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THE  
CHURCHMAN

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AUGUST, 1896.

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ART. I.—CARDINAL MANNING.<sup>1</sup>

NO biography ought to have been more satisfactory to its subject than that of Henry Edward Manning. Every preparation was made by him for it. Careful diaries were kept throughout his life, and in later years they were carefully revised. Such parts of them as might not seem likely to conduce to the reputation of the writer were removed and new "notes" were substituted. Further "notes" were written for the avowed use of the author of the Life. The author of the Life was himself selected and primed with such information as the Cardinal thought would be useful to him in his task. From all this we might have expected an autobiography written in the third person. But the result is not probably what Cardinal Manning would have expected or desired.

The choice of the biographer was made with Manning's usual skilfulness. He recognised in Mr. Purcell a singular capacity of biographical writing, and appropriated that capacity to his own use, authorizing Mr. Purcell to write his biography, and ordering that all the materials necessary for the purpose should be supplied him, in spite of any opposition that might be made after his own death. Except as a biographer Mr. Purcell is unknown to us. He is not an Oxford or Cambridge man. Except where he is led by Manning's hand, he shows no knowledge of University men and things, and so falls into mistakes, such as confounding James and Thomas Mozley, describing Archdeacon Hare as "an Evangelical of the Evangelicals," and so on.<sup>2</sup> He is no scholar. Whenever he

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<sup>1</sup> "Life of Cardinal Manning, Archbishop of Westminster." By Edmund Sheridan Purcell, Member of the Roman Academy of Letters. In two volumes. Macmillan and Co., 1896. Pp. 702 and 832.

<sup>2</sup> Mr. Purcell's depreciation of Dean (J. H.) Hook, "who represented the high-and-dry Anglicans, and pleased no one; he offended popular Protestantism, and perhaps still more by his shallowness, his

has to introduce Latin quotations he makes mistakes which would shock a lower-form schoolboy.<sup>1</sup> How much his title of "Member of the Roman Academy of Letters" implies, we cannot tell; but his knowledge of Italian and of Church history is certainly not proved by his writing *Laboro* instead of *Labaro*, and introducing us to a Melchior Camus. However, there is no doubt, from the specimen before us, that Mr. Purcell can write a biography—whether to the satisfaction or not of the subject of the biography we do not say. The motto that he has selected—"Πολλὰ τὰ δεινὰ κούδεν ἄνθρώπου δεινότερον πέλει"—is singular, but not unjust. Δεινότης here attributed to Manning is not wisdom, but cleverness verging on cunning.

Henry Edward Manning, born in 1807, went to Harrow in 1822, and in due course to Balliol. At the University he read hard, but had the vanity to conceal the fact that he did so, partly in order that he might be prominent in other pursuits, such as athletics, and in society, and at the Union Debating Society—partly that it might be said that Manning got his First without reading. The list of First Classmen of 1830 is interesting—Anstice, Hamilton (Bishop of Salisbury), Manning, William Palmer (of Magdalen), Walker, Henry Wilberforce. Flushed with his success in the schools and at the Union, Manning gave up the idea of Holy Orders, for which his father had destined him, and resolved on a political career. As soon as he had formed the resolution, the means of carrying it out were destroyed by his father's bankruptcy. Parliament was closed to a penniless man, and after enduring a clerkship for a year at the Colonial Office, and finding there no hopes of rising, he threw himself sullenly back on the idea of the clerical profession, and was ordained without, according to his biographer, a "vocation to ecclesiastic life; the Church, like the bar, or the army or navy, was one of the recognised professions to which, on leaving the University, a young man, even though of no great promise, has a right to look as a convenient opening into active life" (p. 85). Perhaps this entrance into Holy Orders may explain much in Manning's career. Except during the short—perhaps the happiest and

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half-heartedness, and time-serving spirit, the Tractarian party" (p. 130), does not probably arise solely from ignorance, but in part from *odium theologicum*. In like manner Samuel Wilberforce and "Ker" Hamilton are calumniated, not only by Mr. Purcell, but still more unpardonably by Manning.

