

SUMMARY.

to) > AB*innf < i0*mon into a highly volcanic-rnKti-ii; and the prospects of a in w -"/- tfVal are freely discussed. If an explosion should come it is believed that it "ill" favour of Henri V. It certainly would be a curious and important thing if the revolutions of a century should be brought to a close by the restoration of the ancient Bourbon line. As to that line, there is at least this to be said in its favour. As everything else has been tried and has miserably failed, it is possible that after all there may be in Legitimacy just that element of permanence and reputation which France has lost and with such painful—we had almost written ludicrous—success, been striving after. It is affirmed that the Pope who desires to lie a Bourbon, if it is true that Bourbons never learn and never forget, has re-invoiced the Fan Roman Synod and that it is to meet in Malta or in Tyrol, his Holiness having apparently resolved to shake the dust off his feet for a testimony against the King of Italy and his subject.

At home the Government has narrowly escaped a vote of censure in both Houses, but it owes its immunity to the inconveniences which might arise at this juncture from a Ministerial crisis. The motion was defeated in the Lords by the casting vote of Lord Hatherly, whose appointment of Sir Robert Collier to a seat in the Privy Council after a merely colourable acceptance of a puisne Judge ship in the Common Pleas is the act complained of. The noble and learned Lord was, in fact, saved by the abstention of a large number of the Opposition from voting. In the other House the motion was rejected by so narrow a majority of 27 also the number of Ministers who voted against it—because a large section of the usual supporters of the Government declined to go with them into the lobby. The Burial Bill is passing through Committee, but with majorities reduced to little over a score. The Sisters' Marriage Bill was read a second time last night by the usual majority. It is to be hoped, however, that the exertions of the E. C. 1st and the Marriage Law Defence Society will make themselves felt at later stages.

The new Governor General of India is to be Lord Northbrook; and his appointment will have at least this advantage it will relieve military debates in the House of Lords of an orator of portentous prolixity.

The great Parliamentary event of the week has been the splendid speech which the Bishop of Peterborough made on Monday night against Lord Shaftesbury's Kill that would have called into legal existence the Aggrieved Parishioner in a rather more offensive form than was proposed by his first originator, the Ritual Commission. The unclean specter met, however, with a very practical exorcism in the division; and altogether there was that about the demeanour of Lord Shaftesbury which leads to the conclusion that he is getting heartily sick of the Church Association and all its works. We hope that Dr. Mugee will see the propriety of publishing an authentic copy of his speech, which was very inadequately reported in the morning papers. Last Sunday the Church Association served its monition upon Mr. Furehas with that remarkable attempt to decency which usually distinguishes its acts. Mr. Furehas will certainly not now show any more respect for the process of the Privy Council than he has hitherto done; and we desire to take this opportunity of offering a few respectful words of advice to our friends, especially those of the town of Brighton and of the diocese of Chichester. Duo often bears Mr. Pun-ha and his chapel speaker, even by High Churchmen, in something like terms of contempt; but never was contempt more misplaced. Mr. Furehas is a gentleman of learning and ability: we believe him to be a good and earnest man; and we can only witness from oculat testimony that there is nothing tawdry or extravagant in his ritual. It is, in fact, simple

and consistent. But either that may be or not he and his colleagues occupy the position of a fire-lorn-hep, and have in view upon them the fire of the enemy which, but for them, would have been distributed amongst moderate men. Brighton Churchmen ought to reflect that but for Mr. Furehas the attack would have fallen upon Mr. Wagner or upon Mr. Beaulands; and the commonest principles both of gratitude and self-interest ought to make them anxious to heap upon him all the moral and material aid in their power. If this attempt of the Church Association had failed there would be no ill of that amiable Association; but if it should be successful their Four Thousand Seven Hundred may tremble for themselves.

We have dealt elsewhere with the Arelan Cuckoo (1) eni-on; but we desire to mention hereon a novel resistance which the venerable gentleman is able in every sense of the word to oppose to the imperial despotism. He has refused to dismiss his clerical licences and will turn out to be a very small matter after all. It is curious to observe that the curates may serve as choir-boys and we suppose might read the lessons during the first part of the Litany, since it seems to be admitted that laymen may do so. The burden thus thrown upon the incumbent, when there is a choral service, is very slight. Moreover the daily office need not be said in church at all. Unlicensed curates may lecture out of doors as much as they please; and there is nothing to prevent the congregation turning out into the churchyard to hear them. As to the religious portions of parochial work—the over-crowding of the schools, the hearing of confessions, the visitation of the sick, and so forth, the Bishop cannot meddle with them at all. (»n the whole, if Lord Arthur Hervey should be so ill-advised as to persevere in the line he has taken, we are sanguine that it will be reduced to utter an absurdity that Bishops will think twice before they follow his example.

