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nothing else but a spiritual and divine kind of being, which men by regeneration attain unto, Christ and His Spirit [not Christ *as* His Spirit] dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions as in the sight of God are acceptable." (Sermon III., vol. iii., pp. 612, 613, Keble's ed.)

A beautiful passage from "The Eclipse of Faith" will appropriately illustrate our meaning:

> May we feel more and more the interior presence of that Guest of guests, that Divine impersonation of Truth, Rectitude, and Love, Whose image has had more power to soothe and tranquillize, stimulate and fortify, the human heart than all the philosophies ever devised by man . . . . Whose life and death include all motives which can enforce His lessons on humanity; motives all intensely animated by the conviction that He is a Living Personality, in communion with our own spirits, and attracted towards us by all the sympathies of a friendship truly divine . . . . May He become so familiar to our souls that no suggestion of evil from within, no incursion of evil from without, shall be so swift and sudden that the thought of Him shall not be at least as near to our spirits, intercept the treachery of our infirm nature, and guard that throne which He alone deserves to fill; till at every turn and every posture of our earthly life, we realize a mental image of that countenance of Divine compassion bent upon us, and that voice of gentle instruction murmuring in our ears its words of heavenly wisdom . . . . till, in a word, as we hear His faintest footsteps approaching our hearts, and His gentle signal there, according to His own beautiful image, "Behold, I stand at the door and knock," our souls may hasten to welcome the heavenly Guest.

T. T. PEROWNE.

Reviews.

The Mystery of the Universe our Common Faith, by the Rev. JOSEPH WILLIAM REYNOLDS, M.A., Rector of St. Anne's and St. Agnes, Prebendary of St. Paul's. Kegan Paul, Trench and Co. 1884.

THE most dangerous form of scepticism in our day has taken advantage of the popularity of Science, and defends itself by assuming that there is an irreconcilable opposition between Religion and Science. Thousands of readers who know little of Science or of Theology are led astray by specious arguments of this kind to reject Revelation and to deny the existence of God. When it is so much the fashion to smile at orthodoxy as fit only for the uncultured and the ignorant, Prebendary Reynolds has undertaken to assert that "the old truths and the old forms of truth are scientific." He is pressed by a sense of duty to make this venture, and in this book we have the result. It is a large book, consist-

ing of ten chapters, or themes, with numerous subdivisions, a well-arranged table of contents, and a copious index. It contains in all, over 500 pages. It is a complete storehouse of new and most interesting suggestions, bearing on the relations of Science and Religion, and showing the most intimate acquaintance with the leading sceptical writers and the popular systems of sceptical philosophy—German as well as English.

It is doubtful whether the time has yet come to satisfy that which the author declares to be "the emphatic" requirement of this generation: so to employ Science as to throw light on the physical constitution of the universe, and "to bring out clearly the great facts and doctrines which accord our intellectual and emotional experience." Physical Science has not yet advanced so far. In none of its departments, least of all in those which touch on religion, have its conclusions attained a shape so definite, certain, and permanent that we may argue from them as verified conclusions. It is questionable whether the time will ever come, when all the knowledge of mankind can be condensed into "one verified system combining theology and philosophy" so as to reveal the mystery of the universe. Such a result seems to go far beyond any possible improvement of the faculties of man, or any possible attainment of Science; but to have proposed it, and to have accumulated so much of the materials for its realization from the testimony of adverse witnesses, is no slight praise.

The first chapter, which is called "Puzzles for Sceptics," brings out with much clearness and force the principle which is the leading idea of the whole book, and which we presume suggested its title, that the mysteries of Science are not only as numerous and as difficult as the mysteries of Religion, but that they are in many respects analogous and sometimes identical. Without faith and reverence there can be no intellectual life, no scientific explanation of the mysteries of the universe. Why, then, should men of Science who find mysteries everywhere, reject them only in religion? Why should they condemn and ridicule in religion the faith which they ask us to repose in their own unverified theories, and which is, in fact, the element of all true greatness? If knowledge be the true end of man, how wretched is the condition of the world! "If the population of the earth is twelve hundred millions, only twenty millions are of really cultured minds. They die without adding one fact to knowledge, one thought to wisdom; they pluck no fruit from the tree of Science, and they do no good."

