

make in their engineering work. A fact still more curious—the custodian of the beavers pointed out to us a portion of the work where the dam was strutted up and supported by the branches of trees extending from the bed of the stream below to the side of the dam—forming, in fact, as good supports to the general structure as any engineer could have desired.

The beavers' hut, made by themselves, looks like a heap of sticks or waste firewood, and presents nothing to attract much attention. Of course I could not disturb it, but it appeared to be composed of tree boughs and barked sticks. In *Land and Water*, March 28, 1868, a drawing is given of the "beavers' home," as seen by a correspondent who had an opportunity of taking a beavers' house to pieces; here is his report:—"The beavers' home looks like a huge bird's-nest turned upside down, and is generally located in the grassy coves of lakes, by the edge of still-water rivers or artificial ponds, and less frequently by a river side, where a band or jutting rocks afford a deep eddying pool near the bank. The house rests on the bank, but always overlaps the water in which the front part is immersed, and as a general rule the bottom of the stream or lake is deepened in the channel approaching the entrance by dredging, thereby assuring a free passage below the ice."

Beavers were at one time common enough in North Wales. Giraldus Cambrensis, who wrote in 1188, says that they were found in considerable numbers near one of the Cardiganshire rivers. No record of the existence of beavers in the Emerald Isle has been found in the Irish annals. Dante mentions the beaver as existing in the Danube (Canto xvii. of "Inferno")—

Lo bevero s'assetta a far sua guerra ;

but the poet was evidently at a loss to know what the beaver was waging war against. The beaver is not a fish-eater; he is a typical rodent or gnawing animal. The Italian name is now *castoreo*.

We should add that this attractive volume is beautifully printed,

Short Notices.

Sport in the Crimea and Caucasus. By CLIVE PHILLIPPS-WOLLEY, F.R.G.S., late British Vice-Consul at Kertch. R. Bentley & Sons.

This is a readable book, and full of interesting information. The narratives of the author's sporting adventures are ably written and attractive; his remarks on the condition of the people in the portions of the great Russian Empire which he describes are well worthy of attention. "I believe that the whole of the misery of Russia," he says, "her political discontent, her Nihilism . . . are due, not to the autocratic form of government under which she exists . . . but to the utter want of religious training among all classes, and to that widespread corruption in the official world from which all who come in contact with it suffer continually." "In spite of the gorgeous apparel of their priests, and the splendour of their ceremonies, few educated Russians believe in anything; though the peasant is as truly religious as any peasant in the world." Less compulsory military service, greater encouragement given to agriculture, and more religious training, these are the chief needs of the Russian Empire. The peasants are thoroughly loyal to the Czar; but the injustices of petty provincial officials and the rottenness of officialism generally foster discontent.

In the chapter headed "The Black Sea Coast," occurs an allusion to hotel accommodation:—

One of a long corridor in the stable-yard, with only too ample ventilation, my room stands a whitened sepulchre, with an iron bedstead, a wooden table, a mattress, short and dirty cushion, no washing utensils of any kind, no bed-

clothes, a wicker chair, a broken bottle half-full of doubtful water, and bare boards beneath.

This was at Ekaterinodar, a prospering town, which boasts of her cathedrals. Here, in a Kalmuck refreshment booth, he bought some little knobs of mutton, on skewers, hissing from the coals; and he drank some brick-tea, rather like soup, being flavoured with butter, pepper and salt. Here, also, he bought and clad himself in the sheep-skin garments of the country. After a day's journey towards the Red Forest, our author halted at a forester's cottage. Several rough-looking Cossacks were smoking and warming themselves before a huge fire:—

One thing [he adds] I ought to say for these men, uncouth as they appeared. When I knelt for a few moments before turning in, every one of them rose, left the vicinity of the fire, and remained respectfully standing till I was on my legs again. . . . Wherever I have met Cossacks, I have found the same outward respect at any rate for religious observances; and it is my firm belief that, though prone to many vices, they have more faith, and a greater respect for the nobler qualities of humanity, than most of their more enlightened fellow-countrymen.

