establish an ocean line of steamers, it was George Burns who secured the capital of £270,000 which they needed to start their scheme. A host of facts are given about the Cunard Company and its progress. Their first vessel—the *Britannia*—had a steam pressure of 9lbs. and a speed of little

more than eight knots per hour. The *Etruria's* average rate is eighteen knots, with 14,000 horse-power, and a consumption of 300 tons of coal per day. Much stress is laid on the scrupulous care for the safety of passengers and crew which has always marked the company. The history of Sir George Burns's business life is a noble record of great capacity, crowned with well-merited reward. He retired from the company in 1858, leaving his share to his two sons. One interesting part of Mr. Hodder's biography is the account of the warm friendship between the young business man and Dr. Chalmers. Not less interest centres in the friendships with the venerable Mr. Dibdin, the clergyman of West Street Episcopal Chapel, which Sir George attended when in London; and with Earl Shaftesbury, who called the venerable Sir George and Lady Burns Abraham and Sarah. They well deserved such names, for pure religion and undefiled has found few finer representatives than Sir John Burns and his noble wife.

Father Mathew: A Biography. By JOHN F. MAGUIRE, M.B. Abridged and re-edited by Rosa Mulholland. London: Bagster & Son. 1890.

Mr. Maguire's biography of the great temperance reformer has been judiciously abbreviated. All the salient features have been preserved, but the book has been reduced to a size which makes it more suitable for extensive circulation, and brightened by the omission of details, which are not of such general interest as to justify their place in the smaller life. It is written by a Roman Catholic from his own point of view, so that we naturally hear much of the confession, and the religious order to which Father Mathew belonged, but this part of the book is a necessary introduction to the great crusade, which made the priest one of the best known men of his day, and won a multitude of recruits for the temperance army. In four days at Limerick, he gave the pledge to one hundred and fifty thousand people. His wonderful enthusiasm and not less wonderful success are brightly told in this attractive little book. It abounds in racy stories which illustrate Irish life and character.

Wesley, his own Biographer. Selections from the Journals of the Rev. John Wesley, A.M. Parts I. and II. London: C. H. Kelly. 1890.

This illustrated edition of Wesley's journals has been prepared at great expense in order to introduce them to a wider circle of readers than they have yet reached. The work is to be published in ten monthly parts at sixpence each. It is a wonderful sixpenny's worth. The paper is good, the print clear, the margins wide, and there are sixteen or seventeen capital illustrations. Dr. Gregory, in his bright "Preface," claims that the omissions in the present edition, so far from impairing the absolutely genuine full-length portrait of Wesley given in his autobiography, add to its effectiveness "inasmuch, as

nothing is left out which would interest the general reader, but only theological or ecclesiastical matter which tended rather to discourage and repel the youthful and the busy, to impede the flow of the narrative, to damp its interest, and to break its continuity." We heartily agree with the editor in this opinion, and there is the further advantage that busy men will be attracted to the book in this condensed form. We wish that Dr. Gregory had put a brief note to the "Introductory Letter," showing to whom it was written. We suggest also that it is scarcely right to speak of

"Careful without care I am,
Nor feel my happy toil,"

as John Wesley's lines. Many good illustrations add very much to the interest of the book.

We hope all who love Wesley's memory will exert themselves to seek a wide circulation for this edition of his journals.

James Bickford: an Autobiography of Christian Labour in the West Indies, Demerara, Victoria, New South Wales, and South Australia. 1838–1888. London: C. H. Kelly. 1890.

Mr. Bickford lingers lovingly over his long life in this autobiography. His father was a Devonshire yeoman, his mother belonged to a good family in the parish of Harburtonford. The old ex-president seems to retain a vivid recollection of her somewhat Spartan treatment of him when, as a boy, nude and shivering, he was taken into the back-yard and "put under the shute for a stream of cold water to fall upon the spine." After some time spent in business, Mr. Bickford was accepted as a Wesleyan missionary, and gives some homely but pleasing glimpses of Thomas Jackson and Dr. Alder. He laboured in the West Indies for about fifteen years, learning to respect and love the coloured people, and to see what a mission Methodism had among them. After a few months in England, Mr. Bickford went to Australia, where he soon became one of the most esteemed Wesleyan ministers in the colony. He has been three times President of the Conference. It is interesting to turn over this homely journal, and watch the growth of the Church in the Colonies. Mr. Bickford, it is scarcely necessary to add, looks at things from a Colonial standpoint. He has some strong remarks on the "frenzy of folly," in which the Imperial Parliament in 1846 passed an Act admitting the sugar of slave-producing countries, and claims that the colonies should have a voice in such matters. He says in his closing paragraph that "An Australian empire, at no distant period, is the cynosure to which all eyes are looking."

Alfred de Musset. By CYRIL FRANCIS OLIPHANT, B.A. Edinburgh and London: W. Blackwood & Sons. 1890.

This neat little volume belongs to the "Foreign Classics for English Readers," edited by Mrs. Oliphant. The biographical sketch of De Musset

deals gently with the poet, whose life had many disgraceful passages. It is a sad picture of excess, followed by periods of regret and amendment. This memoir is followed by critical and descriptive chapters on his "poésies," his four tragedies, his comedies, and his prose works. Mr. Oliphant has given us a graceful and painstaking study of the capricious and wilful De Musset and of his works. The man who lived to himself makes the significant confession that he had lost the "feeling of pleasure." He had not at that time completed his thirtieth year.

The Dawn of the English Reformation: Its Friends and Foes. By HENRY WORSLEY, M.A., Vicar of Ashford Bowdler. London: Eliot Stock. 1890.

Mr. Worsley points out in his preface that the English Reformation was not marked by the striking ascendancy of any one individual as that of Germany was dominated by the commanding personality of Martin Luther. He, therefore, attempts to sketch the character of the leading friends and foes of the Reformation. The work is divided into five books, of which the first shows the need of reformation. Mr. Worsley writes as an Evangelical churchman, without taint of Sacerdotalism. His indictment of the Roman priesthood and of the Popes is very strong and deplorably just. The stir caused by the new learning at the universities, and the part Wolsey played in the history of the times are clearly and graphically sketched. Mr. Worsley has a fine subject and he knows how to handle it. His book is never dull, and is always painstaking and judicial in tone.

Rhigas Pheraios. The Proto-martyr of Greek Independence. A Biographical Sketch. By Mrs. EDMONDS. London: Longmans, Green & Co. 1890.

Almost under the shadow of the Parthenon there stands the statue of a man with outstretched arms, from whose manacled wrists the links of a broken chain are hanging. It is a monument to Rhigas Pheraios, the poet-patriot of Greece, whose song Byron paraphrased in his "Sons of the Greek, arise." Mrs. Edmonds has written a sympathetic sketch of his brief life. His parentage, the galling insults which his countrymen suffered at the hands of the Turk, his life as a professor and as private secretary to the Hospodar of Wallachia, his flight to Vienna, the secret society which he formed, and his appeal to Napoleon are all briefly described. Unfortunately Rhigas fell into the power of the Austrians, who handed him over to the Turks. He was put to death in January, 1798, at the age of forty. Mrs. Edmonds has told this touching story with feeling and good taste.

BELLES LETTRES.

ART AND ÆSTHETICS IN FRANCE.

We call our readers' attention to an extremely interesting sketch of Ulysse Buten, the great French painter of seascapes and seamen, in *L'Art* * for July and September. The authentic and original material for the biography of this sorely tried man of genius, who spent his life in a desperate struggle with adversity, here published for the first time, is of high and, indeed, permanent value, and the critical remarks interspersed are eminently just and discriminating. M. Abel Patoux avoids the too common error of exaggerated and misconceived eulogy, which would raise Buten to a parity with Millet, because the one rehabilitated the sailor as the other rehabilitated the peasant. He recognises Buten's essential inferiority to Millet in depth and identity, but at the same time he gives him his due meed of praise for his faithful, realistic, and sympathetic delineations of the various sides of sailor life.

M. Emile Michel's articles on the drawings of Rembrandt in the August and September issues are in every way admirable work, sober, clear, learned, entertaining. Rembrandt, M. Michel shows, was in an altogether special sense the artist of the Bible. His extreme poverty, which kept him in Holland all his life, also prevented him from buying books, and an old Bible was virtually his only literature; hence, when he attempts, as he occasionally does, to render a classical subject, he usually fails. His Bible, however, he has read and re-read so often that he is penetrated with its spirit, and is always fresh and vigorous in treating even the most familiar themes. His extraordinary indifference to female beauty—one might almost suppose that he did not know the difference between beauty and ugliness in women—M. Michel attributes partly to the extreme difficulty which he found in procuring fine models, and partly to his scrupulous veracity. That he lacked the sense of beauty in women he denies, and cites some of his portraits in evidence. Little reliance, however, can be placed on them, for no one has ever asserted that Rembrandt could not paint a beautiful woman when he saw her, while every one who has seen much of his work must have been astonished by the evident absence from his studies of any of that search for an ideal type of form and feature which is so conspicuous, for example, in those of Leonardo da Vinci. M. H. Meren continues in the September and October issues, his excellent monograph on the Cathedral of Orvieto. We trust this elaborate guide to one of the most magnificent treasure houses of art in the world may, when complete, be published in separate form for the behoof of the tourist, who could not possibly have any more intelligent and learned cicerone than M. Meren.

---

* *Libraire de L'Art.* Paris.

English Lyrics. By ALFRED AUSTIN. Edited by William Watson. London: Macmillan & Co. 1890.

Mr. Watson introduces this collection of lyrics with a suggestive essay on "the distinctively English note in our poetical literature." He says with truth, that, "to be frankly local, in the sense in which Burns and Béranger—yes, and one may add Homer and Virgil—are local, has not seldom been a direct road into 'the general heart of man.' Dante, the poet of a city, a church, a political faction, and a but newly consolidated language, would appear to have done his best to de-universalise himself; and we know with what splendid universality the world has baffled that design." The sentiment of this passage seems to us beyond question. "The noble universality," which led Carlyle to call the Book of Job "a noble book, all men's book," is after all due to the fact that it is the expression of the patriarch's inmost heart, in personal and family sorrow. It comes fresh from his heart to ours. The man who will faithfully interpret what he sees and feels will find that his message is welcomed by all. The two dominant notes of these "English Lyrics" are, in Mr. Watson's judgment, "a nobly filial love of country, and a tenderly passionate love of the country." The poet "would seem to love England none the less, but rather the more, because he has also felt the spell of other countries with a keenness only possible in natures which present a wide surface to impressions." But we must not be tempted to linger over this thought-provoking preface. A glance at the poems themselves goes far to justify the title which Mr. Watson gives to their writer—the laureate of the English seasons.

"A Defence of English Spring" is full of love for Nature in all her moods.

> "Nor deem this pride. I am to her
> A student and interpreter,
> Loving to read what lessons lurk
> In her unlettered handiwork,
> To find the helpful meanings writ
> In waves that break, in clouds that flit,
> Some balm extract for weeping eyes,
> From rain that falls, from dew that dies."

Still fresher and sweeter, however, is the joyous lyric, "The Spring time, O the Spring Time." "A Farmhouse Dirge" shows that the poet has not forgotten to study the human heart.

There is a striking couplet in "Unseasonable Snows" falling before the leaf has faded:

> "Unnatural winter fashioning a shroud
> For autumn's burial ere its pulse be numb."

The lines on Henry Bartle Edward Frere, the beautiful verses entitled, "At his Grave," and "Why England is Conservative," indicate the poet's feeling on political questions. "As dies the Year"—an exquisite little poem in

which the three latest months pay the last offices to the old year—makes an appropriate close.

