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ART. VI.—OLD PRINCIPLES AND NEW METHODS IN THE CHURCH MISSIONARY SOCIETY'S ASSOCIATIONS.

THE progress of God's Revelation and the history of the Church have been marked by continuity and variety. He Who gave the new commandment came not to destroy but to fulfil, and described the instructed Christian as "like unto a man that is a householder, which bringeth forth out of his treasure things new and old" (Matt. xiii. 52). We adhere, therefore, staunchly to old principles, and reverence the warning of the prophet, "Thus saith the LORD, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16); but we hold that we have the highest authority, that of Jesus Christ Himself, for adopting new methods, if these can be shown to be likely to help on the good cause.

If we look back some fifty years, say to the year 1836, we shall see that the old principles have been faithfully interpreted by the Church Missionary Society, and that they are still powerful in the Church of England, for that Society has prospered and still takes the lead. In the year 1836, Charles Simeon died. His name appears as a Subscriber in the Society's First Report. The name of his friend and biographer, Canon Carus, is amongst the Life-Governors in last year's Report. It was also an important year for the three parties in the Church of England, since in the same year Richard Hurrell Froude died; J. H. Newman began his responsible connection with the *British Critic*, Pusey took his Doctor's degree, and Hampden was appointed Regius Professor of Divinity at Oxford. In 1836, also, Hugh Stowell appeared at the Church Missionary Anniversary. Now, if we compare the present condition of the Church Missionary Society with what it was then, we shall discover that the principles of Simeon and Venn and Cecil have been blessed to a remarkable degree. In the year 1835-36 the income of the Church Missionary Society was £147,129; in the year 1882-83, the income is £215,483. Further, let us add up the united incomes, for the year, of the three Evangelical societies already existing at the end of 1835, and measure them with those of the last financial year, viz., 1882-83. The three societies were the Jews; the Newfoundland, now merged in the Colonial and Continental; and the Church Missionary Societies. Here, then, are the figures. Their united incomes, in 1835-36, were £83,331; and in 1882-83, £295,864. Since then, too, what numberless other parallel organizations have sprung up in friendly competition: South American, Zenana, and the like. It might not have

been surprising had some of the older societies felt the sap drawn away from their roots. But through all the past there has been a steady and continuous advance along the whole line; nor is there a single great institution which has been founded by Evangelicals which has failed, or which is not more robust and flourishing to-day than ever. There are many cheering signs that the younger men are not forsaking the old anchorage, and particularly the young men now coming forward. The attitude of undergraduates towards missionary meetings is warmer now than when I remember it. The generation of Ritualistic youths is already beginning to pass, and a better race is pressing to the front.

Thus the old principles have stood the test; and there is no cause either to be in fear for them, or to adapt them in anyway to supposed modern requirements. Men often mistake principles for methods, and are tempted to desert principles, when all that may be needed is some more elastic adaptation of methods. The Church Missionary Society was in its day a startling innovator, and yet it was most Conservative, going back to the old foundations and recovering the old lines. The lay committee, the associations, the system of collectors, the meetings, were all dreadful innovations. This Society, in the words of Henry Venn, set the pattern of "public meetings to stir up a missionary spirit, association secretaries to advocate the cause, finance committees to regulate its accounts, a working capital to sustain the irregularities of its income" ("Knight's Compressed Life," p. 394).

To put it briefly, the Church Missionary Society was the first body in the Church of England to arouse the laity to a consciousness of their responsibilities, and to induce them to participate actively and largely in Church affairs. There is no useful department of modern Church life with whose origin the Society has not been connected. Contrast the few collections there were then in churches, the rare times a new preacher appeared in the pulpit; the small number of meetings except vestry-meetings that were held in a parish, with the army of deputations that cover the country now; the number of objects for which appeals are made in the course of a year; the lectures and meetings, and the multitudinous parochial associations that there are at present. It is amusing to turn to the first volume of the *Missionary Register*, issued in 1813, and to read the minute and elaborate instructions laid down for the formation of "associations" and of "unions of friends." There are added two pages of tables, written up to ten places like a ready-reckoner, to show what would be the result in each case if one person collected from four others and himself one shilling a week, or five shillings a month. Per-

