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Reviews.

Lectures on Ecclesiastical History. By the Right Rev. W. FITZGERALD, D.D., late Lord Bishop of Killaloe. Two vols. John Murray.

THE members of the General Synod of the Church of Ireland must, amongst many others, have freshly in their memories the appearance and bearing of the late Bishop of Killaloe—the tall form, bent rather with study than with age; the face rugged but comely; the eyes, deep set, beaming the while with intelligence. They will doubtless also recollect some of the words of wisdom and caution which fell from his lips, and the ready eagerness with which they were listened to in the most excited moments of debate.

Some of us can go back farther than the days of the General Synod. We can remember Dr. Fitzgerald as the curate of Clontarf, modest and retiring as he ever was, but always impressing those who heard him with the originality of his intellect and the extent of his reading. We can remember him soon after, in the Chair of Moral Philosophy in Dublin University, occupying a congenial post, and charming the students who attended his lectures by his wit as well as his learning. On one occasion in particular we can remember how he surprised his class into a hearty laugh, all the more hearty because it was the result of a surprise. He had been expounding the systems of Fichte and Hegel, which at the close of his lecture he summed up as the systems of the "I" and the "not I." With Hegel, he said, it was all centred in the "not I." With Fichte it was all in the "I," to which he was determined to add nothing, not even the trifling addition of "and Betty Martin!"

Subsequently he occupied the Chair of Ecclesiastical History in Dublin. And the volumes now published, edited by the Rev. William Fitzgerald and Dr. John Quarry, give us an opportunity of estimating his rare literary qualifications.

From the interesting memoir prefixed to his lectures we learn that Dr. Fitzgerald was born near the city of Limerick in the year 1814. His early years were spent in England, from whence his father, a medical doctor, returned to Ireland on the death of his wife in 1821. In Dublin the future Bishop was educated by Mr. John Turpin, a distinguished scholar, who afterwards became Principal of Midleton College in Cork. From this seminary he entered Trinity College, Dublin, in the year 1830, his tutor being the well-known Dr. James Thomas O'Brien, afterwards Bishop of Ossory, and author of the lectures on the "Nature and Extent of Justification." We have only space to say that in college Fitzgerald was distinguished for the range and variety of his reading, and for the multitude of prizes he obtained in Latin, Greek, and English verse, for his powers of fancy kept pace with his acquisition of knowledge. He obtained a foundation scholarship in 1833, and in the year 1837 criticized the "Tracts for the Times," then coming into notice. He also wrote a remarkable paper on "The Epistle of Barnabas," and reviewed Dr. Walls' treatises on "Ancient Hebrew Orthography." In the year 1838 he was ordained for a curacy in the Diocese of Kildare, and in the following year published his essay on "Logomachy," thereby carrying off a prize of £50 offered by P. B. Duncan, Fellow of New College, Oxford, for the best essay on the subject. It is worthy of note that this essay brought Fitzgerald under the notice of Archbishop Whately; and it is to the honour of the curate and the archbishop that the former should not have hesitated to controvert the opinion of his diocesan, and that the latter—

albeit unused to brook contradiction of his own views—should have been the steady and faithful friend of his opponent during his life.

Some difficulties about the Athanasian Creed so far weighed with the new-made deacon that he retired from the work of the ministry for a few years, devoting himself to reading and literary pursuits. It is to this period of his life that we are referred for his edition of Butler's "Analogy," and it is no small praise of the editor to say that Butler found in Fitzgerald one worthy to deal with his great work.

In the year 1846 he resumed his ministerial labours, and was, as we have said, for some time curate of Clontarf, a suburb of Dublin. On the death of William Archer Butler, whose life of great promise was so early closed, Fitzgerald succeeded him as Professor of Moral Philosophy in T.C.D; and soon after, by favour of Archbishop Whately, became Vicar of St. Ann's, in Dublin. He was also Professor of Ecclesiastical History, Archdeacon of Kildare, and Rector of Monkstown, near Dublin.

In the year 1857 he was appointed to the See of Cork by Lord Carlisle, then Lord Lieutenant of Ireland—a man of literary tastes himself, and able to discern them in others; and from Cork he was translated to the richer See of Killaloe at the close of the year 1861, where he remained till he was called to his rest, full of years and honours, in the year 1883.