"Thus may I die, since it must be,
My wage well-earned and my work-days done,
And the seasons following one by one,
To the slow sweet end that the wise foresee;
Fed from the store of my ripened sheaves,
Laid to rest on my fallen leaves,
And with snow-white souls to weep for me."

We ought to add that the Lyrics are selected chiefly from *Soliloquies in Song, At the Gate of the Convent,* and *Love's Widowhood.* They form a volume which will be dear to all lovers of Nature and of song.

WESLEYAN CONFERENCE PUBLICATIONS.

Aunt Hannah and Martha and John. By PANSY (Mrs. G. R. ALDEN) and Mrs. C. M. LIVINGSTON.

Miss Dee Dunmore Bryant. By PANSY.

The Two Cousins. A Tale. By FRIBA.

Windmill House. By EDITH CORNFORTH.

Lena and I. By JENNIE CHAPPELL.

The Happy Valley: Our New Mission Garden in Uva, Ceylon. By the Rev. S. LANGDON.

When His Years Were Few. By EDITH CORNFORTH.

Clerk or Carpenter? A Story for Boys. By HARRIETT BOULTWOOD.

Early Days for 1890.

London: C. H. Kelly. 1890.

Aunt Hannah and Martha and John is certainly a cumbrous title, and this story ends in a most unsatisfactory way, leaving one of its heroines—the beautiful Miss Chilton—at the crisis of her life. John Remington, her father's pastor, and his wife, Martha, have become her bosom friends, she has taken a firm stand against the horrors of the drink traffic, and given up her old lover, because of his unmanly and unchristian conduct. The curtain falls when the reader is most eager to know more. The book is, however, both fresh, readable, and high-toned. Its description of church life across the Atlantic is scarcely flattering.

Miss Dee Dunmore Bryant is a pretty story about three American children, who became the chief stay of their poor and widowed mother. The life of the children and their mother is described with much detail, and cannot fail to please young readers, and teach them to live for others.

The Two Cousins is the story of two beautiful young ladies and their lovers. It is certainly a book that will be eagerly read, and will, on the whole, do its readers good. It stands much in need, however, of careful revision. There are passages which are certainly not in good taste, and the young ladies cannot always be said to be patterns of maidenly propriety.

Windmill House will increase the reputation which Miss Edith Cornforth has already won. A merrier group of children, a more attractive young maiden aunt, and a finer old man than we meet in these pages, it would not be easy to find. The story is first rate. Miss Chappell's *Lena and I* tells of a prodigal son, and a diamond necklace robbery, so that it is more exciting than *Windmill House*. It is a tale which one finds it hard to put down. The style is good, and the book will teach young people to resist temptation.

Mr. Langdon's *The Happy Valley* is a chatty sketch of his mission-work and surrounding in Uva, which will make young readers familiar with some of the brighter sides of mission life in Ceylon. It is a book brimming over with hope and good spirits.

When His Years were Few is a piece of Miss Cornforth's best work. A graceful, tender, and pleasing little tale.

Clerk or Carpenter is a thoroughly practical story for boys about the choice of a trade. The book will show young people some of the temptations of life and teach them to be watchful and earnest.

The coloured frontispiece to *Early Days* is delightful. Simple stories, chats about steamers, Uncle Jonathan's rambles, "Round about the Provinces," and many other attractive papers, copiously illustrated, make this an attractive book for little folk.

'Twixt School and College. A Tale of Self-Reliance. By GORDON STABLES, C.M., M.D., R.N. With eight full-page illustrations by W. PARKINSON.

A Chapter of Adventures; or, through the Bombardment of Alexandria. By G. A. HENTY. With six full-page illustrations by W. H. OVEREND.

A Rough Shaking. By GEORGE MACDONALD. With twelve page illustrations by W. PARKINSON.

The Light Princess, and other Fairy Tales. By GEORGE MACDONALD.

London: Blackie & Son. 1890.

'Twixt School and College is a good specimen of Dr. Gordon Stables's work. Fred Hallam is a lad that every reader will learn to like. His pigeons, his dogs, and his gardening furnish many delightful little bits of natural history which are deftly woven into the story, whilst the account of

his college struggles is a fine lesson in self-reliance. Every one will love his sister Lily.

In *A Chapter of Adventures* Mr. Henty gives us two shipwrecks and the adventures of three midshipmen who were in Alexandria at the time of the bombardment. It is a sea story which all boys will delight in. One does not wonder that Mr. Henty's books are so popular with young people.

A Rough Shaking is the history of a little boy whose mother perished in an earthquake on the Riviera. He was found by an English clergyman and his wife; but their death threw the little fellow on the world. It a moving story told with great power and beauty. The little fellow's love for children, and his delight in every animal he meets is one of the main features of the book. Even the terrible bull allows Clare to perch on his back and is as gentle as a lamb. "Do you think that a God like Jesus Christ would invent such a delight for His children as the society and love of animals and then let death part them for ever? I don't." That seems to be Dr. Macdonald's own sentiment, and this book is written to expound it.

The Light Princess is a capital fairy tale, daintily written, and full of wonders, which lead up towards a delightful love-match. The other two tales are no less clever and entertaining.

These four books are dressed in pretty cloth covers, and the full-page illustrations show great taste and skill.

Esther Lovell. A Life Story. By Sarson C. J. Ingham. London: Hodder & Stoughton. 1890.

Esther Lovell is the nine years old daughter of a disgraced officer living in rustic obscurity, and supported by the farm-labour of his much enduring son. How young Lord Lisle finds Esther out, becomes her patron, and secures her a training under the eye of his own aunt, is told in this volume. Esther, of course, becomes his wife, but not before some years of hard struggle caused by the very natural opposition of Lord Lisle's mother and sister. The story is told with considerable skill. We have noticed some awkward and affected expressions which spoil the style, but the story is an interesting one.

MISCELLANEOUS.

Locke. By Alexander Campbell Fraser. Professor of Logic and Metaphysics, University of Edinburgh. Blackwood & Sons. 1890.

The series of "Philosophical Classics," to which this volume belongs, is in evidence that Scotland still retains her characteristic taste for metaphysical

studies. It is a distinctively Scottish series. Of fifteen volumes already published, dealing with standard writers on philosophy or metaphysics, twelve are written by Scotchmen, one, on Descartes, by an Irishman, Professor Mahaffy, and one, that on Leibniz, by a German, J. T. Merz, the one remaining, on Butler, being by the Reverend W. Lucas Collins, who, we suppose, is an Englishman. A sixteenth is announced as in preparation, of which a very distinguished Scotchman is to be the author, who had earned a high reputation as a student of philosophy before he surprised the world by his abilities as a politician and Cabinet Minister; J. S. Mill is to be treated by the right honourable Chief Secretary to the Lord Lieutenant of Ireland, Mr. Balfour. The whole series is edited by Professor Knight, of St. Andrews. The authors dealt with thus far include Descartes, Butler, Berkeley, Fichte, Kant, Hamilton, Hegel, Leibniz, Vico, Hobbes, Hume, Spinoza, Bacon (2 vols.), and Locke.

Professor Fraser's intermediate position and somewhat eclectic views fitted him to do justice to Locke. His extensive and elaborate studies on Berkeley, in particular, must have prepared him to undertake the present volume. He has very fully and carefully analysed Locke's views, at their different stages, as disclosed in the earlier and later editions of his great work, the *Essay Concerning Human Understanding*, in his other publications, and in his posthumous writings. Locke, however, of all writers, is one of the most difficult to expound in a clear and consecutive manner. The very plainness and familiarity of his style makes him difficult. He discarded technical terms; he did not strictly define the terms he himself employs, or adhere to one specific meaning for the same term metaphysically employed; on the contrary, certain favourite words, of apparently clear or simple meaning, are repeatedly used, in relation to different levels or spheres of thought, and in different provinces of investigation—as, for instance, the word *idea* and the word *power*. This was done by Locke because he was resolved to be always plain and popular in his modes of expression. Thus his writing has, in full measure, the "defects of its qualities." Locke was, in fact, pioneering a revolution in metaphysics. His writing represents a stage corresponding to the experimental stage in natural science. Synthesis, and that strict and technical definition of terms without which no science can be accurately set forth, or exactly taught, were to come in, if at all, at a more advanced stage of discussion and discovery. Meantime, ambiguities and obscurities abound in his chapters or notes of disquisition. He is one of the most original and suggestive of philosophers. The seeds of very much that has been worked out by later writers are found in Locke. But to explain, much more to harmonise, the whole of his writing is an exceedingly difficult, sometimes almost a bewildering, occupation.

Professor Fraser has taken great pains in his work, and his analysis and comments are very valuable and instructive. Occasionally, however, his own language, in labouring after Locke's meaning and reference, becomes clumsy and obscure.

His account of Locke's private life and relations is exceedingly interesting. The philosopher's habits are pleasantly as well as particularly described. He was not only a philosopher, but a very exact man of business, and a charming friend and companion, being a special favourite of ladies, whether older or younger. Altogether, we know not where there is to be found so complete and serviceable an account of our great and intrepid English philosopher as in this volume.

1. *Rambles and Reveries of a Naturalist.* By the Rev. WILLIAM SPIERS, M.A., F.G.S., F.R.M.S.
2. *The Missionary Controversy: Discussion, Evidence, and Report.* 1890.
3. *The General Hymnary Tune Book.*
4. *Lessons of Prosperity and other Addresses.* Delivered at Noonday in the Philosophical Hall, Leeds. By the Rev. W. L. WATKINSON. London: C. H. Kelly. 1890.

1. Mr. Spiers has gathered together sixteen papers on natural history in this volume. The opening chapter, "Amongst the Seaweeds," is a good specimen of the style and method pursued. A great deal of information is given which will make a ramble on the sea-shore full of new interest. Any one who reads the first twenty pages with care will get a bird's-eye view of the subject. One pleasant page is the brief account of the tiny Diatoms, which are so prolific that the entire city of Richmond in Virginia is built upon a bed of them eighteen feet thick, and have such small covering or shells that there are sometimes 200,000, or even 430,000, in a single drop of water. "Rambles in Cornwall" is a chatty paper on china-clay, tin-mining, and geology. "A Visit to the Channel Tunnel" affords an opening for some good description of the coast between Folkestone and Dover, and shows that the writer heartily believes both in the possibility and real usefulness of the Tunnel scheme. "A Visit to Greenwich Observatory" is a somewhat slight paper of the same type, which conveys instruction in a genial and easy way. "Tiny Rock-builders," a chapter devoted to the coral insect; "An Evening at the Microscope," which introduces the reader to the wonders of Mr. Spiers' aquarium; and "Trilobite-hunting," with its record of a geologist's rambles and happy finds, are chapters which will be read with zest by all lovers of natural science. Mr. Spiers' "Day in a Quarry," with its words on evolution, shows that he has the good sense to study Nature reverently without undue precipitancy in forming theories of evolution. His book is well illustrated and neatly got up. It will make an acceptable present to any thoughtful young reader.

2. This volume contains all the material for forming a judgment on the recent missionary controversy. It reprints the articles from the *Methodist Times*

which pleaded for "A New Missionary Policy for India," quotes the statement drawn up by the Bangalore Conference in defence of the Indian missionaries, and reports the speeches of Professor Patterson, Mr. Findlay, and others at the Missionary Committee. Then comes "The New Missionary Policy," as sketched by Mr. Hughes and Dr. Lunn; the Report of the Special Sub-Committee of Inquiry, with much other valuable matter bearing on the controversy. The Bristol Conference has already expressed its opinion on the controversy, so that we need not here reopen that distasteful subject. This volume will set many facts of missionary life and work in a clearer light for all of us. A patient study of the statements prepared by the two Indian representatives will greatly assist every one to gain a correct idea of the conditions of our Indian work, and lead to a more intelligent and hearty support of the workers. We are glad that the Missionary Society has courted the fullest publicity. It will have a firmer hold than ever before on all who read this volume.

