tician of the same school. They have tried their plan, and with what result the present anarchy sufficiently declares. It seems to be one of those righteous reactions of retributive Providence that the men who were instrumental in sowing the seed should now have the opportunity of reaping the harvest.

G. W. WELDON.

ART. V.—THROUGH SIBERIA.

Through Siberia. By HENRY LANSDELL. With Illustrations and Maps. In Two Volumes. London: Low, Marston, Searle, and Rivington. 1882.

THIS book is a traveller's story, enriched from the writings of others. Mr. Lansdell journeyed "through Siberia" in the year 1879. Setting out from London on April 30, he left Vladivostock for Hakodate, Sept. 30, and arrived in San Francisco on Oct. 27. During his stay in San Francisco an American bishop said to him: "I hope, sir, you will give us your experience, for Siberia is a country of which we know so little." On his return to London, however, instead of confining himself to an account of his personal adventures, he chose—wisely, we think—to describe the country as a whole, supplementing his own experiences with information derived from published writings and private sources. The result is a work of no small value, highly interesting, and full of information. Appearing at the same time as "The Voyage of the *Vega*," in which is described the northern coast of the country, "Through Siberia" will be welcomed, not only by the "general readers," to whom an ably-written book of travel is always acceptable, but by those who can appreciate carefully compiled statistics of the social science cast, geographical intelligence, and an unprejudiced statement in regard to matters much debated in religious circles.

"My speciality in Siberia," says Mr. Lansdell, "was the visitation of its prisons and penal institutions, considered, however, not so much from an economic or administrative as from a philanthropic and religious point of view. Much has been written concerning them that is very unsatisfactory. One author published 'My Exile in Siberia' who never went there. 'Escapes' and 'Revelations' of Siberia have been written by others who were banished only a few days' journey beyond the Urals; whereas an exile condemned to the mines would say that it is only east of the Baikal that the severest forms of exile life begin." According to Mr. Lansdell, "none who have escaped or been released from the mines have written the tale of what they endured. Very few authors have been in a position even to describe what the penal mines are like." It has been easy, therefore, for writers in England to exaggerate on this subject. Comparatively few travellers cross Northern Asia to the Amur; not one English author, perhaps, has preceded Mr. Lansdell; and it is probable that he is the first foreigner ever allowed to go through the Siberian prisons and mines. To himself, he tells his readers, permission was freely granted, as though the authorities had nothing to hide. A master-key was put into his hand that opened every door; and the statistics for which he asked, in every case, were readily given. Yet he did not travel as the agent or representative of any religious body:—" Two societies, indeed, at my request," he says,

> "made me grants of books, and a generous friend provided the cost of travel; but the expedition was a private one, and implicated none but myself. I could not, of course, see matters as a prisoner would; but I wish to state that, having visited prisons in nearly every country of Europe, I have given here an unprejudiced statement of what I saw and heard in the prisons and mines of Siberia."[1]

For several years it seems our author had taken an interest in prisons; and in the course of a holiday taken in 1874, he visited the prisons of Copenhagen, Stockholm, Abo, and Wiborg, and also did good work in a tour through Russia. In 1876 he made a journey across Norway and Sweden, and round the Gulf of Bothnia. Twelve thousand tracts were distributed, and visits made to prisons and hospitals, those of Finland being found inadequately supplied with both Scriptures and other books. On his return he brought this before the Committee of the Bible Society, and asked for a copy of the Scriptures for every room in every prison, and for each bed in every hospital in all Finland. This they kindly granted, so far as to offer to bear half the expense with the Finnish Bible Society; and the plan, after some delay, was carried out. Scriptures were also to be provided, at Mr. Lansdell's request, for the Finnish institutions for the deaf and dumb, and for the saloons of the steamers plying on the Scandinavian coasts.

In 1877 he visited some of the prisons of Austria and Hungary, returning through Servia, Sclavonia, and the Tyrol. In 1878 he began to carry out his cherished scheme for Russia:—

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[1] Mr. Lansdell adds that his proof-sheets have been revised by Russian friends, and most of the chapters concerning exile life have been submitted not only to a Russian Inspector-General of Prisons, but also to released political exiles who have worked in the mines.