The food of the Russian peasant is at all events very cheap. Meat, of course, he seldom eats. In spring, black bread and an onion; in summer, black bread and arboose (water melon); in winter, black bread and cabbage soup, with a dry fish now and again as a *bonne bouche*, suffice for his simple wants. Frugal, now and then hard-working, always cheerful, though rather apathetic, he might do well enough, but for *vodka* and "prasnick's" (holy days). For three copecks (about a penny) the peasant can get nearly half an English tumbler of the abominable neat rye spirit in which he delights. Speaking of what he has seen in the Crimea and Caucasus, our author says that the peasant women are fond of *vodka*; too often are they to be found on their backs dead drunk in the street. At Tiflis he writes that shame on account of drunkenness does not appear to be understood.

This book, we should add, is printed in large clear type.

Light from the Cross. Sermons by the Rev. F. J. SCOTT. Pp. 280.
Hatchards. W. North: Tewkesbury. 1882.

We gladly quote the Preface of this volume; it speaks for itself and for the Sermons which it introduces.

These Sermons are published at the request of many members of an attached congregation, and other friends, to whom the Author ministered for thirty-one years.

The Rev. Francis John Scott, M.A., was the grandson of the late John Scott, R.N., who held the office of Public Secretary to the Admiralty with the Fleet at the time of the French war, and was killed by the side of Lord Nelson (whose death took place an hour afterwards), on board the *Victory*, at the battle of Trafalgar. Born in London, 1820, at the early age of sixteen he received an appointment in a Government office in recognition of his grandfather's services. After filling this post for nine years he decided to devote himself to the work of the Ministry, and graduated in honours at Trinity College, Dublin.

On the last Sunday in Advent, 1848, he was ordained to the curacy of Holy Trinity Church, Tewkesbury, by the Right Rev. Henry Monk, Bishop of Gloucester and Bristol. He succeeded to the incumbency of that church, on the preferment of the Rev. E. W. Foley to the Vicarage of All Saints, Derby, July 27, 1849.

Mr. Scott was always identified with the Evangelical section of the Church of England, and for many years acted as Honorary District Secretary for the C.M.S. in the neighbourhood. He also warmly supported the Church Pastoral Aid, the Colonial and Continental, the Jews', and the Bible Societies. His

love for the younger members of his flock caused him to take the deepest interest in the well-being and growth of his Sunday and week-day schools, and in both his efforts were attended with unusual success. Though frequently offered other preferment, Mr. Scott was so attached to the congregation to whom he had long ministered that he declined it, devoting all his powers to a post rendered somewhat difficult by the inconvenience of its ecclesiastical arrangements. In every way it was the earnest labour of a suffering life to lead the people he deeply loved to the cross of Christ, having from the very beginning of his ministry "determined to know nothing among men save Jesus Christ, and Him crucified," and to live by faith in Him.

This volume, it is hoped, may, by the help of God's Holy Spirit, speak to some who lovingly remember him.

The Hope of Glory, and the Future of our Universities. Two Sermons preached before the University of Cambridge in Ascension-tide, 1882, by CHR. WORDSWORTH, D.D., Bishop of Lincoln. Rivingtons.

These sermons are just what might be expected. The second contains some impressive paragraphs touching the prospects of Oxford and Cambridge; and we cannot refrain from quoting the pith of the honoured bishop's advice. Dr. Christopher Wordsworth is not of the mind of St. Jerome; *Quid saluum est, si Roma perit? in unâ urbe totus Orbis interit*: he says,—“The support of venerable laws, the props of ancient precedents, are giving way beneath our feet. But when public protection sinks, private energies emerge.”

No one can doubt that a new era has opened upon our colleges and universities. The new codes of their statutes, which have been lying on the tables of both Houses of Parliament during the present month, cannot fail to be fruitful in great results. Whether those results will be for good or evil depends, under God, mainly upon yourselves, and especially upon you, my younger brethren. They will be what you make them.

A breaking up of ancient principles, and an abandonment of time-honoured practices, is imminent—it is inevitable. Our forefathers did not look on the universities as mere secular emporiums, in which knowledge was to be bought and sold for temporal profit, or material advantage, or for earthly enjoyment and personal aggrandizement. No; they regarded them as holy temples, in which science and literature were consecrated to God, and were inspired with hopes full of immortality, and in which men ministered to Him with holy worship, wherein they looked upward to Him for the outpouring of His grace, in prayers, scriptures, and sacraments, and in which they looked forward to the advancement of His glory and the eternal welfare of mankind as the aims and ends of their existence, and from which successive generations went forth to serve God in the Church and realm of England, and to bring blessing and honour upon both.