The most valuable chapter in this book is the third, on "The oppositions of Science falsely so called." Atheists say there is no God, and then they tell us "We only accept that which we can reasonably prove." How well has Foster exposed this shallow dogmatism! If he does not know every agent in the universe, the one which he does not know may be God. If he does not know all truth, the truth which he wants may be that there is a God. If he does not know everything which has been done in ages past, some things may have been done by God. Thus, unless he knows all things, and becomes a god to himself, he cannot know that the being which he rejects does not exist. They say, "There is no God great enough to create an atom, but little atoms are able to make the universe." The creed of a sceptic is full of such mysteries and contradictions which continually remind us of Bacon's words: "I would rather believe all the fables of the Koran than that this universal Frame is without a mind." The following passage embodies the substance of this the most valuable chapter in the book; and it may enable our readers to judge of the method of argument and the forcible style of the author, which have made many parts of the treatise so interesting and suggestive:

It is time that the science of earth and the science of heaven be re-allied; they are no more opposed than astronomy and geology contradict one another. As by these, we, as sons of earth, obtain a true system of physics, and know that the heavens are not empty; so by those we, as sons of God, shall uplift terrestrial science into the empire of all life, and gather the whole of humanity around that Christ Whom none can rival in love or enlightenment, than Whom none has known better how to be, to do, and to suffer.

We have an admirable section on the principle of Materialism as stated by Comte, and accepted by many in England who disclaim the name of Positivists. That the higher is to be explained by the lower, the greater by the less, the organic by the inorganic, and mind by matter. We have an admirable analysis of the real meaning of this philosophy and the absurdities which it involves.

> "If Chaos umpire sits,
> He, by decision, more embroils the fray,
> By which he reigns."

We are asked by men who sneer at reasonable faith in revelation, to believe that the effect exceeds the cause, that that can come out of a thing which was not in it; that the lowest is the highest; that the weakest is the strongest, and that the least contains the greatest. The demands which the Comtist system of philosophy makes on the credulity of mankind in the name of positive knowledge, is summed up in the following passage, which may be taken as an example of the argumentative portion of this book. It shows to what extravagant and baseless theories men are compelled to resort who try to account for creation without a Creator. Prebendary Reynolds writes:

The actual meaning of their teaching is—the greatest comes from the less, that less from the smaller, and the smaller from that which has no dimensions at all. The smaller, we are told, is a finite minimum having parts; say an atom of hydrogen; it has a surface with thickness, solidity and volume. The smallest is, say, an atom of æther; the nearest approach to an infinite minimum, like a non-finite mathematical point of geometry. We are to suppose, for proof is impossible, that these atoms and æther points are indivisible, infrangible, incompressible: and no force in the universe can make them occupy a smaller space by compression, nor a larger by separation of their parts. Then, though it sets at nought the science on which all we know is based, we are informed that every point is such a plenum as to be a plenissimum of acting energy; a complex little world, with an inner mechanism stronger and more lasting than the universe itself. The universe will perish, but these atoms will never perish; though the whole of the universal forces were brought to bear on them, they could never be broken up, nor dissolved into smaller portions. Hence the least possible in the nature of things is greater than that whole nature; the finite existing minimum transcends the infinite or maximum. There is something space-filling, something concrete, solid, composite, in time and space and action; which nevertheless is out of time; which, while only occupying a finite minimum of space, transcends everything that space contains; and acts infinitely, though only the smallest finite. On the whole, atheistic materialism is—nonsense.

The earlier portions of this book are mainly taken up with the controversy with various forms of infidelity, of which the foregoing extract may be regarded as an instance. Many others not less valuable might be given, did space permit. The later chapters appeal more directly to the faith of Christians, and contain many passages of sustained and graceful eloquence such as the following:

The astronomer traces in every particle of the millions and millions of suns which sparkle in the pathways of the universe, an exhibition of the might which holds all worlds in brilliancy. We theologians tell of great verities; underneath all depths of science is a fathomless compassion; above all heights of anguish is

a canopy of sympathy; beyond and around our every weakness and fear, stretching about and closing within, are those everlasting arms which wrought Atonement on the Cross. Oh, the life of Christ, how good! the death of Christ, how precious!