3. Mission halls and other centres that have introduced the General Hymnary into their services have been eagerly expecting the publication of this tune book. The selection of tunes will add much to the value of the excellent collection of hymns, and bids fair to win a firm hold on the congregations that use the General Hymnary. There are nearly five hundred tunes and chants drawn from various sources, so that there is naturally great variety of style in these compositions, but though some will not satisfy a severe musical taste, they will not be the less useful for that reason. Musicians will find plenty of choice in the selection, so that they can meet the tastes of all. The first index, which gives "Hymns with suggested Tunes," will be useful when a hymn has to be chosen in a moment. Some of the peculiar metres are very taking, and will soon become popular. The clear, well-spread type and neat printing of the book will be much appreciated by those who use it.

4. Though so much drawn on for similar services, there is no falling off in Mr. Watkinson's latest collection of Noonday Addresses. The opening discourse, which gives the volume a title, is admirable—well-balanced, bright, with apt illustrations, and full of practical, helpful counsels. The other addresses are not less interesting and suggestive. No one will wonder that Mr. Watkinson is in such demand for noon-day services.

The Mission of Methodism. Being the Twentieth Fernley Lecture. By the Rev. Richard Green. London: C. H. Kelly. 1890.

Thoughtful, careful, refined, gentle, and truly catholic in spirit, Mr. Green's book does no discredit to the gallery of able lectures to which it belongs. He finds from his analysis of Wesley's personal history, that the four essential forces of original Methodism were, Conversion, entire Sanctification, Evangelism, and Fellowship. In his second chapter he traces the development of the idea of Methodism in the mind of Wesley from epoch to epoch. His third chapter discusses the question, How far has Methodism hitherto been faithful to the essential idea of its mission? The fourth and final chapter asks and

answers the question, "Has Methodism still a mission; if so, what?" Mr. Green has not sufficiently defined and distinguished in his use of the word "Methodism." In the opening of his volume he identifies the Methodism of Wesley with that of Whitfield. He speaks of Wesley as Whitfield's leader, and of Whitfield as united with Charles Wesley and Fletcher as Wesley's fellow-workers; adding that the "entire genius of Methodism was embodied in him"—John Wesley—and that "Methodism was essentially Wesleyan; the terms are almost convertible." If Whitfield had been omitted from this page (p. 2), and Methodism had been defined as "Wesleyan Methodism," the statements would have been strictly true. But Wesley's Methodism was strictly exclusive of Calvinism, and therefore of Whitfield. The vagueness which fails to define the doctrinal basis of Mr. Green's own Methodism in his first chapter, also fails in the later chapters to recognise discipline as a no less essential part of the definition of Wesley's Methodism than doctrine, and thus ignores the fact that one, if not more, of the existing offshoots of Methodism, having adopted Congregational principles of Church government, have placed themselves as much outside of the Methodism of John Wesley as the Calvinistic Methodists of Wales, who have always been a totally distinct body. Wesley's Arminian doctrine, from which his Connexional Magazine was named, his Society's discipline, the strict enforcement of which Wesley considered to be absolutely vital to his work, his Connexional organisation, with the Conference and the itinerancy as its central bond and the source of its circulating energy: these things scarcely appear in Mr. Green's volume, at most, their existence is intimated. Yet with Mr. Wesley they were no less vital to his great work than the doctrines of "Conversion" and of "Entire Sanctification." If the only principles definitive of Methodism were those stated by Mr. Green. Wesley's Methodism, by its vagueness of definition and its generally invertebrate condition, might be as widely inclusive as Mr. Green evidently desires but would speedily also lose all proper identity, all specific character or force, This is an attractive presentation of one side of the truth, but does not recognise its onesidedness. Nevertheless, the aspects of Wesley's work which are dealt with in the volume are admirably presented, and the interest deepens from chapter to chapter. The second chapter is an admirable study of the development of Methodism on its spiritual and evangelistic side. The third and fourth chapters are deeply earnest, and rise at times into a strain of chaste eloquence and touching appeal. There is a very valuable appendix of extracts from distinguished writers on Wesley and his work.

Agricultural Distress and Trade Depression: their Remedy in the Commercial Realisation of Home-Grown Produce. By D. TALLERMAN. Commercial and Agricultural Co-operative Society, Great St. Helens.

Mr. Tallerman's book is one which makes us wonder, as we read, how it is that those most concerned don't see things as he does. With all our talk

about "solidarity," we fail to recognise that one great cause of trade depression is the diminished purchasing power of the classes that live by agriculture. Protection most people believe to be out of the question. We shall never persuade the millions in our manufacturing centres to give more for farm produce than they can buy it for abroad. The great Co-operative Societies, whose headquarters are in Manchester, have buyers in all the markets, from Copenhagen to Chicago. At a delegates' meeting last year, it was seriously proposed to allot part of their balance to start a cheese-factory in the States, so that they might get one great article of consumption first-hand. No doubt they are very patriotic, but their patriotism does not extend to £ s. d.; they will go on buying in the cheapest market, regardless of the fact that the more British land goes out of cultivation, the more British labourers are driven abroad or into the towns, the more the home market for manufactures (after all, for the most important one, and likely to be almost the only one, now the colonies as well as foreigners are going in so fiercely for Protection) is circumscribed. Mr. Tallerman does not look on Protection as "within the range of practical politics"; but he suggests a way in which we may protect ourselves without Act of Parliament. The farmer is unable to sell at a profit because of the middleman. Let him squeeze out this non-producer, who lives on the loss both of producer and of consumer, and he will be able to hold the market against all comers. To do this, he must combine. In every district farmers must start a joint slaughter-house, with departments for at once using up, in "small goods" and "made goods," all the products which, as pickled tripe, brawn, collared head, sausages, &c., form such an item in American tinned exports. France led the way; and the difference between that choice dainty, "tripe de Caen," and the wretched leathery stuff, kept and carted about till it is half spoiled, and then treated with chemicals to hide its deterioration, which is sold in the bye-streets of our big towns, is a fair measure of the difference between the French (and American) system and our no system. All this, as well as hide, horns, &c., the farmer makes a present of to the dealer, when, "*sinking the offal*," he sells his beast at the value of the supposed weight of its two sides. That is, to save trouble, and because combination implies mutual trust, he is content to lose between £3 and £4 on every animal that he sends to market. The loss to the nation may be measured from one little fact: much of the fat is sent to Holland at twopence a pound, and returned to us as margarine, for which we pay eightpence! "Kill your own beasts, and utilise your 'offal' while it is fresh," says Mr. Tallerman. And in this work the farmer would find help from the "cheap dinner" restaurants, as well as from those philanthropists who provide a free meal for Board-school children. Minced beef, minced collops, hashed and stewed, and haricot-meats, rissoles, croquets—Mr. Tallerman's list is enough to make a *gourmet's* mouth water; and it is all made of what remains after the prime joints have been sent off in the refrigerator to the butcher to whom they are consigned, and who can afford to pay more when he is not forced to buy what he does not want and therefore has to get rid of cheap to a brother in the lower

ranks of the trade. This meat is now bandied about from hand to hand; a good deal of it drifting to Whitechapel, where on Saturday nights, blackened with gas, fly-blown, and dusty, it is laid out to tempt the housewife for her Sunday dinner. When collective dinners become more the rule among workmen, and housewives know more of Papin's digester and of the "*bain marie*" (water-bath), Mr. Tallerman's plan will perforce be adopted. Meanwhile we should like to see it started at once in as many centres as possible. He shows how the Barrow-in-Furness abattoirs are already a great success. He points out how killing their own beasts, and sending over their joints, would help to solve the Irish difficulty; for it would fill the farmers' pockets, and also revive the industries—tanning, bootmaking, &c.—for which Ireland was once famous. He shows the loss in weight, &c., from sending beasts long distances by land or sea; and he points out what a shameless monopoly the Central Meat Market is. The same system of combination or co-operation is applicable to other produce. Why is American flour beating English out of the field? Chiefly because it is packed in little bags to suit the consumer. In this way the middleman is almost eliminated. He believes that wheat may still be grown at a profit, if only farmers will "meet the times" by doing their own milling and sending out their flour in small parcels. The American bags bring from 15*s.* to 20*s.* a quarter more than our farmers get. It is pitiable, in an Irish town, to see the grocers' stores full of these bags, while in the neighbourhood are a dozen large corn-mills going to ruin; and while, through the loss of the bran, the Irish farmer is still more handicapped in stock-keeping. We heartily wish Mr. Tallerman's plan success. A thousandth part of what is being wasted on strikes would give the thing a start. Consumers, as well as producers, have a direct interest in preventing the ruin of English agriculture; and therefore his book ought to be studied not by farmers only, but by every one.

Annual Report of the Department of Mines, New South Wales, for the Year 1889. Printed in Accordance with Resolutions of Both Houses of Parliament. Sydney: Charles Potter, Government Printer. 1890.

This Blue Book of 253 pages represents the work of the Department of Mines which has dealt with 71,706 registered papers, and sent out 34,398 written letters during the year, exclusive of printed forms, circulars, and telegrams. The mining excitement, which was at its height in 1888, had considerably abated during the year 1889, so that the number of surveys was only half as large as in 1888, though considerably more than in 1887. Fifty-six surveyors were employed under the supervision of the chief Mining surveyor. They made 2166 surveys consisting of 1245 gold-mining leases, 765 mineral leases, 45 mining tenements, and 111 mining permits. A complete list is given of the mining maps compiled and published during the last ten years with the name of the parish, locality, county, and date of publication

The diamond drills have worked very satisfactorily. The aggregate depth of the bores was 7853 feet 10 inches, being 438 feet 5 inches less than in 1888. The cost of boring was greater by 3*d.* per foot mainly on account of the very hard ground which had to be pierced at two places. The mineral products yielded by the colony of New South Wales up to date amount to £81,599,113, for the year the value was £4,780,364, being an increase of £900,458 on 1888. Gold showed an increase of £116,970; coal of £177,650; silver-lead ore, £823,460; silver £5,333; tin showed a decrease of £167,325; copper of £68,393. Details are given from the reports as to the yield at the various gold mines. "On the Victoria lead the Phœnix Co. recently found a rich run of gold, some of the nuggets weighing over five ounces." The gold sent to the Mint in 1889 was 114,486 ounces, being 31,595 ounces more than in 1888. The statistics of the other branches of mining are equally complete. The reports which are sent in from the wardens and registrars give an account of the operations carried on during the year at each mine. It is a somewhat chequered history of "complete collapse" or "considerable increase." The "Diamond drill Sections" given in Appendix D. showing the nature of the strata will have great interest both for those interested in mining and in geology. The Blue Book gives abundant evidence of the scientific skill and thoroughness with which this important industry is watched over by the Department of Mines.

Nunnery Life in the Church of England; or, Seventeen Years with Father Ignatius. By Sister MARY AGNES, O.S.B. Edited, With Preface, by the Rev. W. LANCELOT HOLLAND, M.A., Vicar of All Saints, Hatcham. London: Hodder & Stoughton. 1890.

