

The Guardian.

No. 2199.]

WEDNESDAY, JANUARY 25, 1888.

125

*Every one interested in MODERN PREACHERS and
PREACHING should subscribe to*

The CONTEMPORARY PULPIT. Monthly.

Eighty-Five Pages, in Wraps. Single Number, 6d; post-free, 7d; annually, 7s. post-free.

The Magazine now occupies the foremost position amongst the religious and benevolent monthlies.

A few copies of Vol. I.—VII. are still on hand. Price 6s each Volume, or 6s. the set if ordered direct from the Publishers.

QUARTERLY SERMONS, doz. 6d each, are being issued, each containing Sermons by one Preacher. Three EXTRA'S by one Preacher, consecutively pag'd, will form a complete Vol., and such series will be issued for binding up such Vols., 1d each.

Price 6s.—SERMONS by CHARLES HILLMAN G. Extra No. 4.—SERMONS by CHARLES LIDDELL (Rev. Dr. L.—SERMONS by J. FALCONER G. Extra No. 5.—SERMONS by CHARLES LIDDELL (Rev. Dr. L.—SERMONS by HENRY RAGGETT.

The last publication of the kind that ever came into our hands. The sermons are by the best preachers of the day, and are all most interesting.

—The last publication of the kind that ever came into our hands. The sermons are by the best preachers of the day, and are all most interesting.

The JANUARY NUMBER, 1888, commences a New Volume.

THE PRINCIPAL CONTENTS ARE—

RESTITUTION OF CANTERBURY.—"Celts, Vikings, and History."

REFUGIATE EDUCATION.—"The English Church's Duty."

GERMAN TO CHILDREN.—"See, Joe, This!" A Short Moral Story in a Chiarot."

OUTLINES OR TESTS FOR THE CHURCH'S TEACH. By Rev. Drs. F. Page, Cassano, Ge-

orge, G. J. Vaughan, E. C. Wickham. With full References to Services on the same subjects.

ACCOUNT OF A COMPLETE SERVICE. By Dr. Ashe.
6s. per Vol.

WORK and WORSHIP. Cathedral Sermons.

A handsome Volume, in folio, 7s. 6d. Will be found in stores at all the Principal Church Booksellers.

(Published this day.)

A MISUNDERSTOOD MIRACLE: an Essay in the Art of New Interpretation of "The Sun Standing Still" in Josh. x. 13–14. By the Rev. A. SAUNDERS, D.D. 8s. 6d.

Early in January the First Part of the following Work will be published, and will be found in store at all the Principal Church Booksellers in the United Kingdom.

CYCLOPAEDIA OF EDUCATION.

Part I. 60 pages royal 8vo., wrapped, price 1s.
(The whole Work will be complete in about Twelve Parts.)

The Staff of Writers includes, amongst many other eminent Educational Specialists,
the following names—

J. B. BOYCE,
DR. C. BROWNE,
Dr. DONALDSON,
RICHARD HOWELL,
DR. GUTHRIE,
DR. M. A. HALLIE,
Sir PHILIP MAGISTER,
H. KIRKLEY MOORE, M.A.

Professor MURKIN,
Dr. NEWPHAM,
Dr. R. J. O'JUICE,
DAVID SALMSON,
Professor SONNENSCHEIN,
FRANCIS STORR,
Professor TILLOTSON,
Dr. WORMELL.

Notwithstanding the remarkable progress which has been made in Education in this country of late years, and the increasing importance which is being attached to it by all classes of the community, no Cyclopaedia dealing exclusively with the subject, has yet appeared in England, though some excellent works of the kind have been published in France and Germany. The CYCLOPAEDIA OF EDUCATION will embody the leading features of the various systems of education, both ancient and modern, independently, and completely treated, and will contain characteristic instances of its own, especially designed to illustrate the present state of educational thought, and the Psychological and Physiological aspects of pedagogics. The Cyclopaedia will be divided into three parts, the first part to be published in January, and only the first portion of the second part will be issued in February. The third part will be published in March. The CYCLOPAEDIA OF EDUCATION will thus be a valuable addition, not only to practical teachers, for whom it is mainly written, but also to all others who are interested in modern school topics.

EDWARD SWAN SONNENSCHEIN, LOWREY, and CO., Paternoster-square.

BOOKS FOR LENT.

BY THE REV. CANON KNIGHT.

THE SEVEN SAYINGS from the CROSS. Addresses by WILLIAM

DEAN BUTLER'S New Paper on "THE DISCIPLINE OF THE CLERGY;" the Rev. H. W. RANDALL'S Paper on "RELIGION IN CHILDHOOD;" and Dr. HARDMAN'S New SERMON for SEPTUAGINTIMA are all contained in the "LITERARY CHURCHMAN" for Jan. 12, post-free for 6d.

NEW LENT SERMONS by the Rev. G. J. RIDGEWAY, M.A., Vicar of Christ Church, Lancaster-gate. This day. 2s. 6d., by post 3s. 6d.

The MOUNTAIN of BLESSEDNESS. A Series of Plain Addresses on the Beatitudes, suitable for Lent and Easter.

For LENT. By the Rev. H. J. WILMOT BUXTON. This day. 2s. 6d., by post 3s. 6d.

NEW and CONTRITE HEARTS. Forty Brief Meditations, being one for each day in Lent. Specially adapted for very short Sermons or Church Readings, and including a New and Complete Key on the Seven Last Words.

NEW SERMONS. By H. BARING-GOULD. This day. 2s. 6d., by post 3s. 6d.

The DEATH and RESURRECTION of JESUS.

Ten SERMONS for HOLY WEEK and EASTER, including "The Seven Saints," "The Rent Veil," "The Pierced Side," "The Descent from the Cross," "The Resurrection," "The Appearance to Mary Magdalene," "The Spirits in Prison," "The Resurrection," "The Appearance to Mary Magdalene," "The Way to Emmaus."

By the Rev. W. RICHARD VILLENIUS, Vicar of King's-with-Wood, Essex. Translated from the Concessions of M. Fabre and J. De Barri. Price 2s. 6d., by post 3s. 6d.

POST-MEDIÆVAL SERMONS RECAST.

Twenty-five Short Sermons or Meditations, including every Sunday from SEPTUAGINTIMA to EASTER DAY, also the Days of Holy Week, and a Composite Set of Brief Meditations on the Seven Last Words.

The Publishers cordially recommend these Sermons as being full of original thoughts and ideas expressed in most interesting and attractive language.

From SEPTUAGINTIMA till LENTEN SUNDAY, New Sermons. By the Rev. J. W. HARDMAN, LL.D., Author of "Studies and Teaching on the Litany," "The Great Prophecy." Dedicated by permission to the Bishop of LICHFIELD. This day. 2s. 6d., post-free 3s. 6d.

"MARK WELL HER BULWARKS;" or, The Fortifications of the Faith. Being Explanations and Illustrations of the Greek commonly called "Nicean" in Eastern Short Sermons. These Sermons are undertaken in accordance with a recent suggestion of the Bishop of Lichfield. They are full of definite teaching, but at the same time are written in a style that is interest and attract any congregation.

SKEFFINGTON and SON, 163, Piccadilly, W. [All Orders sent to agents, paid by a commission.]

MESSRS. BELL AND SONS' PUBLICATIONS.

For Sundays after Septuagintima.

SERMONS on OLD TESTAMENT CHARACTERS.

By the Rev. JULIUS MAGEE, M.A., Head Master of Worcester; Author of "Christian Politics" and "The North African Church." Price, 2s. 6d.

"The book is full of modern thought, and may be read pleasantly and profitably by every one of the usual class of sermon readers."—*Illustrated News*.

Given this, Two Vols., 3s. 6d. each.

NOTES of SERMONS. By the late Bishop

STREETER, D.D., LL.D. Arranged in accordance with the Church's Year. Edited by Dr. H. BRADLEY, M.A., Head Master of Worcester, and Dr. J. H. COOPER, of the

SIR PHILIP MAGNUS,
H. KENTON MOORE, M.A.

FRANCIS RICHARDSON,
Professor SULLIVAN,
Dr. WOERNELL.

Notwithstanding the remarkable progress which has been made in Education in this country of late years, and the increasing importance which is being attached to it by all classes of the community, no Cyclopaedia of EDUCATION, containing a history of the subject, and a detailed description of the modes of its development in Europe and America, has yet appeared. The CYCLOPAEDIA OF EDUCATION will embody the leading features of the well-known works of Bishop and Melville, originally independently, and accidentally located, and will contain characteristic features of its own, especially as regards the treatment of Educational institutions, and the Psychological and Hygienic aspects of pedagogics. In addition to the articles on different systems, institutions, legislation, manners, and opinions relating to Education, there will be a series of short articles on the various branches of knowledge, and it is hoped that the CYCLOPAEDIA OF EDUCATION will thus be found of interest, not only to practical teachers, for whom it is mainly written, but also to all others who seek information on Educational topics.

SWAN SONNENSCHEIN, LOWREY, AND CO., Paternoster-square.

BOOKS FOR LENT.

BY THE REV. CANON BRIGSTOWE.

The SEVEN SAYINGS from the CROSS. Addresses by WILLIAM BRIGSTOWE, D.D., Canon of Christ Church, Oxford. Fcap. 8vo., half-bound, Is. 6d.

