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High Church party. Of Lord Salisbury's appointments during the last twelve months, it may be admitted that they have done something in recognition of the fact that there are other parties in the Church besides the High Church party, but a good many of the same type will have to be made before the balance can be deemed to be adequately redressed, and "High," "Low" and "Broad" represented amongst the higher clergy in anything approaching the proportions in which they are represented amongst the inferior clergy, and still more amongst the laity.

The foregoing observations, though perhaps they may be regarded as somewhat discursive, as in point of fact they necessarily are, do not by any means exhaust all that might be said upon the question; but they will serve, I think, to bring into tolerable relief what, after all, was the main purpose with which I sat down to write this article, namely, to submit to the consideration of the readers of *THE CHURCHMAN* that, one and all, they have duties to discharge and responsibilities to bear in connection with a General Election which they cannot or ought not to ignore, much less shirk. In other words, that so long as the precept of Holy Scripture "that righteousness exalteth a nation, but sin is a reproach to any people," is operative, so long is it the duty of Christian electors to assist, to the utmost of their power, in securing the return to the House of Commons of men who will uphold the rights and liberties and purity and freedom of the Church and people of England.

GEORGE F. CHAMBERS.

ART. VI.—GOODMAN'S LIFE OF BISHOP PERRY.¹

THIS comely volume records the successful establishment of the Anglican Church in one of the foremost of the British colonies, under one of the best and ablest prelates of the century. We demur to the opening statement of the introduction—the product, it would seem, of another pen than the author's—that the book "does not purport to be a history of the Church in Victoria." Such a history, down to 1876, is what, in fact, it furnishes, in terms of a biography of the man whose life-work consisted in his commanding share in that history. "It was a happy thought of Eusebius," says Dean Stanley, "that he would trace the history of the various

¹ *The Church in Victoria during the Episcopate of the Right Reverend Charles Perry, First Bishop of Melbourne.* By GEORGE GOODMAN, M.A. Cantab., Canon of Melbourne. Melbourne: Melville, Mullen and Co. London: Seeley and Co. 1892.

ancient Churches through the succession of the Bishops;" and biographical history, or historical biography, is the method which the Oxford Professor goes on to recommend. Canon Goodman's work is no bad example of its application. It is hardly possible to question the importance of the times and of the career which he undertook to review; and his subject loses none of its intrinsic interest in his varied, impartial, lucid, and judicious pages.

The thirty years which saw the "Port Philip Settlement," with its 12,000 scattered souls, grow into the premier colony of Australasia with its "Marvellous Melbourne" and its 800,000 of population, and witnessed the development of its chief Christian body from three clergy with six churches to 135 clergy with 200 churches fully organized on a new and original plan, adopted subsequently in other parts of the empire, and in which little alteration has been found needful since its inception, can hardly fail to yield instruction in matters ecclesiastical. And it would be strange indeed if the career of one who, when hardly of age, had carried off the three highest honours Cambridge can bestow—as Senior Wrangler and Classic and First Smith's Prizeman—had been, as Fellow and Tutor of Trinity, the intimate associate of Whewell, Scholefield, Selwyn, Blakesley, and Vaughan, and had put his whole strength for twenty-eight years into solving the problems offered by the nascent Church in the colonies, did not present much that was worthy of attentive consideration.

The present publication is singularly well-timed. An interval of nearly fifty years since the beginning of the period reviewed, and of barely sixteen since its close, has helped to make the review at once dispassionate and exact; while the Bishop himself, after designating the historian, and guiding him to accurate material—though abstaining from all share in, and even cognizance of, his work—passed away the moment it was completed.

