

service to Church History, which Mr. Freeman and Mr. Bryce have done to European History in general.

As an illustration of the statement just made, we may refer to the section in Lecture I. on "Conventional Ideas." In the previous section the author had condemned the method of Gibbon. "A better class of historians, such as Robertson, and Ranke, and Dean Milman, have been unable to divest themselves of conventional ideas and habits in their valuable works. They adhere to traditional notions and misleading phrases even where they demonstrate the fallacy of such forms of thought and speech. Thus while they tell us about the exploded Decretals, and other fables of the mediæval period, they still adopt the old raiment of language which puzzles the student. They speak of Roman pontificates, as if there had been such things in the days of Clement or Hippolytus, and give as tables of 'the Popes,' beginning with S. Peter. In the very same pages they demonstrate that S. Peter never was at Rome except to be beheaded, and that it is about as sensible to call Sylvester a Pope, as it would be to date the Empire from the first consulate, to speak of the 'Emperor Cincinnatus,' or to find him at his plough in imperial purple."

This may seem simple and perhaps almost commonplace to those who are familiar with the points to which the author draws attention; but those who have known how much real historical knowledge has been hindered and corrupted by the prevalence of these conventional ideas, will be aware of the extreme value of such cautions as those which abound throughout the lectures.

The subjects of the lectures are extremely well chosen. After an introductory lecture, the following subjects are treated in succession: "The Apostolic Fathers, and the next Age;" "The Synodical Period;" "The Creation of a Western Empire;" "The Middle Ages;" "The Church of our Forefathers;" "The Elements of Restoration;" "A Catholic View of Christendom." To some extent the learned author is indebted to Bryce's "Holy Roman Empire," but he has made independent contributions of no small value to the department of history with which that volume deals. In particular, he has brought out more clearly than we have seen it done before, the importance of the Carolingian period. The sixth, seventh, and eighth lectures, give a truly admirable account of the Anglican Church, going back to the origin of Christianity in Britain and the conversion of the English, pointing out the elements which were long preparing for a reformation of the Church before the time which is generally known as the period of the Reformation, and clearly showing the scriptural and Catholic character of the Anglican Church. The Bishop uses the spelling "Wiclif" adopted by German scholars. We are of opinion that the modern English spelling "Wyclif" has better authority. But that is a small matter. The notes, as far as they go, are excellent, although, in a work of this kind, references to the original authorities are extremely desirable, and here

and there we desiderate more of them. For example, we should have liked a reference to the Tridentine Canon which is said virtually to suppress the Episcopal order. We have not, at this moment, time to go through the volume containing the canons and decrees; and we cannot recall any such statement. It would be useful to have the power of readily verifying it.

We had marked a good many passages for quotation. Conspicuous among them is an excellent statement (p. 66) on "Roman Receptivity," dealing in a thoroughly satisfactory manner with the often quoted testimony of Irenæus. In fact we have the Roman argument crushed to powder in a very few sentences. But we must abstain from quotations in reference to particular passages, or we should be tempted to copy out a large portion of the book. No wise student of Church History will neglect this volume.

FIDES.

A WARNING.

In limpid eyes,
Soft summer skies
Reflect;
On hueless cheeks,
Light sunset streaks
Detected.
In form and face.
Witch'ries of grace
Collected;
In luring smile,
No coquette's guile
Suspected.

L' ENVOI.

Strong pleadings vain,
In love's hot strain
Connected;
A siren's art,
An untouched heart,
Rejected.—M. C.

REALISM AND REALITY.

How much good there is in the world after all, if we will but see it: around us, among high and among low, there is displayed an amount of sympathy, and love, and self-forgetfulness, that we have but slight idea of. Sometimes we come across instances of devotion that shame us; we think, in our comfortable way, that we are possessed of at least a tolerable share of goodness, but if we be candid we are soon moved to admit there are many much better than ourselves. Reckless, cruel, and selfish, the great body of the world may be, but everywhere there are hearts that beat full of gentleness and charity, full of nobleness and fortitude. And these examples are not the less beautiful because we meet them in quite unexpected places. Probably it is an experience common to most of us to be