

## GOD SAVE THE QUEEN.

FROM every heart in that vast Empire that rejoices in the sceptre of Victoria there will rise up in her Jubilee Coronation Day an earnest GOD BLESS THE QUEEN! To sketch even in an outline the history of the most memorable and the most glorious reign the past records or the future is likely to see, would be for us a work of supererogation, as the press is teeming with memoirs of this illustrious epoch. We content ourselves with joining in the sublime chorus that belts the world with thanksgiving to Him whose goodness and mercy shone upon England when our Queen was crowned and Whose guiding love has followed her footsteps and directed her counsels to this year of Jubilee. However vividly the historian may pourtray the life of England during the era of the reigns of George the Scandalous, or William the Bluff, one needs to have had a personal view of that life to realise the revolutionary changes made during the reign of Victoria the Good. Take any department affected by morality and the reforms have been made most gratifying. We remember a time when such brutal sports as bull baiting and dog fights and men fights were practically not under the ban of the law, so openly were they carried on. We have seen prize fights within ear shot of a church during service with the police looking on. We have seen other sports in which animals *were put down to the brute level of prize fighters*, indulged in within sight of a public school. We have seen scores of farmers returning home from market week by week, almost to a man drunk, many of whom were styled "*gentlemen farmers*," being freeholders. We have seen lunatics locked up in cellars, confined alone under an uninhabitable house and heard them howling at their misery. We have seen streets and courts in small towns through or into which no civilized person ever entered except policemen, so terrible negligent were parochial visiting agencies. However much cruelty in sports may now be practised it is done in secret places. However individual men may drink to excess, no wholesale drunkenness exists. A drunken gentleman is now impossible, for the vice kills gentility. However sad may be the dark places in our cities, they are known and efforts are made to ameliorate the lot of the destitute and to reclaim the criminal poor. The parochial system is now a reality, taking to the most wretched of outcasts the light and help of Christian love. The whole ground for philanthropic and Christian work is not cultivated, but it has been snapped and broken up. We have seen handsome churches allowed to become so filthy and weather-open that services were abandoned in them and the sacred edifice turned into a hovel. And we have known more than one such Church restored to beauty and devotion as a result of the Church revival that will for ever make glorious to Churchmen the Victorian age. The changed habits of English society are largely due to the influence of the Queen. She set a shining example of purity, gentleness

and refinement that struck downwards through the court circle to the aristocracy, the middle classes, and did a noble work in civilizing the barbarous life that was so prevalent in the lower classes of England in the last generation. *Every social reformer for the last fifty years felt that he had the Queen at his side to give encouragement and praise.* That has been a mighty impulse for good. Every religious movement has had the Queen's smile and blessing. Every philanthropic enterprise has drawn stimulus and inspiration and often the wisest counsel from the Throne. Every human activity in her realm, calculated to enlarge the people's happiness or develop their better capacities, or soften the rigours of misfortune, has found in Queen Victoria a warm, generous, sympathetic supporter. Breaking through the bonds of royal custom the Queen has again and again sent the tenderest messages of sympathy and condolence to the afflicted, to poor colliers, especially is her name precious for loving womanly words when bereavement or suffering had befallen them and their friends. In many a pit deep underground at the mid-day meal on Coronation Day these men will gather and give cheers for their Queen.

To us in this land that lives in the broad light of a civilisation we have inherited, we whose social life is blessed as that of no other people under the sun, we owe so much to the virtues, the beneficence, the example and the influence of Victoria, that with one heart and voice we say with emotion and gladness, GOD SAVE THE QUEEN.

## THE LAST JUBILEE.

THE Jubilee of George III. was most notable, as being the first occasion on which the English people joyfully celebrated the fiftieth anniversary of their sovereign's reign. True, that Jubilees had previously been held, in the reigns of Henry III. and Edward III.; but they were commemorations of those kings having attained the fiftieth year of their age. We have but little detail of the Jubilee of Henry III., and not very much, although more, of that of Edward III., which was celebrated in 1363, in a proper and jubilant manner—for the king was determined that all his subjects should rejoice with him; so special and general pardons for specific offences were issued, with no fees to pay on liberation; all exiles were recalled, all debtors to the Crown were set at liberty, and a more doubtful boon to the community at large was granted, namely, letting loose all prisoners for criminal offences. By the way, it was in this year that the custom was inaugurated, on Maunday Thursday, of the king washing the feet of, feeding, and clothing as many poor people as the sovereign was years old,—a custom which still exists in a modified form. There is very little doubt but that Edward III. took the idea of a Jubilee from Pope Boniface VIII., who instituted (A.D. 1300) a festival under that name, which, occurring every hundred years, should last from Christmas to Christ-

mas. Clement VI. appointed it to take place every fifty years; Urban reduced it to thirty-three; and Paul II. settled it at twenty-five years, at which it now stands, the last having been celebrated in 1875. In these years indulgence was granted to those who confessed and received absolution, who partook of the Blessed Eucharist, who visited three churches, or paid three visits to one, said at each visit several prayers for divers objects, gave alms to the poor, and fasted one day. But this exclusively religious Jubilee is not at all parallel with ideas of a year, or even a day, of rejoicing. Nor was the Jewish Jubilee of similar character. It was, as we find from the twenty-fifth chapter of Leviticus, one year of rest in every fifty. "Ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family . . . ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vine." One of the chief features of the Jewish Jubilee was help to poor brethren and their manumission if, from circumstances, they had sold themselves in bondage. "And if thy brother be waxen poor with thee, and sell himself unto thee, thou shalt not make him to serve as a bond servant; as an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of Jubilee, then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." The name "Jubilee" is evidently derived from the Latin "Jubilo," I rejoice, instead of the Hebrew "Jovel," a blast of a trumpet; and it is of early occurrence in our language, as in Chaucer's first edition of Chaucer's "Canterbury Tales"—printed probably in 1478—we find, in the Sumpnoure's Tales,—

So dede our sexten (sexton) and our fermerer (stok attendant)  
That have been trewe freris this XL year.  
They may now God be thanked of his love  
Maken her Jubilee and walkyn all above.

At the time of the celebration of King George's Jubilee, England was in somewhat evil case, for it was in the midst of that large and cruel war with France, whose King and Queen were our guests then, as the French Princes are now. The King was personally popular, his dress and manners were homely, he was easily accessible to and moved among his subjects without reserve or ostentation. Thus "Farmer George" was beloved of his people. His virtuous life, a contrast to that of his eldest son, was a special bond of union, loyalty to the throne had not gone out of fashion, and although his little foibles and peculiarities were not only ruthlessly exposed in caricature, but frequently burlesquely exaggerated, yet "All the people shouted and said "God save the King."

It is worth recording that the Jubilee of King George was made the occasion for establishing the first "Society for suppression of cruelty to brute animals." The event is all

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