Here we may say a word as to his position as a Churchman. From a review of a short work published in the year 1839, entitled "Episcopacy, Tradition, and the Sacraments," we see at once that he was altogether opposed to the views of the Tractarian party. Nevertheless, he cannot be claimed by the Evangelical party, for in many points he was as far from them as from the Tractarians. His scruples about the Athanasian Creed might lead us to suppose that he was a Broad Churchman, only that he overcame those scruples, and never in his after course showed any sympathy with rationalism, but rather, as in his essay in the "Aids to Faith," contended against it. Fitzgerald's views on Church matters, so far as they followed a master, might be called "Whateleian," for by natural bent of mind and constant association he was under temptation to fall in with the views of the great pedagogue prelate, those views being not broad, but extremely loose. However, the mind of Fitzgerald was too powerful and his learning too great to permit him to swear to the *ipse dixit* of any master; and as time went on his early views became modified on both sides, and his toleration, which was always a real thing, enlarged. In a letter to the Rev. C. H. Davis, written in 1861, he says of himself: "I am in my own way a High Churchman too. I think it madness to lose sight of the continuity of the Church, and regard only our own little islands and the post-reformation times. If we had given up Episcopal ordination, we should have cut ourselves off from all the world. Our position is a standing testimony that the continuity of the Church can be maintained without giving way to the tyranny of Rome and all his detestable enormities."

It may with some be a matter of wonder that a man of so much learning, acuteness, and originality was not a more prolific writer, and did not produce a work of his own worthy of his powers and resources. His earlier writings, though marked by the impress of genius, were fugitive, and are certainly not standard works in the world of letters. His edition of Butler's "Analogy" is not only thoroughly appreciative of and in sympathy with the author, but it is also a striking monument of the extent of his reading, and is most helpful to the student. His sermons were always accounted eloquent and profound by those who heard them. But we might have hoped that from the study of Clarisford House, in the quietude of his Western bishopric, some great book

would have come forth to enrich the literature of the Irish Church, and even to lay claim to the title of a "great book of Christendom." There is, indeed, a touching reason assigned by his biographer (Dr. Quarry) for this defect. His faithful amanuensis, the partner of his studies, as well as of his life, was taken from him by death shortly before he left the See of Cork for that of Killaloe. The apparently cold and almost repelling exterior of this man enshrined a soft and sensitive heart, and his own life was broken by the stroke which laid his wife low. That is a sad picture which is presented to us of the Bishop in his library, receiving his clergy, and conversing with them with cheerful interest; and then, when they left, resuming his solitary walk up and down the room, bearing in his heart a wound which in this world was never to be healed.

The lectures on Ecclesiastical History, to some extent, supply the defect of which we are speaking. From one point of view, indeed, they aggravate that defect, because, as we read those suggestive pages overflowing with originality, and full of evidence of deep thought and extensive reading, and as we observe their fragmentary character, as we discover that the lecturer often filled up the measure of his written discourse by extempore words which naturally took to themselves wings and fled away, we almost lose patience, and wish with all earnestness that the Bishop himself had discharged the task of mending and piecing and supplying needful omissions—a task which, we feel bound to say, the editors have accomplished with singular skill and fidelity.

The lectures are arranged in chronological order, though not, it appears, in the order in which they were delivered. Dr. Butcher, afterwards Bishop of Meath, Dr. Fitzgerald's predecessor in the Chair of Ecclesiastical History, was in the act of delivering a course of lectures on the Reformation, when he was appointed Regius Professor of Divinity. This course was taken up at once by the new Professor; and it was not until the following term that he began at the beginning, and in this way it comes to pass that the lectures on the Reformation which were first in order of delivery are in the volumes last in order of position.

The Professor takes in a wide circle of subjects; in fact, his prelections include a review of the history of the Church from its earliest times to the time of the Reformation. Knowing as we well do his intimate acquaintance with the tendencies and characteristics of the eighteenth century, we feel that it is matter for real regret that he had not the opportunity of dealing with the persons and events which go to make up its history. But we must be content with what we have; and however we may be disposed to differ with some of the Professor's conclusions, we must acknowledge that for suggestiveness, originality, research, and acuteness in arguments, few documents of ecclesiastical history of a similar nature can compare with these lectures.