Charles Perry was fourth child of an eminent Blackwall shipbuilder, who married the sister of Mr. Green, well known in the same industry, and died when Charles was three. At six he was at school, with Macaulay for playmate—a frail, self-mistrustful, nervous child. Passing to Harrow, he became a cricketer, but not otherwise distinguished, and was removed to a private tutor's, entering Trinity, Cambridge, in 1824. Here he took to rowing, and started the first "eight" ever seen upon the Cam. His brain-power and industry having won him brilliant University honours, he quitted Cambridge for Lincoln's Inn and studied law, gaining a Trinity fellowship meanwhile; but his health failed under uncongenial work and surroundings, and he returned to the University as a tutor.

Charles Perry's religious history was not sensational. Trained on very strict Church principles, with little or no spiritual help from pastors, tutors, or associates, he had difficulties about the Trinity, the Incarnation, and Baptism, but reached his conclusions for himself, almost entirely by study of the Bible. After disrelishing them greatly for a time, he came to value the ministrations of Mr. Simeon. "My own study and reflection," he writes "had led me, before I was acquainted with any of the so-called Evangelical School, to adopt all the doctrines of that school"—a statement not easy at first sight to reconcile with Canon Hoare's in the Introduction: "He had in him a great deal of the old-fashioned High Church prejudice against Evangelical principles . . . till 1833 or 1834. He was then brought into contact with Sir T. F. Buxton and his charming wife . . . Mr. J. J. Gurney, Dr. Chalmers, Mrs. Fry, and Charles Bridges. . . . A deep impression was made upon his mind. He had never before seen anything of the kind. His prejudices were completely removed; and . . . when he returned to Cambridge, there was no hesitation in avowing the change." Perhaps his introduction through his pupil Mr. (now Canon) Hoare to Evangelical circles confirmed him in views to which his studies had already inclined him. In loyalty to these views (with him they were principles) he never faltered till his death. Ordained, without examination, in 1830, on no "title" but his fellowship, he not only gathered classes of undergraduates for religious instruction, but by his own exertions secured the thorough re-organization of Church work in Barnwell, becoming closely associated in labours of this kind with Henry Venn, Fellow of Queen's, and with a brother tutor, the Rev. J. (now Archdeacon) Cooper, whose sister he married in 1841, quitting college in consequence for the local incumbency of St. Paul's. It was here that, in five years, the summons to Australia unexpectedly reached him.

The Mr. Perry of 1846 was a spare, fragile-looking man of thirty-nine, keenly conscientious, clear-headed, simple-hearted, humble-minded, and retiring; deficient in imaginative power, with little interest in poetry or art, not ready in expression before strangers, and in no sense a man of the world. Some of these characteristics did not point to Bush-life for him; yet no mistake was made by the two sagacious men chiefly responsible for his selection as first Bishop of Melbourne.

At this time the Bishop of Australia (Dr. Broughton) had a diocese about ten times the size of the United Kingdom, and the Colonial Bishops Council—established in 1841 through Bishop Blomfield of London—responded to his appeals by promoting the formation of fresh sees at New-

castle (north of Sydney) and Port Philip (Melbourne). In those days the Crown nominated and appointed all bishops, but Lord Grey (the Colonial Secretary) consulted Archbishop Howley and Bishop Blomfield as to a nominee for Melbourne. Meanwhile, hearing of Mr. Perry (through Lord Auckland) from Mr. Venn, he sent his name to his brother-electors, and Blomfield, who had cordially approved a pamphlet of Mr. Perry's on University training for ministers (the germ of the "Voluntary Theological Examination"), adopted the suggestion, the Archbishop heartily concurring. St. Peter's Day, 1847, saw Dr. Gray consecrated to Cape Town, Dr. Short to Adelaide, Dr. Tyrrell to Newcastle, Dr. Perry to Melbourne. In three months the *Stag* sailed for Port Philip, bearing the new Bishop and his wife, accompanied by Dr. Macartney (induced by relations there to offer himself for the new diocese), Rev. D. Newham (hitherto curate with the Bishop), Rev. F. Hales, and three laymen, Messrs. W. Bean, E. Tanner, and H. H. T. Handfield (the Bishop's orphan ward). Four months later a large concourse welcomed them at Melbourne, and that week the Bishop was installed. In a month or two he had quitted the Southern Cross Hotel for a cottage at Jolimont, and was immersed in the difficulties of his diocese, financial and other. For a staff of nine, all told, and for church ministrations among thousands of settlers scattered over an area equal to that of England and Wales, about £950 a year was all the new Bishop could rely upon! The few clergy at work were overburdened and discouraged; the people largely estranged from all religious habits and restraints; the hindrances in the way of concerted action amongst them, owing to distances and the like, incalculable. Three years later unprecedented additions were suddenly to be made to these problems, but of that none dreamed as yet, and the record of episcopal work till July, 1851, is of constant and toilsome travel, and heroic effort in gathering, posting, supporting, and counselling a staff of fit men in some degree adequate to the spiritual needs of the sheep-stations and small townships.

