

fective one, and framed to protect the Canadian manufacturer. The platform of the Liberal-Conservatives obtained throughout the country, and Sir John Macdonald, on being asked to form a Government, invited Mr. Tilley to resume his old post. On presenting himself for re-election he was returned by acclamation. In due time he formulated the National Policy of the Ministry, on the floor of the House, in one of the ablest and most masterly speeches that he had ever made. It was a clear and convincing address, and although the measure was hotly discussed, it finally passed, and has ever since been the policy of the country. On the 24th of May, Mr. Tilley was created a Knight-Commander of St. Michael and St. George by the Marquis of Lorne, at an investiture of the Order held at the Windsor Hotel, Montreal. The honourable gentleman also holds a patent of rank and precedence from Her Majesty, as an Ex-Councillor of New Brunswick. He held the office of Finance Minister until October, 1885, when his health could no longer stand the strain put upon it, and he retired from Parliament and the Ministry to accept for a second term the less laborious office of Lieutenant-Governor of his native Province, which position he still holds.

Sir Leonard is a fluent and eloquent, though not a severely correct, speaker. He has tact, good administrative abilities and a character which politically and socially is above reproach. He has carried his Temperance principles to the extremest limit, and during his occupancy of Government House, no wines or liquors have been allowed in his household. Industrious to a degree, he has won his way to power and influence by his own unaided efforts, and is a striking example of the self-made man. Many important Acts of Parliament owe their origin to him. Sir Leonard has been twice married—first to Julia Anna, daughter of James T. Hanford, of St. John; and second in 1867, to Alice, elder daughter of Z. Chipman, of St. Stephen, N.B. If his life be spared until the 8th of May, 1888, he will have completed his seventieth year.

GEORGE STEWART, JR.

POESIE.

BUT now, a moment since, she passed me by,
So beautiful! O calm thyself, my soul!
Her smile was given in pity, as a dole
Unto a beggar; not to crown thine eye,
With recognition of thy heart's outcry,
To be led upward to the starry goal.
Poor, panting trembler! Strive then to control
Thine anguish and thy longing lest thou die.
What though her glance, more radiant than the morn,
More beauty hath than all the earth beside:
To die were better than receive her scorn,
And, scorned by her thou surely would'st have died.
Poor wilful fool! then live and die forlorn,
Since die thou wilt or reach unto her side!

J. H. BROWN.

BISHOP CLEVELAND COXE ON CHRISTIAN HISTORY.*

THE volume before us is interesting in many ways. In the first place, it illustrates some of the difficulties of this hemisphere in regard to religious education, and it shows us some of the wisest ways of meeting those difficulties. The University of Michigan, located in the pretty city of Ann Arbor, nearly forty miles beyond Detroit, like all the State Universities of the great Republic, is a secular institution. That this is a matter of necessity, and not of choice, is sufficiently demonstrated by the fact that prayers are said daily in the central University building before the beginning of lectures, and are largely attended both by Professors and by students. There can, however, be no theological or religious instruction given by the University, and it has therefore become a matter of serious consideration to the various religious bodies, whose younger members are students in the University, how they shall best provide for their instruction, and for retaining them in Christian fellowship.

The able and distinguished Bishop of Michigan, Dr. Harris, has manifested this interest in the young men of his diocese in a very enlightened and practical manner, by promoting the foundation of the Hobart Guild, as a Church Society, consisting of members of the University. The Guild has found a home in the Hobart Hall, a beautiful and commodious building, containing a lecture room, a library, reading rooms, gymnasium, etc.; and finally, through the liberality of the Hon. H. P. Baldwin, formerly Governor of Michigan, and subsequently a Senator of the United States, a lectureship, similar to the Bampton foundation at Oxford, has been established in connection with the Hobart Guild. It is well known that other lectureships of the same kind, founded by various religious bodies, exist in other parts of the United States, and it seems likely that some of the other religious communions who are represented in the University of Michigan may follow the example set by the Episcopal Church.

In making choice of Bishop Cleveland Coxe as the first lecturer, the Bishop of Michigan made as good a beginning as perhaps it was possible to make, whether we consider the scholarship, the learning, the literary ability, or the fame of the lecturer, and the present volume amply justifies the selection made. It is a contribution to the study of Church History which is of distinct value, providing, as it does, a useful clue by which the inexperienced may be guided through the difficult paths of that most

interesting field. The object of the lecturer was not so much to instruct the hearer and reader in the facts of Church History as to place these facts in a proper perspective, in short, to explain the principles upon which alone the history of the Church can be made intelligible.

