

but by the practical arrangements of her ministry, she will best encounter the growing emergencies of the times in which we live, and still more of the times which are at hand; provided always that her conscious dependence is not on these methods, or any methods at all, but on the supply of the spirit of Jesus Christ, "from whom the whole body, having nourishment ministered, and knit together, increaseth with the increase of God."

T. D. BERNARD.

ART. II.—BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

FEW fruits of the Church's spiritual life afford a truer indication of its growth and activity than the measure of support which it renders to foreign missions from year to year. No enterprise of Christian philanthropy can be more fully at one with the mind of Christ; none so entirely free from the influence of mundane interests.

If, then, we can ascertain, year by year, what is the aggregate sum contributed for foreign missions, we obtain, as the late Bishop Wilberforce once said, a pulse-like index to the spiritual health of Christ's visible Body, the Church. Like the pulse in the human frame, however, it is affected from time to time by the fluctuating influences of external circumstances, utterly apart from the normal condition of the body itself.

When we bear in mind the extreme depression which has been felt in agriculture and commerce during recent years, we naturally expect to find its influence affecting the pecuniary support given to mission work. It is therefore cheering to learn that, although individual Societies have suffered from this depression, yet the aggregate contributions to foreign mission work have not been lessened. On the contrary, for the financial year 1880 (which, with many societies, includes the first quarter of 1881), British contributions to foreign missions reached a *maximum*¹ never before attained. Their total was one million,

¹ SUMMARY FOR TEN YEARS.

Total British Contributions in 1871 for Foreign Missions		£855,742
" " " 1872	" "	882,886
" " " 1873	" "	1,032,176
" " " 1874	" "	1,009,199
" " " 1875	" "	1,048,408
" " " 1876	" "	1,048,472
" " " 1877	" "	1,100,793
" " " 1878	" "	1,071,944
" " " 1879	" "	1,086,678
" " " 1880	" "	1,108,950

one hundred and eight thousand, nine hundred and fifty pounds (£1,108,950). Thus, the pulse indicates a healthy, active condition of spiritual life, in the midst of depressing circumstances. Friends of missionary work may well be thereby incited to renewed and increased exertions. Thanking God, they take courage, and labour with redoubled ardour.

The work, however, has foes as well as friends. Citing the misery, want, and crime to be found at home, ignorant persons have been known to protest against our devoting so large a sum as one million sterling to foreign missions. To meet such carping criticism, it may be well to mention here that "The Classified Directory to the Metropolitan Charities" states that their total income exceeded four millions sterling during the year 1880. As that Directory deals with the metropolitan charities of London alone, these figures are extremely instructive.

It may be mentioned, further, that the education of the children of the poor in Public Elementary, or National, Schools of England and Wales, cost in 1880 no less than five millions sterling. Of that sum Churchmen and others interested in religious education gave £739,155 in voluntary contributions; a sum which is little less than the total amount raised at home for foreign mission work ten years ago. Another means of gauging the relative value of the million of money now given yearly to missionary societies, may be found in an estimate put forth by *The Times* newspaper some years ago, that Churchmen subscribe annually for the building and repair of churches at home as much as one million sterling. We know also that for the relief of the Indian Famine no less than half a million sterling was subscribed in England during three months alone in 1877. These facts and figures are of greater value for our purpose, because they relate to matters connected with Christian charity.¹

In the United States of America the support afforded to foreign mission work has received more attention, as a valuable indication of spiritual life in Christian communities. In fact Americans who studied the matter were in the habit of asserting that their various Boards of Missions raised more money in a year than all the European societies put together. Conclusions respecting the comparative effecteness of British Christianity were not withheld with any undue modesty. Nor was it until the writer's first Summary of British Contributions

¹ Beyond the field of Christian charity, the number of illustrations is almost unlimited. One of them was sent to the writer in December last by a gentleman who had read a brief Summary of British Contributions to Foreign Missions. He said, "The British Isles spend sixteen millions annually upon tobacco in various forms."

was reprinted in the United States, that some American periodicals began, with genuine surprise, to acknowledge that the American contributions fell very far short of those raised in the British Isles.