> In the month of June [he writes] I trotted out of Petersburg with about two waggon loads of books, a companion, an interpreter, and a sufficiency of official letters. We went by rail through Moscow and Jaroslav to Vologda, and thence by steamer on the Suchona and Dwina to Archangel. We distributed everywhere,—to priests and people, in prisons, hospitals, and monasteries, and created such a stir in some of the small towns that people besieged our rooms by day, and even by night. Our travel was necessarily so quick that we could not always inform the police beforehand of what we were doing, and more than once they came (as was their duty) to arrest us; but our encounters always ended amicably, and we reached home after a happy six weeks' tour, extending over 5,500 miles, in the course of which we distributed 25,000 Scriptures and tracts.

These experiences prepared our author for his longer journey in 1879. The origin of his expedition "through Siberia" was somewhat remarkable. When visiting a hospital in a coast town of Finland, he was introduced to a lady who had been wont, like Elizabeth Fry, but on a smaller scale, to spend part of her time in visiting prisoners. She brought before him the case of the Siberian exiles. After his departure, she set herself to write him a letter in English. The main passage runs thus:—"You (English) have sent missionarys round the all world, to China, Persia, Palestine, Africa, the Island of Sandwich, to many places of the Continent of Europe; but to the great, great Siberia, where so much is to do, you not have sent missionarys. Have you not a Morrison, a Moffatt, for Siberia? Pastor Lansdell, go you yourself to Siberia!" The appeal of his Finnish correspondent was not made in vain. After due consideration, Mr. Lansdell resolved to visit the hospitals, prisons, and mines of Asiatic Russia, and distribute the Scriptures and religious publications. The Scriptures included the four Gospels, the Book of Psalms, and the New Testament. These were for the most part in Russian; but there were a few copies in Polish, French, German, and Tatar, with certain portions of the Old Testament for the Buriats in Mongolian, and for the Jews in Hebrew. Besides these Scriptures there were copies of the *Rooski Rabotchi*, an adapted reprint in Russian of the *British Workman*, full of pictures, and well suited to the masses; also a large well-executed engraving, with the story written around, of the parable of the Prodigal Son, together with broad sheets suitable for hospital walls, and thousands of Russian tracts. The Scriptures were printed for the Bible Society by the Holy Synod, and the tracts had passed the censor's hands. All was therefore in order, and before going to Archangel he received a permanent legitimation to distribute, duly endorsed by the police.

On April 30 Mr. Lansdell left London for Petersburg. On May 12th he left Petersburg for Moscow, and on the 22nd he left Perm for Ekaterineburg. Those who have hitherto written of journeys to Siberia have told of a dismal drive from Perm to Ekaterineburg; but this misfortune did not fall to Mr. Lansdell's lot, since in the autumn of 1878 a railway was opened over the mountains, and the journey is now accomplished in about four-and-twenty hours. The distance is 312 miles, and between the two termini are about 30 stations. Many parts of the Ural range are not more than 2,000 feet above the sea level: no part of it is permanently covered with snow. Travellers by the old route describe, in passing it, a never failing-object of interest on the frontier in the shape of a stone, on one side of which is written "Europe," and on the other "Asia," across which, of course, an English boy would stride, and announce that he had stood in two quarters of the globe at once. Travellers by the new route miss this opportunity; but they have its equivalent in three border stations, one of which is called "*Europa,*" the next "*Ural,*" and the third "*Asia,*" through which those who have journeyed can say what no other travellers can, that they have passed by rail from one quarter of the globe into another. But if the ease with which one reaches the summit of the Urals is somewhat disappointing, no such thoughts are suggested by an outlook into the immense country that lies before the traveller. The region known as Russia in Asia measures 4,000 miles from east to west; about 2,000 from north to south.

