

The second type is illustrated in the first period of Tom's life as a Water Baby. He lives in the river a very silly, thoughtless, selfish life, evidently representing the life of the world. It is only when he helps the lobster out of the pot, that he becomes aware of the presence of other Water Babies. He had seen lots of them before; but they had only seemed bits of shells and the like, now they are Water Babies. Here, also, the meaning is clear. It is when men, in unselfishness and self-forgetfulness, go out of themselves to help others that they are conscious of their place in the brotherhood of humanity, and that men are no longer mere playthings, means of amusement, but brothers. A beautiful illustration of a similar truth occurs in Coleridge's "Ancient Mariner," when the blessing of the "many things so beautiful" wrought a change in the mariner and his surroundings.

The spiritual life, although truly begun, may be, and generally is, at first very far from perfection. And we enter upon a new period in the life of Tom, in which his spiritual education is carried on under the guidance of two remarkable ladies. Mrs. Bedonebyasyoudid and Mrs. Doasyouwouldbedoneby—the one representing Law, the other Grace. The illustration of these two principles, particularly of the former, is most admirable; and every line will be found overflowing with meaning, and humour, and moral suggestion. Remark here only, that Law simply regards what we have done: "Whatsoever a man sows, that shall he also reap;" while Grace begins by simply giving, not by rewarding or punishing.

But a change takes place in Tom's circumstances. Ellie, whom he had seen before he became a Water-Baby, had also become one, and had greatly helped in Tom's new education. But Ellie always left him on Sunday; and when Tom wanted to know where she went, she could not tell him; and the Fairy said that if he wanted to know he must go to the other end of nowhere, and do something he did not like, just as Ellie had done, and then he would find out. Tom shrewdly suspected that Ellie's work had been his education, and that probably he himself should be required to go and do something for his brutal old master, Grimes; but at last he consented to undertake the journey and the work.

The meaning of this, too, is clear. Ellie could not tell Tom where she went on Sunday. Those who have gained a higher place in the spiritual life, cannot explain its nature to those who are down below them. Knowledge comes only by experience, and experience through the subjugation of the will to God. "The Captain of our salvation was made perfect through suffering." Ellie had gained her place by self-sacrifice. Tom must do the same.

The connection of all the incidents in Tom's journey to the other end of nowhere may not be always clear, but the general meaning is plain enough, and the particular incidents do not seem difficult of explanation.

The Guide proposed to him, Mother Carey, is clearly

Dame Nature, from whose throne "there swam away, out and out into the sea, millions of new-born creatures, of more shapes and colours than man ever dreamed. And they were Mother Carey's children, whom she makes out of the sea water all day long." Mother Carey instructed Tom, if he would find his way to the other end of nowhere, to follow his dog and to walk backwards. In other words, to follow Instinct and Experience, the two guides which Nature grants us.

Many of the incidents which occur on the way to Mother Carey are very worthy of attention. The episode of the Gair-fowl illustrates the case of those who, filled with self-satisfaction, refuse to learn anything from the present, falling back upon the importance of themselves and their ancestors in the past; whereby they not only fail to make progress in knowledge, but also lose all that they formerly possessed.

After leaving Mother Carey Tom had some strange experiences, chief among which may be mentioned the meeting with the Powwow man. Not to protract an explanation, which will come of itself to every careful reader, we may note that Kingsley is here condemning the wickedness of trying to make people good by frightening them into fits. He would not, of course, deny the utility, or, in some cases, the efficacy of fear; but he certainly indicates in this scene a great evil and a great danger.

At last Tom comes to the place where poor Grimes is stuck in a chimney. No one can get him out of it, and he has not yet come to the state of mind in which he can help himself. At last the news of his poor old mother's death strikes him with remorse, and his tears wash away the soot from his dirty face and the mortar from the bricks, and he is able to get out of the chimney. The author does not, of course, mean to teach that a man's own tears save him, but that no external help from one's fellowmen can be of any avail unless the heart of the sinner is changed by grace.

The reference to the back-stairs, at this point, is very funny, and full of meaning. Tom could now get back to St. Brandon's Isle by the back-stairs, because he had accomplished his weary and toilsome journey. In other words, he could now enter into the reward for which he had laboured. Others wanted to get up the back-stairs without undergoing the fatigue of the long journey; and this cannot be done. There is "no royal road" to any destination which is really worth reaching.

In the last scene of all Tom and Ellie are found no longer Babies, but a full grown man and woman. They are no longer children, tossed to and fro: they are grown to the full stature of humanity in Christ. And the new views which they obtain of their former guides and teachers are illustrative of the change which has passed upon them. We have mentioned three great personages representing Law, Grace, and Nature. We have not referred to an Irish-woman who represents Conscience, and perhaps, along with this, Providence. The significance of the whole will