

REVIEWS—APPOINTMENTS TO OFFICE.

to do this duty for him. She made a selection, and her own daughter became the wife of Hooker. The marriage was about as unsatisfactory as might have been expected. Hooker's peculiarly gentle character, his simplicity, disinterestedness and utter unworldliness, combined with his attainments and ability, his sweetness and light, made him a favourite; and within a few years of his death caused his name to be held in a veneration more resembling that of a saint than that of any other modern English divine. Hooker was succeeded by a Dr. Balgey.

Sherlock's name ranks next in the list of those who have held the mastership of the Temple. He was in many respects a model and a typical Anglican clergyman. Living in violent times, he refused on the one hand to become a violent man, and on the other to abstain from taking part in the great controversies which were occupying men's minds. His first noteworthy appearance was when, towards the end of the reign of Charles II., an order-in-council was issued for forbidding the clergy to touch on controverted points of theology. What this meant was, of course, that though they might preach the doctrines of the Church of Rome to their hearts' content, they must not venture to attack these doctrines. Sherlock refused compliance, and became unpopular at court in consequence. In 1688, when James II. issued his Declaration of Indulgence, and ordered it to be read in all churches, the leading clergy of London met together to consider whether or not they should comply with the royal command. Sherlock was among them, and was one of those who determined not to comply. A little later he was present at a still more important meeting, convened at the Palace of Lambeth. The famous seven Bishops were there, together with Sherlock and others of the leading city clergy. The petition, as our readers know, was signed only by the bishops, but doubtless they represented the views of Sherlock and his companions. It is sufficient to mention that Stillingfleet, Tillotson, Tenison and Patrick were there as well as Sherlock, to show that the non-episcopal part of the meeting had an amount of capacity among them fully equal to that found in the bishops. When the Prince of Orange and Mary accepted the sovereignty, Sherlock's old instincts as a clergyman, who had doubtless preached in favour of divine right of kings, was too strong for him. When we remember the wonderful declarations to which the clergy of that day had subscribed—*as, for example, that they believed that it was unlawful in any case to take up arms against the king—the wonder is, not that a man here and there should be found like Sherlock, with a conscience unable to transfer his allegiance from a king who*

had in fact been deposed by arms, to one who, in accordance with the views all but universally taught by the clergy, was a usurper who had laid his hands on the Lord's anointed, but that so few among the clergy should have been found to be constant to their old professions. Sherlock refused to acknowledge William III., and became one of the non-jurors. Thenceforward, for a time at least, he was the great favourite of the Jacobite party. Subsequently he saw his way to taking the oaths."

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The editors, we notice, are departing from the plan of giving the names of contributors to the articles in every case. We think it was a mistake so doing, and are glad to see the change. We commend to all lovers of the early history of England an inimitable sketch of King Alfred and his Times—especially in connection with University College, Oxford—under the title of *Alfredus Rex Fundator* written by Mr. Goldwin Smith. The sketch of Lord Elgin will be read with much interest by the admirers of that most estimable and useful man.

A Chinaman was sworn in New York recently according to his native custom. An interpreter and a queen's ware plate were procured; the interpreter repeated the oath and the "Heathen Chinese" waved the plate twice in the air and brought it down with a tremendous crash upon the table, after which he proceeded to give his testimony. Our courts are exceedingly compliant to the religious eccentricities of witnesses, and all that is essential to the validity of an oath is the belief in a Supreme Being, who will punish perjury; the form is left to the religious notions and court customs of the witness. Now we suppose if a Mahomedan should be sworn in New York, he would be furnished with the koran; and if a Hindoo should be called upon to testify, his demand for the vedas would be gratified; or if, like the Quaker, he should object to swearing by his bible, he would be allowed to swear according to his native custom.—*Albany Law Journal.*

The Paris *Figaro* says that the argument for the defence in the late Irish murder trial was borrowed from a French lawyer, M. Chais d'Est Ange, who, in behalf an assassin, urged the following plea: "Suppose that the unfortunate victim had been struck with apoplexy between the moment when his assailant lifted his axe and that at which the axe fell upon him, in such case you will have condemned an innocent man."