sons were at that date unfamiliar with what is now the A B C of parochial ministries. An incident not mentioned in the Society's publications will illustrate what a novelty these things were. On December 1st, 1817, there was a meeting in the Bath Town Hall, with the Bishop of Gloucester in the chair. The Archdeacon of Bath, an estimable and popular man, presented himself to enter a protest against the proceedings. He had specially sent to London for a "short cassock to mark his official character." He was indignant that a society should "authorize persons to go about collecting pence and farthings from servants, schoolboys, and apprentices, in order that the collectors of one shilling a week or five shillings per month might be elevated into members of a Church of England Society, and moreover be tempted to the additional honour of voting at meetings and receiving copies of the annual report and sermon." Doubtless all this was hitherto unheard of and extremely revolutionary. In the *Register* for 1813, I may note, in passing, is a speech by Josiah Pratt, the then London secretary, delivered at the Bristol meeting, on March 25th, in which occurs this passage: "The institution of Sunday-schools seems to have given the first impulse to the general feeling for the spiritual welfare of children, and thence, by an easy transition, for the conversion of the heathen" (*Ib.*, p. 225; see also p. 3 of the same volume). This is interesting, as coming from official lips, and being afterwards published with official sanction. The Sunday scholars of to-day are amongst the Society's warmest supporters. Yet, perhaps too much reliance, at least in Lancashire and the West of Yorkshire, is sometimes placed upon them. It is not uncommon to have parishes in which almost the only contributions are from the schools. Invaluable as juvenile auxiliaries are, they should not be in place of other arms of help.

There is an aspect of the Society's early operations to which, on its secular side, sufficient justice has scarcely been done. It was a great educational agency. Before the schoolmaster or the emigration agent were abroad; before there were telegraphs and a cheap press; the free circulation of magazines and of pamphlets, telling of stranger races and of foreign lands; the appearance in remotest country villages of missionaries, describing new peoples, new countries, new religions; the presence occasionally of natives on the platforms; the exhibition of maps, pictures, curiosities, and idols—these things excited interest, awakened curiosity—set people inquiring, and reading, and thinking, and opened minds as well as hearts. Here were lessons in geography, ethnology, and history, as well as, at times, in zoology and botany. In truth, we can hardly

at this distance measure the impression these events made, or the extent to which they have influenced the country. I have read private letters written by Mr. Hall, when he was in England in 1818, having with him two young New Zealand chiefs. It is amazing the curiosity they aroused—sometimes a troublesome curiosity. At one place a young lady proposed to Teeteree. He said, "You should no love me, madam: you should love Englishman. I no Englishman;" and, without arguing the matter further, "he gently took her by the shoulder and put her out of the room." When asked afterwards of what rank the lady was, it being suggested she was in humble station, his comrade Tooi answered with emphasis, "No, no; quite lady: beautiful figure, beautiful face, beautiful dress." Possibly they were not good judges, for it is related in the "Life of Marsden" that, walking past a hairdresser's shop in Fleet Street, they mistook the busts in the window "for dried heads of the human subject," and appeared pleased to discover in Englishmen this likeness to their own cannibal propensities.

The spirit of enterprise and heart of faith it required to press forward a new cause, and introduce new conditions of working, may be gathered from many a story which lingered, till within the last few years, amongst our older friends. I have had pleasant hours listening to the late Rev. Charles Hodgson, Rector of Barton-le-Street, as he recounted early troubles and difficulties for the encouragement of a later generation. At one Yorkshire town a local clergyman met him with, "Mr. Hodgson, we have put you down for twenty minutes." He replied, "I have not ridden thirty miles on horseback this day for twenty minutes;" and he took his full swing of fifty minutes at the meeting. His brother on one occasion, finding himself a little late, made a short cut across the grounds of the squire, who was a friend of his, and came out over a five-barred gate near a path along which the squire and his family were walking to the place of meeting. "Hollo, Hodgson! I don't know which to admire most—man or horse," was the greeting he received. Mr. Charles Hodgson once rode eighty miles in the day, to address a meeting in the evening at Lincoln, using, of course, a relay of horses. One of his many hazardous rides was from Hunmanby, on the Yorkshire coast, twenty miles across the wolds after nine o'clock of a November night, so dark that the ostler had to lead the horse with a lantern out of the inn-yard. I have heard him describe, with pardonable pride, the journey Hugh Stowell and he took to Edinburgh in February, 1839, when, beyond Newcastle, they had to hire men to cut them a way through the snow. He mentioned the surprise of Dandeson Coates when the bill was presented for £42 as expenses; but the sermons raised about £100, and pioneer-

work is sometimes expensive. We may compare with these experiences that of a Welsh clergyman whose letter is quoted in the Report for 1813, p. 91, "I took my horse at your summons and rode forty miles, and called at the doors of the rich and the poor, and I send you £23 1s. 6d., my hard earnings in this noble cause."