"Friends who have to present next Good Friday to fairly educated town congregations would do well to go carefully through Dr. Brigstow's little book, and take a few hints from it as regards style and method of delivery."

"We strongly recommend this book as a mine of suggestions for the clergy this coming Lent."—*Church Quarterly Review*, Jan. 1860.

BY THE AUTHOR OF "CHARLES LOWDIN."

MEDITATIONS for the FORTY DAYS of LENT. With a Prefatory Notice on the Ascension of JESUS CHRIST. Dublin: Messrs. Gough & Co. 8vo. cloth, Is. 6d.

"Here we have a mine of large uses;—in fact, a precious treasury of grace."—*Literary Chronicle*.

BY THE BISHOP of NEWCASTLE.

The AWAKING SOUL. As Sketched in the 130th Psalm. Addresses delivered at St. Peter's, Hackney-square, on the Tuesday in Lent, 1857. Published by request. Crown 8vo., limp cloth, Is. 6d.

BY JOHN KEELE, M.A.

OUTLINES of INSTRUCTIONS or MEDITATIONS for the CHURCH'S SLEEPERS. Edited, with a Preface, by H. F. WILSON, M.A. Second Edition. Crown 8vo., cloth, bound paper, 6s.

LENT SERMONS PREACHED AT OXFORD

By the late Rev. Dr. FURNESS, the late Bishops WILBERFORCE, HAMILTON, JACKSON, MORSEY, WYNDHAM, WOODFORD, the late Deans STANLEY, ALFRED, HOOK, MANSELL, the late Dr. MONTELL, the Archbishop of YORK, SIR MATTHEW THOMAS, DENYS GOULDING and CHURCHILL, Archdeacon RANDALL and BICKLEBURY, C. LIDDELL, T. Y. GANTHER, the late Rev. Dr. BISHOP, &c. &c.

ELEVEN VOLS., 8vo., cloth, 2s. each Vol. (sold separately).

On REDEMPTION. Thirteen Sermons. 8vo., cloth, 8s.
Twenty Sermons. 8vo., cloth, 8s.

On SIN. Thirteen Sermons. 8vo., cloth, 8s.
On CHRIST. Six Sermons. 8vo., cloth, 8s.

The MINISTERIATION of the SPIRIT. Twelve Sermons. 8vo., cloth, 8s.
The VICTORY over CONFUSION of CHRIST with the SIN that is in the WORLD. Five Sermons. 8vo., cloth, 8s.

The CONFLICT of CHRIST in HIS CHURCH with SPIRITUAL WICKEDNESS in HIGH PLACES. Twelve Sermons. 8vo., cloth, 8s.

The VICTORY over the CONFECT. Eleven Sermons. 8vo., cloth, 8s.
PERSONAL RESPONSIBILITY of MAN. Nine Sermons. 8vo., cloth, 8s.

The REQUIREMENTS of the LORD; Their Message to Our Own Age and Ourselves. Six Sermons. 8vo., cloth, 8s.

The TYPICAL PERSONS of the PENTATHUCH; Their Message to the Church in all Ages—Man in the Presence of God. Nine Sermons. 8vo., cloth, 8s.

HOW to KEEP LENT. 1d.; Eighteen in a Packet for 1s.

A TRACT for HOLY WEEK. 2d.; Nine in a Packet for 1s.

THE EVENTS of HOLY WEEK. The Closing Days of Christ's Ministry on Earth. 1d.

A TRACT for GOOD FRIDAY. 1d.; Eighteen in a Packet for 1s.

PARKER and CO., Oxford; and 6, Southampton-street, Strand, London.

[SECOND SHEET.]

... of the ACTS of the APOSTLES. They are full of definite teaching, but at the same time are written in a style rare to interest and attract any congregation.

SKEFFINGTON and SON, 163, Piccadilly, W. [All Orders sent by airmail, posted by a omnibus.]

MESSRS. BELL AND SONS' PUBLICATIONS.

For Sundays after Septuagesima.

SERMONS on OLD TESTAMENT CHARACTERS.

By the Rev. JAMES LLOYD, M.A., Vice-Chancellor of Manchester; Author of "Christian Politics," "The North African Church," &c. Fap. 8vo. Is.

"The book is full of modern enlightened thought, and may be read pleasantly and profitably by many out of the usual circle of serum readers."—*Church Herald*.

Crown 8vo., Two Vols., 7s. 6d. each.

NOTES of SERMONS.

By the late Bishop STEPHENS, D.D., LL.D. Arranged in accordance with the Church's Year. Edited by H. E. BRANTLEY, M.A., Dean, Master of Wallingford, AE Schola', and Hon. Sec. of the Universities' Mission to Central Africa. With Introduction by the Bishop of LINCOLN.

FIRST EDITION. Second Edition.

"There is a certain vigorous directness and sober logic about them which entitle them to high estimation."—*Church Herald*.

"We are inclined to think that many young preachers will find great assistance in the composition of their discourses by recourse to these notes."—*Church Times*.

SECOND EDITION. First Edition.

"Those who know the earlier volumes of these excellent notes will welcome its successor. There is the same simplicity of thought and lucidity of style, the same devout earnestness, the same ardent faith."—*Church Herald*.

CHURCH COMMENTARY ON THE NEW TESTAMENT.

BY THE REV. M. F. SADLER,

Bishop of Horncastle and Prelate of Wells.

ST. MATTHEW.

Third Edition, Revised. 7s. 6d.

"It is for the best practical commentary that we have, being plain-spoken, forcible, and definite, and containing many very useful hints and wits which is often wanting in so-called practical commentaries. . . . For adult Clerical teaching it stands unrivaled."—*Church Quarterly*.

ST. MARK.

Second Edition, Revised. 7s. 6d.

"In reading the notes upon the text, the reader will strike at once at their intensely practical character. Mr. Sadler has a singular facility in giving the teaching of the Institutes of our Lord's Law on earth in such a manner that the circumstances of our countrymen and the points brought out are well-worn and familiar gowns in a freshness in his manner of treating them which adds greatly to the charm and value of the commentary."—*Church Quarterly*.

ST. LUKE.

Second Edition, Revised. 9s.

"Indeed, one great merit in this commentary and its companion volume is the frequency with which notes are found which are capable of being much expanded into useful sermons. They are like very strong essence or tincture, which will bear considerable dilution before being employed medicinally, though for ointments they are usually kept in the more portable form."—*Church Times*.

ST. JOHN.

Third Edition, Revised. 7s. 6d.

"Parsonage Sadler proposes to continue his labours on St. Mark and St. Luke, and if the other volumes are as good as those, they will be welcome indeed. The materials are excellent in themselves, and they are of a description not to be found in other Commentaries, being the fruit of independent meditation and thought, and set by a mind of no common discernment, candour, and power."—*Church Times*.

THE ACTS of the APOSTLES.

7s. 6d.

"Mr. Sadler's commentary is decidedly one of the most enlightened and original of any we have. It will often be found to give help where others quite fail to do so."—*Churchman*.

The EPISTLE to the ROMANS.

London: GEORGE BELL and SONS, York-street, Cversy-garden.

C. E. BUCKRIDGE and CO. for PANEL PAINTERS.
DRY AND COLD PAINTS.—In the latest and most
comprehensive work on Art and Technology. Recently revised works. Arises
in general Church-work.—886, St. Martin's-lane, London, W.C.

Literature and Science.

DARWINISM AND THE CHRISTIAN FAITH.—II.

Up to the point at which we have arrived, a Charleyism, is accepting Darwinism, ends no real difficulty. It rather gives us an alternative for God's primary creation of all matter and life. And though in the "origin of species" there does after all remain a difficulty, it is not so great as that of the Christian. Christ is easily called in to account a theory reasonably admitted into theology, for one which is not only soluble in the Christian view of creation, but on grounds both scientific and theological; is more in keeping with what we know of God in His present workings. Those who have followed the arguments of a previous paper will recall Professor Huxley's statement that, as far as "the origin of species" is concerned—

" Evolution is not even yet come into contact with Theism; nor can it be said a philosophical doctrine. With which it does collide, and with which it is absolutely incompatible, is the conception of creation which theologians ("Quare potest") speculate have had since the history narrated in the opening of the Book of Genesis."

We are prepared now to go further and to say not only that Theism does not lose, but that it actually gains by the exchange. If Darwinism has destroyed the "dogmas of special creation," but destroyed a "dogma" which was a combination of theism and monism, then, and therefore which Christianity then abandons, is it not a gain?

2. But the doctrine of natural selection is said to have destroyed the argument from design in nature. This is a much more serious matter. For a Christian is bound to believe that nature is the work of an all wise and benevolent Creator. When he also believes to be soothly, so that the Christian does not accept the view adopted by Mr. J. S. Mill and many others of later date, that evolution is a process by which Nature itself has evolved itself. We are bound to believe that Nature has been as slowly and as steadily as we can, because we believe that it is the difficulty which process must surely upon themselves meet at the present time. In the case of Mr. Darwin himself we notice that, while the substitution of derivation for special creation seems even to have strengthened his belief in the grandeur of creation, the substitution of natural selection for Paley's teleology set away the main argument for believing in a God at all.