This book is written by a Miss Povey, who came under the spell of Father Ignatius in 1868 when he was preaching in some of the London churches. On an impressionable girl of fourteen his preaching had a profound effect. She was introduced to him, and eventually became a resident at his convent at Feltham at the age of fifteen. Miss Povey gives a detailed account of her reception as a novice, and explains the vows of poverty, chastity, and obedience then taken. Under the vow of poverty comes a description of the absurd limitation of the sisters to three handkerchiefs. They thought themselves happy in having permission to use handkerchiefs at all, for in one English sisterhood only hard blue checked dusters are allowed. If anything was used instead of a handkerchief reparation had to be made by holding the article on high at the singing of the Magnificat, "so that all who were assembled might see that we had robbed God of what we had promised." If any article was broken the penance consisted in placing it on the head. Sometimes Sister Mary Agnes had to wear a pail or brush and dust-pan round her waist for the whole day, because she had left them out of their place. Ten years at Feltham

made her sadly aware of the pitiful weaknesses of her companions. Father Ignatius would upset all the arrangements of the family by some unexpected order as, for instance, that no one should speak for a whole day. "And yet if his own dinner was not properly cooked and served in time he would show great displeasure." One can pardon such a weakness, but what shall one say of his ordering "a young and delicate sister, who was very ill and consumptive, to walk barefooted in the snow up and down the garden," or to collect a great heap of stones and then carry them all back to where she found them? From Feltham the sisters moved to Slapton Convent in Devonshire. But Sister Mary Agnes had her sharpest experiences at Llanthony. There she had to lie as a door-mat at the entrance of the Church, so that every one walked over her prostrate body. "This penance was to last seven times a day for a week." Still worse was the scourging which she received from "the mother." For three weeks she had a very sore back on which it pained her much to lie. But we have scarcely patience to multiply illustrations of the pitiful revelations in this painful book. The convent had no love in it. It is hard to believe that such cruel, unfeeling things could be done by people who professed to be specially set apart for God. We hope that the lesson of the book will be laid to heart.

1. *Lectures on Physiology and Hygiene for Hospital and Home Nursing.* By C. E. FITZGERALD, M.D.

2. *Education from the Cradle.* By Princess MARY OUROUSSOV. Translated by Mrs. E. Fielding.
London: George Bell & Sons. 1890.

1. Dr. Fitzgerald's lectures were delivered in connection with the St. John Ambulance Association. There is no doubt that he has been well advised to publish them. They are eminently practical throughout. Enough physiology is given to make the reader understand the human system, especially the heart, lungs, and skin; but the volume is not a mere text-book on these subjects, it is a manual for nurses—the best we have seen. The chapters on the nurse, the sick-room, the valuable account of digestion, the still more helpful pages on foods, and the best way of cooking them, and the three closing chapters all deserve careful study. The book may be recommended as a manual for every nurse, and indeed for every home.

2. *Education from the Cradle* is a collection of counsels for young women on the management of children, written with eminent good sense. The Princess says that "In Europe, Russia has the largest number of births, and among the poorer classes, where mothers of twenty children are no exception, it is seldom that more than three or four arrive at man's estate; they frequently all die in early youth." Such facts make her book the more necessary. Though written by a princess, it is a book from which the poorest

home will learn much. "Generally speaking, money is not so powerful as is believed; care, love, and the knowledge of the necessary vital conditions are all that is indispensable. To renew the air, clean the room, and remove from it objects that harbour fatal germs, does not demand any outlay, but may save results, the economy of which would be less assured." The whole book is marked by the same sagacious common sense. "With an only child, above all, care must be taken not to make him into a little monster by treating him as an idolised fetish." "Never cause fear! Of all human feelings, it is the worst." We should not agree with the theology of one phrase on p. 78, but this is not the place to criticise it. The book has been rendered into clear, expressive English by Mrs. Fielding, and it is daintily dressed by the binder, so that it would make an appropriate present for a young lady.

Health at Home Tracts. 1–12. By ALFRED SCHOFIELD, M.D., M.R.C.S. London: Religious Tract Society. 1889.

Dr. Schofield treats in a clear, bright style the chief questions of health, such as breathing and ventilation, blood-poisons, nursing the young and sick, clothes, cooking and eating, and other topics of equal importance. The twelve tracts now grouped together form a capital manual for home use. They are eminently practical, as the papers on "Babies" and on "How to be healthy in one room," will show. We wish every poor home in London could have a copy of this wise and helpful little book, and could follow Dr. Schofield's counsels as to cooking and ventilation.

The Story of My Wanderings in the "Land of my Fathers." By ISAAC LEVINSOHN. London: A. Holness. 1890.

Mr. Levinsohn is a Polish Jew, who left his own country to seek a peace of mind which he could not find in Judaism, and was led to England, where he became a Christian. He went to Palestine to establish a mission among the Jews. As a result of the visit, an agent is now engaged in this work, with Joppa as his headquarters. The narrative of his journey is simply and brightly given, and takes the reader to the chief centres of interest in Palestine. The book is copiously illustrated and bound in scarlet cloth.

The Modern Rack. Papers on Vivisection. By FRANCES POWER COBBE. London: Swan Sonnenschein & Co. 1889.

Miss Cobbe has earned the goodwill and thanks of all lovers of animals by her fearless crusade against the horrors of vivisection. It will be seen from the twenty-one addresses and articles here gathered together, how unceasing and how skilful has been her attempt "to protect the science-tortured beasts from cruel wrong." Some of the woodcuts at the end are even more eloquent than Miss Cobbe's words. We trust that the collection of these papers and addresses will give them permanent and growing influence.

Cattle Ships. Being the Fifth Chapter of Samuel Plimsoll's Second Appeal for our Seamen. London: Kegan Paul & Co. 1890.

This chapter of Mr. Plimsoll's forthcoming book is published separately in order to awake sympathy and enlist help for the "Merchant Shipping Act Amendment (No. 2) Bill." It is argued with much fulness of detail that the importation of live cattle ought to be prohibited because of the cruelty to the poor beasts, who "become mad and furious with terror and unrest" from the close quarters which compel them to stand for sixteen days at a stretch. It is scarcely possible to form an idea how they are knocked about when a heavy storm comes on. Mr. Plimsoll argues that there are not even economic reasons to justify the cruelties of this trade. The latter part of the pamphlet is a plea for sailors and their families, whose sufferings through the loss of husbands and fathers Mr. Plimsoll describes with great feeling. He wants the carrying of deck-loads of timber in winter to be forbidden, and says that if his Bill of 1876 had not been modified in the House of Lords the loss of life would have been reduced from 119 to 30 men per annum, instead of to 85. We hope Englishmen will carefully weigh the arguments of this devoted lover of men and beasts.

Egypt under Ismail: a Romance of History. By J. CARLILE McCOAN, Author of *Egypt As It Is*, &c., with Appendix of Official Documents. London: Chapman and Hall.

Like an evil dream is this "Romance of History." Of all tyrannies with which any nation has been cursed, the most loathsome and contemptible is that of which Mehemet Ali was the founder. As one reads Mr. McCoan's story, one can fancy the wretched fellaheen crying; "How long, good Lord, how long?" and the dervishes coming up "to the help of the Lord against the mighty." But the British public, too, can hardly avoid feeling strongly at the way in which Egyptian finances were so long managed—not, be it remarked, for any salutary purpose—but to keep up the vulgar, reckless expenditure of successive Khedives. In ten years, from 1862, Ismail had borrowed nominally £68,500,000, most of it at enormous interest (the holders of Treasury bonds got a 25 per cent. bonus). Of course all this was not really received—it was only claimed that £43,750,000 reached the Egyptian Treasury; and even of that probably a good amount was lost on the road. Of the last loan to Ismail (1873), the Oppenheims, the contractors, only profess to have paid £17,000,000 out of the nominal £32,000,000! Of the three Frühling-Goschen loans, amounting to £12,000,000, the actual payment is said to have been a little under £10,000,000. Altogether, one cannot wonder at the revolt of which Arabi took the lead—it was an endeavour on the part of a deeply-oppressed people to throw off intolerable oppression. No wonder that "there are Mahdists at Cairo." There always will

be until the relations between the bondholders and the taxpayer are more equitably arranged. Mr. McCoan supports all his startling statements with *pièces justificatives*. We believe things are better now, but a thorough and purging reform is needed.

University Extension: Has it a Future? By H. J. MACKINDER and M. E. SADLER. London: Henry Frowde. 1890.

As the first of the names which appear on this title-page is that of a staff lecturer, and the second that of the secretary to the Oxford delegates for University extension, the book claims careful consideration from the friends of the movement. The writers maintain, with justice, that elementary education and public libraries have made some such scheme as that of University extension a necessity. "The output of demoralising literature has greatly increased. An intellectual diet too exclusively of newspapers and novels threatens to emasculate the national mind." Their "ideal is that a centre of stimulus and guidance should exist alongside of a public library in every town in the country; that they should supplement one another, and that together they should carry forward the education begun in the elementary schools." They claim that University extension is the one great agency in the field, which seeks to fulfil this ideal. Some account is given of the four central authorities engaging in this work—the Universities of Oxford and Cambridge the London Society, and the Victoria University. Each has its staff of lecturers, of whom a few are entirely devoted to this work, but most hold some second appointment. Their work is very exhausting. Five evening, and three or four afternoon lectures, are sometimes given in one week. Each engagement means two hours' concentrated effort. Then there may be two hundred papers to correct in a week. More than one lecturer has had to travel ten thousand miles in a session. Special reference is made to Mr. R. G. Moulton, and the Rev. W. Hudson Shaw, the most prominent among the lecturers, who have given up themselves entirely to such work: 380 courses were given in the session 1889–90, with an average attendance of 40,187. The present cost is about £19,100. Among the new developments reference is made to the Students' Associations, largely started on Mr. R. G. Moulton's initiative, to the attractive summer meetings, the scholarships, and other marks of vigorous life. The historical sketch of University Extension will have permanent value. Professor Stuart had the honour of being the leader in this movement in 1867. The preliminary testing to which a lecturer is put shows that great care is exercised in the choice of men. The writers close their sketch of progress and methods by a plea for State aid, which, they argue, is both just and practicable. Last summer the local secretaries who met at Oxford suggested that a grant might be entrusted to a central committee who would distribute it among the local centres; but Mr. Mackinder and Mr. Sadler propose a scheme by which the County Councils should be empowered to distribute part of the educational grant to

University Extension Centres. We hope that some method will be found to add to the influence of a work in which every thoughtful man takes a deep interest.

A Dead Man's Diary, Written after his Decease. Ward, Lock & Co. 1890.

Literature purporting to deal with the unseen world is multiplying. One book on the subject provokes another, and "Letters from Hell" and "The World of Darkness" are succeeded by "A Dead Man's Diary." We confess we are not predisposed in favour of such books. The combination of an earnest and reverent religious spirit with a powerful imagination and practised literary skill necessary to deal with such subjects is not frequently to be found, and even where all these gifts are joined, failure is easy. Where an attempt to produce a book of this kind is a mere literary venture, failure is certain.

The present anonymous volume is apparently pervaded by more or less of a moral purpose. We do not sympathise with those who stigmatise all such writing as "blasphemous," and are glad to discern several signs that the author wishes to produce a healthy moral impression. His description of the retribution attending the man who was content to do wrong, believing that "if he were on the road to hell, plenty of other good fellows were bound for the same destination," is one example of this. The punishment of another who was "in the detail of daily life habitually untrue," and who proved the terrible power of habit in little things, is another. The chapter on "the dead who die" seeks to show that the soul is not naturally immortal, that some die out of existence altogether, and the memory of them passes away for ever, though the author does not accept the view that annihilation awaits all the wicked.