They consist of four courses, the first taking in the Apostolic, and the second the early Church. The third, which is of the greatest importance, deals with the rise of the Papacy, and the fourth is concerned with the Reformation.

We have already remarked on the introduction of Fitzgerald to the notice of Archbishop Whately. It was an introduction under what might seem to be untoward circumstances. The new-fledged philosopher dared to break a lance with the veteran of the schools; and yet there was doubtless an underlying identity of sentiment which made both one, though at variance. As we read the lectures, we are struck by this community of sentiment. Evidences for Christianity spring up beneath the feet of the Professor as he proceeds on his way. In the sixth lecture of the first course he discovers an evidence for the truth of our religion in the relations of Gnosticism and Christianity. He considers that our

habitual mode of regarding the Gnostics as Christian heretics deprives their testimony to the truth of Christianity of its due weight. We think of them ordinarily as persons who, having embraced Christianity, were afterwards led astray by the influence of philosophy; but in many cases the *converse* of this would be the correct representation. Very often the Gnostics were philosophers upon whom Christianity came *from without, and compelled them to feel its force.* "The extent, therefore, to which the new principles of Christianity, modified in the shape of Gnosticism, the theosophy of this and the succeeding ages, is a proof that in Christianity some unusual power was exercised, and that this religion was distinguished in its kind amongst its numerous competitors." This is but a single sample out of a score to be found in the lectures.

In the second course on the early Church, we have some noteworthy remarks on that true Catholic characteristic of Christianity—viz., its elasticity and power of adapting itself to the various families of mankind. This characteristic, he tells us, is much obscured whenever the Christian religion has been connected with any *fixed local centre*, upon which all Christian communities are supposed to depend. The institutions of the central Church will, in such a case, inevitably be regarded as the mould in which all others are to be cast, and an effort will be made, and though checked, will repeatedly be renewed, to extend that type universally, and obliterate every distinction at variance with that model. Thus, Latin Christianity has become Roman. It is a grand attempt to stamp all nations with the Roman brand, and to produce a general uniformity by imposing upon all nations the institutions of that particular Church. Hence we see at once why the Latin system has never gained any permanent hold where a national character adverse to the Latin type has been developed. No doubt a foresight of the evils which would attend on such a centre was one of the reasons for which Providence ordained the destruction of Jerusalem. The Church of Jerusalem was really what Rome falsely calls herself—the mother of all Churches, to which all the lines of spiritual descent converged, and in which they all met. There was manifest danger that the national peculiarities of the Church at Jerusalem might be impressed on Christianity itself, and a character given to it which would render it unsuitable to discharge its important function of blending freely with the institutions of all nations. The almost synchronous events of the removal of the Apostles and of the disruption of the Jewish polity seem thus to have been so arranged by Providence that the latter, to some extent, compensated for the former; and just at the time that the Judaizing tendency of the Church at Jerusalem was likely to do most mischief, the Roman arms drove it from its metropolis, and violently broke up the associations of local dignity to which it owed its influence.

In this portion of his lectures we meet with those flashes of wit and eloquence which enliven the prosaic dulness of argument and detail. Speaking of that tendency which then existed—to cry up the works of the early Fathers because they *were* early, he says, "If mere lapse of time is to have this canonizing effect, it is a consolatory rule for the dulness of all ages." Again, referring to the number of spurious pieces ascribed to the Fathers of the first century—to Clement, for example—he says: "The truth seems to be, that from the poverty and scantiness of the uninspired literary remains of the first (Apostolic) age, the bookseller and bookmakers of the third and fourth centuries began to think *that there were a great number of excellent names going to waste.*" One more quotation we shall make before we offer a few observations on the third course of lectures. It is from a passage in which he is speaking of the moral failure of Greek philosophy: "The last feeble champions of the

Roman republic had implicitly themselves confessed that the system of its morality was effete by seeking a frail support from the better parts of Greek philosophy; and when Cato of Utica stabbed himself over the page of Plato, it was as if the despairing genius of old Rome had sought to propitiate by the blood of its last free citizen the power by which its enchantments had been dissolved."