<sup>1</sup> *E.g.*, "Rex denique regium" (p. 82); "Nil ego contuleri me" (p. 501); "Barbam vellem mortuo leoni" (vol. ii., p. 34); "Malum intrinseci" (p. 39); "Sic volo, sic jubes" (p. 43); "Quotquot hujusque Catholicorum noverim" (p. 456); "Rem acu titigisti" (p. 477); "Fasciculus myrrhæ delectus meus mihi" (p. 541); "Fiat voluntas tua" (p. 742).

best—period of his life, when he spent four years of married bliss and ministerial work at Lavington, forgetting all ambitious hopes, he was rather the ecclesiastical politician than the Anglican clergyman—rather a wire-puller and intrigant than a simple Roman priest or prelate.

It was a quiet, pious life that Manning led as Rector of Lavington, and he did much good work as Archdeacon of Chichester. When Newman betrayed the cause of which he was a leader, Manning came forward as a champion of the Anglican Church, and we need not doubt that he meant what he said in his Fifth of November Sermon, in his Charge after Newman's conversion, and in many other utterances. He made it his task to bind up the breaches caused by the desertion of Newman and his immediate followers; nor need we suppose that any sinister and selfish motive made him denounce Rome and hold up the Anglican Church for admiration. It is the opinion of his biographer that he deliberately dissociated himself from the Tractarian party on the score of their unpopularity; and this motive may no doubt have partially actuated him, as personal ambition seems never to have been absent from him except during those four years at Lavington. "Dissociated from an unpopular party and a losing cause—as Tractarianism was regarded on Newman's retirement to Littlemore—prospects of a great ecclesiastical and public career were opened up to the Archdeacon of Chichester. The ambitions of his undergraduate days were revived. It was not now a seat in the House of Commons which he aspired to, but a seat as a spiritual peer in the House of Lords" (p. 261).

But his hopes and aspirations were destined to be thwarted. Do what he would he was too much tainted, in the public estimation, with the views of the party that Newman had discredited to be promoted to an Anglican See. "After the full effect of Newman's secession was felt," said Mr. Gladstone, in reference to Manning's promotion—"after the Papal Aggression outcry—both we and Disraeli had made up our mind not to give the mitre to anyone connected with the 'unholy thing'" (p. 261). There was an obstacle in still higher quarters, as was said at the time and has always been believed. Prince Albert is reputed to have firmly opposed the recommendation of Manning made by Bishop Wilberforce; and, at a later time, to have pointed out that Manning's secession justified the distrust of him that he had entertained. Whatever was the cause, Manning learnt in 1847 that his hopes of a bishopric in the Church of England were at an end.

He had failed twice. He was not to be a member of the House of Commons or of a Ministry; he was not to be a member of the House of Lords or of the Episcopal Bench. But

Manning was not to be cowed into despair. There were other worlds and "pastures new." *Cras ingens iterabimus æquor.*

But for the moment he was beaten to the ground. Sickness supervened, and he had to leave England. He took up his quarters at Rome, and Rome put on a new appearance to him as English prospects faded. He gave himself up sedulously to attendance on all the gorgeous ceremonies of the Roman Church, and soon he was found on his knees in the crowded Piazza to receive the Pope's blessing as he passed by. It was the beginning of the end. But Manning had still a great deal to go through. He had to divest himself of many of his beliefs, and of most of his principles. How was he to do it? He took the shortest course. He convinced himself of the infallibility of the existing Church, and identified the Roman communion with the existing Church, and behold, everything was accomplished! He had only to accept whatever the infallible Church taught him, and if she was infallible, how could he do otherwise? Bible history, the primitive faith, Christian morals, must all go, sacrificed in one hecatomb—let us call it *Sacrificio dell' intelletto*. While the process of consummating the sacrifice was going on, Manning was in a difficult position. He had not quite given up his English hopes, and therefore in his public capacity, and in his correspondence with Mr. Gladstone, the potential giver away of mitres, he was still the firm believer in the soundness of the Anglican position. But in his private correspondence with Robert Isaac Wilberforce, *sub sigillo*, he acknowledged that he had lost all faith in it and in the Anglican Church. Already, Manning acted on the principles of Liguori, which he afterwards defended with his pen. His biographer writes :