While recognising what is good in the book, we are compelled to say that its literary execution, as well as its theology and moral philosophy, is very crude. The author rambles off into discussions on poetry and other subjects, the irrelevance of which is not lessened by the attempt to justify their presence. There is far too much "fine writing," especially in the earlier chapters. How in the world has a writer on Hades time to pen criticisms on George Meredith, especially to rhapsodise about his "diamond-pointed prose—pellucid sentences, crystal-clear and luminous as the scintillations of Sirius (and for all their judicial poise and calmness emitted, like the Sirius scintillations, at white heat"), or the "thoughts which have crystallised into a brain-stimulating prose, every sentence a satisfying mouthful!" Neither are we predisposed in favour of the writer who is about to improve on the theology of Scripture by finding him say, "I know that there are folk on earth who try to *smooth out the creases that crop up in the creed-roll of their convictions* by asserting that the regenerate soul will surrender everything to the will of God." The phrase we have italicised is one of a score that we have marked which proclaim a crudity of style which by no means prepossesses sensible readers in the author's favour. We are willing to

credit the author with good intentions, but we find too much in the volume which bears out the promise of the ridiculously sensational cover.

RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

1. *Biblical Atlas and Scripture Gazetteer.* With Geographical Descriptions and Copious Bible References. The Maps by HENRY COURTIER, F.R.G.S.
2. *The English Reformation of the Sixteenth Century.* Illustrated by Maps and Portraits. By the Rev. W. H. BECKETT. Church History Series.
3. *Greek Pictures: Drawn with Pen and Pencil.* By J. P MAHAFFY, M.A., D.D. With two maps and many illustrations.
4. *Pioneers of Electricity; or, Short Lives of the Great Electricians.* By J. MUNRO. With Portraits.
5. *What to Read.* Part IV. Sunday Readings in Prose. By the Rev. F. LANGBRIDGE, M.A.
6. *How London Lives: the Feeding, Cleansing, Lighting, and Police of London.* With many Illustrations.
7. *Foundry, Forge, and Factory.* By W. J. GORDON. With many Illustrations.
8. *Short Biographies for the People.* Vol. VII.
9. *Modern Discoveries on the Site of Ancient Ephesus.* By the late J. T. WOOD, F.S.A.
10. *Early Bible Songs.* By A. W. DRYSDALE, M.A.
11. *Romance of Real Life.* True Incidents in the Lives of the Great and Good. With Illustrations by well-known Artists.
12. *The Brook and its Banks.* By the Rev. J. G. WOOD, M.A. With many Illustrations.
13. *Almanacs for* 1891.

1. Fifty years ago the Religious Tract Society issued a "Bible Atlas" which, in 1852 and 1877, was greatly improved. The present edition is a marked advance on those that have gone before it. It is a handsomely bound folio, printed with great taste, and with spacious margins. Its eighteen maps,

furnished by Mr. Courtier, embody the latest results of geographical research on all questions of Scripture topography. They are exceedingly distinct and well-arranged. Those of modern Palestine, ancient and modern Jerusalem, and St. Paul's missionary journeys strike us as specially good. The mass of information given on every subject connected with the maps adds much to the completeness of this volume. Nothing seems to have escaped notice, and everything is brought down to date. Major Conder's writings have here been well used. The chapters on Jerusalem and on Physical Features should be carefully read. The gazetteer at the end gives the meanings of geographical names, with a description of locality and references to biblical quotations. Might not a few hints as to pronunciation be added? The atlas is one which Bible students will use with growing confidence.

2. Mr. Beckett's *English Reformation in the Sixteenth Century*, which forms the seventh volume in the "Church History Series," is all that such a manual should be—clear in style, full of information put in a compendious form, and thoroughly judicious in its criticism. The sketch of Wolsey proves that Mr. Beckett knows how to appreciate the patriotism and desire for the spread of education which distinguished the great Cardinal. Besides some good portraits, there are three maps which show where the monasteries lay, where Lollardism prevailed, and where the martyrs suffered under Queen Mary.

3. All that we have said in praise of earlier volumes of this tempting series may be repeated in noticing Dr. Mahaffy's *Greek Pictures*. It has the additional charm due to a subject of inexhaustible interest to all lovers of literature and art. It is a delightful book, in which pen and pencil are used with great skill, and with the happiest results.

4. In *Pioneers of Electricity*, Mr. Munro gives us eleven biographical sketches, beginning with Thales, who stands alone as the representative of the ancient world, and closing with Faraday and Clerk Maxwell. The work is done by a skilled hand. Descriptions of each pioneer's work show that Mr. Munro is master of a difficult subject. The book makes a valuable companion to his "Electricity and its Uses."

5. *What to Read*. Mr. Langbridge has reached the end of his work with this Part IV. Its "Sunday Readings in Prose" are culled from a wide area. Foxe, the martyrologist, A Kempis, Jeremy Taylor, Ruskin, Spurgeon, Dean Vaughan, are among the writers laid under contribution in this happy and attractive selection.

6, 7. Mr. Gordon has struck a good vein in *How London Lives*. The mass of information gathered at first hand is surprising, and it is put in such a way that every one will enjoy these instructive chapters. *Foundry, Forge, and Factory*, is the outcome of a tour among northern workshops. Every boy will want to read about Armstrong's and the Forth Bridge. "Among the Glass-workers" is another tempting chapter. Both books are copiously illustrated, so that they will make delightful presents.

8. The *Short Biographies* deserve even to be more popular than they are. To get every salient fact, and a critical estimate of a great man's character

and work for a penny is a real service to busy people. One of these little lives makes an admirable companion on a railway journey. Twelve biographies are bound together in this neat volume.

9. *Ancient Ephesus* and *Early Bible Songs* belong to the *By-Paths of Bible Knowledge* Series. The former is an admirable digest of the costly volume published in 1877 by Longmans. Mr. Wood's widow has also placed other papers in the hands of the editor. It is a little book which every student of St. Paul's work at Ephesus ought to master.

10. Mr. Drysdale has written some useful notes on *Early Bible Songs*, with a comprehensive introduction on Hebrew poetry, which will open up a tempting field of study, and make the Bible better understood.

11. *Romances of Real Life* consists of twenty-four incidents in the lives of such men as John Knox, John Wesley, and Earl Shaftesbury. The sketches are brightly written, and made most attractive by bold print and capital illustrations.

12. This exceedingly charming and instructive book was one of the last productions of its author's prolific pen. It is beautifully illustrated, and, we need not say, is, from first to last, full of interest and instruction. The brook itself, and the living creatures of many different sorts that have their habitat in its waters, on its banks, or in its immediate neighbourhood, are described in the natural, lively, pleasant style so distinctive of the deceased naturalist, whose place as a writer, at once popular and accurate, on the subjects which he had made his life-study, it will be very difficult to fill.

13. A more attractive set of almanacks and pocket-books we have not seen. The tinted pictures of the sheet almanack deserve a special word of praise. The pocket-books are very convenient, and give a great deal of useful information about postal rates and other matters.

Memorable London Houses. A Handy Guide, with Illustrations, Anecdotes, and a Reference Plan. By WILMOT HARRISON. With one hundred original illustrations from drawings made expressly for this work by G. N. Martin. Third Edition. Revised and greatly enlarged. London: Sampson Low & Co. 1890.

We are not surprised that two large editions of *Memorable London Houses* were sold within a year. In its present enlarged and revised form, it is distinctly the best book on the subject. Though the space allotted to each name is necessarily limited, Mr. Harrison contrives to give such racy details that the book is thoroughly interesting, and certainly whets the appetite for more. The two sketches at the beginning and end, which deal with Sir Joshua Reynolds, Hogarth, Thomas Telford, and Robert Stephenson, may serve as examples of the interest of these notes. Mr. Martin's drawings are all that one could desire. These, a good numbered map, and two indexes

add much to the serviceableness of an admirable little book. Mr. Harrison will, no doubt, still further enlarge his volume. Lord Byron was born, we may remark, in Holles Street. By the way, there is no mention of Lord Byron on page 30, as the index states. Charles Wesley spent his last years and died in Chesterfield Street, Marylebone. We commend this book to all who love their London. In it, and Lawrence Hutton's *Literary Landmarks of London*, they will find two of their best guides to its famous houses.

The Confessions of a Poacher. Edited by JOHN WATSON, F.L.S. Illustrated by JAMES WEST. London: Leadenhall Press. 1890.

Mr. Watson says in an "editorial note" that his poacher is an old man of eighty, who never failed to attract every dog or child that he was brought in contact with, and was the hero whom Mr. Watson himself worshipped in his boyhood. The *Confessions* certainly introduce the reader to many questionable doings. The poacher belonged to an old family of statesmen in the north, and love of nature was in the grain. The description of his lurchers and their training adds to one's respect for the poacher's dog. "It is wonderful how soon the dog takes on the habits of its master. They soon learn to slink along by hedge and ditch, and but rarely show in the open." One country squire saved his ground game for a season by buying the poacher's best brace of lurchers at a very fancy price, whilst a bench of magistrates showed their love of sport by asking to see the dogs of which they had heard so much. We have been much interested in the old Galloway, which for two months of the year was regaled morning and evening on a basketful of gull's and tern's eggs gathered by its master. It is surprising to hear what bags the poacher made. Sometimes a hundred bunches of larks, a dozen in each bunch, would be netted in a single day. Many a glimpse is given of the poacher's trade; but whilst one feels much honest indignation at some of these devices, we are constrained to admire the patient study of nature in all her moods, the knowledge of the ways of birds, fish, and other living creatures which these pages reveal. There are some sensible suggestions on the preservation of hares, which are so prolific that it is only because they are "worried through every month of the year" that they are becoming scarce. The unsportsmanlike devices for catching pheasants which the poacher practised are certainly not much to his credit, and it is grotesque enough to read of the old moorland horse by whose aid he stalked hundreds of grouse, as its presence seemed to allay both fear and suspicion. Firing over its back, its neck, or beneath its belly—all were taken alike, patiently and sedately. An occasional handful of oats, or half a loaf, cemented the friendship of the old horse—"my best and most constant poaching companion for years." There is much to be learned about the country and game from this cleverly written and well-illustrated book, but we feel that the poacher is not only a lawbreaker, but a somewhat cruel and unsportsmanlike character. The fault of the book is undue repetition.

The Fireside. Pictorial Annual. 1890.

Home Words for Hearth and Home. Conducted by the Rev. CHARLES BULLOCK, B.D. 1890.

The Day of Days Annual. Vol. xix.

Hand and Heart. A Family, Social, and Temperance Journal. Vol. XIV. 1890.

The Sisters: Reminiscences and Records of Active Work and Patient Suffering. Frances Ridley Havergal and Maria V. G. Havergal.

The Old Gospel Ever New. The Story of Naaman; or, Sin and its Cures. By CHARLES BULLOCK, B.D. Tenth Thousand. London: *Home Words* Publishing Office. 1890.

The Fireside is full of various interest. It will compare favourably with any of the sixpenny magazines for its pictures, stories, and short articles on eminent men and notable books. The papers on "Thomas Gray," "A Group of Noble Women," and "Thomas Scott, the Commentator," may be referred to as specimens of the capital contents of *The Fireside*. The tastefully got-up annual volume will make an attractive present.

Home Words is a magazine which all clergymen will welcome. It is profusely illustrated, brightly written, and abounds in stories and anecdotes. The sketches of such men as the Rev. P. B. Power and Bishop Westcott will be much enjoyed. It is distinctively a Church of England periodical, and a good one.

The Day of Days is just the magazine for Sunday reading. There are good sketches of Gray the Poet, Samuel Morley, Martin Tupper, and others, with readable sermons and good stories.

Hand and Heart has some capital papers on "The Early British Church" by the Editor, a most attractive picture, "Tennyson at Home," and other features of interest. Mr. Bullock, who edits all these magazines, supplies his readers with good and thoroughly helpful reading.

It was a happy thought of Mr. Bullock to link together the two Miss Havergals in one volume. His own personal recollections have no doubt helped him in the preparation of his sketches, but the chief material is drawn from the biographies of the sisters. The volume gives a clear idea of their character and work, and has some good portraits and illustrations.