The watchwords of our two universities—“*Dominus Illuminatio mea*,” “*Hinc lucem et pocula sacra*”—are witnesses of this consecration.

But such sentiments as these seem to have found little favour with some who have undertaken the difficult task of reforming these venerable institutions. The results of their work will soon appear. Let us pray God that the Church and nation may not have cause to rue it, but be benefited by it.

But the question is, What is to be done by ourselves under such circumstances as these? One thing certainly ought not to be done. And what is that? Let us not despair.

Heralds of the Cross; or, the Fulfilling of the Command. Chapters on Missionary Work. By F. E. ARNOLD-FORSTER. Pp. 540. Hatchards. 1882.

These chapters on Foreign Missions cannot claim to contain much that is original; and thus they may fall under the same condemnation as those “manufactured” books of which Washington Irving, describing a visit to the reading-room of the British Museum, has written. Nevertheless, these chapters are very readable, full of information, and in

fervent suggestiveness all that could be wished; in short, they are admirably adapted for the purpose in view. "Heralds of the Cross" is intended for children, boys and girls from ten to fourteen years of age, or for reading aloud at village working meetings. The style, therefore, is simple, while hard words have been avoided; nothing is taken for granted but an ordinary elementary-school knowledge of geography; and the descriptions are not overloaded with qualifications and uninteresting detail. The Chinese proverb says, "A small boat must not have a heavy cargo;" and a book on missions for youthful or uneducated readers must be clear and attractive. Details, indeed, there must be, inasmuch as a "story" cannot be told without them: and a Defoe fashion has always charms for children. The book before us will also, as has been said, serve for mothers' meetings, and parochial gatherings of several kinds. Readers or listeners who are imperfectly educated like missionary books of the children's story sort. The present writer was asked by a working man to lend him Mrs. Morton's children's books, "The Story of Jesus," and "Stories from Genesis;" he wanted to read them, he said, to his wife, or his son could read them at the fireside gathering. Many speakers at parochial missionary meetings, we are persuaded, shoot above their listeners' heads; if more pictorial, more descriptive, they would not fail to win attention, and leave good impressions. Descriptions of missionary labour, which include descriptions of the manners and customs, social life, &c., of the native races, are always acceptable to a working-class audience. The story of "Heralds of the Cross," if well told, has an unfailling charm and power.

Of the missions specially mentioned in this work twelve belong to the Church of England (mainly C.M.S.); but a place has been given to Non-conformist Missions, after the plan of Miss Yonge's "Pioneers and Founders." The Hang-chow Mission, Miss Whately's in Cairo, Mr. Wilson's on Lake Superior, will gain from many readers a warm verdict of approval. The chapter, Fifty Years of Missionary Work, gives a pleasing summary of Dr. Moffat's remarkable career; and The Buried Seed brings out well the truth which Allan Gardiner, being dead yet teacheth, that "*failure*" often means suspended success.

We must add that this volume is admirably printed in large type. That it may be worthily circulated and, under God, do right telling service, we heartily desire.

The Theological and Philosophical Works of Hermes Trismegistus, Christian Neoplatonist. Translated from the original Greek, with Preface, Notes and Indices, by J. D. CHAMBERS, M.A., F.S.A. Edinburgh: T. & T. Clark.

In this volume there are three divisions: Part I. *Poemandres*; Part II. Excerpts from Hermes by Stobæus; Part III. Notices of Hermes in the Fathers. The "*Hermaica*" are little known in England; but the *Poemandres*, the principal work of Hermes, was translated into Latin and published at Treviso in 1471. Of this work G. Parthey published at Berlin in 1854 an entirely new edition, from a MS. in the National Library at Paris. A complete translation of all the works attributed to Hermes was published in Paris by Dr. Louis Ménard, in 1866. Few readers of *Il Penseroso* probably understand the line of Milton:—

Where I may oft outwatch the Bear
With thrice great Hermes,—

"Thrice great," as he was Philosopher, Priest, and King. The original Hermes, worshipped as a god by the Egyptians, was confounded by the majority of the Fathers with the Christian writer. Mr. Chambers, following Casaubon, Ménard, and others, reckons it certain that, whatever

may be said as to the legendary Hermes, the author of *Poemandres* was a Christian living in Alexandria subsequently to Philo-Judæus and Josephus. Mr. Chambers has given in the notes illustrative extracts from Plato and other writers. To the doctrines of these ancient and curious writings we may return.

