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London one of the most beautiful of our public buildings. We shall appoint Irishmen whenever we can to posts of trust and dignity in Great Britain and in the Empire. If the Irish wish it, we shall alter our flag, and take the green ground for the fourth quarter instead of the blue. If the Irish wish it, we will let the harp be the double quarter instead of the lions. As it is in Scotland, so let it be in Ireland, that the local part only of the Royal arms is used. Let the Queen of Ireland become a household word, as is the Queen of Scotland and the Queen of England. When the Queen crosses the Tweed she becomes at once in the eyes of the Scottish people the representative of James VI., not of Henry VIII. or Queen Elizabeth. And as the ancient Pictish and Scottish royal families which the Queen represents came themselves from Ireland in the mists of antiquity, and were themselves branches of the Irish royal families—of those far-off royal Irish races the Queen is still the most regal scion. If the Irish wish it, let Ireland come before Great Britain in the Queen's title. Whatever the Irish wish, if it will do no harm to other people, let them have it. Our want of wisdom in the past has stifled their trade, and left deep wounds and scars in their feelings; let us do everything which we possibly can to win them by our kindness, affection, brotherliness, and generosity. One thing alone we cannot give them: we cannot give them a separate independent nationality; no political change short of that will satisfy that unhappy dream. All minor schemes are delusions. It is our duty to show them the unreality of the dream and the evil of the delusions, and to make up for their disappointment by one undeviating policy of love, of sympathy, of justice, and of conciliation.

WILLIAM SINCLAIR.

Reviews.

The Glacial Nightmare and the Flood. By Sir H. HOWORTH, M.P., K.C.I.E., etc. 2 vols. London: Sampson Low and Marston. 1893.

IN this book Sir H. Howorth, who is an accomplished geologist, raises a protest against the views of those geologists who have pushed the theory of the glacial period in geology to extravagant lengths.

All geologists are agreed that just before man appeared on the earth there was a time when ice and snow covered most portions of the northern and southern hemispheres in greater abundance than they do now. Some geologists, however, maintain that at this time the whole of Northern Europe, from Ireland to the Urals, was buried beneath an enormous sheet of ice, which was 3,000 miles long, and thousands of feet

thick, and which filled up the beds of the Baltic and the German Ocean. They also hold that the northern part of North America, down to the 40th parallel of north latitude, was similarly overwhelmed by a vast sheet of ice, while even in the southern regions ice and snow reigned supreme. This is the "glacial period," so well known in modern geology, or, as Sir H. Howorth chooses to call it, "The Glacial Nightmare."

Against this view Sir H. Howorth vigorously protests. He shows that no cause can be assigned for the origin of these enormous Polar ice-caps, and that neither astronomy, nor geology, nor meteorology, furnishes any reasons in favour of their having ever existed, whilst they witness against the possibility of these vast sheets of ice having been formed. Palæontology (which is the study of ancient life-forms) is also opposed to the idea of most of the globe being overwhelmed at the glacial period by ice and snow. Besides this, Siberia is not glaciated, and no distinct signs of ice-caps and Polar ice-sheets are found in Alaska and North-Western America.

The closing portions of Sir H. Howorth's book will be read with great interest, as in them he maintains that the glacial period finally closed with a tremendous deluge. This flood destroyed the great mammalia, and buried them in loam and gravel, and also in numerous caverns. The whole of the northern plains of Siberia and the pampas of South America are packed with bones and with the carcasses of great beasts which were destroyed and buried by this overwhelming flood. Man was also swept away by it, for Palæolithic man disappeared *suddenly*, and was replaced by Neolithic man, who was quite different, and was surrounded by different animals. Sir H. Howorth gave geological proof of the occurrence of this great post-glacial flood in a series of articles in the *Geological Magazine* about ten years ago, and in a most interesting volume published in 1887, entitled "The Mammoth and the Flood," he explained the palæontological evidence in its favour, and he declared that this great deluge must have been Noah's flood.

