

the upper bed of the cavern the remains of the extinct animals are abundantly found, whilst in the breccia, the lowest bed of the cavern, and under seventeen feet of stalagmite, the bones of the existing animals only are found. There is also the remarkable admission in the Third Report, p. 8, "that the most highly finished implements, whether of flint or of bone, are those which have been found at the lowest levels."

Thus the obvious inference from such evidence tends rather to bring down the date of the extinct animals to the human period, than to take man back to a remote antiquity.

Other caverns are referred to by the author with similar results, especially that of the discovery of a human fibula under glacial clay in the Victoria Cavern, near Settle. At more than one meeting of the British Association for the Advancement of Science, it was said of this bone :—Here is direct proof that man lived in England prior to the last inter-glacial period ; but many doubted such an important discovery. A conference of experts accordingly was held at the rooms of the Anthropological Society ; and here it came out that this important bone was first considered to be that of an elephant, then, that it was a human fibula, and ultimately it was decided to be probably the bone of a bear ; or, as expressed by Dr. Murie, "it might be almost any bone ; and that all ideas of the habits of the cave-dwellers founded upon it were, therefore, mere fictions."

The author proceeds to consider the alluvial deposits of the valley of the Somme, and of these he says :—"Assuming what is not proved, however, that these flints were tools, we pass on to the inquiry, Would the layers of gravel require the long period of time supposed for their deposition ?" On this important point he adopts the opinion of Principal Dawson, F.R.S., that the geological age of these deposits of the valley of the Somme might be reduced to perhaps less than 1,000 years. There are, further, valuable chapters on "Primeval Man not a Savage ;" on "No Trace of Anterior Barbarism" of man in Egypt and the East. The supposed evidence of man's antiquity drawn from the peat-bogs of Denmark, and from the pile-dwellings of Switzerland, is also discussed.

The conclusion from the whole of the evidence is thus summed up :—"The writer has now, he believes, examined all the principal evidence on which scientists rely for proving the remote antiquity of man, and he cannot find one fact which will prove that a longer time is required than the Bible chronology will admit." To those who have incautiously relied upon the defective evidence, and the strong assertions on which the remote antiquity of man has been attempted to be founded and bolstered up, we recommend this book as an antidote and a guide out of the difficulties with which the subject is entangled.

NICHOLAS WHITLEY.

Short Notices.

The Chichester Diocesan Calendar, for 1883. Published by authority of the Lord Bishop of the Diocese. Clowes and Sons, 13, Charing-cross.

In this Calendar appears a report of the Chichester Diocesan Conference containing an admirable address by the Bishop, and much interesting matter. Our attention was particularly attracted by the discussion on Church Boards. A full and comprehensive paper on the subject, "Parochial Councils," with an analysis of Mr. Grey's Bill, was read by Mr. C. A. Hall-Hall. He argued that Church Boards would strengthen the parochial system. The Rev. F. H. Vivian supported the resolution. Mr. F.

Barchard (who does not seem to have studied Mr. Grey's proposals) said that that Bill placed the Boards above the Bishop. The Rev. G. Chapman spoke of the Public Worship Regulation Act, and "the contradictory decisions of the Privy Council." The Rev. W. O. Purton replied to the two previous speakers, and argued that some sort of legalized Parochial Council was in these days necessary. Mr. F. Curtis held it contrary to reason to suppose that Boards would be better judges of questions affecting the ritual of the Church than the clergy. The next speaker was the Lord Lieutenant; and we give this speech unabridged:

The Earl of CHICHESTER said he did not like to give a silent vote on this motion. With the object of Mr. Grey's Bill, and that which had been advocated in the able remarks of the mover and seconder of the resolution, he very much agreed, but when he looked at the Bill itself and to the proposed constitution of the Church Boards, he certainly would not entertain the proposal. He did not think it right to enter into the very large subject raised by the motion, nor into one or two other large subjects raised collaterally by his friend Mr. Barchard, and one of the other speakers with whom he did not quite agree. The Church had always been deficient, not only in the popular element; but it had also lost sight of another principle of the early Church, which was the power of the Presbytery. The modern Episcopal Churches, some of them at least, had failed in this respect, having no Presbytery to assist in Church government. That, however, was a large subject, and he was not prepared to say how the principle could be adopted, but he thought that more power should be given, not to the parishioners, but to the members of the Church.