We are not surprised, then, to find those who are at least in imperfect sympathy with Christianity rejoicing in the discrediting of the theism. Mr. G. H. Lewes' poem of triumph, in the "Sceptic of 1859," is perhaps the best evidence for this view. Professor Huxley, with 13-combatants, and the rest of that what struck him most strongly in his first paper of the "Gospel of Natural Selection,"—that is to say, that inference, as correctly understood, and received the death-blow at Mr. Darwin's hands." Blaske, in the same article, says: "Wir schicken das Leid des Schutzens. Tod alter theologischer und vielmehr bestreitender des Organismus" and in his *Atheismus-Geschichte*:—

"Atheistisch, mit regard to the grandeur of 'purpose,' is indeed right; it need not be denied, but for those who claim credit for their efforts in animals and plants in the most experimental manner."

From the instant degradation of Blaske, and the anti-theological sneers of Lewes and Huxley, according to him, we are bound to know every stage through which he passed on this creation. At Cambridge, etc., 1859, he read soundly and well "most difficult" Paley's *Evidences* and his *Divine Theology*, and speaks of the results of these books as the only part of the academic course which was of the least use in the education of his mind; but he "did not then suspect a 'gospel of natural selection' in the extension of God as Providence." A few years later, between 1866 and 1868, he wrote, for example, between 1866 and 1868, that he still did not think much about the existence of a personal God; he abandoned Paley's view, and never returned to it.—

Speaks that Darwin set about his work no orbis, in which there is in other parts of his writings, the notion of purpose is prominent, and some ten years later we find him gladly recognizing the inherently teleological character of evolution, which had been pointed out in a review by Dr. Am. Gray. Dr. Gray writes—

" In your article Darwin's great service to natural science is brought back to teleology: so that instead of morphology versus teleology, we shall have morphology wedded to teleology."

Darwin writes back:—

" What you say about teleology pleases me especially, and I do not see that my own teleology pleases the public. I have always said we were the men to hit the nail on the head."

Here we are brought face to face with the paradox which had been pointing Darwin. The theory, which destroyed Paley's doctrine of design or the old teleological doctrine, unconsciously introduced a new teleology. And the gradual recognition of the new fact is alike curious in literature. In 1868, when the *Fertilization of Eggs* had been four years, and the *Fertilization of Ova* two years, before the Duke, Professor Kölle, an advanced evolutionist, and a strong opponent of final causes, accused Darwin of being "in the fullness of the word a teleologist," and adds that "the teleological general conception adopted by Darwin is a mistaken one."¹ Professor Huxley answers Kölle, and, in defending Darwin, is drawn to the distinction between Paley's teleology and Darwin's. Two years later, in 1870, Professor Huxley, in his *Evolution and Ethics*, is on the side of the doctrine of design; and the next year, Huxley, again is criticizing a German professor, Blaske, and his repudiation of teleology, published the remarkable review, some pages from which reappear in the chapter he contributes to *Derrey's Lehrbuch der Ethik*,² and which has more than once been quoted in this paper.

" The teleology of Paley," he says, " is the most formidable opponent of all the conscious and source forms of teleology. But perhaps the most remarkable service to the philosophy of biology rendered by Mr. Darwin is the reconciliation of Paley's teleology with the theory of evolution. The teleology which he offers us is that which requires that the ape each week, if it is to live in man, or one of the higher vertebrates, was made with the peculiar structure it exhibits. For the purpose of making the animal which passes it, to live, has necessarily been there a class of a wider teleology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution."³

Huxley's denial of teleology in these shows to prove too much. And the appeal to evolutionary science comes in, because, Huxley points out, places the evolutionist of the day in a dilemma. For either he must give up his theory of evolution, in which case they ought to have disappeared, or they are of no use to the animal, in which case they are no use or degenerate against teleology.⁴ We can hardly be surprised in agreeing that Dr. Am. Gray had the same idea in mind when he speaks of "the animal's teleology."

" The animal's teleology," he writes from Mr. Darwin's having brought back teleology to natural history. In *Blaske's*, he adds, "we find purpose and purpose alone in the front again as working principles of the first order, upon whom, indeed, the whole system rests."⁵

Is there, then, no difference between the old and the new teleology? Is there no difference between the old and the new teleology in the triumph of derivation over special creation, that the Christian faith loses nothing and gains much? We are by no means prepared to defend this paradox. The old and rapid separation from nature to an omnipotent and benevolent Author was never logically valid. To a thinking man its dead hand was stamped by Kant long before the days of Darwin. In reply to the reader with which Kant comes as an argument, that "the animal is as 'the oldest, the coarsest, and the most ignorant with human reason,'" he sees that the very point which could be established by it would be the existence of "an Artistian of the world, not a Creator." It was still very far short of its proposed aim,—to, prove the existence of an all-sufficient original Being.⁶ Modern science has only brought out in its own way and for ordinary people a truer view. Physicians usually know it, but the public does not. As Dr. Am. Gray writes, "I am not much more than this, in my 'opinion'."⁷ The reader, which my father carried comfortably, with some admiration always, but hence too heavy for our shoulders,⁸ The older teleologists noted certain favourable instances, and based on them an explanatory structure which the foundation

of which is of evil. The new teleology proceeds differently. It seeks to give a reason for the existence of each species, by fixing it into its place in the geological tree, and relating all the species to one another in the unity of the whole. As Am. Gray puts it:

" Species and species, in all their variety, are not mere ends in themselves, but the whole is a notion of means and ends in the contemplation of which we may obtain higher and more comprehensive and perhaps wiser, as well as more consistent, views of design in nature."

So to the mass of organs, we believe that "organs have been formed so that their possessors may compete successfully with other beings and thus increase their numbers."⁹ We foolishly see this, in reference to each part, "What is its use?" And if it is of no present use, we do not say, "The Creator put it there for symmetry, or as part of a plan," but we act. What meaning has it had in the past? Is it not an end in itself? If we consider the history of the individual, given as no answer, we shall have such perplexities, the history of the race. Organs, which on the old theory of special creation were useless and meaningless, are now seen to have their explanation in the past or in the future, according as they are rudimentary or nascent. There is nothing useless, nothing meaningless in nature, nothing done to satisfy the pride of man, but useful or written in the book of God's works, the page of law. We find it in the universality of law and order in the scientific analogies of the Christian's belief in Providence. And, as Professor Huxley admits, it is "an act of faith" brought to nature, and slowly, and as yet only in part, worlded in nature. Yet no doubt that nature is everywhere rational, and therefore intelligible, would be for a scientist as an act of intellectual blindness.

But if we believe in law and order everywhere in nature, then, and if that belief is rigid and inflexible, then we cannot read it in nature, may we not approach the moral difficulty of the same spirit? For these is here a curious parallel. What our national nature consists in is not the existence of fact which can explain but of facts which have no explanation; and what the moral nature rebels at is not suffering but good consequences—unmerited, undeserved, yet right, just, kind, honest, and kind. Does not given us a hint, if it is but a hint? "Natural selection works solely by and for the good of each being."¹⁰ The arrangement of the world is "presently benevolent,"¹¹ and tends to progress towards perfection." But this—

"Without the competing multitude, no struggle for life, and without the struggle for life, no natural survival of the fittest, no natural selection leading to changing surroundings, no development and improvement leading from lower up to higher forms. So the most precious things of all to the old school of teleologists are the principles of the Darwinian theory."¹² How good that he is always saying King Alphonso of Castile, "God had called me to His service; things would have been in better order," has invented consecutive causations, which makes suffering and pain for all without even a compensating "service of the state" or "improvement of the species!"

Turn us up then. One who believes in the God of Christianity does not believe in God as the author of His work, created to end, does not believe in God as the author of His work, created to end, does not believe in God as the author of the work of a living Being who is wholly good. He believes to believe that "God's memory is over all His works," that "not a sparrow falls in the ground" without His knowledge, that there is design and power everywhere. But he is not bound to believe or to say that he knows where that power is, or to believe that marks of benevolence are everywhere apparent. Still less to the belief to make all to serve the ends of the divine nature alone. Evolution starts with an "act of faith," a protest of our natural nature—viz., that everything is rational and has a meaning, even that which is at present irreducible to her. In this belief such which were once meaningless becomes intelligible, and a scientific man's faith is not strengthened by the fact that much as yet remains to be explained. His science has not explained all. By the moral nature, also, must we act, and if fail, as protest of the moral nature, that God is still good, even in the cases of mismanagement and uncoyness. And our faith is not strengthened by teach which seems, as

¹ Prof. Huxley's words folioqued.

manus.