Before descending to the foot of the Urals our traveller arrived at Nijni Tagilsk: and at this place he halted for a day to look over the famous Demidoff mines and works. One of the remarkable things was a surface mine of magnetic iron ore, blasted and dug out in terraces, carted down by horses and taken to the furnace, where the ore proves so rich that it yields 68 per cent. of iron. They also descended a copper-mine, the mineral from which yields 5 per cent. of metal. Dressed for the occasion, in top boots, leather hats, and appropriate blouses and trousers, each carrying a lamp, by ladders they descended one shaft of 600 feet and came up another. At the bottom of the mine an English machine for pumping 80 cubic feet of water per minute to the surface was being erected. Besides copper and magnetic iron mines they have others of manganese iron ore, which contains 64 per cent. of binoxide of manganese. They make steel for Sheffield. A visit was paid, of course, to the hospital, upon which and other similar institutions the proprietors spend some £4,000 a year.

At Ekaterineburg, Mr. Lansdell finished railway journeys, amounting to 2,670 miles. Quarters had been provided for him in this town, through the kindness of Messrs. Egerton Hubbard; he stayed here three days to lay in provisions for the party and gather their forces for proceeding by horses. The greater part of the heavy luggage had been despatched by slow train to Ekaterineburg fully a month before him, but it did not reach its destination till the day after his arrival. A tarantass had been very kindly placed at his disposal by Mr. Oswald Cattley, whose name, some time since, was before the public in connection with the opening up of a new trade on the Obi; and in this they packed themselves and some of the personal baggage, placing the rest with several boxes in a second conveyance, and leaving still a third load of boxes to be forwarded as luggage. In this fashion, after receiving all sorts of kindness and hospitality from English friends, they started, on May 27, for Tiumen, a distance of 204 miles, which was accomplished in forty-three continuous hours.

From Tiumen to Tobolsk is a journey of 172 miles. From Tobolsk to Tomsk, 1,601 miles, the traveller proceeded by water. On June 15, he left Tomsk, travelling by road to Stretinsk; and on July 24, beginning again passage on the water, he set out for Khabarofka, 1,345 miles. Leaving Khabarofka on Sept. 6, he arrived at Vladivostock on the 15th; and here he embarked for Japan. The journey through Siberia, from beginning to end, by boat, by tarantass, and by steamer, is well described, and every stage in it has its interesting incidents.[1]

Of the inhabitants of the province of Yakutsk, we read, the Yukaghirs maintain themselves the whole year by the reindeer they kill in spring and in autumn:—

> The Yukaghirs are great smokers; their tobacco—the coarse species of the Ukraine—they mix with chips to make it go further; and in smoking not a whiff is allowed to escape into the air, but all is inhaled and swallowed, and produces an effect somewhat similar to a mild dose of opium. Tobacco is considered their first and greatest luxury. Women and children all smoke, the latter learning to do so as soon as they are able to toddle. Any funds remaining after the supply of tobacco has been laid in are devoted to the purchase of brandy. A Yukaghir, it is said, never intoxicates himself alone, but calls upon the whole family to share his drink, even children in arms being supplied with a portion.

In the centre of the Yakutsk province, occupying the valley of the Lena, roam the Yakutes. They are of middle height, and of a light copper colour, with black hair, which the men cut close. The sharp lines of their faces express indolent and amiable gentleness, rather than vigour and passion. They reminded Mr. Lansdell of North American Indians; and he agrees with Erman, who says that their appearance is that of a people who have grown wild, rather than that of a thoroughly and originally rude race:—

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[1] It may be well here to mention that the traveller, leaving Yokohama on Oct. 11, arrived at San Francisco on Oct. 27; a voyage of 5,261 miles. He was able to sing *Dulce Domum* at Blackheath on Nov. 25. The total distance travelled was 25,510 miles, of which 3,305 miles were accomplished by the hire of 1,005 post-horses. The whole time occupied was 210 days: of these, 50 days were stationary; thus leaving 160 days, during which was covered an average of 159 miles per day.

