

port of this charge, and so far as we can see, the charge is based upon the statement that the Boers had "succeeded in *pacifcating by force* [! !], the warlike tribes which disputed their possession of the country." Certain Missionaries, he says, came in and preached rebellion. "It is easy to preach revolt;" and thus—in spite of themselves, as it were—the just, and honest, and moral Boers were led to ill-treat the aborigines!

Oddly enough, in another portion of the work, we read a very different estimate of the Boers. Major Pinto says:—

European by origin, they have in less than a century of time lost all the civilization they brought with them from Europe, have become conquered by the savage element amid which they have been living, and now, though Europeans in colour and professing the faith of Christ, are the veriest barbarians in customs and behaviour.

On March 19, after a journey of twenty-three miles in a dog-cart, he once more saw a railway train and heard a whistle. After a few hours he reached Durban, but he was too late, for that very day the packet had left for Europe! On April, 9, another vessel left Durban, and on June 9, he found himself once more on Portuguese soil. It was November 12, 1877, that he left Benguella; his journey across Africa, therefore, had been accomplished within seventeen months.



#### ART. V.—THE CHURCH OF IRELAND: SYNOD 1881.

ON Tuesday the 3rd of May, the General Synod concluded its shortest and most harmonious Session. A languid and formal proposal for additional revision was made by a few laymen, rather as a declaration of their views than with any hope of success.

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heard the accents of truth, that they are the equals of the white man, that they are on a level with the civilized, when they ought rather to say to them, in the tones of persuasion and authority, "Between you and the European there is a wide gulf which I have come to teach you to bridge over. Regenerate yourselves; quit your habits of brutish sloth; labour and pray; abandon crime and practise the virtue which I will show you; cast off your ignorance and learn; and then but not till then, can you stand on the same level as the white; then and then only will you be his equal." This is the language used by the good Missionaries; this is the truth which the bad ones never dream of inculcating. To tell the ignorant savage that he is the equal of the civilized man is a falsehood; it is a crime. It is to be wanting in all those duties which were imposed upon the teacher when he set out for Africa. It is to be a traitor to his sacred mission.

Some interesting Committees were appointed: one to report next year what version or versions of Scripture may lawfully be read in Churches; one to review and supplement existing legislation; and a very strong one to report upon the work done by the Church, through various societies, for foreign Missions.

A statute was passed, providing that, at the next avoidance, the See of Armagh should be divided from that of Clogher. When it is understood that their areas include watering-places on the eastern and on the western coast, Drogheda, within twenty-five miles of Dublin, and Bundoran within forty-five miles of Derry, and towns with a Church population half as large as that of the Diocese of Meath, the reason for this change will be understood. It is a good sign of Church spirit, that, besides some thousands of pounds which are promised, more than twenty thousand pounds are actually in hand for the endowment of the new See. For the twelve sees already in existence, there is already secured, and steadily accumulating, a sum of £397,438.

The report of the Representative Body showed the amount of capital<sup>1</sup> in its possession on the first of January, as follows:—

1. Balance of Commutation, with which to defray life-annuities of £191,010 per annum . . . . .	£2,655,625
2. Paid by the State as compensation for the seizure of private endowments . . . . .	500,000
3. Composition money, being that part of capitalized annuity which is relinquished by clergymen who seek release from service. . . . .	1,482,782
4. Voluntary contributions by friends of the Church . . . . .	2,295,622
5. Interest on items 2, 3, 4 . . . . .	98,498
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	£7,032,527

The first of these figures would gradually disappear if the average present age of the annuitants were forty-five years. As they are much older, the success of the great financial operation of commutation is assured; and not one penny has been lost by bad investments. The second sum is chiefly absorbed by the fortunate districts which could establish claims; and the remaining items represent the hoard of the Church for payment of its future clergy, widows and orphans, pensions in old age, &c. The nucleus of special funds for such purposes has been set apart; and a report, to be presented next year, will be the beginning of a systematic distribution of our unallocated capital, which is not large.

In spite of the impoverishment of landlords, and the mis-

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<sup>1</sup> This total sum has again, within the last month, been described as a gift from the State to the Church of Ireland!

fortunes and convulsions of the island, it was found that none of the distressed dioceses have yet been forced to cut down any stipends. But this was largely due to the liberal and unsolicited help of the diocese of Down and Connor, and to some extent of Dublin also; and it is painfully evident that a much greater effort will soon be called for.

It must be repeated that the disturbing and incalculable element in Irish Ecclesiastical arrangements is that progressive social change, threatening the impoverishment or expatriation of many of the best and most loyal Irishmen, which English politicians have decreed for us.

G. A. CHADWICK.

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## ART. VI.—COMPREHENSION.

### SECOND NOTICE.

I REJOICE to find that the views which I ventured to express in a former notice<sup>1</sup> on the principles of "Comprehension"—that is to say, the corporate reunion of Orthodox Nonconforming communities with the National Church—have elicited some interest in this delicate and far-reaching subject.

I thought it advisable, while freely expressing my own views, to call the reader's attention, for the purpose of clearing up the *possibilities* of "Comprehension," to the aspect in which it is viewed by the Sovereigns and Parliaments of England in past ages; and also to the aspects in which it is viewed by the three great schools of thought within the Church at the present day.

I am now urged, by not unfriendly critics, to apply my mind to the consideration of the *difficulties* of the subject; while, on the other hand, I am counselled by friendly advisers to insist emphatically upon the *duty* of reunion.

I shall endeavour, very briefly and very imperfectly, but with a due regard, I trust, to the claims of truth, to deal with the first of these two questions. I may, if an opportunity offers, deal at a future time with the question of the *duty* of reunion.

The difficulties, it is important to note, are not of Churchmen's raising. They are raised by Nonconformists. Churchmen stand with open arms, so to speak, ready to welcome back the Orthodox Dissenters to the ancient fold from which they, or their ancestors, have wandered; and to treat them, on a footing of

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<sup>1</sup> IN THE CHURCHMAN of February last.