From the incisive diagnosis of Haeckel, and the anti-theistic views of Lewes and Huxley, it is refreshing to turn to the cautious and reverent utterances of Charles Darwin. In his letters we are able to trace every stage through which he passed on this question. At Cambridge, circa 1830, he wrote earnestly and with "much delight," "Taly's *Archæology* and His *Natural Theology*, and speaks of the reading of these books as the only part of the academic course which was of the least use in "the education of his mind; while he "did not trouble about" Paley's premises—i.e., he took the existence of God as a Personal Being for granted. Later on, apparently between 1830 and 1832, though he still did not think much about the problem of a personal God,¹ he abandoned Paley's view, and never returned to it.²

The old argument from design in nature as given by Paley, which formerly seemed to me so conclusive, fails now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful wings of a butterfly must have been made by an intelligent being, like the wings of a dove by man. These wings are no more designed in the variability of organic beings, and in the action of natural selection, than is the course which the wind blows.³

An incidental allusion, in a letter of 1857,⁴ shows that he had come to look upon a belief in design and a belief in natural selection as alternatives, and mutually exclusive. But here Darwin began to realize the contradiction in which he was involved. On the one side his theory was opposed to Paley's; on the other it was saturated with theology. "The endless beautiful adaptations which we everywhere meet with,"⁵ "the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity,"⁶ "the fact that "the mind refuses to look at this universe, being what it is, without having been designed";⁷ these had to be set off against "the difficulty from the innocent anxiety of suffering";⁸ and the 3 prior unlikelihood that an omniscient Being should have willed the world as we know it. In 1850, the year after the publication of the *Origin of Species*, Darwin had reached the stage of utter bewilderment:

"I grieve to say," he writes to Asa Gray,⁹ "that I cannot honestly go as far as you do about design. I am conscious that I am in an utterly hopeless muddle. I cannot think that the world, as we see it, is the result of chance; and yet I cannot look at each separate thing as the result of design."¹⁰

And in an earlier letter of the same year he says—

"I am bewildered. I had no intention to write idiosyncratically. But I own that I cannot see as plainly as others do, and as I should wish to do, evidence of design and beneficence on all sides of us. There seems to me too much misery in the world. I cannot persuade myself that a benevolent and omnipotent God would have designed *mosquitoes* with the express intention of their feeding within the living bodies of other creatures, or that a cat should play with mice. Not believing this, I was not necessarily in the belief that the eye was expressly designed. On the other hand, I cannot anyhow be compelled to view this wonderful universe, and especially the nature of man, and to believe that the everything is the result of brute force. I am inclined to look at everything as if it had originated from an intelligent Being, with the details, whether good or bad, left to the working out of what we may call chance. Not that this notion of all satisfies me."¹¹

Elsewhere he says of this suggestion—"I am aware it is not logical with reference to an omniscient Deity,"¹²—

It was immediately after the publication of the *Origin of*

Species that Kast long before the death-blow was given to Darwin. In spite of the reverence with which Kast treats an argument, which he speaks of as "the clearest, the deepest, and most in conformity with human reason," he sees that the very most which could be established by it would be the existence of "an Architect of the world, not a Creeper." It was fall very far short of its proposed aim—viz., to prove the existence of an all-sufficient original Being.¹³ Modern science has only brought out in its own way and for ordinary people a truth which many physicians already knew—viz., that the argument was, as Dr. Gray puts it, "weighted with much more than it can carry." The verities which our fathers carried comfortably, with some advertitious help, have become too heavy for our shoulders.¹⁴ The older theologists noted certain favourable instances, and based on them an argumentative structure which the foundation was quite insufficient to sustain; while, if instances of apparent non-purposiveness or misery were adduced, they were put on one side with *Dico et omnia*. In the present day a Christian, whether he is an evolutionist or not, has to run the gauntlet with an array of facts and arguments, of which his forefathers knew nothing. No intelligent man could now write as Paley does—

"It is a heavy world after all. The six, the earth, the water bears with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes upgrado of happy beings enjoy sport in my view. 'The insect youth are on the wing.' Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton nases, their graces, their activity, their continual change of place without use or purpose, testify their joy, and the exultation which they feel in their lately discovered faculties. . . . The whole winged insect tribe, it is probable, are equally intent upon their proper employments, and under every variety of consternation, gratified, and perhaps equally gratified, by the office which the Author of their woes has assigned to them."¹⁵

The Christian of to-day believes, no less firmly than Paley did, that God is omnipotent and that God is love. But the old school's old view of nature is no longer possible. "Destruction is the rule; life is the exception." The waste is enormous; the suffering terrible. The may perish; the few survive. All down the scale of sentient being, "perfected by suffering," seems written in unmistakable characters. The law of God's work in nature is indeed progress, but progress at a tremendous and, as it seems to us, recklessly cost. These are facts for which neither evolution, except incidentally, nor any other theory of nature, is responsible. But they are facts of which any theory, theological or scientific, must now take cognizance. They are as fixed to the old theology of Paley, as the facts of embryology are to the theory of independent creation. We may still reverently say, "It is God's will," but that is only an admission that we cannot explain the facts, or justify them to the reason or the conscience. It may be a necessity, as it certainly is a devout attitude of mind, but there is in it an undertone of despair.

Evolution is not responsible for the problem. Can it help us in the solution?¹⁶ The old theology was destroyed by the new facts, and Darwin offers us a deeper and wider view of purpose based upon these facts. We used to start with the assumption that everything exists solely for the good of man. And though we expressed our belief in an all-wise and benevolent Creator, our theological inquiries would sometimes take the mischievous form of *Pensez à Dieu, fait-il bon de mourir?* a question which was popularly supposed to merge itself in that of the

he is not bound to know or to say this; he knows his purpose is, or to show that marks of beneficence are everywhere apparent. Still less is he bound to assert, as the old theology did, that he can demonstrate the wisdom and goodness of God from nature alone. Evolution starts with an "act of faith," a postulate of our rational nature—viz., that everything is rational and has a meaning, even that which is at present irreducible to law. Is this belief which was once meaningful, and a scientific man's faith is not staggered by the fact that much as yet remains enigmatical, which science has not explained. On the moral side also we start with an "act of faith," a postulate of our moral nature, that God is good and enacts by the cause of meaninglessness and unnecessary pain. And our faith is not assayed by much moral sense, as yet, like much suffering. Even if Darwin's entire judgment on the whole "happiness decidedly prevails" were not true, we should still believe in the goodness of God, in spite of all that, access to contradict it, and look forward to the time when our children, or our children's children, will see clearly what to us is dim or dark.

REVIEWS.

Ancient Facts and Fictions concerning Churches and Titles. By BOURNE, Earl of SELBORNE. Macmillan.

It is difficult to take all the pluses from a Scotch baron; but it is impossible to extract, in the limits of a review, the plus of a book which, like *Ancient Facts and Fictions*, is all plus. Lord Selborne's special object is the full and critical examination of certain historical questions which are used as rhetorical points in controversies of the present day. The triplicate division of titles, for instance, has no real bearing upon the little question in the nineteenth century; but it is important to understand whether the reiterated statement, and the repeated argument that a custom once prevailed throughout this country of devoting a third of ecclesiastical revenues to the poor represents fact or fiction. If the statement is true, or the plus good, they innumerable prelacies men's minds against the present distribution of titles; they lead the respectable notion of original usage to schemes for their appropriation to secular purposes; they maliciously undermine the prospective titles upon which the tenure rests. If the plus is tiny and founded on fiction, the position of the defenders of the existing charge is strengthened in proportion as the force of the attack is weakened. This concrete instance illustrates the point of view from which Lord Selborne approaches his subject. But the semi-controversial title of the book inadequately expresses the scope of a work which, as a masterly criticism of early authorities, forms an invaluable contribution to the study of early Church history. We confess that we were prepared for the extraordinary wealth of antiquarian learning which the book displays, or for that firmness of touch which results from an absolute command of the subject only to be acquired, as we should have imagined, by the studies of a lifetime. Lord Selborne has taught us to expect judicious moderation of statement, cogency of temperate reasoning, minute thoroughness of patient investigation. But *Ancient Facts and Fictions*, by its width of varied reading, its obscure and difficult subjects, requires to be with a sense of learning which would be overwhelming if it were not for the lucidity with which the knowledge is conveyed.

¹ III. 109. ² Quoted in Ley Sermons, pp. 320-320. ³ II. 201.
⁴ Critiques and Addresses, p. 265. ⁵ Ibid. 200. ⁶ Discourses, chap. II.
⁷ L. 62. ⁸ L. 200. ⁹ II. 122. ¹⁰ L. 200. ¹¹ II. 212.
¹² L. 204. ¹³ L. 207. ¹⁴ II. 200. ¹⁵ II. 200. ¹⁶ III. 94.
¹⁷ Nat. Theol., pp. 270-271.

¹ Ley Sermons, p. 320. ² Darwin, L. 200. ³ Origin, p. 200.
⁴ Discourses, p. 200. ⁵ Asa Gray, p. 200.