This speech, as our readers perceive, raises some questions of the highest interest and importance. The question of "the power of the Presbytery," for instance, has long seemed to ourselves one of the great Church questions of the time. We ventured, therefore, to solicit the venerated speaker for some expansion of his remarks. The noble Earl very kindly acceded to our request; and he has permitted us to publish a portion of his letter.

Lord Chichester writes:

I. My mention of Presbyters was in reference mainly to the administrative acts of the Church. My opinion is, that our Church is much too monarchical, and that we should resort to the primitive practice of associating the Presbyters with almost all the public acts of the Bishop.

II. As to Parochial Councils.—(a) They should consist solely of communicants, and should be elected, either by communicants or by members of the congregation declaring themselves to be members of the Established Church; (b) The constitution of such bodies, who, according to Mr. Albert Grey's, or Lord Sandon's Bill, would have certain legal powers, would necessarily require an Act of Parliament; (c) They would in many cases of an administrative character supersede the Churchwardens; but I should still leave these officers with certain duties and powers.

III. I do not, however, believe that we can do any good in the way of Church Reform until we have a more representative body than Convocation, with real synodical power attached to

it. This, I imagine, could be effected without altering the Royal Supremacy, and still retaining the power of the Crown and of Parliament to sanction or reject any proposed legislation. The Irish and some of our Colonial Churches would probably be our best models. I do not, however, suppose that either the Church or our best statesmen are yet prepared for so great a change.

IV. Until the rubric is corrected and made more clear, we cannot hope for peace in the Church.

The Claim of Christ on the Young. By ANTHONY W. THOROLD, D.D., Lord Bishop of Rochester, Select Preacher before the University of Oxford, 1878-1880. Pp. 123. William Isbister, 1883.

In this volume there are six sermons, four of which were preached before the University of Oxford, addressed mainly to young men. The subjects are Liberty, Training, Faith, Decision, Power, and "Farewell." The last of these, on the text "And they *two stood by Jordan*," was preached in York Minster. From it we quote a few sentences:—

O young people, you are the heirs of all the ages; you possess, if only you would care for them, the accumulated treasures of the Catholic Church of Christ! The wisdom of her thinkers, the constancy of her martyrs, the holiness of her saints, the evergrowing testimony of her nineteen centuries of faith and love are all yours; and what a possession that is! But you have even more. The parents who have nurtured you; the pastors who have taught you; the friends who have loved you; the saints who have made you at one moment ashamed of your shortcomings, and the next burning to rise up and be better—these are yours as well. Oh that you would use these privileges as you ought to use them; for your daily and blessed growth into the body of Christ! . . . The great traditions, the untiring energy, the meek holiness, the fruitful labours of those in front of us, must not for a moment discourage us who inherit them. What God was to them, He will be to us, if we will but ask, trust, receive, and adore.

Such words as these can hardly fail to influence the young men and maidens who hear or read them. Many earnest preachers fail as regards young people, nowadays, in the upper-middle, and the aristocratic classes, because their sermon language is too conventional; especially when it is printed, it looks, if we may use the common phrase, "cut and dried;" there is a lack of freshness, as well as perhaps of warmth and tenderness. But of Bishop Thorold's sermons, whatever else may be said, at least this will be admitted,—they are suggestive, affectionate, eminently *real*. Hence they are likely to win their way in cultured circles, where other sermons, equally evangelical, would be reckoned "dry," or thrown aside; and whenever they are read, it may be hoped they will prove a power for good. Their sweet persuasiveness breathes the dew of the Spirit, and their earnest pleading burns with the love of Christ crucified.