What I grant is a curious difficulty, almost startling at first, is to find Manning speaking concurrently for years with a double voice. One voice proclaims in public, in sermons, charges, and tracts, and in a tone still more absolute to those who sought his advice in confession, his profound and unswerving belief in the Church of England as the Divine witness to the truth, appointed by Christ and guided by the Holy Spirit. The other voice, as the following confession and documents under his own handwriting bear ample witness, speaks in almost heart-broken accents of despair at being no longer able in conscience to defend the teaching and position of the Church of England; whilst acknowledging at the same time, if not in his confession to Laprimaudaye, at any rate in his letters to Robert Wilberforce, the drawing he felt toward the infallible teaching of the Church of Rome (p. 463).

What to us now, and henceforward to the end, are the Archdeacon of Chichester's sermons and speeches, or his conferences with Bishops or statesmen, or his public acts? All this is the mere outside show of things—a system of self-defence against what he considered premature suspicions or anticipations injurious to his personal or public influence (p. 501).

In his letters to Mr. Gladstone, contemporary with those to Robert Wilberforce, Manning did not feel called upon to make like confessions

(of his repudiation of Anglicanism). There were two sides to the shield—one the inner or private, the other the outer or public side. One side, for good and sufficient reasons, as I have already shown, was turned to Robert Wilberforce, the other to Mr. Gladstone (p. 568).

At the moment that he was “repudiating Anglicanism as a religious system, as a theology, as a church” to Robert Wilberforce, he was telling Mr. Gladstone that he “had an absolute assurance in heart and soul, solemn beyond expression, that the English Church was a living portion of the Church of Christ.” A short time before his death the Cardinal took pains to recover his letters from Mr. Gladstone’s possession and destroy them, Mr. Gladstone being perfectly unaware of the reason why he had asked them to be returned to him, and being made extremely indignant when he learnt what had been done.

In April, 1851, Manning was admitted into the Church of Rome, and ten weeks later was re-ordained priest by Cardinal Wiseman. After a period of relaxation in England he went to Rome and was admitted into the *Accademia Ecclesiastica*, in which he did not enjoy “the bib-and-tucker, pap and high stool state of pupillage” to which he was subjected. But he had already secured a patron in Cardinal Wiseman. Wiseman brought him back to London, and employed him as an intermediary to hold conference with Lord Panmure, and obtain some privileges for Roman Catholic army chaplains. Manning began to breathe again. He felt in his element once more when he could play the diplomat with statesmen. He was “conscious of a desire,” he had written in his diary, “to be in such a position as he had held in time past.” And this seemed to be the beginning of the fulfilment of his desire. He was successful in his negotiations with Lord Panmure, and showed the utmost tact and skill in not giving offence to Wiseman by seeming to take too much upon himself. Wiseman “had a high sense of his own rights and authority,” and Manning “was most punctilious in showing due deference to the Cardinal-Archbishop,” whereby he gained his “complete confidence.” He was also a favourite with Pius IX., whom he invariably treated with an adulation wherein intensity was only rivalled by skilfulness. In 1857 he was at Rome, and Pius nominated him “Provost of the Chapter of Westminster,” “which opened up to Manning prospects of elevation and ecclesiastical preferment” (vol. ii., p. 75). “In the Provostship of Westminster he enjoyed an office of influence equivalent to that of Chichester” (p. 80). Manning had not been contented with the Archdeaconry of Chichester, and he was not going to rest satisfied with the Provostship of Westminster, while there was something higher to be got.