The third course, which deals with the development of the Papal supremacy, yields in importance to no other part of the work. This arises, of course, from the nature of the subject, which our author has treated with his usual power and originality. His explanation of St. Cyprian's theory of the Episcopate is ingenious, and such as to reconcile those expressions which sometimes seem to claim a unity for the Episcopate, in which every individual bishop has an equal share, and sometimes seem to centre that unity in the Roman See. It is also such as to reconcile St. Cyprian's theory with his practice. Peter, we are told, was the *type* of the unity of the Episcopate for the Apostles, and the See of St. Peter was afterwards a type of such unity for the Church; but as this typical unity gave no authority to Peter over the rest of the Apostles, even so it gave no authority to the See of Rome over the rest of the Church. No one exercised his liberty of indignant protest more freely than Cyprian, who did not hesitate to receive an appeal from Rome to Carthage—*i.e.*, to himself, in a case where Pope Stephen had directed submission to Basilides and Martiales, instead of Felix and Sabinus.

In the long-run, it was only to be expected that the permanent advantages of a capital city like Rome should advance the prestige and power of its bishops; and when the seat of empire was removed from Rome to Constantinople, that which threatened to lower the status of the Popes really turned out for their advantage. In the absence of the Emperor and his Court they became the greatest personages in old Rome; and when the Roman empire in Europe was broken up into the modern kingdoms which still remain, these kingdoms looked to Rome as their spiritual centre, and to the Pope as their spiritual father. And when the inevitable schism between the East and West took place, the Church of Rome was for the West supreme monarch of all it surveyed; in fact, as Fitzgerald says, "The separation of the East, with all its patriarchates, from the West is the true epoch of the supremacy of Popes, for where in the West could any rival be pointed out?"

He also shows well how the old ingrained Roman feeling that the nations of Europe formed one state politically—a feeling which found expression in the fiction of a holy Roman empire—assisted materially the notion of Papal supremacy; and he aptly cites Hobbes in support of this remark, who describes the Papacy as "the ghost of the old Roman empire, sitting crowned upon the grave thereof."

To enter farther into this subject would be to transgress our limits. The reader will find the essence of Milman's "Latin Christianity" sublimated by the genius of the Bishop; and whether he treats of Arianism or of asceticism, of appeals, or of a state of things which rendered the imposition of celibacy on the clergy possible, he leads up step by step to the completion of a system which had its work and day in that period of transition which lay between the ruin of the Roman empire and the reconstruction of Europe.

"In truth"—to use an oft-repeated phrase of our author—when we read these volumes, and render our tribute to the care and skill of their editors, we must ever regret that they had to perform so difficult a task, and that the book—*teres atque rotundus*—revised, and expanded, and finished by the author himself, has not come to us, a perfect monument of the genius and learning of the great Bishop of Killaloe.

J. W. Murray, LL.D.

John Bunyan: His Life, Times, and Work. By Rev. JOHN BROWN. Isbister and Co.

This book will have a special interest for all who have any regard for the memory of John Bunyan. It is, I believe, the fullest life which has been written of him. There is a good deal of extraneous matter in it, which some readers will wish to skip, for the author often leaves the beaten track, in order to enter into details respecting the genealogy, etc., of all who were in any way connected with Bunyan's history. But there are others again, I doubt not, to whom none of these episodes will appear superfluous.

As an article on Bunyan has already appeared in this magazine, I shall not attempt to give a sketch of his life, but merely notice a few additional facts which Mr. Brown has brought to our notice, and which throw light on some disputed questions with respect to him, and also shall endeavour to point out the particular events and experiences in his life which contributed to the formation of the "Pilgrim's Progress." For though the germs of that allegory are found mostly in the "Grace Abounding," and the inner experiences which this latter work describes, were undoubtedly the groundwork of the former work, yet it probably owes that vivid appearance of reality which has rendered it so popular with the public, to the personages and scenes with which Bunyan came in contact at different periods of his life. It has been truly remarked by Macaulay that he is almost the only author who gives to the abstract the interest of the concrete, for all the characters which he draws, Mr. Worldly Wiseman, Mr. Pliable, Mr. Talkative, etc., are regarded by us as personal acquaintances, or at least as living beings. And we may add that the countries Christian passes through, and the obstacles which he encounters in his journey, have to us an objective reality. We flounder with him and Pliable in the Slough of Despond; we walk with him through the Valley of the Shadow of Death; we descend with him and Hopeful into the dungeon of Despair; and we climb in their company the Delectable Mountains, and look with their eyes over the distant prospect. While we read the "Pilgrim's Progress," the ideal becomes to us, what it was to Bunyan, the real.