In many respects discreditable, but the voluntary character would be in my opinion, fatal to its success, and this contingency is certainly kept well in view by him. I must confess also to some regret at his silence as to how the existing heavy debts of schools are to be dealt with, being myself as a head to understand how they are to be got rid of by the simple process of shutting them all together. There are in this town of Leeds over thirty Church day-schools, of which the great majority are involved in debt, and besides probably require a large outlay to place them in a proper state of efficiency and render them fit for, let us say, the way they are, even with the aid of voluntary labour. The Churchwardens and I mention if there is one school which is absolutely self-supporting. Where, then, are to be found the "strong" which are to "assist the weak"? Rather, it seems to me (unless Mr. Hiddison is in possession of some scheme, as yet undisclosed), for clearing off existing liabilities and thus giving the Church school board a fair start on a sound basis; that instead of the weak being assisted out of the quagmire the few schools which are now fairly prosperous would be dragged in along with it. But as appears, however, that difficulty is not the only which may meet us in our first venture. Then the final fear of voluntaryists makes itself felt. What is to prevent these schools, or any of them, having been extricated from their difficulties, breaking away on any pretence or another from the association and speedily drifting back into their former position? Perhaps Mr. Hiddison will favour your readers with his answers to those surface objections to his proposed plan, and at the same time with his notion as to what would be the probable cost of running a Church school board with its inspectors and other officials. We have no desire to be told that it would be safe, since it would be easily flagged to anyone who has the earnings of schools in such a purpose. But, however, successfully these and numerous other objections which might be brought forward are countered, these are, I think, no less two opinions than that in the system indicated by Lord Lingen and Mr. Comte, to which attention is drawn in another page of your impression, "that the true valuation of the voluntary school does not 'should receive grants alike both out of the taxes and out of the public funds'." Now, I am not worth lighting for. Is it wisdom to waste in pursuit of a cause which might, if properly directed, succeed so long in securing an enduring because a just settlement of this long-voiced question?

THOS. HAMPTON,
5, Headstone place, Leeds, January 10, 1888.

HOUR FOR RELIGIOUS INSTRUCTION.

Sir.—In the parish in which I live we have a school board which takes cognizance of the girls only. The boys' school, being endowed, has not sunk into the hands of a board, but remains to this day a church parochial school.

The last hour for the girls' school, which belongs to the Church of England, for the use of the girls, is given twice during which the board seat where the school is officiated as being from 9.45 a.m. to 10m. That is, the Church reserves for the purpose of religious instruction the three-quarters of an hour between 9 a.m. and 9.45 a.m.

Last week I happened to take into the school and found in a frame the time-table signed by her Majesty's Inspector; but the column 9 a.m. to 9.45 a.m., usually devoted to religious instruction, was crossed out, and before the time for commencing instruction, 9.45 a.m., to 10m., the ordinary time of 9 a.m. to 10m., had passed. This, I suppose, means that in crossing out were the initials of the chairman of the board, and all this is under cover of the signature of her Majesty's Inspector. The members of the board, from the chairman downwards, deserve no mercy, neither shall they have any, if your readers will tell me when to pursue my point. They obtain the use of our Church schools for no real rent, as they are excellent buildings, which would cost at least £1,000, to replace; but they retain the schools on certain distinct terms, which make it difficult to speak openly, not in the silly way that they did a few years ago, but, however, that the board was never from 9 a.m. to 9.45 a.m. —

There are various places where Board, especially under present lady-experimenters. Last week I was speaking to one of the Metropolitan Association for Advancing Young Servants' workers who is best qualified by experience and daily work to judge as to the relative merits of various schools. I said, "Do you notice any difference in the girls as coming from various district schools?" She answered, "Unquestionably the least hopeful are those from Haweill Schools, and I have been more impressed by visiting Haweill Schools than by any other school in the country." As is a manager of Haweill Schools Mr. Hiddison describes his experience of the virtues and vices of the system he has.

He says he is a strong advocate of both boarding out and

emigrating Poor-law children. He has been a guardian for over six years, but writes that last week he persuaded his colleagues on a committee to recommend the former plan for adoption. I am afraid his advocacy has not been as persuasive as strong.

The letters of Miss Whitehead and Miss F. Davenport-Hill are readily to my mind, and supplement and partly answer our correspondence. I have not seen a lady guardian who was not anxious on the subject of deporting children, and the result of her care, enlightening, and placing in small voluntary houses. Male guardians of equal intelligence, however, and there are the exceptions, as the results show. But why are there only fifty lady guardians to our 647 boards? Questions affecting thousands of babies, young children, girls, and women are decided in nearly every board by those only who in this connection may fairly be described as "males." Miss Hill speaks of the growing practice of guardians to despatcher children and save time by putting them in small voluntary houses. But it is grossly wrong. Miss Whitehead has five such寄託 children, besides others affiliated to it, and I have heard of others in different parts of England. In nearly every instance I have complaints of the difficulty of inducing guardians to send children.

Miss Whitehead's letter leads to an important point—the ascertaining of the exact number of those children who, as orphans or deserted, might and should be every way removed from the workhouse or district schools. The Local Government Board says there are 34,000 children "orphans or relieved persons." Why can it not state definitely the number of the who, as orphans, are sent to the workhouse for my purposes a cause by themselves? Mr. Hiddison attaches my figure, led people to imagine that a very large proportion of these (else his argument has no force) were left children of widows; and as such could not be boarded out. What proportion? Half? Even then my conjecture is only weakened, for then 17,000 might be treated better. But I have before me a copy of a letter (dated January 8, 1888) from the assistant-secretary of the Local Government Board, in which he says, "I find more than they may be a very small proportion of the orphans or relieved persons."

Mr. Hiddison's objection that his objection weakened my contention. It does not, notwithstanding that Miss Whitehead's children are one Post-Fast Registration (four miles) 7, only forty-two could legally be boarded out. If this proportion remained elsewhere (and why is her name except?) her critics would want the Local Government Board official, and have utterly misleading the Local Government Board official. Again, how does Scotland manage to board out exactly three-quarters of its Poor-law children? She will be interested to know that in France, but Finland even, such none of the difficulties in the way of boarding out these poor, ignorant, impudent or crooked.

J. W. HADDISON,
55, Charing-cross, S.W.
P.S.—As a friend, at variance only on one point, may I con�gratulate Mr. Hiddison on his well-won preference to the vicarage at Aldgate, where he remains under the patronage of St. Bartholomew?

Six—As we have had some practical experience here of the boarding out of children, both from males and other sources, I

concluded that some such rule as this, worked with discretion, would solve the difficulty. I don't know how they manage it in Scotland, but generally we have much to do with the whole subject from out剃ders over the borders.

I may perhaps in conclusion mention a fact which may be of use in some of these workings in this connection—i.e., that school boards have no power of charging an extra fee on each childless living in their districts and attending those schools. I have just had a long conference with the local (Hampstead) school board on the subject, and the Education Department have finally decided entirely in my favour. The local board have agreed to consider that they had the right to refuse such childless or otherwise undesirable children. They greatly argued with the Department that such children ought to be considered as the children of tradesmen and charged on that scale. But the Department swept away all these contentions, and decided that these children must be charged for exactly as the children of their foster parents. Hence other boarding out communities need not feel the least alarm should they have difficulty on the subject. An appeal to the Education Department is all that is necessary.

Boarding out in Scotland is as bad in its infancy. Boarding out with a view to follow up, I firmly believe, is a good help in the solution of the problem difficulty. —F. C. GATES.

Dedicated Timaru, October, January 20, 1888.

CHURCH COLONIZATION LAND SOCIETY.

Sir—I beg to be allowed to pass by the personal attack on myself and my authority, and, briefly, request leave to state a few plain facts with regard to the Church Colonization Land Society.

1. In their communication to the Guardian of August 2d they state 1862 as the price for a house and forty acres at Chelmsford. This means roughly £90 an acre for house and land. I have now by me a plan of the society, offering three properties (the Chelmsford and two others) at the same price of £84, £5, and £2 respectively—a pretty fair general! And be it remembered, thousands of Government sections, land with equal possibilities attached to it, may be had free.

2. In the same article a four-acre farm is advertised. This is an impossible farm in the North-West, and would not suffice both to grow crops in sufficient quantity and to feed stock. The prairie grass is of such a nature that a wide range is required, unless there is an abundance of "straw." No one who has lived out there would try a forty-acre farm.

3. Through the assistance given against us we may seem strong, and the following statements by one of them

(a) In a book entitled *Successive Emigration to Canada*, the following table gives of expenditures on a farm of 500 acres—
Total expenditures in two years, exclusive of buildings, £30,000. Total return in the same time, £600. I saw this identical table worked out in precisely with the following result—Total expenditure in two years, exclusive of buildings, provisions, and household expenses, £500. Total return—some potatoes that were given to the pigs.

(b) In another case it was figured that wheat could be grown from seed without cost, and that the yield in the first year would be 1,000 for forty acres. Now, if a farmer who has to wait eighteen months (and sometimes longer) for their first wheat crop would be only too glad if this were correct.

(c) In another discussion, in which the same authority lent his name, it was stated as an advertisement for men to come out that the "beeves and the elk" might be hunted in this locality. Whereas the former is practically extinct in North-west Canada, and not one specimen of the elk it is to be seen in the place indicated (Indian Head).

These statements may be made in good faith by the anti-slavery organization, but they serve to discredit the sources from which his information was derived.

4. In conclusion, let me say that any object in working on this subject has best to save brother clerics, who are perhaps making great strenuous to start their boys well in life, from bitter disappointment and probable pecuniary loss.

for the purpose of religious instruction the three-quarters of an hour before 9 a.m. and 9.45 a.m.