The position of things was such as would have made a man

of less tenacious purpose despair. Two years before Manning's nomination as Provost, the Pope had appointed Dr. Errington, titular Bishop of Plymouth, coadjutor in the See of Westminster with the right of succession, by Cardinal Wiseman's express desire, creating him at the same time Archbishop of Trebizond. After the appointment had been made, Wiseman and Errington could not agree, but it did not enter into Wiseman's head to seek to deprive his coadjutor of his rights.

He knew, none better, that no Bishop can be removed from his See except he be proved guilty of a canonical offence. To moot even such a question in Rome as Errington's removal called for the exercise of the highest art of diplomatic skill. To carry it into effect required something beyond skill—audacity. Wiseman possessed neither diplomatic skill nor audacity. Moreover, he was too loyal to his colleague in the administration of the diocese to attempt to undermine his position by such acts (vol. ii., p. 83).

What Wiseman shrank from, Manning resolved to do. On the other hand, Monsignor Searle, one of the "Canons of Westminster," exerted himself to frustrate "Manning's intrigue." Bishop Grant of Southwark and Bishop Ullathorne of Birmingham took part with Canon Searle, and for six years the ecclesiastical war raged. But Manning had an ally, by means of whom he proved himself too powerful for Errington and his party.

Manning made his first journey to Rome, after he had become a Roman Catholic, with the Hon. and Rev. Monsignor Talbot, one of the Malahide family, who was himself a recent convert. The acquaintanceship formed with Monsignor Talbot was of the utmost moment to Manning. For Talbot held the post of Chamberlain to Pius IX., and had the ear of that good-natured, talkative old gentleman, to whom he became an intimate friend and constant attendant.

That alone gave Mgr. Talbot singular influence in Rome, which was neither warranted by any special strength of character nor of intellect. For a long series of years, until indeed his mind gave way, the report of Catholic affairs in England reached the Pope's ear through this channel. During the whole of that period Manning supplied in a series of letters to Talbot the whole history, from his own point of view, of the Church in England; of the difficulties it encountered from the opposition of "malcontent bishops, insubordinate chapters"; from the action of the Jesuits; from the influence of Newman, the illustrious Oratorian; from the spirit of Gallicanism, or of a low order of English Catholicism in clergy and laity—all this and more, year after year, through Mgr. Talbot reached the Pope's ear. . . . It did not require much time or trouble on the part of a man of such infinite tact and skill as Manning to gain supreme influence over Mgr. Talbot. If Mgr. Talbot had the ear of the Pope, the tongue that spoke in whispers was not Talbot's (p. 86).

When, therefore, the Errington question arose, Manning had only to represent to Talbot that Errington was a Gallican, and not prepared to go all lengths in submission to the Pope,

"anti-papal" as he termed it, and that representation was passed on to Pius IX. as Talbot's own opinion and assurance. The result was, that when at length the Propaganda, whose office it was to pass judgment in the case, decided that there was no reason for quashing Errington's appointment, the Pope, though he was not yet infallible, took the matter into his own hands, and ordered Errington to resign. What could he do? He had refused the Archbishopric of Port-of-Spain, offered him if he would give up his claim, and he had declined to resign his rights of his own free will; but he could not resist the Pope's command: he obeyed; and so, by what Pius IX. called "a *coup d'état* of the Lord God," Errington was removed from his office in June, 1862.