These brothers Hodgson started, in 1838, the *Missionary Gleaner*, which, in 1841, became the *Church Missionary Gleaner*. In 1842 they brought out the *Juvenile Instructor*, and for twenty years were its editors. In 1856 the same ready hands commenced the *Juvenile Quarterly Token*. Worthy, vigorous, and spiritual was everything that flowed from their pens; and vigorous, too, were the illustrations, often drawn in the first instance by George Hodgson's own facile pencil.

There is a long step, however, from these sketches, lightly rubbed in at a Yorkshire parsonage, with a free exercise of poetic imagination, to the publications now issued. These older pictures were always telling, and instinct with the spirit of the scenes they portrayed, but in form they were not always photographically accurate. They contained inner truth, and were quaintly suggestive, but some distance behind the finished illustrations of the present *Gleaner*. Possibly there is also an advance from these simple stories, sometimes also allegories, to the dramatic narratives, with full dialogue, which accompany the sober historical narratives in the current numbers. The use of fiction to render the invisible play of motive, and to depict the tone and colour of actual life, is eminently one of the modern methods, and seems to be deemed inevitable, whether in secular or religious periodicals. The *Intelligencer*, in its thirty-sixth year, retains its solid character; but evidences its elasticity and comprehensiveness by reviews of new books of a missionary character, and by occasional notices of other fields of labour beyond the Society's own. In the advertisement prefixed as a kind of preface to that first volume of the *Missionary Register*, to which I have already referred, it is stated that "while particular attention is paid to the proceedings of the Church Missionary Society, the principal transactions of all similar institutions will be recorded: and they will be left to report these transactions chiefly in their own words." The growth of missions in all directions has been too great for such a plan to be continued; and possibly it would enlarge the responsibility of an editor too far if he were expected to review, and consequently to criticize, the action of kindred bodies. There is abundant material in the Society's own work to make monthly magazines deeply interesting, and to fill the annual report as well.

Yet there is a defect of imagination even in good Christian people, and amongst friends of the Society, or they would read and study the publications more closely and constantly than they do. I have by me some Reports, which for forty and fifty years had lain uncut, though they belonged to one of the most devoted and liberal supporters of missions, from whom I obtained them. When a bit of old Saxon wall is pointed to in York Minster, when a series of diocesan histories is issued, persons are attracted, and talk interestedly about ecclesiastical history. We are to-day making ecclesiastical history; and there has not been a more memorable crisis in the Church, even though you were to name the Council of Nicea and the Diet of Worms.

Speaking of organic matters, one is naturally led to the subject of a proposed Board of Missions. From such a proposal I for one expect both very little and very much. I expect very little, at any rate, until there is more real unity of feeling than at present in the Church of England. The men in earnest about missions are already enlisted in the cause. They will not leave their present connections to labour for a scheme which has mainly been improvised by those who have been hitherto somewhat supine in the matter. Whatever the two Convocations may suggest or decide upon, will not for a long time affect directly any of the more important missionary societies. At the same time, I expect much good result from these proposals, and the discussion to which they give rise. They are an admission, on the part of those in authority, that it is not seemly for individual clergy to decide, as incumbents do at present, whether a parish shall support missions or no. Too many of the clergy are imbued with that fatal and unworthy opinion, so that more than one-third of the English parishes do nothing at all for Foreign Missions. It will, therefore, make some difference, when the younger clergy come forward, if they have before them the judgment of influential Church representatives, and find an accepted sentiment to the effect that a parish priest is seriously neglecting one of his first duties, if he has no organization for teaching his people to obey their Saviour's last command in all its fulness.

Still there are now so many societies that a new task is imposed upon all warm-hearted Christian people, namely, that of selection; and, alas! in consequence, the painful duty of rejection. It would task the purse of a millionaire and the age of an antediluvian to learn about and to help all the manifold philanthropical institutions to which the Christian charity and voluntary enterprise of to-day gives birth. We thank God for the abounding sympathy and for the fertility of resource which no sooner recognises a need than there is provided a remedy.