> The winter dwellings of the people have doors of raw hides, and log or wicker walks calked with cow-dung, and flanked with walls of earth to the height of the windows. The windows are made of sheets of ice, kept in their place from the outside by a slanting pole, the lower end of which is fixed in the ground. They are rendered air-tight by pouring on water, which quickly freezes round the edges. . . . . The flat roof is covered with earth, and over the door, facing the east, the boards are prolonged, making a covered place in front, like the native houses of the Caucasus. Under the same roof are the winter shelters for the cows and for the people, the former being the larger. . . . . In the winter they have but about five hours of daylight, which penetrates as best it can through the icy windows; and in the evening all the party sit round the fire on low stools, men and women smoking.

Of that interesting people, the Buriats, we have a well-written account. The Buriats, in 1876, numbered 260,000—the largest of the native populations of Eastern Siberia. Rich Buriats possess as many as 6,000 or 7,000 sheep, 2,000 head of horned cattle, and 200 horses. There is a manly independence in their bearing, which easily accounts for the difficulty the Russians had at first in subjugating them. Moreover, they would seem not to be deficient in intellectual power, for the English missionaries who laboured amongst them, forty years ago, taught some of them Latin and geometry:—

> Baron Rosen also mentions that they play chess, having learnt it from the Chinese, and he says that the best player among his comrades, who were Russian officers, having on one occasion challenged a Buriat to a game, was beaten. The speech of the Buriats is a dialect of Mongol, rough and unsophisticated, with Manchu, Chinese, and Turkish corruptions. It is distinguished by its abundance of guttural and nasal sounds. Instead of true Mongolian letters they employ the Manchu alphabet, which is written in vertical columns from the top to the bottom of the page, the lines running from left to right. The only versions of the Scriptures in the Mongolian language are those of the Calmuck and Buriat dialects. The religion of the Buriats is of three kinds: Shamanism, Buddhism, and Christianity.

The English missionaries who laboured among the Buriats were Messrs. Stallybrass, Swan, and Yule, sent out by the London Missionary Society in 1817. These good men translated the Scriptures (the Russian missionaries have this translation in their hands to-day); they had a school; but there was found a special difficulty in inducing children to attend. The parents were utterly ignorant of the value of education, and they wanted the children to help them tend their flocks, grazing, not on settled pasturage, but as they wandered over the vast extent of the Trans-Baikal and the Mongolian steppes. The object, however, of the Englishmen began to be appreciated, and tokens of success appeared. Then came a difficulty with the Russian Synod; and in the year 1840, after an Imperial ukase, the work was stopped. At Selenginsk Mr. Lansdell called on the Ispravnik:—

> The Ispravnik had nothing to say of the missionaries but what was good and kind—a repetition of what I had heard elsewhere. . . . . We went, therefore, direct to the site of the mission station, where we found some out-buildings, very much like those of an English farm-yard, and strongly suggestive of home. There was also a nice house, which had been built near the spot on which formerly stood the one inhabited by the Englishmen. The garden remained, and in it we were taken to a walled enclosure—a little graveyard—in which were five graves: those of Mrs. Yule, Mrs. Stallybrass, and three children. The place had been recently renovated, at the expense of a missionary in China, and we were pleased to see the resting-place of our compatriots looking so neat and orderly. . . . . After having been shown what there was of interest about the place, we called on an old man—a Russian—named Ivlampi Melnikoff, who, in his boyhood, had attended the mission school. When he heard that one of the missionaries, Mr. Stallybrass, was still living, and that I had seen him just before leaving England, he seemed much pleased, and spoke with affection of his teachers.

When Mr. Lansdell returned to England, he learnt from Mr. Stallybrass that the missionaries, from 1820 to 1840, were under agreement with the Russian Government *not* to baptize any converts.