"Naaman's Story" in all its aspects is wisely treated in ten popular but spiritually-minded discourses. Those on "The Little Maid" and on "Gehazi" are good samples of a book which must greatly help all who are seeking to know the right way. The editor of *Home Words* has a special gift for such work, and we are glad that his pen is kept so busy.

The Christian Miscellany and Family Visitor. For the year 1890.

The Methodist Temperance Magazine. Vol. IV. New Series. 1890.

The King's Highway. A Journal of Scriptural Holiness. Vol. XIX.

London: C. H. Kelly. 1890.

The *Christian Miscellany*, in its enlarged form and improved type, makes a volume which ought to find a place in every Sunday-school library. There is a good serial story, with many useful biographical papers, Biblical studies, and extracts from new books. Some of the illustrations are very effective. The *Temperance Magazine* has some good stories and biographical sketches, which fit in well with the articles on topics of pressing interest in the temperance world. It is a magazine which Band of Hope workers will find exceedingly helpful. *The King's Highway* deals thoughtfully with the doctrine of Scriptural holiness in all its aspects. The Rev. W. Unsworth's papers are very suggestive and helpful, and there are some good biographical sketches.

Life Among the Close Brethren. Reprinted from the *British Weekly.* London: Hodder & Stoughton. 1890.

It is well that these timely papers on Plymouth Brethrenism have been republished in this convenient form. The description of the schisms among the Brethren will open the eyes of some who are strangely attracted by the devotion to Bible study and the conversation of members of the sect. It is painful to find so much bitterness, exclusiveness, and want of Christian charity among the "Exclusives" as these sketches reveal. They are written in a style which will help to secure a reading for the papers.

Sharpened Arrows and Polished Stones. A collection of Scripture Texts and Illustrations for the Christian Worker and the Home. By C. W. BIBB. With an introduction by the Rev. A. J. GORDON, D.D. London: Hodder & Stoughton. 1890.

These arrows are arranged in twenty-three chapters, under such headings as "The Christian Life," "Prayer," "Charity." By means of a good index it is easy to find illustrations of any text in a moment. It is a piece of painstaking work, and will no doubt help those who use it to brighten their sermons or lessons. It contains a mass of useful matter briefly and brightly put.

The Cornhill Magazine, 1890. London: Smith, Elder & Co. 1890.

This magazine retains its high reputation for serial stories. "Eight Days" is one of the most vivid sketches of Indian life at the time of the Mutiny that we have seen. The description of the hunting leopard and of the way Major Hilton killed a cobra show the hand of a master. "A Bride from the Bush" is amusing, but it ends lamely. Such papers as "Striking a Light," "Couriers of the Air," "A Wild Swannery," deserve special praise. "With the Shepherds of Helvellyn" is, if possible, better still.

Wild Nature won by Kindness. By Mrs. BRIGHTWEN, Vice-President of the Selborne Society. With Illustrations by the AUTHOR and F. C. GOULD. London: T. F. Unwin. 1890.

Mrs. Brightwen's pets include starlings, doves, jays, wild ducks, butterflies, harvest mice, squirrels, and many other creatures, about which she has a host of entertaining incidents to tell. The starlings, whose love of water led to their untimely end; the water-shrews, which made a home in the wine-cellar; the two harvest mice, which together weighed less than a halfpenny; the earwig, and her nest of young ones; the spider, which envelopes itself in a bubble of air, so that it goes through the water without being wet; the snake, which coiled itself up on Mrs. Brightwen's comfortable dress—these, and many other pages of her book, will be eagerly read. It is brimming over with love of the little creatures who have cheered many an hour of an invalid's life, and will help all young people to keep their eyes open to the wonders around them, and to be kind to every living thing.

Geological Mechanism: or, an Epitome of the History of the Earth. By J. SPOTTISWOODE WILSON, C.E. Manchester: John Heywood. 1890.

One-third of Mr. Wilson's book is an epitome of his own history, the remaining two-thirds is given to the earth. His life has been spent in Australia, California, and Ecuador, as engineer, miner, and geologist. Sir Roger Murchison took great interest in his account of the Californian gold mines, and introduced Mr. Wilson to the Geological Society. During his thirty years in Ecuador he has been working out the theories of which this book is a first instalment. He thinks that the planets are masses of rock shot out from volcanoes in the sun. The first part of our earth's course, he says, was necessarily that of a comet with an enormous tail, which eventually became a great atmosphere enveloping the planet. This startling theory is backed up and illustrated by a stout array of geological facts, but whatever may be the

case with the savants it is far above our heads. We feel safer in criticising Mr. Wilson's poetry. It is a lenient verdict to say that it should never have seen the light.

Geometry in Religion and the exact Dates in Biblical History after the Monuments. London: E. W. Allen. 1890.

The writer of this pamphlet seeks to show that there is not in the decalogue one idea which is not the counterpart or a paraphrase of the dogmas and ethics acknowledged among the Egyptians, long anterior to the time of Moses and Aaron. This sweeping assertion would need to be buttressed by a formidable array of quotations and illustrations, but we look in vain for any adequate effort to substantiate it. There are many pages of tables which bear witness to much ingenuity, but contain nothing that will repay the effort necessary to understand them. No student of the Bible or of comparative religion will doubt that the long residence in Egypt left its imprint on Jewish history, or suppose that in Egypt God had "left himself without witness." Moses may well have used his Egyptian learning to shape the new polity for Israel, but such assertions as we find in this pamphlet really confute themselves.

Annals of a Fishing Village. Drawn from the Notes of *A Son of the Marshes.* Edited by J. A. Owen. Edinburgh and London: Blackwood & Sons. 1891.

Readers of *Woodland, Moor, and Stream* will soon recognise the same hand in these *Annals of a Fishing Village.* There is, perhaps, less of nature here, though the volume abounds with descriptions of the ways of fish and fowl in the marsh region; but its chief charm is the pen-and-ink sketches of the fisher-folks themselves. The old life is gone. Marshes are now turned into orchards; railways and telegraph wires have destroyed the isolation of the place; the "furriner"—as settlers from other regions used to be called—is no longer shunned and regarded with suspicion, but is allowed to marry the fisher-girl of the marshes. Denzil, the naturalist, for whom Mr. Owen acts as editor, is himself the son of a clever artist-workman who had married beneath him, that is, had chosen a fisherman's daughter for his bride. The boy's friendship with Larry, the son of his rich kinsman, forms a pleasing study, but his friendship with the two fisher-lads is even more striking. Their unselfish care for the boy, their tenderness during the time he lay in the grip of a dangerous fever, and many other incidents show that these lads were true as steel. The sketches of the village schoolmaster, the village constable, and of "Handsome Hannah," whose long-lost lover returned on the eve of her marriage, are worth framing in one's memory. The book will introduce most of its readers into a new world, full of various interest, and rich in studies of character as well as glimpses of nature. It is got up very neatly, and has seven full-page illustrations done in colour, which are exceedingly effective.

RECENT EXPLORATION AND RESEARCH.

DR. MEYER'S ASCENT OF MOUNT KILMA-NJARO.—Africa continues to claim a large share of the attention of the civilised world. As we ventured to prophesy in the July number of this REVIEW, the statesman has not been slow to meet the obligations involved in the work of the explorer. The partition of Africa by the Powers of Europe may almost be said to be complete. The impression made on the popular mind by Stanley's last and greatest journey has been deepened by the publication of the official report entitled, *In Darkest Africa*, whilst scientific travellers and students have had opened to them avenues for research, fields for study, problems for investigation and solution, and scope for speculation almost boundless. One effect of Stanley's great achievements has been to eclipse for the time less distinguished men who, by their heroic efforts and indefatigable labours, have recently settled in the most satisfactory way important and interesting points of geology, geography, and natural history. In this connection special mention must be made of Dr. Hans Meyer, who set himself the task of scaling the summit of Mount Kilma-njaro, the highest mountain in Africa. Discovered in 1848 by Rebmann, the missionary, it has been since visited by forty-five Europeans, none of whom, however, attained to the distinction won by Dr. Meyer of standing on its icy summit, 19,700 feet above sea-level. If a straight line be drawn from Zanzibar to the most easterly limits of the Victoria Nyanza, Mount Kilma-njaro will be found midway between these points. Dr. Meyer made his first attempt in 1887, and reached an altitude of 17,880 feet, when his further progress was barred by the upper ice-cap, which rose to a height of 100 feet. A second expedition failed, owing to a revolt on the coast and the capture and imprisonment of Dr. Meyer. Regaining his freedom by the payment of a heavy ransom, the attempt was renewed, and was crowned with complete success. Some idea of the immense mass of this mountain, which rises in beautiful contours from a steppe having an average elevation of about 2600 feet above sea-level, may be gathered from the statement that "its base from east to west, measured from the Lumi river to the termination of its western ridges, is about sixty miles, and from the southern foot-hills to the chain of swamps in the Nyiri plain to the north, is a distance of about fifty miles. Its two culminating cones, the Eastern Mawenzi and the Western Kibo, lie six miles apart." It is manifest that Dr. Meyer had set himself to deal with a large but very compact subject. Situated only three degrees south of the equator, this giant mountain "has afforded a place to all climates of the world upon its slopes, and that from its tropical base to its ice-crowned summit it offers facilities for the existence of every variety of plant and animal." The principal problems which our explorer hoped to solve by his journey he states as follows:—"Does a yawning crater lie upon the highest heights of Kibo, beyond that encircling wall of ice and snow to which I had won my way in 1887, as I then believed, or is its rocky summit buried beneath a rolling covering of snow, as a late traveller suggested? Is the ice and snow upon the summit of Kibo of a similar nature to what is found on other equatorial mountain giants, such as those of South America, or do peculiar formations exist up there? Is the mantle of ice and snow clothing the two peaks of Kibo and Mawenzi as large in extent in the tropical summer as when I observed it in the winter of 1887, or is, perchance, the less lofty Mawenzi entirely free from snow after October, when the summer season begins? Do the more elevated flora and fauna point to a preponderating immigration from North-African mountains, or have they more in common with the species of South Africa, thus affording us a retrospective insight into the geological past of Africa?" On all these questions Dr. Meyer's journey sheds most valuable light. The "yawning crater was found. Its diameter proved to be 6500 feet, and its depth 600 feet. Issuing from the

side of that broken crater, once the outlet of fiercest volcanic fires, is to be found to-day the first discovered African glacier. At half past ten in the morning of the 6th of October 1889, Dr. Meyer stood on the culminating peak of Mount Kilma-njaro, at an altitude of 19,700 feet, amid the strange silence of nature, gazing upon a scene on which no human eye had ever rested before. Of the difficulties and trials of the journey little can be said. The untravelled cannot understand what is involved in ascending an ice-cap 1500 feet in length at an angle of 35°, or the difficulty of breathing at a height of 19,000 feet, where the oxygen of the atmosphere amounts to only 40 per cent., and the humidity to 15 per cent. of what it is at sea-level. No wonder that a halt had to be made every fifty paces because of the strain on the lungs of the explorers. All this brave endurance was, however, rewarded with complete success. To use Dr. Meyer's own words, "Kilma-njaro is settled—the African giant is vanquished. But still, for long years to come, it will prove an ample field for detailed exploration; and, until the time when it too shall dissolve and pass away, it will afford, by its majestic solitude, its grandeur, and its beauty, an unfailing source for exciting the feelings and fancies of everyone who can trace an eternal Godhead in the silent language of nature."