Let us now try to gather together some of the materials which contributed to the formation of this allegory. It is probable that the warlike characters and scenes with which it, and still more the "Holy War," abound, were suggested by the short military experiences of Bunyan's early life; and Macaulay thinks that the character of Mr. Greatheart was probably taken from some of the preaching warriors whom he met with at that period. And this seems not improbable; but if so, he must have served in the Parliamentary, not, as some think, in the Royalist army. This question is thoroughly discussed in the third chapter of Mr. Brown's work. Macaulay adopts the first-mentioned opinion, Froude the second. But the only valid argument which the latter advances in support of his side of the question, is that the predilections of Bunyan's father, were in favour of the Royalist cause. But, on the other hand, Mr. Brown argues that Bedfordshire, as a county, was on the side of the Protector, and that the few who were on the other side, were unable to make any combined effort in the cause of Royalty, and finally submitted to the Parliamentarians. However, I will leave that matter for the reader to decide for himself, and will pass to another, *i.e.*, to Bunyan's several imprisonments. When we consider how much worse the state of jails was in those days than it is now, we cannot avoid the inference that his experience in those abodes, suggested to him the idea of that dungeon in which Christian and Hopeful were confined by Giant Despair, and the joy which he felt when set at liberty probably was present to his mind

when he described their escape to the Delectable Mountains. In this, as in other cases, it may be that his outer and inner experiences assisted one another. We see from his "Grace Abounding," how he himself was figuratively shut up in the dungeon of despair, and escaped to the regions of hope and joy. But perhaps he would never have thought of using the simile of a dungeon, if he himself had not undergone the punishment of a literal prison, and experienced the joy of being set at liberty. This seems the more likely, because (as Mr. Brown has proved) the first part of the "Pilgrim's Progress" was written during the last of Bunyan's three imprisonments. The question is fully discussed in chapter xi. There the author disproves the generally received opinion that it was written during Bunyan's twelve years' imprisonment. This long confinement was (it seems) divided into two parts by an interval of some years. But Christian's journey was written, or at least *begun*, during an imprisonment of only *six* weeks, at Bedford Bridge jail, not in the *county* jail where he was *first* confined. So that we may still enjoy our old associations with that building, so well-known from its pictures, even to those of us who have never seen it. But though the greater part of Christian's journey was written in Bedford jail, in the early months of 1676, yet Mr. Brown considers it doubtful whether it was *finished* there, and for the following reason: "There is" (he remarks) "a curious break in the story, which seems almost to suggest that it was *not*. After describing the parting of Christian and Hopeful with the shepherds on the Delectable Mountains, Bunyan says, 'so I awoke from my dream.' Then in the next paragraph he adds, 'and I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway towards the city.' This is the only break that occurs in the first part of the book; it is not artistically required by the plot of the story, indeed, it somewhat interferes with it, and the more probable conclusion is that Bunyan's dream was broken by Bunyan's release from his den, and that the remainder of the story, which amounts to nearly a third of the first part, was written after he was set at large" (chap. xi., p. 264).

The first edition of "Pilgrim's Progress" was meagre in comparison with the second. For, as Mr. Brown informs us—"There was (in it) no description of Christian's breaking his mind to his wife and children; no appearance of Mr. Worldly Wiseman; no second meeting with Evangelist: no account given by Christian to Goodwill at the wicket-gate, of his own turning aside; no discourse with Charity. The other additions were, the third appearance of Evangelist as the Pilgrims were nearing Vanity Fair; the account of Mr. Byends, and his relations, with the conversation which took place between him and the Pilgrims; the sight of Lot's wife turned into a pillar of salt, with the talk it occasioned; the whole account of Diffidence, the wife of Giant Despair; and finally, the description of the Pilgrims being met on the further side of the river by the King's trumpeters in white and shining raiment" (chap. xi., pp. 264-5).