Last week I happened to look into the school and found in a frame the time-table signed by her Majesty's Inspector; but the column 9 a.m. to 9.45 a.m., usually devoted to religious instruction, was crossed out, and below the line for recessing school was given as 9.45 a.m. to 12 a.m.—the ordinary time of 9 a.m. to 12 m. being also crossed out. Appended to this crowning out were the initials of the chairman of the board; and at this is the name of Mr. Hadden, of the Local Government Board. The members of the board, from their position and surroundings, deserve no many, neither shall they have any, if your readers will tell me what cause to persevere. They obtain the use of our Church schools for no rent rent, as they are excellent buildings, which would cost at least £1,500, to replace; but they obtain the schools on certain distinct terms, which terms they now seek to evade openly, not in the way which they did a few years since, when, knowing that the school was open from 9 a.m. to 9.45 a.m. for religious instruction, they gave to every child and to every child's parent a printed notice that they had better not send their child to school till 9.45 a.m.

January 18, 1888.

G. F. H.

WORKS AND REGULAR ATTENDANCE.

SIR—One of the greatest hindrances to regular Sunday-school attendance is a poor London parish church from want of space. Out of 2,000 children in my Sunday-school, I have sometimes known as many as 300 absent at one time from this cause alone. A shoe club cannot altogether remedy this. We have one, but there are hundreds of children whose fathers are quite unable to subscribe to it, and for whom I am therefore obliged to urge and get them as best I can.

May I suggest to your country readers particularly that, with a few exceptions save these, their children's cast-off overcoat be of the greatest service to us, and that I should be under the strongest obligation to any who will help us by kindly sending them? This kindness would have some of the character of regular and thankful attendance.

ALFRED HOWARD, JR.,

Vicar of All Saints', South Lambeth,

288, South Lambeth-road, S.W.

THE CHILDREN OF THE STATE.

SIR—Mr. Hadden maintained that the returns of the Metropolitan Association for Befriending Young Servants extended over five years showed that very few girls turned out badly. He now says that I sent in three years only fifty-six cases to the Metropolitan Association for Befriending Young Servants from Chelmsford Palace. He forgets that (1) mine was not the only prison in or near London that received females; (2) for five or six years before I began to communicate with the Metropolitan Association for Befriending Young Servants I had noted the characteristics and the frequency of appearance in prisons and borstals of cases from district schools; (3) I ceased to send cases to the Metropolitan Association for Befriending Young Servants for reasons which may be gathered from the last and two of his letters. He also ignores the numerous complaints as to the results of the system that I obtained from disciplinary workers.

Again, he leads unadvised readers to imagine that all become clients of the Metropolitan Association for Befriending Young Servants; forgetting those who are not placed out by guardians, but return to a parent or friends.

Again, he is quite in error in supposing I am ignorant of the system at Battersea. "Be fit for them before saying 'massing,'" he says, "they are divided into blocks with a house-mother for each eighty or 100 girls." Fancy one woman having to "mother" 2000 vagrants! If he does not call this massing, I do. The truth, however, being on the best information and advice, deserves to be said: there was the maximum number of girls that could be placed together without the home becoming as hellish and desolating as some of the inevitable evils of institutionalism.

640 children in one Four-tier institution (poor miles off), only forty-two could legally be housed out. If this proposition satisfied elsewhere (and why is her name always?) how wisely wrong must the Local Government Board official be, and how thick-headed the Local Government Board become! Again, how does Booth's message to board out exactly three-quarters of his Poor-law children? She will be interested to know that not only France, but Scotland even, finds more of the difficulties in the way of boarding out than our grandmothers or grandfathers.

J. W. HUNTER.

22, Charing-cross, S.W.

SIR—As a friend, at variance only on one point, may I congratulate Mr. Hadden on his well-worn preference to the visage of Alibido, where he remains under the patronage of St. Bede?

SIR—as we have had some practical experience here of the boarding out of children, both from various and other sources, I may perhaps be permitted to add my testimony to the immense gain a few years of country life is to such children, more especially in preparing them for the colonies, and for becoming honest, independent, thriving citizens there. For this I can conceive no better training for such children generally, whilst, on the whole, there is surely no more economical plan for boards of guardians.

Now, as the officials are not disposed to welcome children drawn from the better classes. They are naturally, perhaps, nervous and somewhat dubious about them. And, as a master of fairness, we must allow that there is a great deal in their objections. We ourselves find the poor little girls, when they first come to us simply dazed, at least in the majority of cases. Many of these girls have hardly right at first, and it takes some months to wake up and learn the ways of ordinary children. But give them that time. Give them a year or two in these country cottage houses and we find them surpass our own village children, for quickness and general appreciation of country life. They frequently learn to milk the cow, to feed the pigs, to ride to a horse, and generally they are made the sort of boys for whom there is plenty of demand in our colonies.

Last summer I sent one of these boys to Canada. He had been here some three years. I have before me a letter he has just sent home to his foster parents. It is full of affection, and yet in it he describes why he is, and how well he is settling to his work in the New World. He describes his life, says that during the winter he is going to school, ends up with a "Hip, hip, hooray," and an excuse for finishing, that he must go to milk the first cows.

The difficulty, I believe, has been inherent in that these have been practically no supervision for such children when they reached their destination, and no one to watch over and care for them as the boarding-out committees and boards of guardians do in England. But this, it seems to me, and by that excellent society which is now beginning to get known, the Chartist Emigration Society. This set only arranges for the proper care of the children en route, but puts on in communication with clergy who, as in the case I have mentioned, kindly see to them when they arrive, do their best to find them places, and, if necessary, pay out, lend them a hand and more than that. Hence the difficulty seems practically solved.

We can see, too, that the children of the vagrant poor and criminals should not turn from these doors and kept from them, and this not only for the benefit of the poor people, but for the benefit of the State as well. But there is definitely no boarding out such children. As Miss Whistland states, it is not done at present. The parents can claim them. In a large degree the same difficulty crops up with those boarded out now. So long as the children can earn nothing they are not wanted. But when they begin to be of value it is marvellous how soon "friends" turn up, and how affectionately they are seen till they have stripped the poor little ones of all.

Could not the guardians be empowered to refuse possession of any child till the sum expended by them on such child had been

worth giving to the poor?

(3) In the same book it was implied that wheat could be grown from the newly broken soil, and that the yield in the first year would be 100% for forty acres! North-west farmers who have to wait eighteen months (and sometimes longer) for their wheat to ripen would be only too glad if this were correct.

(4) In another place it was said that "the black and the white" might be intermixed in that locality. Whereas the former is practically extinct in North-west Canada, and not one specimen of the till is to be seen in the place indicated (Indian Head).

These statements may be made in good faith by the authority quoted against me, but they serve to discredit the source from which his information was derived.

4. In conclusion, let me say that my only object in writing on this subject has been to save brother clerics, who are perhaps making great struggles to start their boys well in life, from blind disappointment and probable pecuniary loss.

Lest others may be given to that gross outcry by all fair men, do not let me leave without calling attention to the colored statement which can only lead to a wasting money to be displaced.

It is all very well to quote the opinion of persons who have just gone out and to whom all is new. Let them wait for a year or two and then see what they say to their kinsfolk—£20 an acre for houses and land—even if they have the privilege of driving in to attend church, as other settlers do.

JANUARY 20, 1888.

FRED. W. PRICE.

THROWING OUT AND TRANSFERS OF LAND.

SIR—I beg partly to confirm and partly to modify the statement and proposals of your correspondent "Varina" in your last week's number, p. 26.

He states that the same revisions and transfers of land after the award have been made, and specified sums fixed on special farms; the confirmation being absolute, and there is no legal authority that can annul and enforce special provisions of the title-holders—on the separate parts of much divided farms, the only legal remedy, if it can be called a remedy, is the legal claim to distrain on any part or parts of the original farm for the whole sum due by the award, leaving the new tenant to settle their respective payments among themselves.

The proposed legislation of "Varina" is defective in No. I.—viz., to "inform" the titleholder of any "hold sold or transferred" for his generally lesser of such transactions seen enough. The provision needed is that he shall agree to what-ever arrangement of the title and his liability shall be made in consequence.

In my parish one landowner paid off the title directly, while another, who owned much more, threw the title on the tenancy severally.

W. B.

SLIDING SCALE.

SIR—I see in the papers proposal for a sliding scale as to rents.

Let landlords beware and take warning from this. In the latter case there is, alas! a sliding scale to the tune of some 20 per cent. below the value of a few years ago; but this does not prevent the outcry for 100 per cent. reductions besides. In fact, the taxpayers don't recognize this reduction at all. And why? Because agitation is too useful a tool to be left unemployed.

The case is somewhat analogous to the fees to walkers. "Attendance" is charged now on the bills, pretty stiffly too (no meet the complaint against "Tops"), and the result is that the tax-payers are to "pay just as much as before, thus paying twice." A lesson here, I think, which even a blind man may see.

JANUARY 20, 1888.

A. P. W.

THE CLERGY AND THE REFORMATION.