We heartily recommend this volume; it is printed and bound with taste.

Our Bishops and Clergy. Edited by the Rev. C. BULLOCK, B.D. "Home Words" Publishing Office, 1, Paternoster Buildings, E.C.

This is a capital gift-book, and we gladly recommend it. In this portrait-gallery we have Archbishop Tait, and other prelates—Canon Hoare, Dr. Blakeney, Mr. Kitto, Dr. Forrest, Mr. Gordon Calthrop, Mr. Goe, and other well-known men. The biographical sketches are brief, but clear. The volume has a tasteful cover.

The Clergy Directory. 1883. T. Bosworth & Co.

This is the thirteenth issue of the "Clergy Directory and Parish Guide :"; it is now a well-known book, and needs but brief notice. It is very cheap. The work appears to be executed with the usual care.

The Happy Man. Christ's Sympathy in Human Joy. A Sermon preached in Norwich Cathedral, November 26, 1882. By the Rev. C. F. CHILDE, M.A. Hunt & Co.

We rarely notice single sermons : we have neither time nor space. But we gladly recommend Mr. Childe's sermon. He takes two texts (a very good plan now and then, we think), Luke x. 21, and Matthew xxvi. 38, "rejoiced" . . . "sorrowful;" the experiences of joy and of sorrow. The esteemed writer cannot adopt, evidently, the new reading : *He rejoiced in the Holy Spirit.*

A History of the Councils of the Church. By the Right Rev. C. J. HEFELE, D.D. Vol. iii, A.D. 431 to A.D. 451. T. & T. Clark.

The erudition of Bishop Hefe's great work is recognised in every circle, as is also its candour, thoroughness, and accuracy. This History is the standard authority. The translation appears to be very good. More than two years have elapsed since the second volume was published. The Bishop of Rottenburg's fairness in almost every case will be generally admitted ; but now and then, as is natural, a bias is revealed. The 28th Canon of Chalcedon has the words : "Rightly have the fathers conceded to the see of Old Rome its privileges on account of its character as the imperial city." Bishop Hefe, of course, argues against these two points.

The Preachers' Analyst. Edited by the Rev. S. BIRD, B.A. Stock.

The sixth volume of "The Preachers' Analyst and Help in Preparation for the Pulpit" is neatly bound. The periodical is a sort of cheap *Clergyman's Magazine* ; and many preachers, no doubt, will find it useful.

The First Prayer Book of King Edward VI. The Second . . . Parker & Co., Oxford, and 6, Southampton Street, Strand. 1883.

These issues of the Prayer Books of 1549, 1552, are neatly got up, well printed, and cheap enough for any students. They are edited by Mr. James Parker, in whose preface appears two or three statements and suggestions, upon which, did space permit, we might well comment.

Curiosities of Literature. By ISAAC D'ISRAELI. A new edition, with portraits, views, and other illustrations. Pp. 578. Ward, Lock, & Co.

This is a capital edition of a charming classic, compact, clearly printed, and very cheap. Mr. Disraeli's (or d'Israeli's) preface, dated Bradenham House, 1839, opens thus :—"Of a work which long has been placed on that shelf which Voltaire has discriminated as *la Bibliothèque du Monde*, it is never mistimed for the author to offer the many, who are familiar with its pages, a settled conception of its design. The 'Curiosities of Literature' commenced fifty years since . . ." and so on. "Fifty years since !" said the author. His two earlier volumes remained favourites during an interval of twenty years ; and the third was sent forth in the year 1817. As any student for the first time turns over these essays, he will readily take in one meaning of the author's distinguished son's remark, "I was born in a library," a remark over which many critics of "Lothair" made themselves very merry. Not long before his death, however, Lord Beaconsfield said, in conversation with a friend, that he was really born in a library. Anyhow, Mr. Isaac Disraeli's house overflowed with books, and few writers have so thoroughly studied literature in

general, so deftly woven for the systematic student and for others, the results of vast reading, with ability as clearly marked as insight.