The scene in Vanity Fair appears to have been suggested by Elstow Fair, which was held for centuries at Stourbridge, near Cambridge, and which had an appearance very like that which Bunyan depicts; being often in the neighbourhood of Cambridge, he must have frequently witnessed it. Then again, the idea of the Slough of Despond was probably suggested by a slough close to the cottage where he was born. "It stood at the foot of a gently-sloping hill, and between two streams, which, after enclosing 'the furlong called Pesselynton,' met a little farther on, in the hamlet of Harrowden. One of these streams flowed close past the cottage, and after heavy rains, turned the fields behind, as the land still shows, into a veritable Slough of Despond, into

which whoever wandered stuck fast in miry perplexity" (chap. iii., p. 39). The idea of the house called Beautiful was also, as Mr. Brown thinks, probably suggested by the manor-house of the Elstow estate, which was sold to Sir Thomas Hillenden. The porch, which is exceedingly beautiful, is still standing; there is a picture of it in the book before us on page 21.

As to the personages in the "Pilgrim's Progress," there is every probability that *most* of them, if not *all*, were suggested by different characters with whom Bunyan came in contact at various periods of his life. Of many of these we have no record; but there are some the originals of which we can find, or at least think that we can identify, in certain individuals whose names have been preserved to us, and who had a great share in shaping the course of Bunyan's life. It is probable, *e.g.*, that Mr. Gifford, the converted Royalist major, who was afterwards minister of St. John's Church, Bedford, and whose ministry for two years was very helpful to Bunyan, is partially portrayed in the character of Evangelist. Indeed Bunyan himself implies that he was, where he says of him, "Evangelist was clearly a man of insight" (chap. v., p. 94). Apparently, however, Mr. Gifford had less trouble in establishing Bunyan in the faith than Evangelist had with Christian, for his spiritual conflicts were nearly at an end when he came under Mr. Gifford's influence. There are some, however, who think that Evangelist gave himself, or at all events Christian, unnecessary trouble, because he made him take a roundabout course instead of directing him straight to the cross and the sepulchre, where his burden would at once have fallen off. This objection might be true in some cases, but not in all; and we must remember that Bunyan himself was very slow in coming to the full knowledge of the truth. And where a man's spiritual condition is not sufficiently ripe to enable him to see the way of life clearly, it is necessary to begin from a greater distance, just as when we have a heavy weight to move, we are obliged to lengthen the lever which we use to move it, and thus gain strength, though at the expense of velocity. This seems to have been Christian's case, for when Evangelist asked him if he saw the wicket-gate, he said no; so he was obliged to point him to a shining light which he was able, though not clearly, to distinguish. It might, however, have more entirely removed all ground for objection, if Evangelist had in the first instance pointed Christian to the cross and sepulchre, instead of to the wicket-gate.

As to the judges and jury by whom Faithful is condemned, there can be but little doubt that Bunyan took their portraits from those by whom he himself was tried and sentenced to imprisonment. Macaulay thinks that he meant to satirize the manner in which State trials were conducted in Charles II.'s time. It may be so, but I think that we need not suppose that he went so far for his materials when he could find them nearer home.

In the second part of the "Pilgrim's Progress" (which was written after the "Holy War"), he is supposed to have taken the characters of Christiana and Mercy from his two wives—Mercy from the first, and Christiana from the second. And this seems probable from the resemblance which their respective characters bear to the two above mentioned. His first wife was modest, gentle, and retiring; the second firm, courageous, and unflinching, as we see from her behaviour to the magistrates when she pleaded her husband's cause before them. The manner in which he portrays the character of these two females shows a delicacy of mind for which we should otherwise hardly have given him credit. For his portrait, and to a certain degree his style of writing, suggests the idea "of a strong but roughly hewn mind, in which the masculine element pre-

dominated." But the second part of the "Pilgrim's Progress" fully shows that, whether by nature or by grace, there were delicate cords in his mind as well as strong ones.