In the chapter called "Pathways of Thought to the Eternal," we have certain physical illustrations of the Trinity, which may appear far-fetched and are therefore of a lower degree of cogency than the other analogies which are so interesting and suggestive. Mr. Reynolds believes that the Trinity enters into and is the essence of all things. There are three parts of space—length, depth, breadth; three successive periods—past, present, future: three forms of matter—solid, fluid, gaseous; three forces all due to one energy—centripetal, centrifugal, cohesive. "Infinity, eternity, power, are the essentials of Him Who, as the Eternal, gives birth to time; Who, as the Infinite, sets bounds to space. Truth is His substance; Light is His shadow; Life is His Smile." Our present dwelling is earth, sea, sky. The truest measurement of that earth, and sea, and sky is by the triangle—a Trinity in unity. Mr. Reynolds finds traces of the same analogy in light, in music, in our bodies and in our knowledge.

In the sixth theme, which treats of the revelation of the unknown, we have an interesting section on the analogy between the revelation of Nature and the revelation of Scripture. The Bible is the slow product of many ages, with more life in it than any other book, yet written long ago; old and at the same time new, far off and yet so near. Here we have the mingling of small beginnings with vast results, minute details with unlimited comprehensiveness.

We have a chapter on the "Origin of the World," in which the learned author compares the first two chapters of Genesis with recent discoveries of Science. He would not be unwilling to rest the whole proof of Christianity on this part of the Bible alone. Herein he finds the verification of the commencement, progress, and completion of the creation. He mentions no less than fifty points of correspondence between the recent discoveries of Science and various details in these two chapters. It is a dangerous experiment to single out one point in a great line of argument, which is historical, moral, spiritual, and personal, as well as scientific, and to rest the main stress of the whole on this single issue; for there are several of those fifty scientific verifications of Scriptural truth which it would be hard to reconcile, either with the accepted truths of Science or with the fair interpretation of Scripture; and a fanciful analogy or a strained interpretation in any single instance would discredit the whole series. The general argument is clear and decisive. We weaken it and expose it to numberless and unnecessary difficulties, when we follow it out in no less than fifty minute details.

In a subsequent chapter we have an admirable summary of the argument for the resurrection of Christ, and a harmony of the various accounts of the Evangelists and of St. Paul, as well as the evidence on which it was believed at the time and transmitted by the Church to succeeding generations. He enumerates eleven appearances in all, and those appearances of Christ after the Ascension.

We have no doubt that this book will be helpful in many ways to students of the Bible no less than to students of Science. Some of the Scriptural parallels may seem to be fanciful, but we are reminded that "those are helps not proofs, parallels, not arguments." They will give a fresh interest to many familiar passages in the Old Testament, and fresh proofs of the unity of the Bible and of the harmony between its earlier and later portions, which are among the most precious fruits of modern research. The student of Science will find himself in the presence of one to whom the latest discoveries, as well as the most daring specula-

tions of Science are familiar, and who is not afraid to meet the masters of Science on their own ground. It may be that the "unification of all knowledge in one verified system, a philosophy that combines theology and philosophy," must always remain an unrealized ideal. The full attainment of so noble an ambition is probably beyond the faculties of man. But, however our judgments may differ on this subject, the book itself will remain as one of the most valuable of all modern contributions to Evidential Theology, a monument of great industry, learning, and ability, removing many scientific difficulties, and confirming, in various ways, the truth of Revelation.

WILLIAM ANDERSON.

The Origins of Religion and Language, considered in Five Essays by F. C. COOK, M.A., Canon of Exeter, Chaplain to the Queen, and Editor of "The Speaker's Commentary." John Murray, Albemarle Street, London. 1884. Pp. 481.

Canon Cook has, by the publication of this volume, added greatly to the obligations under which he has laid all who are anxious for information and truth. In five valuable essays he has treated with a surprising wealth of learning, with great acuteness and ready logic, and in a free and vigorous style of writing, various questions which lie close to the "Origins" of both "Religion and Language."