A charm is imparted to this section of the memoir by copious quotations from Mrs. Perry's chatty letters, which are full of animation and graphic interest. The long horseback pilgrimages through wild bush, with picturesque black escorts, the rough lodgings ("the Bishop put three fingers abreast all the way down between the slabs . . . the door of the room—as usual, the door of the house too—was a foot too short top and bottom. . . . We heard men in the tap-room spinning yarns and discussing politics, while the fumes from their pipes found their way to our noses through the cracks"), the bad

salt beef, black sugar, and straw-beds, the rain pouring down the chimney "so that they were obliged to put large tin dishes to catch it," the accidents of travel, the animals seen, "the flies past endurance," the bush-fires, are all naturally and vividly described. At one place "the four gentlemen take off their coats, and apply all their strength, with the aid of an excellent horse, to heave up the gig" with Mrs. Perry: at another, "Charles's horse fell flat down—Charles suffered no injury beyond cutting his lip with his teeth." And again: "You cannot think how amusing it was; we were constantly losing the track" (that of a ration-cart which had passed a fortnight before), "and then some of the party would find it again, and shout out his discovery to the rest. . . . It is astonishing how small the difficulties and annoyances seem when they are over." The letters at the celebrated "Black Thursday" time (when awful fires swept the country) are painfully realistic: "What shall we do? This sirocco glues up my skin and takes away my breath. We can scarcely see to do anything. The furniture is white with dust. The wind is blowing quite a hurricane, it sounds like the roaring of the ocean, and bits of stick, leaves, etc., come pattering on the veranda just like rain. . . . We drank mud, for the dust kept blowing in, and floating on the water as the glasses stood on the table. Nothing is alive above ground. . . . About one there came on a most fearful darkness—indeed, it might be called blackness, for no one could see his hand. A gentleman rode into his stable-yard as it was coming on; before he could unsaddle his horse he could see neither horse nor saddle, but was obliged to do all by touch. . . . The phenomenon can only be accounted for by the smoke rising from the tremendous conflagrations. Lightning was seen in two instances to set fire to the grass." Once more—a calmer picture: "I walked up the steep hill to save my little mare, Grace, and, sitting down half-way, enjoyed a most picturesque scene; the tall, straight, white stems of the gum-trees, with the bark hanging here and there like bundles of rags from the branches (which you have to break your neck to see, so tall do these trees grow before they send out any), and tag-rag foliage; the deep gully below . . . the bay and gray come thundering over the crazy wooden bridge, led by the trooper and policeman in their military habiliments; last, though not least, Charles leading Grace. Perfect stillness reigned throughout. Seventeen miles more brought us through the boggy gullies; we had very often to get off and lead each horse through some impassable place. I wish you could have seen Charles, whip in hand, giving each horse as it passed him a good switch, in order that it might make a desperate effort and not be bogged."