Before such contributions can be safely consulted, as a pulse-like index to the activity of the Church's spiritual life, great care is needed in preparing our summary. We must first endeavour to take into account all the separate agencies through which support is rendered to foreign mission work. As we become familiar with their number and method of action a conviction grows upon us that, after analysing all the printed reports, we must make some allowance, by estimation, for contributions of small sums sent through unreported channels. Many will be surprised at the number of societies for which formal reports are printed. Seventy-four, at least, have been called into existence by the requirements arising out of the large share of blessing which God has vouchsafed upon the evangelistic labours of a few great societies. These seventy-four agencies are quite distinct from, although inclusive of, the multitudes of special funds, administered by, or contributed through, some of the great societies.¹

Of the seventy-four societies, there are but three which receive from the British Isles more than £100,000 per annum for foreign mission work. They are the CHURCH MISSIONARY SOCIETY (£205,564),² the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (£126,484); and the WESLEYAN MISSIONARY SOCIETY (£112,347). In seniority, next to the S. P. G., the oldest of the larger Societies are the BAPTIST MISSIONARY SOCIETY (£48,508), which was founded in 1792; and the LONDON MISSIONARY SOCIETY (£79,721) which has existed for 87 years. The much older CHRISTIAN KNOWLEDGE SOCIETY (£12,000 for foreign missions), established in 1698, and the MORAVIAN MISSIONS of the United Brethren (£4,928), founded in 1732, are not largely used as channels for contributions to foreign mission work.

There are, altogether, twenty-five societies which are engaged in general evangelistic work among the heathen, sending both

¹ In the Report for 1880 the SOCIETY FOR THE PROPAGATION OF THE GOSPEL enumerates no less than 356 such special funds, which flow through it as a channel. For 143 of them the Society administered the contributions; but in 213 cases the Society simply transmitted the contributions to persons or places named by the donors. The CHURCH MISSIONARY SOCIETY enumerates 51 special funds administered by it.

² The figures given throughout this paragraph do not represent the *total incomes*. They merely show the sums raised by voluntary contributions within the British Isles during the year 1880. Rents, dividends, interest, and foreign contributions are excluded.

men and money.¹ It is noteworthy that the development of zeal at home for missionary work among the heathen, has at length overpowered the non-proselytizing principle of the Society of Friends. Fifteen years ago, in 1867, the "Friends'" Society for foreign missions was formed; and its work is well supported by the Quaker community.

Fourteen societies are devoted solely to promoting Christian education in India and the East. The majority of them benefit females only, either in zenanas or in schools. With them, therefore, we may class another Society, called the DELHI FEMALE MEDICAL MISSION of the Church of England.

Nine societies attend only to mission work in our Colonies or on the Continent of Europe. Other seven are merely AID SOCIETIES; they simply gather funds wherewith to assist Continental Churches, or American missions in Turkey, or some special work of British missionaries.

Six societies, devoted to the special work of promoting Christianity among the Jews, scattered throughout the world, receive altogether about £50,000 per annum, in voluntary contributions from the British Isles.

Of the remaining societies, five are Bible, or Tract Societies; three are colleges or institutions which educate men solely to serve as missionaries; and, lastly, there are in England two Roman Catholic Missionary Societies.

Having ascertained what societies exist, our next requirement is to obtain their reports. As the financial year of many of them does not terminate until the 31st of March, several reports are not published until September, or October; so that no summary can be completed until ten months after the close of that year to which it nominally relates. Thus we are writing in December, 1881, respecting missionary contributions made in 1880, and our words will not be read until the year 1882 has become a month old.

An examination of the various reports makes it manifest that the rough-and-ready method, adopted by some periodicals, of jotting down the total sum found on the debit, or receipt side of each society's cash account, would be worse than useless for our purpose. Those totals include very large sums which were not raised within the British Isles, and others which were

¹ Seven of these are supported by the Church of England; two are jointly supported by Churchmen and Nonconformists; the sixteen others are those of the Wesleyans, Congregationalists (London Missionary Society), Baptists, General Baptists, Church of Scotland, Free Church of Scotland, United Presbyterian Church of Scotland, English Presbyterians, Irish Presbyterians, United Methodists' Free Churches, Society of Friends, Primitive Methodists, Methodist New Connexion, Welsh Calvinist, Scotch Secession.