"The era of scientific history," says Bishop Coxe, "will be created just as soon as some able and original genius shall be raised up to apply, in historiography, the principles which our age has inexorably demanded in other scientific work. The law of such a movement is simply that of sweeping away demonstrated falsehood and fable, and of proceeding at every step upon the rock foundation of fact. If the East gave to Christianity its historic form and shape, its creed and doctrine, its whole cast and visible outline before the world, why not proceed accordingly? Yes, why not? A thousand myths disappear from the Western mind when once these truths are worked out and made manifest. No more haggling about the popes of controvertists. The entire papal theory perishes as soon as we find where Rome stood at first, and how absolutely inconsiderable was her place in the early founding and teaching of Churches." In this passage we have a good specimen of the tone and also of the general purpose of the lectures, which may be described as an endeavour to substitute the Catholic for the Roman Catholic point of view in the study of the history of the Church. In the same way the lecturer points out how little importance, in comparison with its real significance, is attached to the transfer of the capital of the empire from Rome to Byzantium, a fact, he remarks, which is "evidence of overwhelming significance as to the workings of Christianity before Constantine, as to the predominance of the East in its origin and progress for three centuries, and as to the leavening influences in Roman politics, which, in spite of Diocletian and the persecutors before him, had made such a revolution possible, if not inevitable."

To a careless or hasty reader it might seem as though the Bishop had "Popery on the brain"; but those who really appreciate the significance of his book will understand that there can be no real halting-place between the Bishop's position and that of submission to the Church of Rome. It is of no use talking of uncharitableness towards Roman Catholics, if by that is meant the root and branch condemnation of their theory as now understood. If the Bishop of Rome is supreme ruler and teacher of the Christian Church, then all other Christian communions are in perilous schism; out of Peter they are out of Christ. If these characters are not to be assigned to the Pope, then the sources of the error must be explored, and it must be shown that every device by which it has been commended to the belief of Christendom is a mere innovation and falsehood and not a primitive truth.

This work Bishop Coxe accomplishes in a thorough and satisfactory manner. The first lecture, from which we have illustrated the principles of his undertaking, is introductory. The second deals with the Apostolic Fathers and the succeeding age, the third with the synodical period, the fourth with the creation of the Western Empire under Charles the Great, a period not less important in reference to the development of the Western Church than that of Constantine is to the Church at large. The fifth lecture deals with the Middle Ages. On one point we might here offer a remark. We entirely agree with what the Bishop says respecting the pseudo-Isidorian decretals; but we think he attaches a little too much importance to their influence in the belief of the Church respecting the Papal power. The ideas embodied in the False Decretals were already in the air. The remaining three lectures are devoted to what is practically a defence of the Anglican Reformation, and an assertion of its absolute necessity as a return to primitive and Catholic principles. Here, of course, the interest of the lectures will be diminished to non-Episcopalian readers, but we may promise such that they will find no words to offend them in this charming book, and the man or woman who can read these lectures without receiving illumination from them must have a great deal more knowledge of Church History than is at all general. C.

LOHENGRIN—A LEGEND OF THE RHINE.

IN several particulars the Lohengrin of the legend of the Rhine is different from the Lohengrin of Wagner's Opera. In the opera some of the most touching scenes, as such, are omitted; though in the weird melodies running throughout the music they are wonderfully suggested, as in the music of the swan and the tinkling of the silver bell. The old legend is as follows:—

The Duchess Else of Brabant had lost her parents at an early age, and as a ward was placed beneath the guardianship of Frederick, the grim Count of Telramund. And as she grew to womanhood she became so beautiful as to inspire even her grim guardian with feelings he had never known before. And he plagued her day by day to accept his hand and to become his wife. But she ignored the offers of a man who had won an evil name, who had been her youth's tormentor, and whose person and appearance she both loathed and feared. And while he still pressed his suit, in order to frighten her into compliance, he brought against her an accusation of having made away with her young brother, Gottfried; and meanwhile he kept her shut up in his castle and grounds where she had little company, and only her sorrows for companions. And one sunny summer's day, as she had wandered out among the woods and meadows, and the rippling brooks that flowed through Telramund's domains, she sat down among the flowers; the bees were humming by her side, the birds were singing their cheeriest songs among the boughs, and in the upper air the clouds were floating like helmless ships athwart the noonday sky, while away, as in the bluest depths of the heavens, the lark's shrill notes were flooding all the air; the tall tree-tops were motionless, the willow sprays and restless weeds and rye-grass were asleep, and all things seemed so full

* *Institutes of Christian History: an Introduction to Historic Reading and Study.* By A. Cleveland Coxe, Bishop of Western New York: The Baldwin Lectures for 1886. McClurg and Company, Chicago, 1887.