It is singular to find that even geologists who reject Sir H. Howorth's view of the glacial period agree with him in maintaining that it closed with a great period of deluges caused by the melting of the ice-sheets and the Polar ice-caps, and that in this flood period Primitive man was swept away. Thus it is that geological science, which was once supposed to prove that Noah's deluge never occurred, is now beginning to furnish strongly confirming evidence of the actual reality and destructive character of the flood of the Bible.

D. GATH WHITLEY.

Digest of S.P.G. Records.

The opening of the Imperial Institute and the publication of this large book have an intimate connection with each other. The former event calls significant attention to the extent of the Empire. That Empire is now found in every division of the globe. It is washed by every ocean. On some portion the sun never sets. And by the recent starting of the new ocean service from Vancouver the voyage round the world can be accomplished through British territory only.

The Imperial Institute is a symbol and token of our material sway; the "Digest" is a sign and proof of our spiritual influence. It is an abstract of the operations of the oldest of our great missionary agencies, the venerable Society for the Propagation of the Gospel in Foreign Parts. These "parts" at first were colonial settlements or plantations in North America. Though the work of the society was begun in 1701, it was not begun soon enough. Colonization had commenced quite a hundred years before that date. Newfoundland, for example, was "planted" in 1583; Virginia in 1584. And when Keith and Talbot were sent out in

1702 to take a preliminary survey of the work to be done; Keith wrote back to the society: "If they [the missionary clergy] come not timely, the whole country will be overrunne with Presbyterians, Anabaptists, and Quakers." While Talbot mournfully said: "It is a sad thing to consider the years that are past; how some that were born of the English have never heard of the name of Christ; how many others who were baptized in His name have fallen away to Heathenism" (p. 11). A little later, Mr. Thomas, writing from South Carolina, lamented that the English settlers were so destitute of spiritual guides and the means of grace that they were "making near approach to that heathenism which is to be found among negroes and Indians." This is the more remarkable because all the colonizing companies obtained their charters to "discover and to plant *Christian* inhabitants in places convenient" in America and elsewhere. The "planting" was carried out with more or less of Christian intention; so little, however, was done to keep the settlers Christian that Colonel Heathcote's testimony, having reference to New York in 1704, is typical of what was the state of things generally. "I found," the Colonel says, "the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort" (p. 57). We can scarcely wonder, therefore, that, on this state of things becoming known, resolute efforts were made by sending out parochial libraries, and later by the despatch of living agents, to recall our colonists abroad to a sense of their spiritual privileges and responsibilities. No sooner was the society duly launched (the preliminary stages are briefly yet clearly given in the "Digest") than such appeals as this from Salem, New Jersey, reached the executive: "Very Venble Gentlemen, A Poor unhappy people, settled by God's Providence to procure by laborious Industry a Subsistance for our Familys, make bold to apply ourselves to God, thro' that very pious and charitable Society, His happy Instruments to dispense His Blessings in these remote Parts; that as His Goodness hath vouchsafed us a moderate Support for our Bodys, his holy Spirit may Influence you to provide us with Spiritual Food for our Souls. In this state our Indigence is excessive, and our Destitution deplorable, having never been so blessed as to have a Person settled among us, to dispence the August ordinances of Religion: inso-much that even the name of it is lost to us; the Virtue and Energy of it over Men's Lives almost expiring. We beseech you, therefore . . . for the sake of the Gracious Redeemer, and for the sake of the Gospel (just ready to die among us), to make us partakers of that Bounty, and according to the motto engraven on your Seal, *Transeunties adjuvate nos.*" How this and very many similar calls were judiciously responded to by the society; how State after State and diocese after diocese were temporarily assisted in America, in the West Indies, in Africa, in Asia, and Australasia: assisted only till they could support themselves and become in turn givers instead of receivers—all this is told in this book of one thousand pages with a clearness of method, and yet with a vividness of detail, which make the volume most valuable and interesting. Every colony of the Empire, with the single exception of the Falkland Isles, has received at one time or another monetary aid from the S.P.G.; and even in those isles there was an honorary missionary. To say nothing of the equally honourable work of the Church Missionary Society, the work done by the older organization has thus been co-extensive with the growth of the Empire—the Church and the State have expanded together. Our country is the Mother of Nations; she is also the Mother of Churches.