not contributed during the current year. Analysis of the resources of each society shows that they include dividends, rents, and interest, derived from contributions received in many previous years, and balances brought forward from the preceding year; as well as foreign contributions obtained outside the British Isles, and sums borrowed to meet emergencies, or obtained by the sale of investments, or of books in trade. None of these can be included in the Summary, as British contributions of the current year. The importance of this consideration cannot well be estimated without an illustration. Twenty, or even ten, years ago grave misconceptions were current respecting the relative support given to several societies by British contributions. Take, for example, three societies which, ten years ago, in 1872, had larger incomes than any others. The totals to be gathered from their published accounts were:—

British and Foreign Bible Society	. £188,837
Wesleyan Missionary Society	. . 161,833
Church Missionary Society.	. . 159,670

These figures were quoted, in speeches and in the public prints, as if they represented the sums charitably contributed in the year by the supporters of these societies within the British Isles. Analysis, however, showed that about one-half of the Bible Society's income was derived from trade sales of copies of the Scriptures; while more than one-quarter of the sum credited to the Wesleyan Missionary Society was derived from money contributed abroad and in the mission fields, or granted by the Government to mission schools. When we came to tabulate the sums actually contributed charitably to these Societies in 1872, within the British Isles, the order of the totals was reversed; and the statistics of other years proved that this reversed order correctly represents the relative support given year by year to those three societies. The British contributions given to them in the years 1872, 1875, and 1880, were as follows:—

	1872.	1875.	1880.
Church Missionary Society	. £157,020 ...	£192,599 ...	£205,564
Wesleyan Missionary Society	. 118,830 ...	135,636 ...	112,347
British and Foreign Bible Society	. 96,061 ...	116,802 ...	115,463

When the numbers of the Wesleyan body are borne in mind, we can fully endorse an observation formerly made by Canon Liddon, in writing to us respecting these statistics:—"How

noble are the efforts of the Wesleyans!" If the rest of the population of this country contributed in an equal ratio, the support given to foreign missions would be greatly increased. Nevertheless, it is right that the greater actual support given to other missionary societies should be correctly understood. The Church of England raises, annually, considerably more than half a million sterling for her foreign missions.

The mention just made of the British and Foreign Bible Society recalls to mind a doubt once expressed to us by that admirable Christian man, the late Lord Chancellor Hatherley. Are such societies rightly accounted to be missionary societies? This question would equally apply to the Religious Tract Society, Vernacular Education and School Societies, and even to Hospital and Medical Missions. It does not apply to the Society for Promoting Christian Knowledge, which was at its foundation inaugurated as a foreign missionary society, and it continues to be, as the late Canon Miller said, a Missionary Society, a Bible Society, a Tract Society, and a Pure Literature Society, all combined in one. Lord Hatherley's question illustrates, again, the necessity for careful analysis, as well as comprehensiveness, in dealing with statistics of societies' incomes. The various Bible and Tract Societies do very much home mission work; but they also largely supply the literary needs of foreign missions. THE RELIGIOUS TRACT SOCIETY devotes at least £12,000 per annum, and sometimes nearly £19,000 in one year, to such foreign mission work. THE BRITISH AND FOREIGN BIBLE SOCIETY expends £70,000 or £80,000 per annum thereon. Its operations are by no means confined to the direct work done by its own foreign depôts, and by its numerous agents throughout the world. It prints versions of Holy Writ, made by missionaries, in the tongues of heathen tribes; it often pays to their societies the stipends of such missionaries when engaged upon translations of the Scriptures; it grants money, paper, and books, in aid of the colportage and other work of auxiliary societies in India and elsewhere; and, at home, it makes direct grants of Bibles to missionary societies and missionary colleges.¹ The development of many foreign missions would have been sadly hindered and grievously curtailed without the assistance of the British and Foreign Bible

¹ In 1880 it made such grants in response to applications received from the Australian Bishop of Perth, the Church Missionary Society, S. Augustine's College at Canterbury, S. Boniface Mission House at Warminster, the Zenana and Medical Mission, the South American Missionary Society, the Paris Missionary Society, the Suadieh Mission, the French Canadian Missionary Society. It likewise made large payments to the London Missionary Society, the London Society for Promoting Christianity among the Jews, and the Basle Missionary Society.

Society. Its last report states that, at the request of Bishop Steere, of Zanzibar, it is publishing Rebmann's version of St. Luke in the Swahili tongue; and in previous years large grants of portions of God's Word in that tongue have been made by the Society to the UNIVERSITIES' MISSION IN CENTRAL AFRICA.