During this period a Diocesan Society is founded and pressed forward for promoting Church maintenance and extension, and a Church newspaper started, the *Messenger*. The opening article, from the Bishop's pen, in proclaiming on the part of the promoters friendliness towards all Protestant bodies, distinguished these from Rome: "They regard the latter as an apostate and idolatrous Church, the subject of the prophetic denunciations of Daniel, St. Paul, and St. John." Attacked bitterly in the daily press for such expressions, the Bishop defended himself with no little spirit and effect, yet without bitterness. His correspondence with the public journals was infrequent, but always characterized by pointedness, courage, and self-control.

Two episcopal meetings marked the year 1850-51. The Metropolitan (Bishop Broughton, of Sydney) and Bishop Perry met at Albury, on the Murray, where Mrs. Perry's pen busied itself in drawing a pleasant portrait of the former, and the Bishops of Sydney, Newcastle, Adelaide, Tasmania, and New Zealand (Selwyn) subsequently held a month's conference at Sydney. Church discipline, marriage law, education, missions, and synods were considered, and a declaration issued on the subject of baptism, to which the Gorham judgment had given prominence at the time. This Bishop Perry declined to sign, appending his views separately to the minutes of the conference. These were approved generally by the Melbourne clergy, but objection taken to the issue of any declaration about baptism. As might be supposed, the Bishop rejoiced in the "judgment" not recognising the regeneration of every baptized infant as being declared by the Church.

July, 1851, marked an epoch in Victorian history both for Church and State. Utterly dissatisfied with the attention paid to their interests in distant Sydney, the settlers of Port Philip appealed to the Crown for separation, and obtained it. A week before the "Colony of Victoria" was proclaimed the first conference of clergy and laity with the Bishop on Church finance, patronage, and synodical action was held at Melbourne. It was elicited that hitherto, of £14,000 expended in diocesan work, £10,000 had come from England. This could never last, and a stipend fund and an endowment fund were organized. Two months later the gold discoveries "broke out."

We need not rehearse the familiar details of this astounding episode in colonial history; its effect on religious work was tremendous. The population of the diocese doubled in eighteen months. In October, 1852, alone over 19,000 people entered it. Violence abounded; sudden wealth generated reckless squandering; "Van Diemen's Land poured in a steady

eam of rascality;" the police force was depleted; the price of commodities and rate of wages rose enormously; church-building was put an end to by the cost of material and scarcity of labour, while a third of the clergy were just at this time removed or disabled. The Bishop and his wife were soon upon the goldfields, the former officiating in his riding-dress from the stumps of trees, circulating tracts and Bibles among the diggers ("there is no demand for other books"), beating up recruits, and rearranging his slender force to meet the emergencies of the time. He never desponded. Confident that God designed what had occurred for some good end—perhaps the peopling of the country—he recognised as providential the recent organization both of Church and State in preparation for the change that had set in. The crisis led him, however, to waive for the time his strong objection to "concurrent" State aid to religion—albeit, he saw danger in any such aid at all. This was introduced late in 1852; and of the £50,000 per annum eventually granted, the Church took £23,000 by right of numbers, half of which was available towards buildings. The Bishop was emphatic in exhorting the wealthier parishes to regard the aid they received as reason for liberal assistance to his Goldfield Mission Fund.

This eventful year was also that of the Bishop's primary visitation, his charge at which was a very thoughtful portraiture of the Christian ministry, as it ought to be. On preaching and reading prayers his counsels were most valuable. His *dictum*—"the manner of a preacher should be . . . impressive, but not impassioned"—sounds severe, but is in keeping with his abhorrence of exaggeration and dread of all unreality. In closing, he touched on the *status* of outside Christian bodies, reckoning Anglican Church order as apostolic, but not essential. The first appointment of a Chancellor followed the first visitation.