SIR—The Archbishop of Canterbury is reported to have said lately that at the Reformation "out of 60,000 clergy there were

not 600 who did not minis their places and person their boughs?" (Speech at Croydon, Nov. 28). I presume that his Grace was referring to the preceding clergy of 1850. I find the numbers variously given. Rev. Canon Perry says—"Including the four clerical Bishops only 180 are said to have been deprived in the whole of England, and of those 10 were Athole's." Bishop Trelawny says—"The number of clergymen sent out of 6,400 clergymen, only 6 Athole, 12 Ascension, 20 Peterborough, 15 heads of colleges, and 80 rectors and vicars refused to accept the Act (see Act of Uniformity, 25 & 26 Queen Anne, c. 11, 1706). Prelate Green says—"The whole of the clergy, save 220, submitted to the Act of Supremacy, and adopted the Prayer-book." (Oliver Hume, *Anglican Clergy*, p. 17.) "Every very high-toned clergyman of the remnant of Fox's party, I presume, that there is no scruple here, how are we to reconcile the fact with the returns made in response to the Privyse's circular of inquiry, dated 1801? Canon Perry says (p. 277)—"By the return for the diocese of Norwich it appears that more than 400 benefices are without incumbents, the clerics being served from the neighbouring parishes."

Further, we have such statements as the following. In the contemporary *Satiric Littera* (from the Parker Society volume), Letter 16—Jewell to Peter Martyr, Aug. 1, 1559—"Now that religion is everywhere changed, the Mass priests absent themselves altogether from public worship." Letter 23 (1559)—"Sister, Go in the same." The Popish priests assert that they are not only relinquishing their ministry, but, as they say, they shall be compelled to give up their houses. Letter 24 (1559)—"Many of our parishes, we are in disgrace, and these places are without a Bishop. And out of that very small number who administer the sacraments throughout this great country there is hardly one in a hundred who is both sole and willing to preach the word of God." Is it possible that the round numbers, varying from two in four hundred, so frequently quoted, are really exact?—whilst the main body of the clergy are not mentioned?

It seems to me that Cavendish is ultimately responsible for the calculation. I should be so much obliged if some of your readers who have examined his figures would inform me as to the real state of the case.

St. John's Hall, Highgate.

CIVIL MARRIAGES.

H.—The thanks of all who are interested in questions of social morality are due to you for your admirable remarks on the increase in the number of civil marriages.

I do not believe it to be a question of *oui*; certainly it is not *non*.—The customary fee with us is £5, and that I proposed to result in making optional; further, to avoid unnecessary publicity, to publish the names at our slight official audience; and to give the names. Nicely compatible with our daily practice for the leading parties to absent the house most convenient to themselves, my own being, of course, personally known to the clerical. I may say to any of your readers have been a perceptible increase in the number of civil marriages, and a manifest improvement in the conditions in which the women present themselves. The fees at the registry-office are £1, for the marriage, and £1, for putting in the marriage certificate. But as to *Turkey* this involves a journey to Finsbury to see the registrar, and a protracted journey by the couple about to be married, usually accompanied by two or three, railway fare £2 each, involving an outlay of no less than £6, independently of any refreshments.

Then why do they leave this expense and inconveniences? I solved the question as one of my guild meetings some years ago. My audience held down their hands, and a respectable working man said, "We will tell the world when the ladies are gone." That is now done. It is to be able to marry on the spot, to hide the names from the public gaze, and to make matrimony, and because the brides were not in a case of extreme distress, a minister and their neighbours to open their doors. It is not perhaps, generally known that the original regulation was for the cause to be held over before the guardian, but this was the usual practice in smaller and simpler cases.

PAROCHIAL SANITARY COMMITTEES.

—In view of the almost certain introduction of a Government Bill for the amendment of local governments, not only in England, but in Ireland, and in Scotland, by your permission, to suggest some change as respects the government of parishes which I have not seen proposed yet.

Your readers probably know that in respect of sanitary matters county parishes are governed by the board of guardians, acting as the rural sanitary authority. That is a fairly representative body, and consists of persons of all classes and from various parishes, and the work is generally well done by them.

But, in towns, a large portion of the sanitary authority is concentrated in districts, most of its administrative functions to a body within each parish, called a parochial committee, associated itself by Royal Sanitary Authority, but only from the names submitted by the vestry. The composition of a parochial committee is not always very satisfactory, and the local interests and relationships are apt to overweigh the interests of the neighbouring parishes. Very often some of the most influential and factious persons are very small ratepayers, whose only object is notability, and who, as far as my knowledge goes, have very large powers subject

to the confirmation of the Royal Sanitary Authority, which it is to be feared is usually given as a matter of course. The powers thus exercised are most arbitrary as to drainage, structural improvements, &c., and very often these are of a very doubtful advantage to the community. The members of a parochial committee, subject to the confirmation stated above, have in some cases power of expenditure beyond that of the guardians themselves. The guardians can hardly spend any money, or increase the wages of a servant, or dismiss a servant, or pay a doctor's fee, without the approval of the Local Government Board on each occasion.

In opinion, however, I am in entire accord with a parochial committee, or even a district, at a large cost, with the consent of the vestry, without the interference of the Local Government Board, but merely on the confirmation of the sanitary authority.

I am not objecting to the engine, but to the principle which places such power with so little control, and so little protection of the ratepayers in the hands of a body constituted as most parochial committees.

The ratepayers need some higher and independent authority to protect their interests and review the decisions of a parochial committee. One other matter requires attention. Surely it is most desirable that it should be made illegal to hold parochial business meetings at taverns. In old times it may have been necessary, for lack of suitable accommodation, but now, in every large enough to have most important business, there is always a room available, and the publicans would be available, for far more rent than the publicans charge. The evils of holding parish meetings at taverns are obvious. Among these, I fear it is not general for the chairman to provide liquor, and his concealed hospitality may unduly bias members to support his views, or override opposition. Another evil is that parish money goes to support the tavern in the form of the rent, the fuel, and lights. Another that many of the better classes of people are induced to join a committee which meets at the public-house, and protect the general welfare of all the associations and connoisseances afforded to benefit society, cricket clubs, &c., holding their meetings as long, all of which are very profitable to the parish, but decidedly had a parish, and not conducive to the temperance movement. For it is not merely the committee that meets at a public house, but every one who has leisure to attend meets of necessity go elsewhere, and who has leisure to attend meets as mentioned, such as the women and bachelors, and persons desirous of seeing the committee, and not go, may feel sure, without spending something, and all do not come away as soon as their business is ended.

Finally, the Church of England Temperance Society might take up the cause, and make it one distinctly within their province. It is true, I believe, though to pay wages of £100, and those appear as much to the church as to the parish, and because the bodies were not in a case of extreme distress, a minister and their neighbours to open their doors.

It is to say, to see the difficulty of preventing young men that it is undesirable to resort to the tavern for social gatherings, &c., when they are the concurrent visitors of the parish meeting. There at least once a month (as

both for the Church and for society). He worked for this cause in England, and Alexandria Collier wrote, in a general article, in the *Churchman* of 1861, that "the success of the church and its influence in his case and in the cause of temperance and the priesthood, should we succeed in providing for these, will be for the promotion of the kindred studies of literature and divinity which Archdeacon Trench combined so well."

We sincerely hope that people in England who feel gratitude and affection to the memory of this good man for his personal character, and for his efforts in the cause of temperance, subscriptions may be sent to the Duke of the Chapel Royal, Dowager streets, Dublin; or to the Lady-Principal, at Alexandria College, or paid in at the Westminster Bank.

H. TAYLOR SMITH, D.D., Canon of St. Patrick's, and Rector of St. Bartholomew's, Dublin.

Alexander College, Dublin, January, 1888.

CURCHMAN'S ALMANACK AND AMERICAN BISHOPS.

H.—Allow me, first, for the sake of completing a few items of information in the present year, and with the aid of enormous gravures accuracy in the future, to call attention to the great inaccuracies with which the Society for Promoting Christian Knowledge's *Churchman's Almanack* is compiled, so far as any account of the list of American Bishops is concerned. The editor's information is a good year bookbinder.

ishop Horatio Potter, who is put down in this year's almanack as Bishop of New York, died Feb. 2, 1860, and was succeeded by Bishop Henry C. Jones, who is still styled "Assistant-Bishop." Bishop Green, of Mississippi, died February 14. Bishop Lee, of Delaware, died April 15. Bishop Whitsitt, still ranked as Missionary Bishop of Monroe, became Assistant-Bishop of Pennsylvania in 1868, and succeeded Bishop St. John's in December in June, 1887.

It will easily be seen whereof we stand (and that in the year of a Latin American Republic) it is to be understood, as that the change of name of two dioceses is not noted, and that Mississippian and Monroe are spoken of as Wisconsin and Northern New Jersey.

To speak up for being behindhand with the Church in the United States, the editor has jumped ahead of facts with regard to Canon, and assumes that Mr. Bright was consecrated Bishop of Birr in 1867, whereas he ought to be referred to that in the name of the Chaplain-General of the Regulars.

Amherst C. A. Haze,
Mission-house of St. John the Evangelist, 46 Temple-street, Boston, U.S., January 8, 1888.

CHAUCER.

E.—I have read with much interest the article in your last issue signed "A. F." but I should like to say a few words in opposition of "Chaucer-work." I suppose that *Chaucer-work* means a translation of Chaucer's *Canterbury Tales*, and although the Chaucerian is my very opposite and as the Shakespeare-work, he is beginning to prove his last. Take, for example, his conclusions on the subject of the *Essence of the Rose*. This is the original is a poem by two French authors which runs the length of more than 22,700 lines. It is estimated that Chaucer translated it, and though it is probable that he greatly compressed it, the *Book of Jeves de Meun*, it is also probable that he did not do it in the last but one very formidable dimension. Well, we have this of 22,700 lines which has always been attributed to Chaucer, but because it is said to fall under a certain metered test, we are only told that the Chaucerian does not have this test, and that what has always been called his work is attributed to some unknown writer. On the face of the difference of this theory, where the author is clearly named, will be found in the *Book of Jeves de Meun* and the *Book of the Rose* of William of Strabane.