When we have realized with how great a variety of societies we have to deal, and when we have analyzed their receipts for the financial year 1880, we obtain the following summary of British contributions to the foreign mission work of seventy-two Protestant societies for that year.

22 Societies of the Church of England	£465,816
11 Bible, Tract, Education, and other Societies, jointly supported by Churchmen and Nonconformists	161,074
15 Nonconformist Societies (English and Welsh)	304,313
17 Scottish Presbyterian Societies	158,494
7 Irish Presbyterian Societies	12,481
<hr/>	
Total voluntarily contributed in the } British Isles during 1880-1	£1,102,178

As a matter of statistics, we must add to this total the small sum of £6,772, contributed by Roman Catholics in the British Isles, through two societies, for their Church's foreign mission work; completing the total of £1,108,950.

As this tabulated statement lies before us, we may remember that the population of Great Britain and Ireland is more than ten times as great as that of Scotland. If, then, the Presbyterians in Scotland contribute £158,494 in one year, the British Isles ought to raise at least ten times as much—that is to say, more than one million and a half. Thus, when measured by the Scottish contributions, the total sum raised in the British Isles falls short of what it should be by more than half a million sterling.

Another important feature connected with the Scottish societies is the small cost (about 6 or 7 per cent.) of raising the contributions which they receive. Each of the three great Presbyterian bodies names a day upon which collections shall be simultaneously made, for one of its mission schemes, throughout all its kirks or chapels. There is no such expenditure upon association secretaries and deputations as our English societies are imperatively compelled to incur.

The great care which is required to ensure a true and accurate use of these statistics may be illustrated by a recent mistake. When printing the tabulated Summary above given, *The Christian*, for December 1, 1881, omitted the second entry, and

changed the nomenclature used by the writer. It stated that of the total £1,108,950, the Episcopalians contributed £465,816; the English and Welsh Nonconformists £304,313; the Scotch and Irish Presbyterians £170,975. Such a statement is utterly misleading. Every one of its assertions falls far short of the truth. Each of the three great sections of Christians thus classified contributed very much more towards the total named than the amount credited to them by *The Christian*. Of the large sum (£161,074) devoted to foreign mission work by the Bible, Tract, Education, and other societies, jointly supported by Churchmen and Nonconformists, no account is rendered by *The Christian*. We estimate that more than £90,000 of that large sum was contributed by Episcopalians, and not so much as £71,074 by non-Episcopalians.¹ Consequently, if we were disposed to follow *The Christian* in seeking thus to divide the total British contributions to foreign missions for 1880, we should say that Episcopalians contributed more than £555,816, and that Non-Episcopalians raised less than £546,362. This contrast, however, does not originate with us; it springs from the change made by *The Christian* in our summary and in our nomenclature.

Carefully, again, should it be remembered that the total British contributions do not form the entire revenue of the societies. Their expenditure is partly defrayed by the proceeds of dividends, interests, and rents accruing from investments of past years, and by foreign contributions raised or earned abroad and in the mission schools.

The total income from funded or invested property possessed by all the missionary societies amounts to about £60,000 per annum. Roughly speaking, one-third of it belongs to the Presbyterian and other Nonconformist societies; and two-thirds are possessed by societies of the Church of England. The largest income of this kind is, naturally, that which still remains in the hands of the COLONIAL BISHOPRICS FUND (£10,476), as the permanent endowment of various Sees in the Colonies. Next in amount is the CHURCH MISSIONARY SOCIETY'S income of £10,092, from investments. This, however, arises mainly from the recent munificent gifts of Mr. Walter Jones and Mr. William Charles Jones, the income from which is entirely appropriated to the payment of native agents in the mission fields. The William C. Jones' fund is restricted to such agents as are employed by Native Church Councils which raise from local sources

¹ We here count the Wesleyans among the Non-Episcopalians, although their recent Ecumenical Conference, held in London, contained many Wesleyan Methodist Bishops. This fact alone shows the folly of using the term "Episcopalians."

a certain definite sum to meet a grant from the fund. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL has an income of £9,904, from investments mainly appropriated to special objects; and a similarly appropriated income of £3,159 accrues to the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The only other considerable incomes from investments are those of the WESLEYAN MISSIONARY SOCIETY, £4,839; the LONDON MISSIONARY SOCIETY, £4,600; the FREE CHURCH OF SCOTLAND FOREIGN MISSIONS, £3,110; and the MAGEE INDIAN EDUCATION FUND of the Irish Presbyterian Missions, amounting to £1,276 per annum.