At a time when philosophical researches into the nature of the universe, and into the records of life and movement which the roll of time has crystallized around us, have now for some years revealed facts which at first view were in seeming opposition to the verdict of Holy Writ, it is extremely refreshing to read a calm summing up of the latest results of inquiry upon many points of the first importance, which brings things mainly back to early starting-points. We need hardly say that, unlike some inquirers who plume themselves upon an arrogated freedom from prejudice, Canon Cook does not consider it necessary to exclude the most important of all historical documents—to judge it on a par with others—from historical investigation. But he finds that the verdict of evidence outside of the Holy Scriptures witnesses to the truth of the account of the origin of the human race which is therein given.

The Canon very wisely takes a comprehensive and candid view of his subject. The Bible, Religion, and Truth can never suffer from such a course, if comprehension is really comprehension, and candour really candour; if hasty processes of inference are utterly eschewed, and the cautious discrimination of a master distinguishes between what is proven and what is not. There is, as we are told (Pref. ix.), a "flexibility of secondary convictions," an "all but unlimited toleration of speculative opinions" at the present time, which "is a prominent, perhaps the most prominent, characteristic of the Christian intelligence in our age." But the Author justly adds that, although it is probable that "no permanent danger" may result from this, yet "there is no inconsiderable danger lest, in times of wide speculation, the minds of young or untrained inquirers should be seriously affected." So that it is most important that "all who take part in controversies touching the foundations of religion and morality" "should strenuously, earnestly, fearlessly hold fast all fundamental principles, and deliberate most carefully before they abandon any position by which those principles seem to be supported, or by the surrender of which they might be imperilled."

In the First Essay, we learn about the history, precedent and contemporary, and the religious system of the Rig Veda. This is an opportune discussion, because the complete text of that most important series of songs has been not long published, and because the issue of various translations

and treatises have drawn the attention of thoughtful men to the book itself, and to problems which it helps to elucidate. Besides, this must always be a point of great interest as regards missionary work in India. Translations of Hymns to Varuna and Indra are added, happily done into blank rhythmical verse.

The Second Essay, upon "The Persian Cuneiform Inscriptions and the Zend Avesta," is extremely interesting. The description of the great inscriptions at Behistun, unravelled by Sir Henry Rawlinson, is admirably given, and an argument for fixing the date of Zoroaster as coinciding with the era of Darius, son of Hystaspes, who is identified with the Vistâspa of the inscriptions, is very well drawn out. The three periods of Persian or "Eranian" Literature, as Canon Cook writes, instead of "Iranian," for reasons given, come into consideration, viz., under the Achæmenidæ, when the Zoroastrian cult of Ormuzd and Ahriman were introduced, under the Sassanidæ, when Pehlevi was the form of the language, and in modern times when it has become the Parsi, to which the way was being led about the time of Firdausi, the composer of the Shahnâmeh, the great epic poem of Persia.

A shorter Essay follows upon "The Gâthâs of Zoroaster," with some more happily expressed translations; and then we arrive at the chief interest of the book to general readers, as set forth in the long and complete Essay upon "The Characteristics of Languages spoken by different Families of the Human Race, from the earliest time to the present."

This Essay is of great value as suggesting and maintaining a well-considered way of uniting the conclusions favoured by Comparative Philology with the Mosaic account of the origin of mankind. It is well known that in both cases we find three classes, in the one the races of Shem, Ham, and Japheth, and in the other the Semitic, Aryan, and Turanian or Scythian families of speech. The misfortune is that the two sets when brought together do not coincide. Here Canon Cook brings his extensive knowledge and close analysis to bear most usefully. He shows that there is great reason to infer that the Semitic and Hamitic nations lived for a long time near one another, and therefore retained so many characteristics in common, that their speech did not reflect the greater distance of relationship between them. The Egyptians, who present many Semitic features as well as Hamitic, are proved, proud as they were, to have regarded the Negro race as connected with themselves. And he supplies very considerable, if not conclusive, grounds for supposing that the Turanians are by no means so distant from the Aryan, or Indo-Germanic group of nations, as has been supposed. Mr. Max Müller had before pointed out that these two were looked upon respectively as the Nomads and the Agriculturists. And Canon Cook brings strong arguments from their language to strengthen the inference that both came from a common stock, which dwelt together for some time, and then split up into two grand divisions, each of which revolved round a centre of its own for a longer period.