Evening Communion. A Sermon by RICHARD THURSFIELD, M.A., Rector of St. Michael's-in-Bedwardine. Church of England Book Society, 11, Adam Street, Strand, W.C.

A thoughtful, timely discourse. One quotation from the Bishop of Worcester's Charge runs thus:—"Nor should we hesitate, I think, to administer the Holy Communion in the evening when occasion seems to require it, as in large towns, the occupations of family life leaving no other time so free for the enjoyment of quiet in devotion. Many who have tried the practice of Evening Communions have often assured me that the effect of them is highly beneficial, and that the loss of them would be felt, especially by the poor, as a great and irreparable evil."

Changes and Chances. A Tale. By Mrs. CAREY BROCK, Author of "Sunday Echoes in Week-day Hours," "Working and Waiting," &c. Seeley, Jackson & Halliday.

Mrs. Carey Brock's writings are so well known and so greatly valued that but few words are necessary in recommending a book written by her which may be said to be worthy of its companions. Her instructive series, "Sunday Echoes in Week-day Hours," has been a very great success; and such Tales as "Children at Home," and "Margaret's Secret," are favourites with many who justly dislike much of the popular fiction of the day. The book before us shows no falling off whatever. It is specially suitable for girls; it describes the chances and changes which befell Hope, the heroine, in early womanhood until her happy marriage.

The Imperial Dictionary of the English Language. A Complete Encyclopædic Lexicon, Literary, Scientific, and Technological. By JOHN OGILVIE, LL.D. New Edition, edited by C. ANNANDALE, M.A. Vol. III. Blackie & Son, 49, Old Bailey, E.C.

The two preceding volumes of this noble work, as we received them, we recommended with hearty praise. The volume now before us, so far as we have examined, is in every way worthy of its predecessors. Throughout, the work is thoroughly well done, and reflects great credit on all concerned. As a rule, the definitions whether on scientific, theological, literary, or other subjects, are admirable, and the quotations are apposite and choice.

Christianity and Modern Scepticism. By the Rev. A. G. GIRDLESTONE, M.A., Vicar of All Saints, Clapham Park, Author of "The High Alps without Guides," Pp. 210. Hodder & Stoughton. 1882.

This is a thoughtful and ably written work, likely to do good service, The opening chapters are Defects in our Methods of Presenting Truth, and Defective Principles in Ascertaining and Teaching Religious Truth. Then follow:—Revelation Appeals to the Reasoning Faculties, and The Moral Character of Scepticism. Mr. Girdlestone shows good judgment as well as literary power.

Alms and Oblations. A Criticism. By F. T. SIMMONS, M.A., Canon of York, Rector of Dalton Holme. Elliot Stock.

This "Criticism" is a reprint from the JUNE CHURCHMAN. Many of

our readers who, like ourselves, were thoroughly satisfied with the essay by the Dean of Chester (reprinted by Mr. Stock) were glad, no doubt, to see what could be advanced on the "other side" by a learned and judicious scholar such as Canon Simmons. A reply by the Dean will appear in the *CHURCHMAN* before the close of the year.

The Latin Prayer Book of Charles II.; or, an Account of the Liturgia of Dean Durel. By CHARLES MARSHALL, M.A., and W. W. MARSHALL, B.A. Oxford: James Thornton. 1882.

This is a really interesting book and we hope to notice it, at leisure, as it deserves.

Cora; or, Three Years of a Girl's Life. The Girls' Own Paper.
Office, 56, Paternoster Row.

This is an attractive gift-book; an interesting, cleverly-written story, well printed, with a tasteful cover.

Those of our readers who are interested in the subject of work by Deaconesses may be glad to hear of two excellent publications: *A Sermon upon Deaconesses*, by the Dean of CANTERBURY (Maidstone: Vivish, 28, King Street), and an essay, *Deaconesses in the Church of England* (Griffith & Farran), recommended by the Archbishop of Canterbury, revised by the Dean of CHESTER. The valuable essay is dedicated to Dean Howson, "the foremost advocate of the deaconess cause in our country," whose paper on the subject in the *Quarterly Review* (1860) was reprinted. In his interesting sermon the Dean of Canterbury says:—

How slow has been the progress of this work, and how little the encouragement given to it. Not that women are less ready to give themselves to Christ's work now than they were at first. There are few works of charity which are not zealously carried on by English women. But their work is usually done in an unsystematic way, and its continuance depends upon individual energy. In most cases the clergyman's wife and daughters do the work of deaconesses with womanly devotion. Nor could I wish to see this altered, or defraud them of one iota of their just meed of praise. But it was found in the early Church that there were numerous widows and unmarried women—for such alone were admitted into the order of deaconesses—willing to devote themselves to Christ's work, and able to serve Him usefully. And soon every parish had its deaconess as a matter of course, and the powerful city churches had each of them several of these holy women, and it was by their aid and the aid of laymen that the Church of Christ grew strong and prevailed over heathenism, and ignorance, and sin.