In the "land of grass," as their Mongolian brothers call their desert, the Buriats live in tents, which, like those of other Siberian aborigines, are constructed with poles meeting at the top, but covered with felt instead of deerskins. The hospitality of all Mongol tribes, says every author, is unvarying. Every stranger is welcome, and has the best his host can give; and the more he consumes, the better will all be pleased. The staple dish of the Mongol yourt is boiled mutton, but it is unaccompanied with capers, or any other kind of sauce or seasoning. A sheep "goes to pot" immediately on being killed, and when the meat is cooked it is lifted out of the hot water and handed, all dripping and steaming, to the guests. Each man takes a large lump on his lap, or any convenient support, and then cuts off little pieces, which he tosses into his mouth. The best piece is reserved for the guest of honour, and, as a mark of special attention, is frequently put into his mouth by the greasy fingers of his host. After the meat is devoured, the broth is drunk, and this concludes the meal. Knives and cups are the only aids to eating, and as each man carries his own "outfit," the dinner-cloth and service does not take long to arrange. The entire work consists in seating the party around a pot of cooked meat. The Buriats are famous at drinking brick tea, infusing with it rye meal, mutton fat, and salt obtained from the lakes of the steppe. It was this, probably, which Mr. Lansdell had to taste at Cheelantoui. So important an article of food is this tea to the Buriats, that they sometimes lay by stores of it as money. In dry situations, this substance will remain a long time undeteriorated ; and consequently on the steppe an accumulation of it is often thought a better investment than herds and flocks.

The lamas, or priests, says Mr. Lansdell, are treated with great reverence, and every Buddhist Buriat desires that one of his family should follow the priestly calling. Hence it comes to pass that the lamas compose a sixth—some say a fifth—of the population. The lama is not permitted to kill anything, through fear that what he slaughters may contain the soul of a relative, or possibly that of the divine Buddha:—

> Even when he is annoyed, says Mr. Knox, by fleas or similar creeping things, with which their bodies are often thickly populated, he must bear his infliction until patience is thoroughly exhausted. He may then call in an unsanctified friend, and place himself and his garments under thorough examination. So again, in connection with this difficulty about killing, Captain Shepherd relates an instance in which the lamas did their best to keep the law, and yet evade it at the same time. The captain, in crossing the desert, had bought a sheep, and was somewhat in difficulty as to how the animal should be slaughtered. There were four in the party. The late owner was a lama, and could not take life ; so was the guide ; the captain was unwilling to turn butcher, and his Chinese servant did not know how. The Captain would have shot the animal, but the owner protested. One of the lamas, therefore, took the sheep aside, threw it down, tied its legs, explained to the Chinaman the trick, and lent his own knife for the deed to be done, after which he turned and walked quickly to a distance. When the sheep was once killed, the lamas soon cut it up, had it cooked, and, of course, helped to eat it.

Mr. Lansdell visited a lamastery, or monastery, at Cheelantoui. It was a small one, consisting of about half-a-dozen houses, one of which was the temple. He saw the praying machine. It consisted of an upright cylinder, from two to three feet high, and perhaps two feet in diameter. It was fixed on a pivot, and could be turned by a rope, to be pulled by the devotee, who secured by each revolution some thousands of invocations to

Buddha. Sometimes these machines are turned by mechanical power, like a wind or water mill. This, of course, is easier, and as the quantity of prayer is more important than the quality, the latter method saves much trouble, and is popular. Our author was told that of the two religions among the Buriats, with whom the Russian missionaries come in contact, they find the conversion of the Shaman Buriats tolerably easy, but the Buddhists are greatly opposed to Christianity. He had brought with him a number of copies of the Buriat Scriptures:—

> Some of these [he says] we left at Irkutsk, some with the Ispravniks of Selenginsk and Troitzkosavsk, and some for the lamastery of Cheelantoui. Others we left at Chita with a view to spreading them over the district, as well as placing them in the prisons. I asked the Ispravnik at Selenginsk what he thought the lamas would do with the books. He said he thought they would first read them and then destroy them; but Mr. Stallybrass, on my return, was of opinion that they were likely to be deterred from destroying them by a feeling that they were holy books. In any case we gave the copies we had brought, and thus endeavoured to do what little we could for this interesting people, who, I doubt not, will gradually be absorbed into the Russian Church.