I have now, I think, enumerated most of the persons, scenes and events, which we are able to fix on as having probably contributed to form some of the materials for the composition of this great allegory, though there were doubtless others of which we know nothing. These, in addition to his inner experiences and his own fertile and vivid imagination, were Bunyan's only human sources of inspiration; for the rest he was indebted to the Bible and the teaching of God's Spirit, and if he derived some religious instruction from books and conversation, we have no reason to suppose that he borrowed anything from them for the composition of his allegories. For his own testimony to the originality of his work is plainly asserted in those verses of his which begin, "Matter and manner, too, was all my own," etc. (quoted in p. 290). And as Mr. Brown well remarks, "The endeavour to hunt up recondite sources for Bunyan's inspiration has, in truth, been a little overstrained. It is not worth while to go to Sir John Mandeville's 'valley perilous' for the suggestion of the Valley of the Shadow of Death, while we have the 23rd Psalm; or to the engraving of the Christian believers, by Jerome Vieux, for the army of the Pilgrims, while we have the strait gate of the Gospels," etc., etc. (chap. xii., p. 290). This defence is indeed unanswerable, but we hardly need it, for most, if not all the authors to whom it has been suggested that Bunyan was indebted for some of his ideas, it is almost impossible that he could have read. And if he owed anything to them, he would have acknowledged it; for he is so scrupulously honest, that when he gives Dr. Skill's Latin prescription for Matthew in the second part of the "Pilgrim's Progress," he says in the margin, "*The Latin I have borrowed.*"

And now, what shall I say of the "Pilgrim's Progress" as a work of art? Perhaps some one might answer to this question, "It is better to say nothing, for, as Johnson said of Gray's 'Elegy,' it is vain to blame and useless to praise it." And yet I cannot find it in my heart to leave unnoticed a work which has been to me, as no doubt it has been to hundreds of others, the delight of my youth, the instructor of my maturer years, and the solace of my declining ones. Certainly, when we consider that it was the work of an unlearned tinker, unassisted by men or books—except the Book of books—when we remember also that it has been for years the delight of thousands, that it has been equally the favourite of the poor and the rich, the learned and the unlearned, we may well say that it is the most remarkable production which has ever proceeded from the pen of an uninspired man. For surely in the particular points I have mentioned, and taking into account the antecedents of the writer, we may say that it claims a superiority over even Shakespeare, Milton, and Dante. It has been translated into seventy different languages. I was once shown a Chinese edition of it illustrated, and was highly amused to see my old friend in a new dress. Christian, habited as a Chinese, was represented as going up to the house Beautiful, which was drawn as a Chinese pagoda, with the sides of the roof turned up. Not only friends but enemies have borne their testimony to Bunyan's genius. There has been, I believe, both a Roman Catholic and a Ritualistic edition of the "Pilgrim's Progress," slightly altered to meet their views. Dr. Johnson, bigoted High Churchman as he was, said that it was one of the few works which he had read through. And once, at Dr. Percy's, he took the doctor's little girl on his knee, and asked her what she thought of the "Pilgrim's Progress." And when she answered that she had never read it, he put her down and said, "Then I would not give a fig for you."

Macaulay's delight in this work is well known. He not only reviewed Southey's edition of it, but he has written another paper on Bunyan, which has been published among his remains. To be sure, he looks at "Pilgrim's Progress," as he does at the whole of Bunyan's life, from a human point of view; but perhaps this very fact renders his testimony to it as a work of art the more weighty.

It may be said, indeed, that the whole world, at least the whole English world, is unanimous in reckoning Bunyan the chief of allegorists, and therefore their verdict must be right. But yet, such being the case, it is remarkable that when tried by the standard of allegorical correctness, it is defective; and that not only occasionally, as when Faithful is taken up in a chariot, after his enemies had despatched him, in contradiction of the angel's assurance to Christian and Hopeful, that no one except Enoch and Elijah either had been or *would* be allowed to reach the Celestial City except by crossing the river. This might be a mere accidental slip; but throughout the whole of both parts of the "Pilgrim's Progress" the allegory is constantly dropped, and the characters converse like ordinary Christian men and women. Macaulay notices these inconsistencies, but defends them, not only on the ground that they give an additional interest to the story, in which I perfectly agree with him, but also because such discrepancies are unavoidable in an allegory of any length. In this he was wrong, as is shown in the "Holy War," which probably he never read. I have carefully examined this last-mentioned work, and have not been able to find any point of importance in which the allegory is defective; and this is no small praise, for it is both long and intricate. The "Holy War," however, is, I suppose, generally considered inferior to the "Pilgrim's Progress," and at all events it is much less popular. For one who has read it, there are perhaps hundreds who have read the "Pilgrim's Progress;" and it is singular that its relative unpopularity is partly owing to the two points in which it excels the latter, namely, in the exactness of the allegory, and the amount of deep spiritual experience which it contains. Owing to the first, it recommends itself comparatively little to our human sympathies; owing to the second, it is not intelligible to unthinking or unspiritual minds. Then, again, we cannot regard the personages as friends or acquaintances, which we do in the "Pilgrim's Progress." They are too many in number, and are too much of abstractions for us to feel a personal interest in them. Nevertheless, anyone who has gone through the mental struggles, temptations, and assaults of the evil one which are typified in this allegory, must read of the battles waged by Mansoul with the interest of personal experience, the interest which an old soldier might be supposed to feel on reading the account of conflicts in which he has himself been engaged. In poetical beauty the "Holy War" is inferior to the "Pilgrim's Progress," yet there are scenes in it in which Bunyan's poetical spirit breaks forth—*e.g.*, the description of the grief and terror of the inhabitants of Mansoul when their town is taken by Emmanuel's army, their dreadful suspense while they are awaiting their well-merited sentence, and their joy when they receive pardon. All these are beautiful and touching, and may well affect the hearts of those who have gone through, spiritually, the scenes which are here described. Still the "Holy War," as it never *has* been, so I suppose it never *will* be, as generally popular as the "Pilgrim's Progress;" this latter touches chords which are more universally responded to in the human heart—well it is that those chords are safe ones! There is (as far as I can see) little or nothing the truth of which Bunyan does not prove from the Word of God. It has been remarked that those who feel most delight in reading the "Pilgrim's Progress," owe the pleasure they