I trust that this institution [the Deaconess-Home at Maidstone] will grow and flourish, and become the fruitful mother of many a similar home. It still needs help and your fostering care and liberality, and it deserves it. For it is formed on no mediæval model, but upon the rules of primitive times. It lays no snares for weak consciences by exacting vows. It ministers to no personal vanity, and recommends no asceticism. But it labours for Christ, earnestly, simply, with self-denial, and devotion of heart.

In the *Quarterly* (Murray) appear ably-written articles on "The Fall of the Monarchy of Charles I.," "Natural Scenery," "Italian Literature of the Renaissance," on "The State and Prospects of Agriculture." On "Medieval Hymns" we shall touch hereafter: the *Quarterly Review* justly remarks that in the translations of Dr. Mason Neale, "there is a vein of disingenousness." Of the article headed "The Paralysis of Government," we may quote a specimen passage. The *Quarterly* says:—

We admit that Mr. Gladstone is sincere. No doubt he was so in 1881, when he assured the nation that his Land Act was "another great and redeeming

measure," necessary for "the strength and solidity of the United Kingdom." He was so in February last, when he declared that the same Act—then seen by all men to be a hopeless and calamitous failure—was "an infant Hercules, that could struggle with the serpent that endeavoured to grapple with its life, and extinguish it." What hope can there be of any change for the better in our affairs while dreams and visions take the place of realities and facts? We may all easily understand why Englishmen of a former generation trusted in Pitt, or why Germans of the present day trust in Bismarck, for both these men, whatever may be said of their faults, added power, renown, and greatness to their country. Mr. Gladstone has given the nation no such excuse for trusting in him. The long course of Irish legislation, which he began in 1868, and is continuing in 1882, has served only to increase enormously the dangers and difficulties which previously existed. And as it has been in the past, so it will be in the future. There is no new mine of wisdom to be discovered in Mr. Gladstone. What he can do for us we already know. The extent of his resources has been sounded. We must assume that he has given the nation the benefit of his best services and his highest talents, and we see the results before us to-day—law and order trampled under foot, class enmities envenomed, the rights of property overturned, a country entering within the very shadow of civil war, and a vast empire threatened with disruption.

An esteemed correspondent desires that attention should be called in the *CHURCHMAN* to the *Revised English Bible* (Eyre & Spottiswoode), published some four or five years ago. It is a valuable volume; we ourselves have made good use of it, and can thoroughly recommend it. With the R.V. or without it, this revision of the New Testament will prove no small help to Biblical students; the revision of the Old Testament also is exceedingly good. Beautifully printed and "got up," this volume is a choice and precious gift for any who desire to increase their reverent understanding and intelligent appreciation of the sacred oracles.

We can cordially commend a sermon by the Rev. F. A. C. LILLINGSTON, M.A., *The Ascended Christ*, preached in aid of the Thames Church Mission (E. Stock) and *The Forgiveness of Sins*, a pamphlet by the Rev. T. S. TREANOR, M.A., expounding John xx. 23. (Hatchards.)

Archdeacon HANNAH's writings are always well worth reading. His Charge now before us contains much that is interesting. *Addressee*, May, 1882 (Brighton: Treacher.)

The *Church Quarterly Review* (Spottiswoode) is a very good number; but we must return to it.

After Twenty Years (R.T.S.) is a capital little story of patient hope; a very cheap and interesting gift-book.

THE MONTH.

DISCUSSION IN THE CENTRAL COUNCIL ON A LAY DIACONATE.

ON the 7th was held a very successful meeting of the Central Council of Diocesan Conferences. As our readers are aware, the *CHURCHMAN* from the first has watched the progress of this movement with lively interest. The Canterbury Diocesan Conference, we note with pleasure, resolved to send representatives to the Council, which has now secured the co-operation