Nor must it be forgotten that the oldest and best established society was once a young competitor for public favour. At times, too, there may be special and instant demands of supreme urgency. When Lloyd Garrison applied to Dr. Lyman Beecher, Mrs. Stowe's father, for aid in the cause of American emancipation, he was met with the excuse, "I have too many irons in the fire to put in another." "Doctor," responded the ardent advocate, "you had better take them all out and put this one in, if you mean well either to the religion or to the civil liberty of your country." At that juncture he was right; but ordinarily it is not just to desert old friends for new favourites. Help others by all means as far as possible, but do not curtail your aid to the old ones in order to run after a new institution. A well-known missionary could not teach his American Indians to grow turnips, because, when the season arrived for hoeing them out, the Indians did not like to destroy the young plants, but left all in the green line to extend long stringy roots choked one against another, instead of producing broad turnip bulbs, as a few left sufficiently apart would have done. The question of special missions has seriously engaged the Gospel Propagation Society, who have had a committee to report upon it, and have spoken very seriously about it. But if special missions must be warily supported, much more so should the practice of leaning to pet missionaries be discouraged. The most valuable missionary is not always the most fluent deputation; and there are now and then those men, like Robert Noble, who never leave their posts to return to England. These must depend upon the prayers and the liberality of Christians, who subdue personal liking to a sense of duty and a great principle.

Passing from these topics, it may be asked how far shall friends of missions borrow hints from such artificial helps as Salvation Army manœuvres or bazaars? Seeing that missionary societies ought to appeal far more to the inner-circle of believing and Christ-loving people than to the general public, they are under less temptation to eccentric measures than others may be supposed to be. They will also lose more in spiritual power and in the great work to which God has called them if they lower their high tone of faith and prayer. Sales of work properly conducted are every way good; but bazaars, with their worldliness and their gambling-raffles, cannot help doing harm. The *Daily News*, some years ago, in a leader on the Derby-day, defended sweepstakes on the ground that they could be no worse than the raffling at religious bazaars. They are illegal; and by 42 Geo. III., c. 119, s. 1, the promoters of them are liable to a heavy fine. It can scarcely be well to allow, in the name of religion, what, if

permitted in a public-house, would endanger the publican's license. Every day it is becoming more and more necessary for Christians to draw the line, and to avoid that temptation which our dear Lord resisted when He would not command the stones to be made bread. One of the very best of the later developments of missionary organization has been the forming of missionary prayer-unions. They are bonds of closer brotherhood; they are founded upon the soundest basis; they will deepen spiritual life and enlarge and purify missionary zeal. We cannot too much insist upon the necessity for prayer, and of a prayerful spirit in all our efforts. It is when we fail here, or when our faith falls low, that we become distrustful, and are tempted to resort to human contrivances for the accomplishment of spiritual ends. These unions, too, might become more and more means of communication with the parent committee, as well as occasions for mutual counsel and sympathy. There can be little doubt in the minds of those who are watching the issues of affairs, that the Church Missionary Society is still moving forward, and, as of old, in many directions taking the lead under the guidance of that Holy Spirit Whose inspiration and admonition is always sought for in the committee-room and by all its members.

Still some maintain that there are signs of waning energy. In July, 1868, I met a clergyman who prophesied that in six years the Society's income would be less, and, after that, less and less. At the end of that time it was £9,237 more, and is now half as much again. He grounded his unfavourable anticipation upon the fact that the attendance at missionary meetings was signally falling off, and that it became increasingly difficult every year to induce persons to come to them. Yet, in 1830, there were 352 sermons and 263 meetings for the Society; whilst, in 1880, when population had not quite doubled, there were twenty times as many sermons and ten times as many meetings: the figures being, 7,356 and 2,846 respectively, and there were five times as many contributing parishes. Last year there were 7,423 sermons and 2,790 meetings. These statistics are for England and Wales. It is probable that the day for large central meetings is over. Where express energy is put forth, as at Liverpool and one or two other towns, there are grand annual gatherings. But for the most part the parochial meetings have tapped the monster assemblies, and are much more valuable. Fifty years back persons lived near their places of business and dined in the middle of the day. Now, trains whirl them a dozen miles away, and they dine late. It requires a surgical operation after dinner to extract their feet from under the sacred mahogany. Then too, perhaps, the managers of meetings have themselves