For three years the great Ballarat goldfield seems to have been left without a resident minister, nor had any attempt been made to build either school or church there, though 25,000 inhabitants called for oversight. A remarkable letter from "A Digger" to the Bishop draws his urgent attention to the state of things: "Infidelity is gaining ground; many have cast off Christianity altogether. . . . The Church of Rome has had for more than twelve months a chapel, within the last few weeks has erected a building containing 1,000 persons. The Wesleyans also have several roomy tents. . . . Let us have a minister of the Gospel, and assuredly a building will follow. . . . I hope your lordship will decipher my letter. I find the constant use of the pickaxe and shovel not conducive to improvement in penmanship." The difficulty was to find agents. So

late as 1845 the Bishop refers to the state of the goldfields as "distressing indeed. . . Is the Lord departed from us?"

A few months later a clergyman was licensed for Ballarat, and valuable accessions had arrived in Mr. Stretch (soon made Archdeacon) and Mr. Goodman himself, now for nearly forty years examining chaplain to the Bishops of Melbourne.

In 1854 came the miners' revolt against the licenses, and the "Battle of the Eureka Stockade" at Ballarat. One reads of a clergyman lining his walls with mattresses for the protection of his family, and a judge driven from his hotel by bullets invading the sitting-room.

Not till 1857 was the first church built at Ballarat (Christ Church); a second followed in 1858 in Ballarat East, but collapsed through being undermined, leaving nothing but ruins, burdened with a heavy debt! It says no little for the people that a new and finer church was opened a year afterwards. It may be observed that a scheme for importing cheap corrugated-iron churches for the goldfields failed; they did not suit the climate.

But the pastoral districts were not forgotten in favour of the goldfields; and the story of Dr. F. Cusack Russell's apostolic mission in the western district, all day in the saddle visiting, sitting far into the night over his books, winning the hearts of high and low by his wondrous sympathy, unconventional saintliness, and rare practical wisdom, and dying in mid-ocean of paralysis, brought on by years of self-effacing labour, forms a noble chapter in the diocesan annals. The missionary journeys of Rev. J. H. Gregory form another, ending in his settlement at Bendigo, the goldfield next in size to Ballarat. Here a cyclone destroyed one fine new church, and rash expenditure overwhelmed another with debt, while the clergy at times lost heart under their burdens, and the laity allowed their zeal to ferment into strife. Up and down amidst all this passed the Bishop, or his fatherly letters of counsel, stimulating, reproofing, encouraging, guiding. And thus the years wore on, and the Church's "wall was built, even in troublous times."

There is no more interesting chapter in the book before us than that which recounts the Bishop's persevering endeavours, crowned at last with complete success, to secure the legalization of a good working constitution for his diocese. The disinterestedness, forethought, patience, and statesmanship displayed throughout this enterprise stamped him as a leader of no common gifts and influence. From the first he had rightly felt that, while the Church system of England was inapplicable in Victoria, the absolutism conferred by letters patent on colonial Bishops (in accordance with a Colonial Act,

8 Wm. IV., 5) would never conduce to the development of independent thought and action among clergy or laity, or secure their affectionate loyalty to their Church and interest in her successful management, and that it was especially to be deprecated in connection with such questions as patronage and clergy discipline. Foiled in his endeavour to get Bills regulating both of these passed through the Sydney Legislative Council, owing to misrepresentation of their true purpose, he had availed himself of the local conference of 1851 to get a draft scheme for a Representative Legislative Assembly of the Church, accepted both by clergy and laity; and when the Imperial Parliament rejected (in 1853) Archbishop Sumner's Bill for representative government in colonial dioceses, Bishop Perry, convening a second conference in 1854, submitted to it a Bill drafted by Mr. Stawell (Attorney-General) with the same object, which he proposed to get introduced into the Victorian Legislature. Dr. (by this time Dean) Macartney's speech on the occasion is worth quoting from. The Church, he said, was in the position of a boat let down from the davits, without being fairly launched. To cut the tackles, they needed legislative interference, with freedom to handle their own helm and steer their good vessel aright. The conference approved the Bill; it was brought before the Legislative Council, Mr. Childers (subsequently Chancellor of the Exchequer in England) supporting it. It was influentially opposed by Presbyterians and Roman Catholics, but passed by an excellent majority; and, lest any want of explanation should hinder the royal assent, the Bishop himself accompanied it to England in 1855. Lord John Russell, the Colonial Secretary, was adverse, but resigned office before decision was reached. Sir William Molesworth, his successor, was favourable, but advised against it by the law officers of the Crown. Before his decision was formally conveyed, however, he died, and the next Secretary, Mr. Labouchere, undertook to consult the Cabinet if a clear statement of arguments was prepared. This having been drawn up by an able college friend, the Bishop signed and sent it in just before re-embarking. He had not landed in Victoria when the despatch containing the assent reached Sir C. Hotham, the Governor, and the next year saw a corresponding assent given to a similar Act for Canada. In Cape Town, Adelaide, Newcastle, and elsewhere representative government in the Church was now established, without the intervention of the colonial Legislature; but the absence of such legislative sanction encouraged a clergyman in South Australia to defy his Bishop, while the famous case of *Long v. the Bishop of Cape Town* grew entirely out of appellant's refusal to recognise the legal authority of the