In regard to the subject of prison discipline, Mr. Lansdell writes with confidence. That the prisons of Siberia, compared with other countries, are intolerably bad, is a wide-spread if not universal opinion. But this opinion is not endorsed by Mr. Lansdell. If we take the three primary needs of life, he says, clothing, food, and shelter, the Russian convict proves to be fed more abundantly, if not better, than the English convict; and the clothing of the two, having regard to the dress of their respective countries, is very similar. Siberian prisons have not fittings of burnished brass, with everything neat and trim, as at Petersburg; but then, neither have the houses of the Siberian people. The average peasant, taken from his *izba* to prison, need experience no greater shock than does the average English criminal when confined in jail. A convict's labour in Siberia is certainly lighter than in England: he has more privileges; friends may see him oftener, and bring him food; and he passes his time, not in the seclusion of a cell, nor under imposed silence, but among his fellows, with whom he may talk, lounge, and smoke. Looking at things, then, from a prisoner's point of view, and considering mainly his animal requirements, the Russian convict is no worse off than the English. But when we look at the prisoner's religious and intellectual nature, the superiority of the English system is manifest. The English convict is compelled to attend school; he has opportunity of daily religious worship; and he has private religious instruction. With a Siberian prisoner it is not so. Chaplains, in our sense of the word, are unknown: if condemned to hard labour he is robbed of the Sunday and attendance at church: no attempt is made at his moral reformation.

Describing his visit to the prisons of Tobolsk, Mr. Lansdell says:—

> In the first prison were nine single cells, in one of which was a Polish doctor, a political offender, who had surrounded himself with such small comforts as Polish books, eau-de-Cologne, and cigarettes, which last *he* (by way of privilege) was allowed to smoke. One or two cells were set apart for punishment. After marching through room after room, corridor after corridor, now across yards with prisoners lolling about, and now through sleeping apartments, where some were not even up, though breakfast-time had long gone by, I began to wonder where the *work* was going on, and asked to be shown the labours of those condemned to "travaux forcés;" upon which we were taken first into a room for wheelwrights, and next into a blacksmith's shop. Then we were introduced to a company of tailors, and another of shoemakers, and last of all we saw a room fitted for joiners or cabinet-makers' work. The amount of labour going on appeared to be exceedingly small. . . . . I came to the conclusion that they had not appliances enough to find occupation for 1,000 prisoners, and that one need not have come to Siberia to see the severity of a hard-labour prison, since the same might just as easily have been witnessed in Europe.

It is well that the distinction between political prisoners and "convicts" should be carefully observed. Concerning the penal Mines, as well as the Prisons, our author gives very clear, and on the whole, satisfactory, testimony.[1] To this subject we may return.

Concerning the commercial value of a large part of Western Siberia, Mr. Lansdell gives interesting information; and he refers, of course, to the recent enterprise of Wiggins and Nordenskjold. He says:—

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[1] In the thirty-first chapter, Mr. Lansdell speaks of *political* prisoners. There exists a great deal of misapprehension and exaggeration in England, on the Continent, and in the United States, concerning the number, misery, and degradation of Russian political prisoners: nor is this hard to account for, if regard be had to the character of the books which profess to give information on the subject. Such, *e.g.*, as Madame de Cottin's story, "Elizabeth, or the Exiles of Siberia." Probably the best, and, as far as I know, says Mr. Lansdell, the only book in English which gives the description by an eye-witness of life in a *political* prison, is "Russian Conspirators in Siberia," by Baron R[osen]. He relates his taking part in the attempt to incite the soldiers to revolt on the accession of Nicolas in 1825, and how he was condemned with 120 comrades, large numbers of whom were counts, barons, princes, and some of the very flower of the Russian nobility.

A limited demand exists for English merchandise, and the possibility of an almost unlimited supply of products needed by England. The Altai mountains, for instance, are rich in silver, copper, and iron, which last is also abundant in the valley of the Tom. But these are as nothing compared with grain, for the production of which the country is admirably fitted. From the southern border of the Tobolsk province, for 600 miles northward, lies a district of fertile black earth; and so exclusively is it of this character in the valleys of many of the rivers, which overflow like the Nile, and leave a rich deposit, that the geologist finds it difficult to pick up even a few specimen pebbles. It is like a vast tract of garden land, well suited for the production of wheat, oats, linseed, barley, and other cereals. Farther north are prairies for cattle, and a wooded region, inhabited by various fur-bearing animals, where the pine, fir, and birch abound. These remarks apply to the valley of the Obi no less than to that of the Yenesei.