somewhat to blame. There has frequently been much want of judgment here. Let this be frankly admitted. I was in a certain village at a meeting, which began at eight o'clock, and I was not called upon to speak till a quarter to ten. Up to this, one solitary missionary fact had been alluded to, and that had been inaccurately told. It is, indeed, not always borne in mind that a true story may be made untrue in the repeating of it. I remember a critic complaining to me of a speaker who had asserted that the Sierra Leone Christians were so warm-hearted they wrung the nails off the missionary's fingers when shaking hands. This was an exaggerated narration of what had really happened. Poor Johnson, in 1823, emaciated and broken down, was saying "Good-bye," and the sorrowing affectionate converts crushed his hands in their sad eagerness and in their inconsolable grief. But then he was within a few days of his death, which happened on board ship, and he had suffered from that deadly climate in days when the uses of quinine had not been discovered. Another species of the injudicious speaker is the one who has all the information you want, but never imparts it. I have listened for three-quarters of an hour, at a fashionable watering-place, to an Indian missionary, who told us everything about West Africa where he had not been, and nothing about India where he had spent a score years and rendered excellent service. It is thrashing old straw to notice the innumerable nobodies who have nothing to say, but for their sincere love of the cause must take up an hour in saying it. These and other indigenous creatures of the platform are *ferœ naturæ*, and cannot be tamed. But let a meeting be ever so interesting and profitable, there will probably be some in the family who have stayed at home. These are not always patient. If the return of their household be later than they expected, they are angry, and will veto another meeting.

We are bound also to consider social conditions. My father has a straggling parish of fishermen on the coast of Newfoundland. Fully one-third of his population are regular communicants. In his last letter he described a vestry meeting, which began at two o'clock and ended at seven. Many important arrangements were settled for what is literally Church-work; for they have little money, and must depend upon voluntary labour. Our meetings in English towns are thought to be long if they exceed one hour. The pace of life is quickened in these busy centres. Men who do their business by telephone, have short-hand clerks to write their letters, and receive daily telegrams from India or America, cannot unhinge themselves, so to speak, from the constant daily habit of their minds. Things must be put before them rapidly and tersely, and in vivid,

attractive form.[1] Although the average quality of public speaking is higher than it ever was, there are still few who are born speakers, and who have not with pains acquired the faculty. The ability to state positions clearly and graphically is a rare one. Meanwhile, owing to the multiplication of institutions, the demand for special preachers and for deputations has largely extended. The few capable men are in severe request, and one leading society is no longer in full command of the supply. Indeed, the newer movements, like the Church of England Temperance Society, are, for the moment, more fashionable, and to these the ascending stars are magnetically attracted. Hence the daily increasing importance of employing the public press for the distribution of missionary information, and the wisdom of conveying details in sermons to those who will be present in church, but will not be induced to enter the schoolroom. Missionary exhibitions, magic lanterns, diagrams, have a passing but not a permanent interest. They can be resorted to occasionally, but must not be depended upon for more than a time or two. An excellent plan is to advertise beforehand each speaker's subject.

I was staying at a large and hospitable house when a brother secretary arrived. There was lifted out of the dogcart a case —six feet long by nine inches wide, and three inches deep— containing diagrams, with an elaborate machinery for hanging them up. On sighting this case, the butler inquired, "Shall I send your fishing-tackle to your bedroom, sir, with the other things?" Turning to me, our friend whispered, "Very good name that—fishing-tackle!" So I thought—*if only the fish are caught!* When our Lord called Peter and Andrew, they were "casting a net into the sea;" when He called the sons of Zebedee, they were "mending their nets." Fishermen must do both; but some good people are always casting without mending, whilst others are always mending without casting. A worthy incumbent, now a Church dignitary, wrote me that if I could provide him with a black man, he might venture a lecture in his schoolroom: he had no sermons or subscriptions in his parish for the Society. Was not he doing the mending without the casting? Another was always enthusiastic at the anniversary, and his speeches as chairman were both urgent

[1] In some of our large towns of late years, during Lent and Advent, short noon-hour services have been well attended, and I have wondered why, if these answer, we could not borrow a suggestion from them, and have half-hour addresses, in accessible rooms, during the luncheon hour from well known men, or else short missionary sermons, with a hymn and a collect, in a central City Church. There ought to be no collection made, but copies of the Society's *Brief View* might be plentifully distributed.

and eloquent, after which he forgot us till the same month next year. Was not he doing the casting without the mending?