Synod, in which the Privy Council supported him. From such dangers Bishop Perry's action had effectually saved his diocese.

The first Melbourne Assembly (of a little over 100 members)—the first Church Assembly since the Reformation—met in October, 1856—three years before Bishop Selwyn's in New Zealand—often, but erroneously, supposed to have been the first of them. It included nearly all the Cabinet, and a large proportion of the legal and Parliamentary talent of the colony. Bishop Perry's presidency was masterly. "There is that scattereth, and yet increaseth," and his surrender of power unquestionably consolidated his influence. Of course the Assembly made mistakes, and had its experience to acquire; but an effective machinery now existed for settling, one by one, all the difficulties of Church administration. A most important step was taken in the establishment of an Executive Council, with power to appoint departmental committees, which speedily liberated the Bishop from secular burdens for the more special functions of his office.

Thus equipped for self-government, the diocese could learn with indifference, in 1863, the utter invalidity of the authority that had been conferred by letters patent in constitutional colonies.

The history of the Church in Victoria now becomes largely, like that of modern England, the history of its legislation, and for any review of this, however hasty, space entirely fails us. We return to the Bishop himself, and his action on education demands notice. So early as 1851 he had published his view on primary schools. In clear, well-reasoned terms he established the duty of the Government to promote and regulate popular education, and the expediency of avoiding all compulsion as to the measure, or kind, of its religious element. He would even have acquiesced in a separate grant to Rome, and the merging of the Protestant bodies into one for education. In the matter of higher education, the Bishop's counsel was largely availed of in drafting the scheme for a Melbourne University; and the important provision made for affiliated colleges may be traceable to his suggestions. Years later he took the lead in establishing the first of these, laying the stone of Trinity College, Melbourne, in 1870. The first wing erected is called "the Bishop's Buildings"; the first scholarship endowed "the Perry Scholarship"; and the institution thus launched has developed admirably, besides furnishing a stirring example, followed already by two other Christian bodies in the colony.

In founding Grammar Schools, again, the Bishop's hand was strong. In 1856 he started that of Melbourne, which has

had a distinguished career; and in the next year another at Geelong, whose history was more chequered. Certain of the trustees mismanaged its finances, and it was closed for two years, while the Bishop was sued for a meat bill. He conducted his own case, unsuccessfully, but obtained a reversal of the verdict on appeal, when his action was emphatically vindicated by the Chief Justice. A proposal to re-open the school jointly with the Presbyterians was favoured by the Bishop, but not generally, and legal objections proved fatal to it, a further proposal to surrender the school, at a price, to the Government, meeting with the Bishop's absolute rejection. Finally, Archdeacon Stretch collected enough to make a composition with creditors, and the school, under Mr. J. Bracebridge Wilson, has flourished ever since.

We are bound to point out a defect in the chapter under review. No clear account whatever is furnished of the Bishop's attitude towards the Victorian Education Act of 1872.