But this was not the end of the struggle. Wiseman would not nominate or accept another coadjutor with right of succession, and if this were not done, Manning saw that the Chapter would still elect Errington as Wiseman's successor, and that the English Roman Catholic Bishops would support the election. This he resolved should not be. For Talbot had reported to him that, in that case, probably Rome would yield, and then, "*povero voi!*" "Without loss of time, he set out for Rome to open fresh negotiations at headquarters" (p. 172). Being asked by Pius IX. whom he would recommend in Errington's place, Manning suggested Ullathorne, titular Bishop of Birmingham, but he was the most *ingrata persona* of all the English Bishops both to Wiseman and to the Pope, so it was hardly likely that the suggestion would be accepted. "Dr. Ullathorne was the last man whom Wiseman would have chosen as his successor" (p. 186). He refused to nominate him, but neither did he nominate Manning. He died in 1865. Nine days after his death Manning wrote to Talbot, that is, to the Pope, deprecating the appointment of any of the three Bishops that the Chapter would be likely to elect, and expressing his wish "that the Holy Father would reserve the Archbishopric in perpetuity to the Roman See." Three weeks later the Chapter elected Clifford, Errington and Grant, and the Bishops sanctioned the choice. Pius IX. regarded the selection of Errington as an *insulto al Papa*, and "beat his breast thrice with indignation" at the news. Talbot reported "that the Holy Father and all the Cardinals of the Congregation of Propaganda were furious against the Chapter." The decision rested in the first instance with the Cardinals of the Congregation of Propaganda, but the displeasure of Propaganda with the Chapter of Westminster was, in Father Coffin's judgment, "providential," for "it left his Holiness perfectly free." The Pope again took matters into his own hands, out of those of the Congregation, and nominated Manning. He afterwards told Manning that he heard a voice



saying to him, "Put him there." How he came to hear such a voice may be gathered from the following letter of Monsignor Talbot:

My policy throughout was never to propose you *directly* to the Pope, but to make others do so; so that both you and I can always say that it was not I that induced the Holy Father to name you, which would lessen the weight of your appointment. This I say because many have said that your being named was all my doing. I do not say that the Pope did not know that I thought you the only man eligible, as I took care to tell him over and over again what was against all the other candidates, and in consequence he was almost driven into naming you. After he had named you, the Holy Father said to me, "What a diplomatist you are, to make what you wished come to pass!" (p. 220).

This letter shows whence the perplexed old gentleman derived the "inspiration" which he believed had come to him from heaven.

Manning praised his correspondent for his "uprightness" in the matter—a singular word to be used if we did not see that Manning meant by it Talbot's loyalty to himself in procuring him the Archbishopric instead of aiming at it in his own person.

In June, 1865, Manning was consecrated a bishop in London, with the title of Archbishop of Westminster. He at once set himself resolutely to effect the change of mind which he desired to see in English Roman Catholics, that is, to un-Gallicanize, and denationalize, and Papalize the Roman Communion in England, which he had represented would have been prevented by the election of Errington. Backed by the Pope, he had little difficulty in mastering the Chapter of Westminster and the English Roman Catholic bishops. There was only one man whose influence he dreaded, lest it should rival his own and dwarf him in the public estimation. This was Newman. Newman was no Gallican, no Febronianist, but he was regarded as a minimizer, that is, one who was not after all prepared to go all lengths in magnifying the Papacy. It was safest, Manning thought, both for Manning and for the Ultramontane cause to keep Newman shut up in the Oratory in Birmingham, and above all, he must not be allowed to establish a college, as he desired, at Oxford. "I think Propaganda can hardly know the effects of Dr. Newman's going to Oxford. The English national spirit is spreading among Catholics, and we shall have dangers" (p. 300). The relations between Newman and Manning became very strained. It is hardly conceivable by those who knew the two men as Anglicans that they should each "in delicate words" charge the other with lying and attempts at deception. "I have felt that your words have not prepared me for your acts" is the delicate form of words addressed by each to the other. Newman has "a distressing