In connection with a Summary of British Contributions, it must never be forgotten that much else is bestowed besides the sums actually forwarded to the head-quarters of each society. The value of the time, labour, and travelling expenses given by voluntary deputations, preachers, and collectors; the cost of kindly hospitality cheerfully dispensed; the local expenditure upon printing and advertising, and many such small matters, though large in the aggregate, cannot be estimated. All these are additional contributions which no Summary can include.

On the other hand attention should be drawn to the fact that the Wesleyan and the Methodist New Connexion Societies class their missions in Ireland with foreign missions. Their total expenditure upon Ireland, however, is so small as to be insignificant; not reaching £8,000 per annum. In the same way, of the Irish and English Roman Catholic contributions to foreign missions, fully one-half is expended upon Romish missions within the British Isles. In all these cases, however, we must remember that the entire contributions are, by the donors, subscribed *bona fide* for foreign mission work.

W. A. SCOTT ROBERTSON.

ANALYSIS OF THE RECEIPTS OF SOCIETIES FOR 1880-1.

I. Societies of the Church of England.

	From abroad and other Sources.	From Invest- ments.	British Contribu- tions.
	£	£	£
Church Missionary Society	721	10,092	205,564
Society for the Propagation of the Gospel in Foreign Parts (in addition to £8,747 received through Societies mentioned below)	1,900	9,904	117,737
Society for Promoting Christian Knowledge (For Foreign Missions) . . . . .	...	...	12,000
London Society for Promoting Christianity among the Jews	303	3,159	31,079
Colonial and Continental Church Society	25,421	142	14,381
Colonial Bishops' Fund	3,560	10,476	10,984
Carried forward . . . . .	...	...	£391,745

	From abroad and other sources.	From Invest- ments.	British Contribu- tions.
	£	£	£
Brought forward	...	...	391,475
Church of England Zenana Missionary Society	...	24	13,615
South American Missionary Society	2,723	201	8,510
Central African Mission	363	217	9,479
British Syrian Schools	790	107	5,809
Melanesian Mission	2,062	...	2,446
"The Net," for Mackenzie Memorial and other Missions	...	114	4,062
Spanish and Portuguese Church Aid Society, ¹ about	...	...	4,300
Columbia Mission, ¹ about	...	...	3,900
Missionary Leaves Association	...	8	3,304
S. Augustine's Missionary College (in addition to endowment)	...	731	2,526
Christian Faith Society for the West Indies, about	...	2,176	...
Capetown Aid Association	...	...	1,723
S. Boniface Mission House, Warminster	...	...	1,600
Foreign Aid Society	...	3	1,234
Coral Missionary Fund	...	14	1,209
Delhi Female Medical Mission	...	...	354
Estimated value of gifts sent to Mission Sta- tions, and of other contributions unreported	...	...	10,000
Total of the Donations, Legacies, and } Annual Subscriptions	...	...	<u>£465,816</u>

II. *Joint Societies of Churchmen and Nonconformists.*

	£	£	£
British and Foreign Bible Society (portion devoted to Foreign Missions)	...	...	75,000
Religious Tract Society (portion devoted to Foreign Missions)	...	...	18,915
China Inland Mission	...	...	10,162
Indian Female Normal School Society	...	...	6,720
Turkish Missions' Aid Society	...	64	7,412
East London Institute for Training Mission- aries, ¹ about	...	...	7,000
Society for Promoting Female Education in the East (money and "work")	...	574	11,498
Christian Vernacular Education Society for India	1,329	139	5,495
Moravian (Episcopal) Missions of the United Brethren	13,808	837	4,928
Waldensian Missions' Aid Fund	...	...	2,667
Trinitarian Bible Society	...	34	2,175
Estimated value of other Gifts and Contribu- tions unreported	...	...	9,102
Total British Contributions through } joint Societies	...	...	<u>£161,074</u>

¹ The compiler could not obtain a Report from this Society.