A prominent characteristic of Bishop Perry's episcopate was the systematic organization of lay agency in all departments. Honorary lay "readers" received his license for conducting occasional services when a clergyman could not attend; and stipendiary "readers" for regular duty under direction of the clergy. Usually the latter were candidates for eventual ordination, and the Bishop greatly valued the practical test their employment furnished of their real fitness for the sacred office. Their duties were definitely laid down, and their studies regulated. The special training of candidates for ordination, again, received his close attention. In 1860 exhibitions were provided for preparing students from the Diocese at Moore Theological College, N. S. Wales. At first, the period of training was two years; latterly (for financial reasons), one only. Eventually the Assembly disfavoured the grants, and they were raised by special means. The establishment of a Theological Faculty at Trinity, Melbourne, was the Bishop's hope and purpose, but was reserved for his successor.

The ordinations were a deep anxiety to him. He had often, he said, regretted ordaining a man; never, rejecting one. Certain rules he prescribed to himself are characteristic: "Never to admit a clergyman who held Christ's presence in the elements on the table, or who favoured private confession and absolution; and never to recognise the existence of any 'party' in the diocese." As a matter of fact, men of all schools served in it; and the only three who failed to sign his farewell testimonial were "Evangelicals."

A second visit to England to recruit his strength and staff was unsuccessful as regards the latter object. It had set the

Bishop on the alert against "Ritualism," however, and he issued a circular against "intoning," which evoked some opposition. The Bishop's lack of all musical faculty has to be borne in mind, his indifference to art being also traceable in the architecture of the early Victorian Churches. He himself naïvely comments on their inferiority to those of New South Wales, attributing it to the difference of stone and kindred causes. Perhaps the absence of enthusiasm in his promotion of a cathedral in Melbourne (though he did not neglect it) may be similarly explained. The bold step of including lay Canons in the cathedral chapter had his powerful support. The cathedral at Sydney was consecrated in 1868, occasion being taken to hold a week's conference there, when the lines of a General Synod for Australia were laid down, and important interdiocesan regulations concerted. The General Synod scheme was heartily promoted by Bishop Perry, accepted by his diocese, and eventually carried out.

By this time the Church in Victoria, under his fostering care, had developed wonderfully. Its six clergy had become 129, its £950 of income £60,000, and the Bishop moved in the direction of forming a new see, and, when this for the time seemed hopeless, of securing a coadjutor Bishop *cum successione*. The right of succession, however, the Assembly was indisposed to tolerate, and the whole question slept awhile.

Missionary work among the heathen was not forgotten, and the survey of such efforts among the aborigines and Chinese of the diocese fills an interesting chapter in the Life. Here, as in all, the Bishop was in the lead, and his gallant vindication of missions from the cynical criticism of the leading Victorian journal, in its own columns is a refreshing sample of his skill in combining controversial vigour with dignity and good taste.

But we must not linger over this absorbing book. The chapter on church finance records the business capacity of the Bishop, and his cognizance of diocesan detail, and a good financier was needed when, in 1869, five years' notice was given of the cessation of all State aid to religion. During that interval a portion of it was prudently capitalized for future necessities. There is little doubt that, had the Bishop presided over the partition of church properties between the two Victorian dioceses in 1876, it would have been far more wisely made.