LIEUTENANT VAUGHAN'S JOURNEY IN EASTERN PERSIA.—A most interesting itinerary of a journey through Eastern Persia by Lieutenant Vaughan has been sent home by that officer, and will be published shortly. The journey covered 1164 miles, and has resulted in considerable additions to our knowledge of the interior of Persia. Some valuable particulars are given relative to the Great Salt Swamp, or desert, which occupies an immense tract of the interior; and a weird story is given, told by the traveller's guide, as to its origin.

EXCAVATIONS AT TELL HESY.—The memoir by Mr. Flinders Petrie, giving a full description of his researches and discoveries in Judea, illustrated with twelve sheets of drawings, is now published, and suggests how very much there remains to be done in the way of excavation in the Holy Land. If this one small Tell has yielded so much to Mr. Petrie, what vast stores of knowledge (bearing on the Bible) may we not expect from the ruins of hundreds of other ancient towns and cities scattered through the country!

THE NEW MAP OF PALESTINE.—The Palestine Exploration Fund has laid all students of the Bible under fresh obligation by the publication of a new map of Palestine by Mr. George Armstrong, revised by Sir Charles Wilson and Major Conder. The map is on the scale of 2⅝ miles to an inch, and embraces both sides of the Jordan, as far as the country is known and surveyed, from Beyrout, Baalbek, and Damascus in the north, to Kadesh Barnea in the south. The modern names are in black, the Old Testament and Apocrypha names in red. The New Testament, Josephus, and Talmud names in blue. The tribal possessions are tinted in colours, and all identifications up to date are indicated. The best map of the Holy Land in 1872 contained about 2000 names, while this new map has over 12,000.

The exploration of Bible lands is being steadily continued. Professor Sayce goes to Egypt, where he intends to reside in future. Mr. Wallis Budge, of the British Museum, goes to Assyria, and, we hope, Mr. Petrie will return to Palestine.

DISCOVERY OF BABYLONIAN ANTIQUITIES IN THE CITY OF LONDON.—A deeply interesting paper on the above subject was read before the Society of Biblical Archæology recently by Mr. B. T. A. Evetts. It appears that during the destruction of some seventeenth century houses in Knightrider Street, the workmen came upon some fragments of black stone, bearing inscriptions in a strange language. The three stones have been acquired by the British Museum, and prove to be Chaldean monuments belonging to the earliest period of which we have any knowledge, namely, to the pre-Semitic age of Ur-Nina and Gudea, when the Accadian language was alone in use, and the characters were of the most primitive kind. It is impossible in a brief note to give any description of these stones, or to discuss the inscriptions thereon, or to conjecture how they found their way to London previous to the great fire.

SUMMARIES OF FOREIGN PERIODICALS.

REVUE DES DEUX MONDES (November 15).—M. Plauchut brings to a close his articles on "France in Tunis" by a description of its oases, forests, and public works. It is hard to tell what will be the future of Kairouan. The presence of the French in its walls has broken the charm which it exercised over the Mussulman population. It would be a serious error, however, to suppose that the Mussulman sects are less bitter in their hate of the Christian than before. A glance at Commandant Rinn's remarkable study, "Marabouts and Khouans," will soon show what the feeling is. An accord between Mussulmans and Europeans can only be based on mutual respect between the two faiths. The French agents in Africa ought to be extremely tolerant, thoroughly conversant with Islam, and awake to the fact that an Arab will never recognise any other laws than those sanctioned by the vicars of the Prophet. To win the goodwill of the Arab clergy is an essential point. Such is the writer's opinion. He dwells on the Mussulman's devotion to his religion. He labours not to acquire wealth or honour, but to enjoy freedom in his faith, and to have time to give to prayer. Country, family, wealth are secondary matters. As in the time of Mahomet, if one of his disciples fights to conquer a province, or repels an invader, or regains his fatherland from the English, as he has done in the Soudan, it is for the greater glory of Allah. M. Plauchut says that whatever may be the faith of our missionaries it is equalled by that of the dervishes. The marabouts, who give themselves up to the contemplative life, are venerated as saints. The Emir Abd-el-Kader united in himself the two characters of saint and warrior. In the great cities the zaouias offer a retreat to the traveller who has no other shelter. Here powerful brotherhoods are formed and perpetuated. The religious instruction given there is free from the sanguinary materialism of the fanatic dervishes and the common people. The verses of the Koran which order the extermination of the infidel are not passed over in silence, but the chief book used is *El Kilab*. Of its teaching some specimens are given, "Have neither love nor hate for creatures. Do not prefer him who gives you something to him who does not. Love or hate turn man from his duties toward the deity. You have only one heart; if it is taken up by earthly things, what will be left for God?" The official clergy such as the muftis and imans have no official influence. The independent clergy are alone interesting to France, "because on them depends the possession without trouble of our conquests in Africa, or the armed insurrection against the foreign power." These have accepted crosses and titles of honour from the French, so that they regard their presence with much more friendly feelings than in the past. The powerful brotherhoods have an enormous influence in the Mussulman world. The Sultan fears them, not without reason, because they reproach him with having abandoned Cyprus and Egypt to the English. He evidently wishes to draw nearer to them, for he recognises that, thanks to the brotherhoods, the Mahdis of the Soudan and the Sheikhs of Bagdad have a spiritual power as great as his own. Some particulars are given as to the chief sects. The Madanya are real anarchists, who defy the power of France as well as of the Sultan. Their name signifies revolution. That sect is the most bitter foe France has in Tunis. The whole article is of much interest and importance.

NOUVELLE REVUE (October 15).—The first place in this number is given to a letter sent by Talleyrand to Louis XVIII. on the day after the appearance of the *Memoirs of the Duke of Rovigo*, in which he was stated to be the principal author of the murder of the Duc d'Enghein. Talleyrand wished for a trial by the House of Peers, but the king assured him of his perfect esteem, and declined to grant this trial. The letter opens with a reference to his foes. "I have enemies near the throne; I have enemies far from the throne." He says they will never pardon the happy share he had taken in securing the restoration of her legitimate rulers to the throne of France. Hence sprang

these libels, as well as those souvenirs of Saint Helena in which for a couple of years Talleyrand was insulted and defamed incessantly by men who constituted themselves the testamentary executors of the vengeance of Bonaparte. But the latest attack was the most galling. It represented that he had renounced all at once that gentleness and moderation which even his enemies had never contested, and become the author and instigator of the most execrable assassination. "I who have never spoken—I give thanks to Heaven—a word of hate, a counsel of vengeance against any one, not even against my most bitter enemies, I have been singled out for such a charge." It is refreshing to note the righteous indignation of the old statesman. M. Fuster gives an account of his conversations with a German Socialist workman whom he met in Berlin. This man was very shy of the French stranger, but his shyness wore off during the Socialist *fête* of October 1. Imperial Germany is devoted to the study of the social question. It is felt by many that the young Emperor is playing his last part. On one side he stands as the descendant of the energetic dynasty of Frederick, the head of a great idealist Empire; on the other is Socialism, materialistic both in tendency and aims, a union of people who need bread, and are organised for a warfare against society as at present constituted. The Berlin workman dwelt with evident relish on the fact that the Socialist vote, which in 1871 was 124,700, had risen in 1890 to 1,427,300. The writer thinks that the Protestants have not awakened to the significance of the situation. It is true that the Evangelical Union at Stuttgart discussed the social question and the *rôle* of the Church. Pastor Stöcker has had a good deal to say on the matter, though his views are not considered practical. The Roman Catholics are the Emperor's most active allies. M. Fuster's friend deprecated violence. He had confidence in parliamentary action and the march of ideas. "That which has made the glory of Germany, its philosophical and military spirit, constitutes also the force of its Socialism—it is scientific, it is disciplined."

REVUE CHRÉTIENNE (October 1.).—M. Auguste Sabatier discusses "Our Theological Faculties and the Future Universities." A great revolution is about to be wrought in France. The Minister of Public Instruction has laid before the Bureau of the Senate a proposed law for the creation of local Universities, almost self-governing, where the living forces of higher instruction will be concentrated. If this proposal becomes law it will bring to an end the system created by Napoleon I., and introduce a new *régime* more suited to the necessities of scientific work, and to the requirements of national education. The isolation of the faculties has been a great mistake, and has proved injurious to the work of education in France. M. Sabatier shows how the sciences are linked together. Pasteur's discoveries have revolutionised the study and practice of medicine; Darwin's have given birth to a new philosophy. No one can now lecture on psychology without being abreast of the modern work in cerebral physiology and the functions of the nervous system. The science of humanity binds all the different branches together as one great whole. Such is the reason for the formation of complete and autonomous universities. The writer shows that the scheme for the formation of Universities is the outcome of a long course of events. In 1878, M. Waddington had proposed the formation of eleven universities, but this proved premature. In 1882, a Commission was appointed to investigate the subject. The state of things to day necessitates such a reform as that now proposed. What effect will it have on the two Faculties of Theology in the Protestant Church? M. Sabatier considers that the Protestants have been too much isolated from their compatriots. The incorporation of their Faculties in the organisation for superior instruction in France will, therefore, bring about their closer union with the nation, and will supply an element of moral and religious life, much needed in France. The Universities of the Middle Ages were the obedient servants of Catholicism. These cannot be resuscitated. The modern University is the child of Protestantism. Free science corresponds to free religion. Nothing in the principles or methods of their theological training, nothing in their manners, nothing in the interests or rights of their churches,

makes the new scheme injurious to French Protestantism. On the contrary it promises many advantages. Since the suppression of the Catholic Theological Faculties the continued existence of Protestant faculties has appeared an anomaly which it was hard to justify. The new scheme will release them from this precarious position. The scheme promises other advantages which are here indicated. The writer argues that their Faculty of Theology at Paris should be incorporated with the University of that city; the Faculty at Montauban transferred to Montpelier, where one of the first and finest of the provincial Universities is to be set up, and where the Protestant Faculty would be received with enthusiasm.

(November 1).—The "Letter from Germany" gives an account of the First General Assembly of German Huguenots at Friedrichsdorf. For some time such an association has been a great desideratum. Almost all the Huguenot colonies in the south of Germany, save those of Frankfort and Friedrichsdorf, have disappeared; some absorbed by other communions, others extinguished or grown entirely indifferent. The communities in the South wished for a merely historical society, whilst those of the North and East were anxious for an association whose moral authority and effective intervention might prove of real service to their feeble churches. Pastor Tollin of Magdeburg, one of the strongest advocates for the latter course, had an interview with some members of the church at Frankfort to endeavour to arrange the basis of association. This interview had little effect. Somewhat later, however, the way became clearer, and the first general assembly was held at Friedrichsdorf, which is the pearl of the French colonies in Germany. The apathy of many of the Huguenot churches only made the need of such an association more apparent. Thirty or forty years ago, the project for its formation would have aroused general enthusiasm, now it was received with a good deal of coldness. The time is evidently near when German families must be admitted to the Huguenot schools. Then the German language will inevitably displace French in the Huguenot services. There is a strong feeling against such a change. Mr. Correson says that the church at Friedrichsdorf parted with its late pastor because he wished to have French and German services alternately. The church called a young man from Neuchatel. Some details of the Assembly and its work are given, which show that it is likely to infuse new spirit into the Huguenot churches in Germany.

DEUTSCHE RUNDSCHAU (November).—Herr Haeckel closes his "Algerian Reminiscences" by asking how the German is treated in that country to-day. The cultivated Frenchman behaves like a gentleman. He seems to make no difference in his intercourse with Germans as compared with other foreigners. But the ordinary Frenchman allows the German visitor to feel his antipathy and even his fanatical hate. The writer had unpleasant proofs of this during his two months' visit. He was four times detained as a Prussian spy and had some uncomfortable treatment. These experiences he chronicles in his article. After a survey of the colonial possessions of Germany, the writer expresses his opinion as to the supreme importance of the colonial question for the young Empire of Germany which, in consequence of its geographical position and historical development, has a more dangerous position than any other nation of Europe, and a more difficult fight for existence. "Any one who travels to-day through France and Algeria will learn much on this point. A powerful, talented people, animated by the highest national sentiment, are preparing themselves to recover the prestige lost twenty years ago."