The Official Report of the Church Congress, 1882. Edited by the Rev. E. DUNKLEY. London: Bemrose & Sons, 23, Old Bailey, and Derby.

A review of this Report is unavoidably delayed. In the meantime we may remark that the volume is issued unusually early and is admirably printed. Messrs. Bemrose, and Mr. C. Basil Cooke, the accomplished "Official Reporter," have done their work well.

Diaries and Letters of Philip Henry, M.A., of Broad Oak, Flintshire, A.D. 1631-1696. Edited by M. H. LEE, M.A., Vicar of Hanmer. Pp. 415. Kegan Paul, Trench & Co.

It is now nearly sixty years since the "Life of Philip Henry"—founded upon the account given by his son, Mathew Henry—was written by Sir John Williams. The interest which that volume excited will no doubt be extended to the Diaries and Letters now for the first time printed, edited by Mr. Lee. Philip Henry's motto from Thomas à Kempis, *Bene vivit qui bene latuit*, will explain why Anthony à Wood does not mention his name; why people often describe him now as Mathew Henry's father; why the late Dr. Wordsworth included his life in the first edition of the "Ecclesiastical Biographies;" and why Churchmen generally should have called for its removal from that series. To the volume before us we hope to return. With the editor's remarks we are not always able to agree; but his work has evidently been to him a labour of love, and the book will be both enjoyable and edifying to many readers.

An Old Testament Commentary for English Readers. By various writers. Edited by CHARLES JOHN ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. i. Cassell, Petter, Galpin & Co.

We welcome the first volume of a much-needed Commentary. While there are several really good New Testament Commentaries, there are very few works indeed on the Old Testament which, with justice termed "popular" Commentaries, are really sound, ably-written, readable, deeply reverent, and well up to the requirements of the present day. The volume before us has a preface by Bishop Ellicott; and its writers are Dean Payne-Smith, Canon Rawlinson, Dr. Ginsburg, and the late Canon Elliott. It is hardly necessary, therefore, to speak of either its scholarship or its soundness, or to mention that it is adapted to these times. There are many students, thoughtful, well-disposed, yet honest doubters, who desire to see the results of conscientious inquiries set forth by divines who are at once able and sympathetic. A clearly written and candid exposition, which does not shirk those difficult questions which are talked about in fireside confidence as well as handled successfully or otherwise in periodicals, is sure to find readers. The volume before us will do, we hope and believe, great good service. The introduction to the Book of Genesis, and the Commentary on that Book, are the work of the Dean of Canterbury. To several points which we had marked for notice, full of interest, we may return.

Reason for giving up Unitarian Ministry. A Series of Letters to a Unitarian Friend. By the Rev. A. M. CREEERY, B.A. (of Buxton). Pp. 74. E. Stock.

Does not the Unitarian denomination tolerate the utmost freedom of thought on all religious questions?—Yes. "But this toleration extends, for the most part, only to those thoughts which tend towards negation. A minister may deny the reality of the miracles recorded in the New

Testament. He may represent all the events of Christ's life, from the cradle to the cross, as purely mythical—fictions evolved out of the pious imagination of a later time." Further, "He may even go so far as to hold that the only kind of immortality on which we can reckon is an immortality in the memory of our friends, and those who come after them; and that the existence of any self-conscious intelligence over and above the universe is very problematical. But should he maintain the Deity of Christ as one of the leading doctrines of revelation, or represent our Lord as the Saviour and Redeemer of man, to whom we must look in prayer for all spiritual blessings, he would find at once that he had passed the bounds of Unitarian toleration."

So writes Mr. Creery in the interesting pamphlet before us. On the present state of the Unitarian sect he writes thus:—

At the present time the divergence between the anti-supernaturalists, and those who tend towards a more evangelical theory of religion, is so great, that a division in the camp seems inevitable. The latter party, however, are still a very small minority; but as they are nearer to Christ than the others, we may expect to find them gaining ground. But the Unitarian community, as a denomination, is doomed. Old associations, and a considerable *esprit de corps*, keep them, for the present, together; but over the younger members these feelings have but little power.