The most valuable part of the book is perhaps to be found at the end. In the last Essay, the Canon has collected a considerable assemblage of Egyptian words, which find their counterpart or resemblance in words of other languages nearly all over the world. This is the growth, he tells us, of eighteen years. From this he derives the conclusion that all languages must originally have been one. He says with justice, that if a sufficient number of words exists, "either perfectly identical in form or meaning, or differing only to the extent to which modifications are common or universal in languages of the same family, in Egyptian, Semitic, Aryan, Turanian, I do not see how we can resist the conclusion that all these people had a common ancestry" (p. 361). There seems no question of this, only such an assemblage is beyond the powers

of one man to collect. Canon Cook has set the ball rolling; it remains for others to carry it on successfully to the goal. Meanwhile, his present store is most valuable.

The book needs a good index. With this one deduction, and that far from being of the first importance, we thank Canon Cook most heartily.

Memoirs of an ex-Minister. An Autobiography. By the Right Hon. the Earl of MALMESBURY, G.C.B. Two vols. Longmans. 1884.

The readers of these Memoirs, says Lord Malmesbury, are not to expect a continuous narrative, but rather a *macédoine* of memoranda, diary, and correspondence, recalling the social and political events of a long and busy life. His principal object has been to sketch the three Administrations of the late Earl of Derby, whose colleague he was, and also some incidents respecting the Emperor Louis Napoleon, who, during all Lord Derby's Governments, played such a part in the history of Europe. Of men, events, and common things, Lord Malmesbury adds, "I wrote as they appeared to me at the time, and have altered nothing since they were noted."

He was born in the year 1807; and at the hour of his birth, Lord Fitzharris, his father, received a letter from Mr. Canning, then Foreign Secretary, announcing his appointment as Under Secretary at the Foreign Office. Of the father—who soon resigned his post as Under Secretary—we are told that he lived at Heron Court for ten months out of the twelve, inconsolable at the death of his wife, which happened in 1815. Until his own death in 1841, not a plant in her garden or a trinket in her boudoir was ever moved or changed. He was a Tory of the purest school; stiffly aristocratic. When in the country, in the game season, he hardly ever missed a day's shooting; and for forty years he kept a journal of his sport. With this journal, when it was shown him, Lord Beaconsfield was extremely struck, declaring it to be an extraordinary example of patience and a sturdy character.

When eight years old, the future Foreign Secretary was sent to a private school at Wimborne; he learned nothing there, he says, but Latin and Greek Grammar. He went home twice a year for his holidays. His grandfather, Lord Malmesbury, sometimes went to see him; and when his visit occurred it caused a great sensation in the house—as seventy years ago an old earl would not on any account have driven to an important county town without four horses to his carriage and his star on his coat. Three years were spent at Wimborne. In 1820, accompanied by the same private tutor under whose care they had been at Heron Court, he and his brother went to Eton. At that time there were 600 boys at the College. The Harris boys were the only boys who went with a private tutor, except the Duke of Buccleuch, Lord John Scott, and the sons of the Duke of Wellington.

In 1825 Lord Fitzharris[1] went to Oriel College, Oxford. Copleston, afterwards Bishop of Llandaff, was then Provost of Oriel, Samuel Wilberforce an undergraduate, and Newman one of the tutors. Of this last celebrated writer, according to Lord Malmesbury, "no one at that time could have predicted the future career." He used to allow his class to torment him with the most helpless resignation: at lectures they would make the table advance gradually till he was jammed into a corner. He was "painfully tolerant." On one occasion, it seems, Newman was nearly driven from Copleston's table, when the Provost,

[1] His grandfather, Lord Malmesbury, died in 1821.

who was an epicure, upbraiding him for what he called "mutilating" a fine haunch of venison, shouted out, "Mr. Newman, you are unconscious of the mischief you have done."

In the course of his travels on the Continent, Lord Fitzharris met Louis Napoleon. This was in 1829, at Rome, where Queen Hortense was living. The young men became friends. Even then, Napoleon was possessed with the conviction that he would some day rule over France. Of this, when President and Emperor, he reminded Lord Malmesbury.