It is very soon evident from these pages that the S.P.G. from the very first intended, and did in fact address itself to, the conversion of the

heathen. Its field was to be the world. In the first anniversary sermon, in 1702, the Dean of Lincoln, after showing how much our own foreign countrymen needed spiritual privileges, proceeded to say that "the *poor natives* should be converted from barbarism and brought into the sheep-fold of our blessed Saviour." In 1703 a New York trader, Mr. Nean, drew the society's attention to the numbers of slaves in that colony "who were without God in the world, and of whose souls there was no manner of care taken." At the society's request Mr. Nean became the first catechist, both to Indians and Negroes, and in 1714 the New York State Council informed the S.P.G. that Mr. Nean had performed his work "to the great advancement of religion in general and to the particular benefit of the free Indians, negro slaves, and other heathens in those parts, with indefatigable zeal and application." The difficulties lying in the way of this side of the work came from the owners rather than from the slaves themselves. The Rev. Dr. Le Jau, for example, writing from South Carolina, stated that a young "gent" vowed he would never go to the Holy Table while slaves were received there, and he reports a "lady" as saying, "What! is it possible that any of my slaves can go to heaven; and must I see them there?" What was thus done amongst these heathen slaves in the States of North America was only prophetic of the wider operations amongst the heathens in all parts of the world. The training of the native pastorate, the education of heathen children, and the special work of medical missionaries, receive adequate attention in the pages of this epitome and chronicle of the society's operations, which cover a period of over one hundred and ninety years.

THOMAS FLAVELL,

Through Christ to God. By JOSEPH AGAR BEET, D.D. Hodder and Stoughton.

Professor Beet has already made his mark by his valuable commentaries on the main Epistles of St. Paul. His reputation, instead of suffering by this new publication, will certainly be enhanced by it. The sub-title of the present work runs, "A Study in Scientific Theology." Precisely this is the book. The scientific methods of observation, induction and inference are employed throughout. The volume is to be followed by three others on these themes, "The New Life in Christ," "The Church of Christ," "The Last Things." When completed, if carried out with the same care and precision as the present work, the volumes will indeed be a valuable contribution to biblical and Christian theology.

There is very much in the first seven chapters which reminds us of the ordered thinking found in Griffiths' "Fundamentals of Belief," and Reynolds' "Natural and the Supernatural." Asking with Plato, "Is the universe left to the guidance of unreason and chance medley; or, on the contrary, is it ordered and governed by a marvellous intelligence and wisdom?" the Professor shows, like the above writers referred to, that the visible reveals the invisible beyond and above it; the seen, carefully marked and studied, really leads us into the unseen and the eternal. Then man's moral sense implies and involves a righteous governor and future retribution. This line of thought naturally and inevitably leads man the thinker to man the worshipper, and so the various religions of the world come into view. Owing to the labours of scholars, even ordinary men are now able to note the enormous difference in the standard and method of teaching moral living and religious thinking in the non-Christian religions as compared with the unique spiritual teaching of Christ.

"This marvellous outburst of the rill of Judaism into the river of Christianity," says Professor Beet, "must be attributed to JESUS OF NAZARETH. For to Him points, as the source of all the blessings conferred by the Gospel, all Christian life and thought as embodied in literature and history. To all Christians Christ is both the source of all good and the unique pattern of all excellence. Indeed, in their view, loyalty to Him involves all excellence. Other religions have had personal founders, but none has been so completely dominated by one Personality" (p. 49).

Into the further stages of the expository argument, as it is unfolded in the continuing and concluding chapters, of this admirable book, we cannot go. The grounds of the Christian faith; what faith is, and how it justifies, purifies, and fortifies the believer; the incontrovertible evidence for the death and resurrection of our Lord; the harmonious conception of His united Divine and human nature as revealed in the writings of the Apostles; all this is skilfully and powerfully set before us in "Through Christ to God." As we thoughtfully turn over the pages we realize more than ever how everything, in nature, in human nature, and in Christian nature, makes for that Righteousness which is at once the light of Life and the dawn of the Eternal Day.