NUOVA ANTOLOGIA (October 1).—Signor Palma's article on "The Alliances formed by Italy" is the expression of the views of a student of contemporary politics who does not approach the question from the point of view of a statesman, diplomatist, or deputy, but simply that of a thoughtful man who expresses publicly thoughts over which he has brooded long in his own study. The writer heartily approves the foreign policy of Signor Crispi, especially his conduct of affairs in Africa and his close friendship with Bismarck and Germany. The visit of the German Emperor to Rome, and the fact that Italy has been admitted to the Triple Alliance, despite the opposition of France,

have added largely to the repute of Italy in the eyes of the world as well as in her own. Italy cannot hold herself aloof; she must therefore cultivate the friendship of countries which have the fewest points of divergence and conflict and most points of interest with herself. The United States, which are too distant to take much part in the affairs of Europe, need not be considered, but a suggestive account is given of the points of contact between Italy and the European Powers, and the various degrees in which alliance with them is likely to be helpful to Italy.

METHODIST REVIEW (September–October). — Dr. Buoy, in an article entitled "National University of the City of Washington," shows that General Washington was an earnest advocate of such a University. Under the presidency of Bishop Hurst it is now about to be inaugurated. The colleges will thus be relieved of the obligation to do University work; every existing institution will find the national University not a rival, but an inspirer of higher training. It will open up the highest avenues of thought through faculties for post-graduate training and original research, thus creating in the minds of the thoughtful and studious an intellectual stimulus that will be felt all over our land. The peril of the student to rest content in a merely secondary training—to specialise too soon—to enter provinces of thought suited for a maturer training—will be removed by putting before him a curriculum that will arouse his noblest ambition and make him dissatisfied with an inferior equipment. Dr. Buoy points out that Methodism has the largest following of any church in America, and quotes with justifiable pride the words of President Lincoln during the civil war: "The Methodist Episcopal Church sends more soldiers to the field, more nurses to the army, and more prayers to heaven than any." A beginning has been made with the University scheme. Ninety acres of land have been bought on the North-western Heights, three miles and a quarter from the White House, whence there is a commanding view of the city. No building has yet been erected, but Dr. Buoy suggests that a "University Day" should be arranged to gather funds for the work.

(November–December).—America finds the growth of her great cities "an ominous feature of the national life. Late figures indicate the steady depopulation of the rural communities and an equally constant drift, like the flow of great waters, toward the commercial centres. One hundred years ago but one in thirty of our American population lived in the town; now one quarter reside in the city. St. Petersburg has 900,000 inhabitants, Moscow 600,000, but New York has 1,600,000, Philadelphia and Chicago 1,000,000. At the present rate, of 33 per cent. increase each decade, New York with Brooklyn bids fair fifty years hence to reach the size of London; Chicago to have two to three million people, San Francisco and Philadelphia two, Baltimore, Washington, New Orleans, and perhaps Dallas, one million each." The writer of this paragraph thinks that manifold reasons exist for the encouragement of rural life. "That scorn of the plough, the spade, and the farm routine, which has led the present generation to curl its lip in contempt, must be rebuked, and agriculture must be lifted to the dignity of the noblest pursuit." From a notice of the *American Catholic Quarterly Review* we take this sentence: "In America we see our saloon-keepers and their patrons, our vicious masses, our criminal classes, our prison and almshouse inmates, mostly made up of persons under Roman Catholic training."

THE QUARTERLY REVIEW (Methodist Episcopal Church South) (October). Mr. Curd, of the Smith Academy of Washington University, contributes a short notice of "Preparatory Education from a Southern Standpoint." He says, "The educational institutions of the South, as a body, are below grade. Youths of good standing in some of the best Southern academies each year present themselves for admission at the great examinations of Eastern universities. It is a matter of common note that a large majority of these either fail entirely to be admitted, or are found deficient, and accepted with conditions in very essential branches of study." Judged by the standard of the best preparatory schools in other countries, "there are but a few localities in the States of the Union which do not share with us the inferiority."

SYDNEY QUARTERLY MAGAZINE (September).—After six years of uphill work this magazine has become a success. The present number has some useful articles. From the first—"Our Southern Coal-fields"—we learn that in March 1887, a seam of clean coal fifteen feet thick was found at Heathcote; more recently another good seam was struck about sixteen miles from Sydney. Further discoveries of coal have caused considerable agitation in geological and commercial circles. Particulars are given as to the pits near Sydney, which seem to indicate that the colony has a great manufacturing future. Mr. Hamilton, in his paper on "Luminous Plants and Animals," refers to the ghostly lights which often startle people in the hush during the months of February and March. These are caused by fungi of the same genus as our common mushroom, which grow on decayed wood. When collected the light grows fainter as the fungus dries until it fades away altogether. It is strong enough to enable you to tell the time by your watch. The luminosity seems to attract beetles, which deposit their eggs on the plant and then bury the fungus in the ground. Out in a bush-road one dark night, Mr Hamilton was surprised by a brilliant flash of light as he set his foot on a stone. He had crushed a black Julus—or "forty-legs"—from which this light proceeded. Oswald Keatinge, S.T.D., in his paper, "The Approaching Papal Council" at Rome, dwells on what he calls the obvious failure of Protestantism, which he regards as admitted on all hands by its staunchest champions, among whom he refers to the *Methodist Recorder*, *Christian World*, and *Church Times*. The article extols the discipline of the Jesuits. "A compact phalanx of twenty-five thousand men, all well educated, all trained to the most implicit obedience, all animated by the same aim, despising fortune, torture, death, ready to do, what Gordon said *his* men would do at his bidding, 'go straight through hell, and out at the other side.'" The article refers to the endeavour of the Roman priesthood to win the support of the people. Those who burnt Wiseman in effigy have thus become warm admirers of Manning. Yet Manning's attitude is no indication of a conciliatory disposition on the part of his Church. No one "has so emphatically asserted the claims of the Papacy; but his policy is the same as that of the Jesuits in America, and the clergy under Archbishop Walsh in Ireland, and, did space permit, we could show that a similar policy is being followed all over the world, like lines converging to a point, all tending to make the people believe that their truest friend is the Church of Rome. Once let this belief gain a thorough hold on the popular mind, and the chief point is gained. The accession of Rome to the domination of the world is only a question of time." The writer says the next Pope "will be the nominee of the Jesuits, who now practically control the whole Catholic Church." "There is a *lex non scripta* of precedent which precludes the nomination of any Englishman, or of any British subject. This excluded the very ablest among the Cardinals at the last election—to wit, Manning." The writer thinks that Cardinal Gibbons, of Baltimore, is the future Pope. He "could command more money than any other Cardinal, ay, than half of them put together." He is the great ally and obedient instrument of the Jesuits, so that his choice is almost certain. There is much to make one think in this article.

THE MONIST (October).—This is the first number of "A Quarterly Magazine of Philosophy, Religion, Science, and Sociology," published in Chicago. Max Dessoir's article on "The Magic Mirror" is an attempt to bring the tales on this tempting subject into accord with the doctrines of a developed science of psychology. The earlier part of the paper recounts many stories about alchemy, past and present. One of these is an adventure Lane had in Egypt in 1834, when a magician professed to make a boy see Lord Nelson. Dr. Dee, of Mortlake, of course finds his niche here as "the most successful of all in the practice of crystallomancy." Cagliostro, probably, borrowed some of his tricks from Dee. The second part of the article is taken up with the poetry and fiction which gather round this topic. The experiments of Miss A. Goodrich, of the English Society for Psychical Research, are referred to in considerable detail. The writer's explanation is based on what he calls "the doctrine of the double consciousness of the soul"—*e.g.*, when reading aloud the thoughts of the reader wander and become occupied with quite a

different subject. He quotes the case of an Englishman—Mr. Barkworth—who "during an animated debate can rapidly and correctly add long columns of figures without having his attention diverted in the least." These two halves of mental attention are described as super- and sub-consciousness, both comprehended in double consciousness or the double ego. The writer holds that the phenomena produced by the magic mirror proceed from the realm of sub-consciousness, and belong to the category of hallucinations. They teach that nothing is lost in the realms of the soul. "Every thought that ever traversed our brain, every emotion that has ever thrilled our heart, every wish that has ever animated for a fleeting moment our breast—has all been entered in in-effaceable characters in the daybook of our earthly existence. Would that this knowledge could strengthen our feeling of moral responsibility!"

CENTURY MAGAZINE (October, November, December).—In the November number Mr. Hays describes "Life in the White House in the time of Lincoln," when it "had a character of its own, different from that of any previous or subsequent time." The rush of office-seekers was unprecedented. "It would be hard to imagine a set of things less conducive to serious and effective work." Lincoln was partly responsible for it. He disliked any barrier that kept the people from him, and wore down his strength in receiving swarms of visitors. Many disagreeable incidents followed. "A man whose disposition and talk were agreeable would be introduced to the President; he took pleasure in his conversation for two or three interviews, and then this congenial person would ask some favour impossible to grant, and go away in bitterness of spirit. It is a cross that every President must bear." Some pleasing glimpses are given of his private life. He read Shakespeare "more than all other writers together." Tom Hood was also a great favourite with him. Mr. De Vinne's graphic sketch of "The Printing of *The Century*" ought to be read by all who are interested in a great printing establishment. Three good papers on California are given in December.

SCRIBNER'S MAGAZINE (October, November, December).—Mr. Herbert Ward's article, "A Tusk of Ivory," has the first place in the November issue. He gives a faithful sketch of the way in which the monstrous elephant was taken in a pitfall and speared by the natives. The paper furnishes some painful pictures of the curse of slavery in the heart of Africa. "With Yankee Cruisers in French Harbours" is another of the features of this number. Mr. Webb's description of "A Cable Expedition" is a capital popular paper on the laying of an ocean cable. The account of the wonderful machinery for giving out and testing every inch of the cable is well worth reading. The Christmas number is very attractive.

HARPER'S MAGAZINE (October, November, December).—Mr. Black's story, "A Halloween Wraith," which appears in *Harper* for November, will be eagerly read. The Scotch keeper away in the Highland sees the wraith of the girl who is soon to be his wife, and sets out in panic for Greenock, where he finds that she had been lying at death's door, but is now recovering. There is a good article entitled "Der Meistertrunk," the festival play of Rothenburg, in Franconia. The festival commemorates the feat of the ex-burgomaster who is said to have won pardon for the burgomasters from their conqueror, Marshal Tilly, in 1631, by emptying at one draught a large *pokal* containing six quarts of wine. In December, Mr. Child's paper, "A pre-Raphaelite Mansion," deals with Rossetti, Burne-Jones, and Whistler. Its illustrations are very happy.

ST. NICHOLAS (October, November, December).—Young folk find every wish gratified by the varied contents and profuse illustrations of *St. Nicholas*. "David and Goliath in Naval Warfare," in the November number, gives much information about torpedo boats. The writer of "A Giant with a Sweet Tooth" is puzzled to know how the elephant gets a fruit which he loves from a tall tree in Africa. Sir Samuel Baker's "Wild Beasts and their Ways" will show Mr. Haskins that he has hit on the right solution. The elephant makes a battering ram of his head, and shakes down the luscious fruit.

INDEX

TO

VOLUME LXXV.

PRINTED BY BALLANTYNE, HANSON AND CO.
LONDON AND EDINBURGH