The Home Prayer Book. A Book of Common Prayer for Household Worship, containing prayers for four weeks, morning and evening. By HENRY T. DIX, Author of "Our Old Prayer Meeting," &c. London: E. Stock. Dublin: Geo. Herbert.

In an interesting preface Mr. Dix tells his readers that he brought the subject of Liturgical worship before the Church Congress some years ago; and he has evidently taken pains to prepare supplications and thanksgivings for family worship, on the model of the prayers in the Prayer Book. Of these prayers, he truly says, four features may be noticed:—(1) clearness and brevity; (2) close connection between doctrine and practice; (3) correspondence between the address and the supplication; (4) tone of reverent love and worship. We may add, that one charm is their sweet rhythm. To Mr. Dix we tender thanks for his earnest effort; and we have pleasure in commending it, as in harmony with the Church's teaching, and breathing throughout "awe" and affection for God's Holy Word.

Damascus and its People. Sketches of Modern Life in Syria. By Mrs. MACKINTOSH, late of the British Syrian Schools, Damascus. With 15 illustrations. Seeleys.

Nineveh and Babylon are buried in ruins, and Tyre is now a small fishing village; but Damascus, boasting an antiquity of 4,000 years, is still a prosperous city, with a large industrious and lively population. In this remarkable city the writer of the book before us has resided seven years; she is well qualified to give us sketches of town and rural life in Syria. It is a very readable book, one of the best of the interesting and informing works of the Missionary class published by Messrs. Seeley. An extract from chap. xx. may be taken as a specimen:—

We have, perhaps, tarried too long in the old city, wandering about its bazaars, and orchards, and villages. Let us take the diligence, cross the Anti-Lebanon, the plain of the Bukaa and the Lebanon, to Beyrout, a journey of thirteen hours; and then we shall be rewarded by a peep at the bright deep blue sea beyond.

Few seaside places in the world can boast the beauty of the landscape at Beyrout, and many a quiet hour have we spent on the roof of one of the highest houses in the town, the British-Syrian Training Institution, by turns reading and gazing at the splendid view before us; the bright, many-coloured town below,

with the American Church and Printing Press, the numerous Consulates with flags flying, the Turkish barracks and Prussian schools, the little wooded hill of Ashrafia, while behind all rises Jebel Suneen, towering 10,000 feet towards the sky; and then there are the mountains of Kesrawar stretching beyond the bay of St. George, who, without a doubt, say the natives, slew the dragon, and delivered the town from the daily tax of a maiden whom he devoured; or, turning inland, we see the grey regular outline of the Lebanon hills, presenting no striking feature of pike or point or crag, but dotted over with numberless villages and hamlets, with here and there a convent. If we again change our position on the housetop and look to the south, we see, close at hand, the pretty home of the family to whose devotion and zeal the British-Syrian Schools owe their origin and success; and just beyond, strange reddish sandhills, stretching from the sea far inland, and covering an extent of country perhaps six or seven miles in length—a splendid place for a gallop, but a great trouble to planters and builders, for these sandhills are constantly encroaching, and many little houses and mulberry-gardens have from time to time disappeared beneath them.

The New Testament Scriptures. Their Claims, History, and Authority.
By A. H. CHARTERIS, D.D. Pp. 223. Nisbet & Co.

Some ten years ago we recommended another volume by Professor Charteris—"Canonicity"—as soon as it was published; and we have been pleased to observe from time to time that our opinion of the value of that learned work is that of theological critics in eminent papers and periodicals both here and abroad. The present work appears, from what we have been able to read, worthy of equally high rank; but it is not intended so much for the learned; and, in fact, the average devout and thoughtful layman may peruse it with interest. In the opening pages we observe these notes of Scripture:—"All the books of the New Testament claim (1) to be true; (2) for themselves unity; (3) authority." Dr. Charteris then turns to Confucianism, Taoism, and Buddhism; here is nothing to correspond with the religion of the Bible, which claims to be founded on revelation. But what of Brahminism? To Buddhism the Brahmins object, in that it is not a revelation; it is a religion which recognised neither God nor soul. But Brahminism was not a revelation; its later books, no doubt, claim Divine sanction for the Vedic hymns, but the inspiration and invocation of those hymns are like that which Homer courted from the Muse.