Of the acrimony with which the battle for and against Reform proceeded, both in and out of Parliament, Lord Malmesbury gives some curious illustrations. Thus, when the Reform Bill was thrown out by the Peers in 1831, his father-in-law, Lord Tankerville, voted against it:

> My wife and I [he writes] accompanied him on his journey to Chillingham, which at that time took four days to accomplish, being 330 miles, although posting with four horses. When we got to Darlington we halted for luncheon, and perceived a large crowd at the door of the hotel examining the crest on the panels and apparently quiet; but we were hardly reseated in the family coach when a storm of stones assailed it, and a furious mob tried to stop us. The postboys behaved well, and ran the gauntlet at full gallop till we cleared the town, but in what a condition! The coach was full of stones of all sizes, the front part of it was smashed, and the panels stove in; yet we all escaped with a few scratches. When I saw what was coming, I pulled my wife under the seat, which saved her from a large paving-stone that struck the place where she had been sitting . . . This outrage was committed deliberately and with preparation for the first Peer who passed Darlington after having voted against the Reform Bill.

Touching the Eglinton Tournament (Louis Napoleon being a principal knight in the lists), and the resignation of Sir Robert Peel,[1] the diary of 1839 is chatty as usual. That of 1840 has many items of interest;[2] for instance:

> In the Queen's Address, announcing her marriage, she made no allusion to Prince Albert being a Protestant. The Duke of Wellington proposed an amendment to insert the word "Protestant" before that of "Prince;" and notwithstanding the opposition of Lord Melbourne, the amendment was carried without a division.

On August 6th Louis Napoleon landed at Boulogne with fifty followers: the diary says—

> This explains an expression he used to me two evenings ago. He was standing on the steps of Lady Blessington's house after a party, wrapped up in a cloak, with Persigny by him, and I observed to them, "You look like two conspirators;" upon which he answered, "You may be nearer right than you think."

In the year 1844 the diary records: "Dined with the Cannings and met Mr. Gladstone . . . .; he is a man much spoken of as one who will come to the front. We were disappointed at his appearance, which is that of a Roman Catholic ecclesiastic, but he is very agreeable." Shortly afterwards the noble Earl received at Heron Court the present Lord Derby, then Mr. Edward Stanley, nineteen years old, acute and well-informed, but "of rather advanced opinions." In April, 1845, he paid a visit to Louis Napoleon, a prisoner in the Castle of Ham; soon after, the

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[1] "Lord Melbourne and his colleagues agreed that the Queen ought not to give up her ladies." They gave advice "after they were no longer responsible" (p. 107).

[2] In November, 1840, dining "with the Tankervilles, we met with Mr. and Mrs. Disraeli. Much struck by Mrs. Disraeli, who is a most extraordinary woman both in appearance and in her conversation. She was a widow with a large jointure, and twenty years older than him, but he seems much attached to her" (p. 128).

Prince escaped. Disraeli was now coming to the front, and in 1846 he made a speech, which (according to Lord George Bentinck) O'Connell said was the greatest speech he had ever heard in Parliament. In the House of Commons, however, there was a strong feeling against him; the Tories were puzzled by his manner, which had much of the foreigner about it. In 1848, noting the sudden death of Lord George Bentinck, the diary says: "No one but Disraeli can fill his place." Later, Lord Granby and Mr. Herries, as chiefs, were "in the way" of Disraeli. In 1849, in Paris, Lord Malmesbury had an audience of the Prince President; and the diary records his impression that the Prince was full of schemes for the revision of the map of Europe.

In 1851, Feb. 2, appears this record:

> Dined with Lord Stanley, Lord Redesdale, Mr. Disraeli, and Mr. Herries, and sat talking politics till one in the morning.

A few days later, and Lord Malmesbury records a failure: "All the Peelites have refused to join Lord Stanley." Some Conservatives were nervous; and at the "timid conduct" of Mr. Henley and Mr. Herries, we learn, "Mr. Disraeli did not conceal his anger." In Feb. 1852, however, Lord John was beaten on Lord Palmerston's amendment to the Militia Bill, and he resigned. This was the natural termination of the dispute between Lord Palmerston and the Premier; and the Tories came in. Lord Malmesbury records:

> Went to Disraeli's after breakfast, and found him in a state of delight at coming into office, constantly repeating "Now we have got a *status*." With all his apparent apathy when attacked in the House of Commons, he is always when out of it in the highest state of elation, or lowest depth of despair, according to the fortune of the day.