take in it, to the memories of their youth. For an allegory is generally more attractive to children than to older persons, because the former, though they may recognise the allegory, do not lose their sense of the realities described in their recognition of the anti-type. This may, perhaps, be true as far as the educated are concerned. With the poor and uneducated the case is different, for they are mentally very much in the condition of children. But if so, it is well that our children should be (as, indeed, most well brought-up children are) familiar with this great work. They may perhaps read it—as indeed most of us do at that age—chiefly for the sake of the story; but it fills their minds with endearing associations. And if in after life they have really begun their pilgrimage to the Celestial City, then, when they re-peruse it, old memories come back to them like a strain of music heard long ago, but which now falls on their ears with a deeper and sweeter melody than formerly, conveying a new and glorious meaning.

EDWARD WHATELY.

Short Notices.

Missionary Work among the Ojebway Indians. By the Rev. EDWARD F. WILSON. Pp. 250. Society for Promoting Christian Knowledge. 1886.

THIS is a charming little volume, and we heartily recommend it. The story is so real, so bright and earnest, it is sure to win its way. Mr. Wilson went out as a C.M.S. Missionary in 1868. Those who heard Chief Buhkwujjenene speak, some fourteen years ago, at Bishop Wilson's Memorial Hall, Islington, or elsewhere, will take a peculiar pleasure in this book. But it is a book for all.

"*The Valley of Weeping a Place of Springs.*" A Practical Exposition of the 32nd Psalm. By the Rev. CHARLES D. BELL, D.D., Author of "Our Daily Life," "Henry Martyn," "Night Scenes of the Bible," "Voices from the Lakes," etc. Pp. 184. Hodder and Stoughton.

Many of our readers will heartily welcome a new book by Canon Bell, whose poetical pen gives graphic touches to expositions of insight and ability. "Passing through the valley of weeping, they make it a place of springs," Psalm lxxxiv. 6, R.V., is indeed a suggestive saying, full of consolation. "The valley of weeping," in the very act of passing through it, becomes to believers "a place of refreshing springs." There is an unction about this book which to troubled and restless souls will prove refreshing. Christians of experience will be glad to recommend it. We should add that it is printed in clear type.

An Introduction to Theology. By ALFRED CAVE, B.A., author of "The Scriptural Doctrine of Sacrifice," etc. Pp. 576. T. and T. Clark. 1886.

The Principal of Hackney College is known as an able writer, and his present work, here and there rather incomplete, is not unworthy of his reputation. Theological students who desire to have, under several headings, lists of "books recommended," will find it useful.

The Acts of the Apostles. Short sections of the Book, with a simple Commentary for Family Reading. By the Rev. FRANCIS BOURDILLON, M.A., Vicar of Old Warden, Beds. Pp. 300. Elliot Stock. 1886.

Mr. Bourdillon's books, such as "Bedside Readings" and "Family Readings on the Gospels," are so well known and so much valued, that