Two really good gift-books must be briefly noticed:—*Dayspring*, by Mrs. MARSHALL, a tale of the time of Tyndale, as we have already remarked; and *The Nameless Shadow*, by AGNES GIBERNE. The character of Miss Giberne's works of fiction is well known; her present story, describing how a cloud of mystery hung sadly over a family, is worthy of warm praise. We thoroughly recommend both these volumes. "Home Words" Publishing Office, 1, Paternoster Buildings.

We have much pleasure in inviting attention to the first volume of *The Church Worker* (Church of England Sunday School Institute, Serjeant's Inn), a magazine for Sunday School teachers, and other "Church Workers," which has several times been commended in these columns.

From the Church of England Temperance Society (9, Bridge Street, Westminster, S.W.), we have received *Church Temperance Missions*, being "Hints and Suggestions for the Organization and Conduct" of such a series of meetings. We have also received *The "Blue Ribbon Army," or Gospel Temperance Mission*, by Canon ELLISON, and other useful publications. The C. E. T. S., God be praised, is doing a good work.

From Messrs. Cassell, Petter, Galpin & Co., we have received several charming books suitable for young people, likely, in a missionary sense

to be of service. *Peeps into China, The Isles of the Pacific, Round Africa, Glimpses of South America, and The Eastern Wonderland.* These tastefully got up volumes are bright, informing, full of illustrations, of thoroughly good tone, and very cheap; capital gift-books for the elder pupils. We have seldom seen so good a series: boys as well as girls will use the epithets "pretty" and "nice." The second title of the book about China is "The Missionary's Children," a pleasing story. With this volume, and with that on Japan, *The Eastern Wonderland*, we are particularly pleased. In writing about the Japanese, MR. ANGUS, who declares himself much indebted to Mr. Eugene Stock's excellent publication *Japan and the Japan Mission*, has done his work well. The volume about New Zealand is also very good.

In the *Church Missionary Intelligencer* appears an interesting article on "The City of the Kaliphs," Bagdad, by HENRY MORRIS, Esq. Of the Arabian Nights Haroun—

Sole star of all that place and time,
The good Haroun Alraschid—

Mr. Morris writes that he really deserves the epithet "bad," rather than that of "good." A graphic account of his doings has recently appeared in a monograph on him by that distinguished linguist and scholar, Professor Palmer, of Cambridge, whose early and tragical death is universally mourned. The *Leisure Hour* and the *Sunday at Home* are good numbers. The former contains a well-written paper on Hughenden, and Part I. of "Sketches in the Malay Peninsula," by the author of a "Lady's Ride in the Rocky Mountains." We read:

Singapore is really the Charing Cross or Oban of the East. From it steamers start for Australia, China, Japan, England, France, Italy, Ceylon, India, Burmah, Sumatra, Malacca, and any number of small ports. Yet the only people who look thoroughly awake are the Chinese, who number 86,000 out of a population of 130,000. They monopolize many streets altogether, erect temples, club-houses, opium dens, and gaming-houses, are utterly unquelled by the heat, and are said to be gradually supplanting the smaller European merchants. They are in such an enormous majority that one would suppose Singapore to be a Chinese town. The city is all ablaze with colour. I can hardly recall the pallid race which lives in our dim, pale islands, and is costumed in our hideous clothes. Every costume, from Arabia to China, floats through the streets; robes of silk, satin, brocade, and muslin; and Parsees in spotless white, Jews and Arabs in dark rich colours, Klings (natives of Southern India) in crimson and white, Bombay merchants in turbans of large size and crimson cummerbunds, Malays in red sarongs, Sikhs in pure white, their great height rendered almost colossal by the classic arrangement of their draperies, and Chinamen, from the coolie, in his blue or brown cotton, to the wealthy merchant in his frothy silk *crêpe* and rich brocaded silk, made up a medley irresistibly fascinating to the stranger.