When in Feb. 1855 Lord Derby refused to undertake the Government, Disraeli, according to the diary, was "in a state of disgust beyond all control;" he spoke "his mind to Lord Derby, and told him some very disagreeable truths." Lord Derby, however, "had invited Gladstone to join him, who had refused." Mr. Gladstone refused to join Lord Derby, and stopped Lord Palmerston, who was ready to do so, by promising to take office under him, and then resigned (with Graham and Herbert), leaving Lord Palmerston in the lurch at a moment of great difficulty and danger. The French Ambassador, Walewski, we read, was "most active in the intrigue" which kept Lord Derby out of office. In April 1856, Lord Malmesbury writes: "I think Mr. Whiteside decidedly a greater orator than Disraeli, though his Irish accent, which is very strong when he gets animated, spoils the effect to English ears. He was immensely cheered." The speech was upon Kars; but Lord Palmerston was triumphant. Clearly Lord Derby had lost a great deal of his influence by declining to take office. The responsibility of conducting the war, no doubt, would have been, with a minority, extremely great; but a wonderful opportunity was lost.

At the close of 1856, Lord Derby, in writing to Lord Malmesbury, refers to Lord Palmerston as a "Conservative Minister working with Radical tools," and regrets that Mr. Disraeli "does not see more of the party [the Tories] in private." The party could not do without him. Shortly afterwards Lord Malmesbury records that Disraeli was sulky, and discouraged a debate on the Chinese Question. But others were pugnacious. Nevertheless, the elections, after the defeat of the Government on the China War, proved that Disraeli was right.

On the Refugee Bill (Milner Gibson's amendment) Lord Palmerston was defeated, and the Tories came in. According to Lord Grey, Mr. Gladstone would have joined Lord Derby had he been offered the leader-

ship of the Commons. When a friendly despatch arrived from Paris, we read, Mr. Disraeli rushed into Lord Derby's room in a desperate hurry; "his delight was indescribable and amazingly demonstrative." In July of this year the Ministerial fish-dinner took place at Greenwich. Lord Derby having to propose "Sir John Pakington and the Navy," alluding to Sir John having received the "wooden spoon," which is given to the Minister in the House of Commons who has been in the fewest divisions, proposed "Sir John Pakington and the Wooden Spoons of Old England." This created much laughter from all but Pakington himself. The diary adds, that Sir John was a very young man of his age, both in activity and appearance, and was always dapperly dressed. On one occasion he kept the Ministers all waiting at a Cabinet Council. When at last he appeared, Lord Derby said: "We have been waiting for you, Sir John." "I am sorry, my lord; but I was at Spithead." "Then," said Lord Derby, "I'll be bound there never was such a *swell* there before!"

Of Lord Derby, whom Mr. Justin McCarthy calls "a superb specimen of an English political nobleman," the diary gives a pleasing portraiture. We quote a single anecdote:

June 28th [1861].—Concert at Buckingham Palace. Whilst we were waiting for our carriage to go away, Lord Derby joined us, and immediately after Lord John Russell came up. Lord Derby exclaimed: "How do you do, Lord John? You have got into very bad company." He looked round at us all with a very grim smile, and said: "I see I have;" when Lord Derby, looking at him attentively, observed that he was incorrectly dressed, having his Levée uniform instead of the full dress which he ought to have worn. Lord John said: "I know I am wrong, and the porter wanted to turn me out." "Oh, did he?" exclaimed Lord Derby. "Thou canst not say *I* did it." Of course all those round laughed at the apt quotation from Shakespeare, and no one more than Lord John himself.

In 1864 the diary records a visit to Hughenden. The Duke and Duchess of Wellington, Lord and Lady Raglan, and others were of the party. "The dinner was very gay; Disraeli exerted himself to the utmost to be agreeable. The evening was very short, Mrs. Disraeli sending us all to bed at half-past ten." In the same year we find a letter from Lord Derby; he was greatly astonished at the puff of his "Homer" in the *Times;* did not know who wrote it, and Mr. Murray professed himself quite at a loss. Lord Derby adds: "I am going to write to 'Dizzy' and some of our political friends" about a visit to Knowsley.