But after all, what is the ultimate test? It appears to be that Chaucer pronounced what we should now treat as a mere at the end of his life, and that in the *Essence* and some other poems attributed to him this a *test* is disregarded. That we have:

"Sith John ames thynne hadde i."

"That I knoynge thy maladie."

which we are told Chaucer would have pronounced "maladie," whereas the ring requires us to read it "maladie." The answer is that Chaucer was not a thinking creature; that a very fair proportion of his verses end in accented syllables; and that in

to see the register, and another journey by the couple about to be married, usually accompanied by two friends, railway fare £s. each, involving an outlay of no less than £16, independently of such refreshment.

Then why do they incur this expense and inconvenience? I asked the question at one of our guild meetings some years ago. My audience held down their heads, and a respectable working man replied, "We will tell the rector when the ladies are gone. Then it comes out; it was to be able to marry on the sly, to hide the names from parents and masters and mistresses, and because the bride was not in a state to appear before God's minister and their neighbours in open church. It is not, perhaps, generally known that the original regulation was for the names to be read over before the godparents, but this was rescinded, owing to secular and Dissenting influence. So it has come to pass that the names are simply hung up on a file, the whereabouts I leave as a Poor-law guardian did not know, and the results have been clandestine marriage, family feuds, domestic misery, and the beat of the former registrar of the district that he married more couples in his office than took place in all the churches and chapels within the twenty-eight townships of the Peabody Union. Let us hope, however, that all couples are not so bad as ours." G. W. HENNINGTON.

THE REV. F. T. WETHERED.

Sir—I think Casper Carter can hardly be acquainted with the facts proved in the case of "Beaton v. Wethered," or he would not have made the appeal which he has on the defendant's behalf. The facts, according to my recollection and the report in the *Guardian*, were these:—A girl in Mr. Wethered's parish, who lived with her grandmother, a poor washerwoman, was seduced by a man who lodged in the house. This man did his utmost to conceal his wrongdoing by marrying the girl, and taking her away to a distant parish, where their antecedents were unknown, or, as the Judge said:—

"To his credit it did what was best under such circumstances; it was obvious that he selected a distant place for the marriage to prevent a scandal."

Here the scandal would have ended if it had not been for the action of the defendant. But Mr. Wethered, with what justice I cannot conceive, proceeded to punish the unfortunate grandmother for the sin of her granddaughter. The old woman was turned into the street, forced to leave the parish clothing-clerk, and parishioners were asked by Mr. Wethered to take away their washing from her. He also wrote to her the libellous letter in which he told her that the plaintiff, whom he described as "that fellow Beaton," and her granddaughter had "gone through a ceremony" of marriage which he characterized as illegal and irregular, and he punished in the Hurley Parish Magazine a statement to a like effect.

These facts were proved by the plaintiff's witness, and the defendant did not go into the box to deny or explain them. The jury, so far from exonerating Mr. Wethered, found that he had libelled the plaintiff, which verdict entailed upon Mr. Wethered, as they well knew, the payment of all the costs unless the Judge interfered, and of his own costs in any event. Under these circumstances I venture to think that the person deserving of sympathy is not Mr. Wethered, who has behaved basely and brought a local scandal into quite unnecessary notice, but the unfortunate old woman whom he has endeavoured to deprive of her livelihood.

ONE WHO HEARS THE TRIAL.

entirely bar for a parish, and not conducive to the temperance movement. For it is not merely the convenience that meets at the inn, but every one who has business to transact must of necessity go there—all persons who have any special work to be transacted, such as the masons and bricklayers, and persons desirous of seeing the overseer; and hence go, we may feel sure, without spending something, now all do not come away as soon as their business is ended.

Surely the Church of England Temperance Society might take up this latter question as one distinctly within their province. It is now, I believe, illegal to pay wages at inn, and there appears as much to be said against transacting parish business in such places. It is easy to see the difficulty of persuading young men that it is undesirable to resort to the tavern for social gatherings, &c., when they see the conscientious fathers of the parish reserving there at least once a month for their solemn conclave, and retaining there for many hours, and compelling the attendance of a numerous other persons, none of whom, we may be sure, come away without having taken something for the good of the house!

G. W. MARKHAM.

OPTIC CHURCH.

Sir—I notice that one of your correspondents in this week's *Guardian* denies that the Orthodox Greeks are allowed to receive the Holy Communion at the hands of Coptic priests. He furthermore states that the only resemblance between the two Churches is that the Coptic clergy are allowed to read the Sacramental Service over the dead Orthodox Greeks where there is no Orthodox Greek priest.

I have also noticed that two or three of your late correspondents have appeared to doubt the existence of any modus vivendi between the two Churches.

Now I am sure that there is intercommunion of some sort between the Copts and the Greeks, though of its exact nature there are other clergymen now in England more competent than myself to speak.

But I shall be glad if you will allow me again to say that some twenty years or so ago I was myself present in the Coptic Church in Cairo when the Greek Patriarch in full pontifical, together with Bishops of the Armenian and Syria Churches, were officially assisting at divine service—the occasion being the funeral of the dead Coptic Patriarch.*

This hardly tallies with Mr. Cassaroggin's view of the matter.

HOWARD HEPLEY.

Westham Vicarage, Hastings, December 31, 1887.

TRENCH MEMORIAL.

Sir—We in Dublin are very anxious that the memory of our late Archbishop should be worthily commemorated in the city where his Episcopal work was done. A fine brass in Christ Church Cathedral has been subscribed for by the clergy and laity of the diocese, and will, we hope, be seen in the place.

But it is felt that a larger memorial, and one appealing to a wider circle of friends and admirers, should be attempted; and nothing, we thought, could be more appropriate than the endowment of two scholarships and, if possible, a professorship in Alexandra College, Dublin.

That institution is devoted to the higher education of women, a cause which the Archbishop had extremely at heart, and which he considered to be of the highest and widest importance

* A description of this ceremony will be found in the current monthly part of the *Guardian* at home.

only told that the *Chancery Manuscript* has been lost, and that what has always been called his manuscript is attributed to some unknown writer! On the face of it, the difficulties of this theory, when they are duly weighed, will be found to be not much less serious than those of the "Bacchus hypothesis of Shakespeare's plays."

But after all, what is this material test? It appears to be that Chaucer pronounced what we should now treat as a *mite* at the end of his lines, and that in the *Rossetti* and some other poems attributed to him this *e final* is disregarded. Thus we have—

"Eek jole axoon thereof hadde I
That I forsgote my maladie."

which we are told Chaucer would have pronounced "mal-a-die," whereas the rhyme requires us to read it "maladif." The answer is that Chaucer was not a finicking rimster; that a very fair proportion of his verses end in accented syllables; and that in every other part of the line he treats *e final* as pronouncable or silent just as the requirements of the meter suggest. It seems, therefore, odd that he should regard it as absolutely inpronounceable at the end.

Since last Wednesday I have been looking into the *Rossetti* again, and I have been struck with two things—first, the name, the grace, the truly Chaucerian style of the poem; and secondly, the mere occurrence of the false rhymes complained of. One would have thought the Rossetti swarmed with them, whereas there is scarcely one example in a page. You would probably find more bad rhymes in Pope. Further, it is at least doubtful whether many of them ought not to be ruled out. The commonest examples are those produced by the adverbial termination "ly," thus—

"I curse and blam generally
All he that loves vylany."

But why should *e* be inadmissible in a termination which represents "like"? It is not as if the origin of "ly" had been forgotten, for Chaucer's contemporary, Langland, uses "laker" and "loker" as comparative and superlatives—that, Rightly, Lighticker, Lightboldest. It is begging the question to assume that Chaucer did not occasionally write "generalize." In a word, the so-called test seems to me to prove nothing at all.

Not content with robbing Chaucer of a fifth or a sixth of his verse, our "workers" would shorten his life by a dozen years. That nothing can be more completely absurd than the inference which has been drawn from his deposition in the famous Trial. On this, I have good reason to know. In my youth I reported the course at Doctor's Commons. The process used to lead me the pleading, and I recollect that it was ministerial suits they always alleged that the parties (when such was the case) were of the age of twenty-one and upwards when they were married. I well remember that at first I was completely taken in by the statement. I am not sure whether I ever actually printed that a couple were "married soon after attaining their majority," but I remember I was much tempted to do so till I found out that all that was meant was that the parties were of full age, and that the formula would have been the same if they had been threemore years and ten. When therefore on the 15th of October, 1386, the poet described himself as "Geoffrey Chaucer, Esquire, of the age of forty and upwards, armed for twenty-seven years," he gives no indication whatever of his real age. The material point was that he had been familiar with heraldry for seven-and-twenty years, and was in the full possession of his faculties. In support of his birth in 1386, as against the date preferred by the Chaucer-workers, 1390, there is to be set the remarkable message which Gower, writing his *Clericus Anglicanus* in the