In the *Antiquary*, still as dainty and as delightful as ever, appear papers on the Invention of the Steam-engine, Churchwardens' Accounts, and reports of the meetings of Antiquarian Societies. The *Quiver* begins the year auspiciously: one or two of the papers might well be a little longer, we think. *Little Folks* is capital; and the new magazine for the little folks, *Our Little Ones* (Griffith and Farran), is very good. The *Church Missionary Gleaner*, bright, well-illustrated and informing, contains a sketch of Archbishop Tait addressing the C. M. S. Meeting, May 1, 1877. In *Cassell's Family Magazine* appears, as usual, several interesting, useful papers, with Tales, Sketches, &c. "My Journey with the Khedive" is well worth reading.

A new edition of "*Granny's Chapters*" (on Scriptural subjects), by LADY MARY ROSS been sent forth (Hatchards). For the first edition, published in 1870, a commendatory preface was written by Dean Goulburn. The present volume (400 pages) is from Creation to the death of Moses.

We have received from Messrs. T. & T. Clark the first volume of a new HERZOG and SCHAFF'S Christian Encyclopædia. The full title of the work is *A Religious Encyclopædia. A Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, based on the "Real Encyclopædie" of Herzog, Plitt, and Hanck. Edited by Philip Schaff, D.D. The work is a condensed reproduction and adaptation. So far as we have examined, the articles are ably-written, trustworthy, and readable. Our notice must be deferred.

The Dean of CHESTER'S Sermon, *The Form of Sound Words* (E. Stock), contains two or three passages of special importance at the present moment. The sermon was preached at the opening of the Chapel of St. Aidan's College. A preface has been added; and from this we quote one passage. Referring to the use which has lately been made of the 36th Article, the pious and learned writer says:—

In a widely circulated tract entitled, in words taken from the Article, "*Neither Superstitious nor Ungodly*," I have seen it argued that the reference there to Ordination is so worded as to include the Ordinal of 1549—that the Ordination Service is part of the Communion Service—that therefore the express approval of the Article is extended to the Prayer Book of 1549.

Now it is impossible not to view with suspicion this attaching of such extreme weight to the Articles, when, in the very same quarter in which this argument first appeared, it had been said, "We have never seen the use of retaining the Thirty-nine Articles at all;" and again, "The abolition of the Thirty-nine Articles, the adoption of Edward VI.'s First Communion Office . . . would win for the Disestablished Church the respect of Christendom." But, further, it is not strictly correct to assert that the Ordinal is part of the Communion Office. It is not until the Ordination has taken place that the rubric directs that "all that are ordered shall tarry and receive the Holy Communion the same day with the Bishop."

We have received from Mr. Murray the new number of the *Quarterly Review*. Our quotations, from lack of time, are brief. "Archbishop Tait and the Primacy" is the first article. "Sir Archibald Alison's Autobiography," "Progress and Poverty," "American Novels," and two very interesting political articles, we can only mention. The *Quarterly* does justice, at the commencement, to Bishop Ollivant, "who represented the best traditions of the learning and sober piety" of "the great Evangelical School." The *Quarterly* is very sanguine as regards the new Primate. Mr. Reginald Wilberforce is sharply rebuked for his editorial indiscretions. "What we are concerned to protest against, in the strongest manner, is the flagrant impropriety . . . of publishing reports of private conversations in which living persons took part, during their lives, and without their consent." "Bishop Wilberforce's inaccuracy, and his son's recklessness," are touched upon in regard to Bishop Higgin. The writer in the *Quarterly* adds, in a foot-note:—

We think it right to add, in justice to the publisher, that we have reason for knowing that the most objectionable passages in the volume were inserted in spite of his earnest remonstrances.