In 1866 the diary records Lord Grosvenor's amendment to the second reading of the Reform Bill—that it is inexpedient to discuss a bill for the reduction of the franchise "until the *House has before it the entire scheme contemplated by the Government;*" and Lord Malmesbury has added this note: "History repeats itself, *e.g.* 1884, but not the Duke of Westminster." Mr. Gladstone's single-barrelled Bill of 1884, however, has not yet passed! The diary in this year records a conversation with Lady Palmerston; her husband (said Lady Palmerston) "had very serious apprehensions respecting Gladstone's future career, and considered him a very dangerous and reckless politician."

In 1868 appear many interesting entries on the Irish Church Question. Disraeli was now Premier: "Nothing can exceed the anger of Gladstone at Disraeli's elevation," writes Lord Malmesbury (May 6th); "he wanted to stop the supplies on the 4th, but found his party would not go with him." On July 12th, 1869, says the diary:

Wilberforce, Bishop of Oxford, voted with the Government on the Irish Church Bill. Some one observing him go out with them in the division, said: "The Bishop of Oxford is going the wrong way." "No," observed Lord Chelmsford, "it is the road to Winchester."

Lord Derby's speech, on the second reading, was a very good one, says the diary; "and the peroration very eloquent and touching." For

ourselves, some portions of the speech (the illustration, *e.g.*, from "Guy Mannering") seem to us as fresh as when we heard them. It was a melancholy debate. In the various debates we heard most of the speeches in the House of Commons and in the House of Lords, and we are not surprised that in Lord Malmesbury's diary there is at least a mention of Mr. Gladstone's "hostility and bitterness" regarding amendments in favour of the Church of Ireland.

The few extracts which we have given from the volumes before us will serve to whet the appetite of our readers, those at all events who are interested in political matters. A lengthy review of the "Memoirs" is not now within our power. Some of our Liberal friends will criticize, of course, certain comments in them, and the historical accuracy of several of their statements will be called in question. Sir Algernon Borthwick has written to the papers calling in question the reference to the *Morning Post*, and Lord Blachford believes that the entry about Mr. Newman at Oriel is altogether a mistake. But in any case this work will be regarded as forming an interesting and valuable addition to our somewhat scanty stock of political memoirs.

Short Notices.

The Church Quarterly Review, October, 1884. Spottiswoode and Co.

THIS number is above the average. The article entitled "Ordination, Nonconformity, and Separatism," is well worth reading; and with a certain portion of it we quite agree, but the tone is somewhat harsh. The writer distinguishes between the Nonconformists and the Dissenters or Separatists. The Nonconformists "had frequently generalized their enemies the Separatists as 'the Dissension' early in the seventeenth century. But the phrase 'Dissenter' first came into common use as a fitting description for the small, able, and pertinacious minority of Independents who sat in the Westminster Assembly of Divines." Thus the title "Dissenter" was invented by the Nonconformists, not by the Separatists. Lightfoot, in the latter part of his journal, writes of the "Independents" and the "Dissenters" interchangeably.

A see-saw article headed "Cardinal Repyngdon and the Followers of Wycliffe," complains of the "unmeasured laudations" which have appeared in "the excitement lately manifested" as to Wycliffe. Professor Montagu Burrows, we are told, has given "an enthusiastic but uncritical panegyric," and Canon Pennington's book is dismissed as "somewhat of a medley." These writers are able to take care of themselves. The *Church Quarterly* nibbles at the reputation of Wycliffe, with goodwill, but not with much success. Philip Repyngdon, who gave up his Wycliffism, sought the sunshine of Court favour; he became bitter against "heretics," was made Bishop of Lincoln, and at length a Cardinal.

"The History of the Old Catholic Movement" is ably written, and full of interest.

The Young Trawler. A Story of Life and Death and Rescue on the North Sea. By R. M. BALLANTYNE, Author of "Dusty Diamonds," etc., etc., with illustrations. Nisbet and Co.

During some sixteen years, the present writer has examined, now and then, a book by the author of "The Young Trawler." To write a notice