Very interesting is the record given of his views on topics of the time—always deliberate, and free from extravagance, and expressed with forbearance and precision. He preferred temperance to abstinence—discountenanced æstheticism, while urging withdrawal from balls, etc., on the clergy—declined

association with separatist bodies as such, yet cultivated communion with all Christian individuals. His love for the Church of England was at once discriminating and cordial, her moderation the theme of his constant admiration, while he avowed himself unconscious of the "fetters" she was charged with imposing. His devotion to the Scriptures was ardent; he disbelieved altogether in the practical peril of 'Bibliolatry.' "No man ever yet set the Bible up as a barrier between Christ and his soul . . . neither our Lord nor His Apostles ever uttered a caution against such a danger. . . . If anyone was ever chargeable with an idolatry of the Bible, it was (I speak it with reverence) our blessed Lord Himself." In a public lecture in Melbourne, vindicating Scripture from assault in the name of Science, before a crowded audience of all ranks, he pleaded the overwhelming cumulative evidence in support of its claims as incapable of being shaken by evidence of another kind. "I am content to believe in the Bible," was his simple answer, two months before his death, to some correspondent sending him perplexing current questions on theology.

The twenty-fifth anniversary of Bishop Perry's episcopate was jubilantly celebrated in 1872, with commemorative presents and addresses, and the next year the Assembly passed an Act for subdividing the diocese, now too large for any single Bishop. Archdeacon Stretch collected the balance needed for the endowment of the proposed new See of Ballarat; and with his journey to England in 1874 to secure a second Bishop—from which he decided, in 1876, not to return—the narrative of Charles Perry's episcopate in Victoria virtually ends.

We unhesitatingly pronounce it the career of a great man. For a fragile and retiring collegian, devoid of what are understood as "popular" gifts, and unswervingly loyal to growingly unpopular opinions, to have grasped as he did the ecclesiastical problems presented on a large scale by a totally new country, under unprecedented conditions and in times of excitement and confusion, and so brought about their solution as to win the homage and confidence of all kinds of men, swaying a large and independent community for eight-and-twenty years, and bequeathing to his successors a highly successful organization, conceived and consolidated by himself, and found worthy of imitation from east to west of the empire—all this makes up an achievement to which very few would be found equal. Of Charles Perry's private life and character the volume says but little: he was one of the most loving and beloved of men. Of his University distinctions he seemed absolutely oblivious; his personal comfort never

occupied an instant's thought. Devoted to duty, punctual almost to a scruple, ever ready to own and make reparation for fault or mistake, he was more than just—he was largely generous and tenderly considerate towards others. Characterized in early life by a passionate temper, he had mastered this so completely that he could reply at once to a bitter attack without the least disturbance of his serenity or trace of personal irritation. The "sweet reasonableness," the refined courtesy, and intelligent companionableness of the Bishop, added to his loftier qualities, drew closely to him choice Victorians like Sir W. Stawell, Sir J. Palmer, Professors Hearn and Wilson, Dr. Russell, and Hon. T. T. & Beckett. The singular purity and exactness of his public utterances were entitled to notice in the book; their language admitted of no revision. It is not meant that they were models of oratory, but they reflected the calm, well-balanced integrity of his clear and logical mind. Far from being a mere panegyric, Canon Goodman's book shuns all mention of such details as his incessant liberality. On the other hand, it not unnaturally eschews adverse criticism of the Bishop's "views" and policy. To this, of course, both are open. The day of a rigid "Evangelicalism" is generally thought to have passed away, in spite of such exponents of it as he was. His prejudice against religious endowments probably deprived the Victorian Church for ever of material leverage which might vastly have facilitated her progress. Omission to make provision in the least degree adequate for the superannuation of incapacitated clergy is unquestionably chargeable to his episcopate; while the first Bishop's entire apathy to the "aesthetics" of worship left an impress on the externals of Victorian Church life other than beautiful and attractive. Of these things the Life does not speak; and it may be held defective in its record of the "duodecade" succeeding 1856, the earlier period receiving perhaps disproportionate attention. Some will disrelish being told that "the Bishop's mind *was exercised*" by this or that; a date and a name or two are incorrect; and errors in proof-revision are by no means wanting. But high honour and deep gratitude are due to Canon Goodman for so honest, ably-written, instructive and valuable an "historico-biography" of one whose character and work will remain a priceless heirloom to all generations of Australian Christians.

SAMUEL BALLARAT.

Bishopscourt, Ballarat, April 26, 1892.