So far back as the sixteenth century, says our author, the English and the Dutch tried hard to penetrate the Siberian ocean, but were always stopped at Novaia Zemlia; so that for two centuries no fresh effort was made:—

Of late years, however, Captain Wiggins, of Sunderland, who, from his youth, appears to have been a bold and adventurous seaman, happened to read in Wrangell's "Polar Sea" that, three centuries ago, the Russians were wont to coast from Archangel, for purposes of trade, to Mangasee, on the Taz, near the Gulf of Obi; and it occurred to him that, if they could do it in their wretched "kotchkies," or boats of planking, fastened to a frame with thongs of leather, and calked with moss, he ought much more easily to be able to do so with the aid of steam. With his characteristic love of adventure, therefore, and at his own expense, he determined to make the attempt; and on June 3, 1874, he left Dundee in the *Diana*, a small steamer of only 104 tons. In little more than three weeks the Kara Sea was entered, and found free of ice; and the *Diana* entered the Gulf of Obi on the 5th of August—the first sea-going vessel that had ever done so. Circumstances did not permit of his ascending the river; he returned, therefore, paid off his crew, and employed the winter in making known the feasibility of the route. He found great difficulty, however, in persuading the mercantile world, and applied in vain to the Royal Geographical Society for help to follow up his discoveries.

Another explorer came forward to snatch the rose from the captain's hand; for Professor Nordenskjold, seeing what Wiggins had done,—amply supported by his Government, by private enterprise, and without cost to himself (as it should be)—followed next year through the Kara Sea, passed the Obi Gulf, and entered the Yenesei, from whence, having sent back his ship, he returned overland to Petersburg. The feasibility of the sea-route was now manifest; and, as Mr. Lansdell passed through Tiumen, three years later, Messrs. Wardropper were building, at a distance of 700 miles from the ocean, two seagoing ships, to be floated down the Obi and round the North Cape to England. It seems to be agreed that an Englishman ought to be resident on the Obi, in the interests of the trade, which only awaits further development. Baron Nordenskjold's work will have an influence.

Of the great rivers of Siberia, the intelligence given in the volumes before us, as we have said, is opportune. We should gladly quote some description of the esteemed author's boating and sailing adventures, and his criticisms on tarantass travelling; but our space is exhausted. The chapters on the Russian Church require a separate notice, and we must pass by passages in the chapters on the Exiles, which we had marked for extract. The descriptions are never dull; and we reach his closing chapter with regret. At Vladivostock, as everywhere else, he was received with kindness; a warm reception was accorded him by the Governor; and as there was no regular service for Japan he was promised a passage on board of a Russian man-of-war. As he was borne away from the Siberian shore, it was a source of gratitude that he had been permitted to place within reach of at least every prisoner and hospital patient in Siberia a portion of the Word of God. Such journeys as his, we may add, conducted in such a spirit, tend in many ways to promote international charitableness and concord, and are for the glory of God.

These attractive volumes are well printed; they contain many interesting illustrations and two good maps. There are useful Appendices; and an excellent list of books on Siberia. The work is dedicated to Earl Cairns.

ART. VI.—EVENING COMMUNION.

SINCE the interesting and exhaustive article by "Presbyter" on the subject of Evening Communions was written, the question of their lawfulness and propriety has been discussed by many correspondents in the *Guardian*, and Bishop Thorold has in his Primary Charge stated his opinion in favour of Evening Communion with his usual wisdom and gentleness.

Not very much remains to be written on the subject, but by the Editor's desire I will endeavour, without repeating what has been already written, to state the views upon it of an Evangelical Layman.

In my younger days the Holy Communion was administered only once a month, after the full morning service. The warn-