A few words which fell from the Lord Chancellor on Monday night deserve attention from the possible intimation which they may embody as to what the judgment in the Bennett case may be. Lord Hatherly stated his opinion that there should be a wide liberality as to doctrine, and a strict uniformity as to practice. If this view prevails in the Judicial Committee Air. Bennett will, of course, be acquitted: audit must be confessed that all the interlocutory remarks of the Committee during Dr. Stephens' argument pointed in the same direction. However it would be idle to dwell on the matter, though the point is certainly not undeserving of passing observation.

The great National Thanksgiving Tuesday does not promise to be a very interesting observance. The procession appears likely to have very little splendour or picturesque interest; and as to the service, the utmost that can be said for the Archbishop's new collect is that it is short, (Jly-the-hyc, if there is no Christian prayer-writer that can help him for, of course, he would never think of applying to any Christian that knew anything about the matter—why does he not implore the aid of the Chief Rabbi, who has at least an ear for the grand rhythms of the Old Testament dictation!) As to the music we need only refer to the amusing letter of Dr. Gauntlett in another column. As to the upholstery with which the Cathedral is to be diled we prefer not to speak at all. As to the sermon, we hope that Dr. Tut will on reflection see the advantage of preferring the natural gifts of the Bishop of Winchester, the Bishop of Peterborough, or Cain in Liddon, to his own merely official claim to occupy the pulpit on such an occasion.

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REVIEWS.

Works of Aun-ilius Augustinc. B.M. Hippo." A new Translation. Edited by the Rev. Marcus Dods, M.A. Vol. I. Editorial Preface, xvi. pp. Translation of the Works of St. Augustine. Vol. I. Index of Texts referred to, 7 pp. General Index 2\ pp. T. and T. Clark, Edinburgh. Hvo. t*71.

Another work of his, "The City of God" is a potent weapon wielded in defence of the Christian verities, but, although it is a book known enough abroad, it is scarcely known in England. Now and then it is talked of but seldom treated as if it had been read. Quotations and statements—said to be derived from it—appear occasionally instead of showing a familiarity with the work they betray an absolute want of acquaintance with it, as the following case in point will prove.

Pauw, a celebrated critic and scholar in the last century, after giving an account of human monstrosities, recorded in ancient books of travels, says:—"The greater number of the ancients reported those prodigies merely as hearsays; but what are we to think of St. Augustine, the most enlightened of the early Christians, who affirms that he saw in the Lower Ethiopia men who had but one eye in the middle of their foreheads, and to whom he was so happy as to preach the Gospel. It is not easy to comprehend how he could contrive to catechise beings who certainly never existed in Lower Ethiopia, or anywhere else." (See Miers from M. Vnnw, 1778, p. 111.) The Reverend F. C. Husenbeth has admirably disposed of this popular fallacy—for Pauw's celebrity made it popular—in the following manner:—"This is an old story palmed upon St. Augustine in certain old books, such as the famous Taher Vronica'Hin, printed at Xuremburg in 1715, where I have seen not only the pretended descriptions, but the same illustrated with the most extraordinary cuts. What Saint Augustine really said is as follows:—" (Here Mr. Husenbeth appends the original Latin from book xvi. cap. 5. instead of which we quote from the translation now before us. Vol. II., p. 111.) "It is also its kind whether we are to believe that certain races of men, spoken of in secular history, have sprung from Noah's sons, or rather, I should say, from that one man from whom they themselves were descended. For it is reported that some have one eye in the middle of the forehead," &c., &c.)

Mr. Husenbeth then adds:—"The Saint goes on to describe a variety of monsters, and then prudently concludes as follows:—" (and here again let us substitute the original from the version before us, p. 111.) "I fore, to conclude this question cautiously and guardedly, either these things which have been told of some races have no existence at all; or if they do exist, they are not human races: or if they are human, they are descended from Adam."