I was once at a tea-meeting where there was no tea. We were seated at tables covered with ham-sandwiches and beef-sandwiches, with plates of carved fowl, and of various "sweet-breads,"—that is, slices of currant loaf; but some one had forgotten to light the boiler fire, and there was no hot water to brew the tea. The vicar released us from our embarrassment by having the meeting *before* the tea instead of after, and I had the felicity of addressing for three-quarters of an hour two hundred hungry Britons. I have since reflected that often in our arrangements we omit to light the fire. It is not deputations, it is not magic lanterns, it is not posters and circulars and handbills that can make a missionary meeting. A true missionary meeting is one of the highest acts of worship. For in the worship of God there are three elements: prayer, the Word, and praise. Of these, prayer will be absorbed into praise when we reach heaven, and the written Word will be no more needed when we have the WORD Himself. Here, therefore, when we recount the glorious things which God has done, "we give thanks to Thee for Thy great glory, O Lord God:" that is the real purpose of a missionary meeting, and that can be achieved whether there be many present or but a few. Even for money-getting, numbers do not always pay. I have heard of a well-attended meeting, to which the chairman drove in his carriage-and-pair, and at which the collection was 11s. 9d. I have been at a meeting where were only twenty-one persons, in a small poor village, yet they gave nearly £4 that evening. It is notorious that some of our cathedral sermons and large town meetings do not defray their own expenses.

In short, the conclusion at which, as an old Association secretary, and as a clergyman with twenty years' experience of Church-work, I have arrived is this, that it is not so much methods which are wanted as men. Those whose hearts have been touched will readily discover the plan which best suits their own sphere of labour, the tools which they can most successfully handle. The genuine sculptor can, as Canova did, shape a lion with a penknife from a lump of butter; the man who is not an artist may have the stateliest studio, and there will only be produced unsightly figures, and the "thing of brass." We have all been too much concerned about manners and methods and precedents, both in our criticism of others and in the regulation of our own conduct. We must be careful that the way in which we are travelling is the right way (Jer. xviii. 14, 15). We must beware of going to a priest of Micah, and saying to him, "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall

be prosperous" (Judges xviii. 5). We must remember the promise, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8). Then shall we not, on the one hand, yield to an Athenian restlessness after novelty; nor, on the other, attempt to strain old wineskins with new wine. We shall affectionately cling to the old principles, and have both eyes and ears open for all new methods that may be worthy, wise, and workmanlike.

WILLIAM JOSEPH SMITH.

Review.

Troja: Results of the latest Researches and Discoveries on the Site of Homer's Troy, and in the Heroic Tumuli and other Sites, made in the year 1882*; and a Narrative of a Journey in the Troad in* 1881. By Dr. HENRY SCHLIEMANN, Hon. D.C.L., etc., etc. Preface by Professor A. H. SAYCE. London: John Murray. 1884.

THE great work achieved by Dr. Schliemann, during a space of more than the ten years of Troy's primeval siege, has a special interest for us, as a part of the recovery of the monumental history of the Eastern world. Students who have nearly completed the term of human life have lived through three distinct periods of unquestioning belief, critical scepticism, and patient research, which has gone far to prove that, as the brothers Hare taught in "Guesses at Truth," it is not second, but first and third thoughts, that are often best. To that "boyish enthusiasm" for classical legend, which glowed in the very words by which Mr. Lowe affected to deride it, the "tale of Troy divine" was a reality, and even scholars accepted as a chronological epoch the date assigned to it by Eustathius, which we now learn, from Professor Sayce's Preface to "Troja," is curiously consistent with a train of reasoning from monumental evidence. The site of Priam's city had been preserved by the unbroken tradition of its later Greek occupants (with but one attempt to question it by an ancient grammarian), till, just a century ago, a French traveller, *who never visited that site*, invented another to suit his ideas of the topography of the Iliad. It was characteristic of the criticism of the revolutionary age that the novelty of Lechevalier's hypothesis secured its general acceptance, and, till the epoch of Dr. Schliemann's researches, nearly all our maps of the Troad distinguished an imaginary "Troja Vetus" from the "Ilium Novum" of the Greeks, who claimed theirs as the true site. Nay, even scholars came to assume that this "Ilium Novum" was a name used by ancient Latin writers; and some, who should have known better, have been surprised to find that the one simple name of ILIUM, handed down from the ILIOS of Homer, always marks the one site recognised by the consent of antiquity, with the sole