THOMAS FLAVELL.

Mothers and Sons. By the Rev. the Hon. E. LYTTLTON. Macmillan and Co. 1893.

It would be quite easy to quarrel with the title of this book. Why—seeing that the subject is the home training of boys—should mothers alone be considered as discharging so tremendous a responsibility? Yet the instinct which suggested the present title is undoubtedly correct. On the mother, far more than on the father, depends both the character and the career of the children who are to be the men and women of the future. The sentence from Pestalozzi, which forms the motto and keynote of the book, turns on the thought that as the child's first physical nourishment comes from the mother, so by God's appointment his first spiritual education comes from her also. In the last chapter of the book, Mr. Lyttelton, while putting this thought tellingly, at the same time discloses the real secret of a mother's potent influence for good or for evil. Let it be granted that every mother has before her the deliberate aim of making her son's life-history a steadfast effort towards goodness and virtue. This being so, the writer asks what is the mother's part in this undertaking? "First, to be quite certain that her influence on her son depends on what she is, and only in a very subordinate way on what she does. You are embarking on a task which requires unworldliness. You must be unworldly, not only in education but in everything. Little by little that boy is drinking in from your lips and gestures and expressions, either that you are living in view of an unseen Presence and for a life beyond the grave, or that, though you talk about such things sometimes, your keenest interests, your deepest emotions, are stirred by things altogether on this side of the grave, strangely ephemeral, strikingly mundane, in comparison with your professions" (p. 157). All this carries with it the ring and note of deep human experience, and fittingly leads on to the following profoundly true remarks: "For a time you (the mother) are to him (the child) a deity. What you long for he may learn to long for; and that ought to be simply the good that seems not to be natural to him, instead of the evil that apparently is. So, if you set your whole affection on this goodness, you will have done all you can to ensure his doing the same" (p. 157).

Though written by one of the headmasters of our public schools, the

object of the writer is to offer hints on the *home* training of children. It is most difficult to realize with constant vividness what Cowper, we acknowledge, says so truly :

Our earliest are our most important years.
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true.

But all through this admirable monograph Mr. Lyttelton endeavours to bring home to mothers especially their overwhelming influence over their children in their early years, whether exerted consciously or unconsciously. He is a disbeliever in minute petty rules continuously enforced by "nagging." Success in home training does not lie that way, but rather by the outward ministration of something deeper and more inward, which is not easily learnt indeed, but which is the outcome of what is known as strength of character. In treating of such subjects as religion, altruism, money, choosing a profession, the same genial wisdom is almost everywhere apparent. The suggestions on pages 35 and 63 for teaching religion and unselfishness strike us as being as happy as they are in the highest degree sound and wise.

THOMAS FLAVELL.

Short Notices.

The Romance of Electricity. By JOHN MUNRO. Pp. 320. Price 5s. R.T.S.

THE R.T.S. has done much to popularize science. Few of its branches are more fascinating than electricity. An enumeration of some of the chapters, such as those on "Thunder and Lightning," "Fire Balls," "St. Elmo's Fire," "The Mystery of the Aurora," "Electrical Glow," "The Earth as a Magnet," "Electricity in Living Creatures," "The Telegraph, Telephone, Microphone, and Electric Light," shows the immediate interest of the book.

It concludes with the following suggestive sentence: "By means of the ether, a catastrophe in the sun is able to set a magnetic needle on the earth a-wagging. Is it impossible that there may be a still finer medium connecting the heart and conscience of man with the Spirit of his Maker, and thus his prayer may receive its answer? Many curious facts appear to show that one mind can influence another at a distance, and by analogy with the material universe the influence would require a medium of transmission. Is there a spiritual as well as an ethereal universe? The question is old, but it presses itself upon our generation with increased force."

The Chronicles of the Sid. By ADELA ORPEN. Pp. 413. Price 7s. 6d. R.T.S.

Sid means lady or mistress, and is the title by which Miss Gates was known in the Sahara. The authoress was her companion, and has