In the same section where the foregoing words occur, p. 111, mention is made of an interesting fact, which may suggest the probable origin of the extraordinary tale, for St. Augustine says, "Others are said to have no lead, and their eyes in their shoulders; and other human races are depicted in mosaic in the harbour of Carthage on the faith of histories of rarities." From this notice of the collection of curiosities at Carthage, the first step is easy, and St. Augustine's authority for the existence of the monsters, although he saw them in mosaic only, would be quoted; then to this the natural addition would be that when the Saint saw them he preached to them; and to such perversions, if a plain meaning the majority of fabulous stories owe their invention.

Now had "The City of God" been at any time a well read book in England, no one could have tolerated St. Augustine's being made sponsor to the fabled existence of Cyclops at Carthage, and hence we say that though it is a work familiar enough from the quaintness of its title, which people possess themselves to know something of, very few indeed really know it under any other form but those of a few extracts, and the valuable dissertation on it in the History of the City of God by I. A. Christ-

unity." The editor of this new translation gives us a very cogent notice of its apparent in-ght when he tells us "Of English translations there has been an MMCC runtable poverty. Only one exists by -L" [ohn] "II." dev, published in l'd». and again in with ViveVs Commentary, and this so (exceptioally bad, such like the racy translations of these seventeenth century in general, so inaccurate, and so frequently unintelligible, that it is not impossible it in iv ha\edone something towards giving tin-English public a distaste for the book itself." However, there can be no such excuse for its neglect now as it comes before us in such a comprehensive form so accurate, intelligible, and complete that all may benefit themselves in studying it; but first we must premise a very few words as to the date and object of the composition.

St. Augustine began his composition of the "City of God" about ten years after the taking of Rome by Alaric, King of the Goths, for the purpose of refuting the Pagans who charged the Christian religion with being the immediate cause of this misfortune.

Symmachus in his letter, written to the Emperor, on the subject of "the altar of victory," had brought to bear against the Christian religion a palmar accusation, most capable of misleading the masses, recalling the grandeur of Rome and the perpetuity of its prosperity which, as long as it lasted, he attributed to the adoration paid to the gods; and it was to this attack on Christianity that St. Augustine replied in this "City of God" which, however, was not completed till about the year 425. The work is divided into twenty-two books, of which the first five refute the belief that the worship of the heathen gods was necessary or beneficial to the good of the world, and those who maintained that all the misfortunes of the fallen city eline from no other cause but the abolition of that worship. The next five books are directed against those who admitted that similar catastrophes had happened in all previous ages, but pretended that the worship of pagan divinities was useful, as the preparation for a future life. After having refuted both these assertions, equally hostile to Christianity—St. Augustine employs the twelve remaining books in setting forth and establishing the doctrines of our faith. The first four of these twelve books relate the origin of two cities—which he figuratively terms The City of God and the City of the World. The four books following show the progress of both these cities, and the last four are occupied with the end of each. Though throughout the whole twenty-two both cities are prominently brought forward, side by side, with such a variety of matters of the deepest importance, so varied in interest, and containing such a mass of learned and curious teaching, events, comments, and illustrations, particularly in reference to philosophy, yet the book has never been known by its secondary title but simply as "The City of God." Clement of Alexandria, some two centuries before St. Augustine, had promulgated the dictum that "Philosophy is the hand-maid of Religion," and St. Augustine, throughout the work under notice, inclines to the same opinion, although, on some points, he parts company with the Platonists, he distinctly refuses to condemn the Pagans living without hope. Hence "The City of God" has ever been, and perhaps ever will be, classed as one of the earliest mystical works produced in such plenty by the Fathers of the Church.

Without following the argument prefixed to each book, in this edition, so interesting are the contents, and that our readers may the more readily see the great questions which concern us all, we append a brief, independent, analysis of each book and, strange to say, it will be readily perceived, from some portion of it, how applicable many of the father's reasonings are to the rationalism and sceptical scientific doubts of the present time. Indeed, "The City of God" is a storehouse, in more than the sense of its title, from which may be drawn the most trenchant refutation of intidelity and error.

In the first book St. Augustine shows that the barbarians, through simple respect for the name of our Blessed Saviour, spared all those Romans who had taken refuge in the churches of their city. But if this Divine favour extended to impious and ungrateful persons, who had found safety in those churches, feigning themselves Christians, he concluded that the world was common to the good and the wicked; but he established the difference in the use which these two make of it and it besides the good lose nothing in the forfeiture of earthly possessions. He shows a Christian ought to console himself being deprived of sepulture; he consoles even the virgins and those women who, to avoid dishonour, rushed to voluntary death. While admitting that without the consent of the will no pollution is possible, he asks, "If Lucivia was an accomplice in adultery.