III. Nonconformist Societies (English and Welsh).

	From abroad and other sources.	From Invest- ments.	British Contribu- tions.
	£	£	£
Wesleyan Missionary Society (to Irish Mis- sions £6,270 went)	122,981	4,839	112,347
London Missionary Society	23,926	4,600	79,721
Baptist Missionary Society	8,364	1,921	48,508
English Presbyterian Church Foreign Mis- sions	122	141	11,913
United Methodist Free Churches Foreign Missions	6,770	125	6,373
British Society for the Propagation of the Gospel among the Jews . . . . .	...	...	6,357
"Friends'" Foreign Mission Association . . . . .	...	417	5,219
Primitive Methodist Foreign Missions . . . . .	...	...	6,050
Methodist New Connexion Foreign Missions (to Home Missions £1,600 went)	850	...	4,790
General Baptist Missionary Society	3,680	259	3,838
Evangelical Continental Society . . . . .	...	...	3,526
Welsh Calvinistic Methodist Missionary Society	1,255	742	3,264
Colonial Missionary Society	70	40	3,153
Wesleyan Ladies' Auxiliary for Female Education in Foreign Countries	759	45	2,736
"Friends'" Mission in Syria and Palestine	740	...	1,758
Estimated value of Work and other Contribu- tions unreported . . . . .	...	...	4,760
Total British contributions through } English and Welsh Nonconformist } Societies . . . . .	...	...	£304,313

IV. Scotch and Irish Presbyterian Societies.

Church of Scotland Mission Boards:—			
Foreign Missions	4,141	1,216	15,854
Ladies' Mission to Indian Women . . . . .	...	...	3,200
Colonial Missions . . . . .	...	17	11,657
Jewish Mission	304	142	4,718
Ladies' Committee for Educating Jewesses . . . . .	...	...	395
Continental Missions . . . . .	...	1	126
Free Church of Scotland Missions:—			
Foreign Missions	20,963	3,110	37,600
Ladies' Society for Female Education . . . . .	...	...	3,974
Jews Conversion Fund . . . . .	...	437	4,117
Colonial Mission . . . . .	...	70	3,744
Continental Fund	600	77	4,252
United Presbyterian Foreign Missions	887	123	42,063
National Bible Society of Scotland (exclusive of sales) . . . . .	...	1,307	14,653
Edinburgh Medical Missionary Society	250	69	4,136
Waldensian Missions' Aid Fund . . . . .	...	...	3,305
Lebanon Schools . . . . .	...	...	1,786
Original Secession Church Indian Mission	45	...	614
Estimated value of other Scotch Contributions . . . . .	...	...	2,300
Total through Scotch Presbyterian Societies . . . . .	...	...	£158,494

	From abroad and other sources.	From Invest- ments.	British Contribu- tions.
	£	£	£
Brought forward . . . . .	...	...	158,494
Irish Presbyterian Missions:—			
Foreign Missions	1,103	288	4,332
Ladies' Female Missionary Society			1,400
Magee Indian Education Fund . . . . .	...	1,276	...
Jewish Mission			2,617
Colonial and Continental Missions . . . . .	...	185	2,554
Gujurat Orphanage . . . . .	...	...	290
Waldensian Missions' Aid . . . . .	...	...	288
Estimated value of other Irish contributions . . . . .	...	...	1,000
Total Scotch and Irish Presbyterian } Contributions . . . . . }	...	...	<u>£170,975</u>

V. Roman Catholic Missions.

Society for the Propagation of the Faith . . . . .	...	...	5,052
S. Joseph's Missionary Society and College (Mill Hill) . . . . .	...	...	1,720
Total			<u>£6,772</u>

ART. III.—A LADY'S CRUISE IN A FRENCH
MAN OF WAR.

A Lady's Cruise in a French Man of War. By C. F. GORDON CUMMING, Author of "At Home in Fiji," "From the Hebrides to the Himalayas," &c. In Two Vols., with Map and Illustrations. Wm. Blackwood and Sons: London and Edinburgh. 1882.

IN a recent CHURCHMAN was reviewed Miss Gordon Cumming's charming book about Fiji. We have observed, without surprise, that a third edition of this work—one of the best books of modern travel—has soon been called for. From the same publishers we have now received the story of a "Lady's Cruise in a French Man of War" among certain groups in the South Pacific. This book may be described as a sequel to "At Home in Fiji;" and it will prove, no doubt, equally popular. Together with Miss Bird, whose "Unbeaten Tracks in Japan" was reviewed, some months ago, in these columns, Miss Gordon Cumming takes the highest rank among pleasing letter-writers who picture scenes of travel. A keen observer, she has a graphic pen, and she knows what is worth portraying. The scenery; the people—their customs, health, and peculiarities;