mistrust which for four years past I have been unable in prudence to disuniss from my mind." Manning acknowledges that "the root of the difficulty is a mutual distrust, and, as you say, this is hard to cure" (p. 306). Manning had the upper hand of Newman, and he kept it. "York Place was for years the centre from which aspersions, more or less open, were directed against Newman's orthodoxy. From York Place through the agency of Mgr. Talbot they passed in due course to the Vatican" (p. 360). Mgr. Talbot was taught to believe that "Dr. Newman is the most dangerous man in England" (p. 318), and "the Bishop of Newport delated him to Rome for heresy." But Manning's political instincts made him feel "that a conflict between him (Newman) and me would be as great a scandal to the Church of England, and as great a victory to the Anglicans as could be" (p. 319). So the squabble was for a time hushed up, but throughout the life of Pius IX. Newman was ostracised through Manning's influence. On the death of Pius IX. the Roman Catholic laity urged Leo XIII. to remove "the cloud" under which Newman had so long been. The Duke of Norfolk and the Marquis of Ripon asked for an interview with Manning, and demanded in the name of the laity that Newman should be recommended as a cardinal. "On hearing this proposal Cardinal Manning bent his head and remained silent for some moments. Recovering his self-possession he rose to the occasion," and embodied the arguments of the Duke of Norfolk and Lord Ripon in a letter to Cardinal Nina. But the alienation between the two men continued to the last. Newman was always to Manning "the centre of those who hold low views about the Holy See, are anti-Roman, cold and silent, to say no more about the Temporal Power, national, English, critical of Catholic devotions, and always on the lower side" (p. 323). More than that, he was the only man capable of being a rival to Manning. Manning, on the other hand, was to Newman an object of distrust—a man whose words did not agree with his deeds, and who was keeping him down.

The most important act of Manning's episcopate was the part he played at the Vatican Council. His biographer gives us to understand that the success of the pro-Papal party was owing to Manning's diplomatic skill, aided by the zealous co-operation of Mr. Odo Russell, who "although not a Catholic" was on political grounds "an ardent supporter of Papal Infallibility," considering "its definition by the Council to be necessary to the very existence of the Pope's future authority." The bishops attending the Council were bound by an oath of secrecy as to its proceedings, but Manning got a dispensation from the Pope to communicate what went on to Odo Russell, in order

that he might counteract the force of the reports sent to Gladstone by Lord Acton. The Bavarian Government had proposed action on the part of the European Governments to prohibit the admission of the doctrine of Papal Infallibility into their respective countries as incompatible with civil allegiance, and Gladstone supported the proposal. Had it been generally adopted, "had Dr. Döllinger's plan or plot succeeded, and the Powers of Europe taken common action against the Pope and the Council, the moral influence of the opposition (in the Council) would have been almost irresistible." To prevent this "fatal catastrophe" Odo Russell, instructed by Manning, made such representations to Lord Clarendon, the English Foreign Secretary, that he formed and led an opposition to Gladstone in the Cabinet by which "Mr. Gladstone was defeated and the Bavarian proposal was rejected." Manning says that "it was by the Divine Will that the designs of His enemies were frustrated." His biographer dryly adds, "If this be so, it is not too much to say that Archbishop Manning and Mr. Odo Russell were the human instruments in God's hands" (p. 436).

Strange, that it should be to a convert and a Protestant that the dogma of Papal Infallibility should be due!

What would have been the effect if Newman had been present at the Council as a *consultor*? He would have been elected to that office by the English Roman Catholic bishops had it not been reported by Mgr. Talbot that the Pope intended to summon him *proprio motu*, which at the last moment he did not do. Probably Newman, like others, would have yielded his own will and judgment to the desire of the Pope, just as he afterwards accepted the dogma. "*Sentire cum Petro* is always the safest side," observed Mgr. Talbot.

Manning had done good service in making Pius IX. infallible; Pius IX. returned his good acts by making him a Cardinal. "The Cardinalate was bestowed on him by Pope Pius IX. in recognition of his services at the Vatican Council; in recognition of his zeal for religion; of his steadfast faith; of his loyalty and allegiance to the Holy See; in reward of his defence of the rights and privileges, temporal and spiritual, of the Papacy" (p. 532). The first time that he was proposed the Cardinals rejected him. Pope Pius waited till the death of Cardinal Barnabo, Prefect of Propaganda, and then proposed him again. It is not etiquette to reject a Papal nominee twice; Manning, therefore, was admitted to the College of Cardinals. He was now at the height of his ambition—a favourite in Rome and the master of the English Roman Catholics, among whom he had the satisfaction of counting Newman.

Yet his disillusion came very swiftly. It was in 1875 that he was appointed Cardinal, and in his very next visit to Italy after his appointment, in 1876, he found the glamour of Rome had passed away. In each of his previous visits he had had an object before him for which he was fighting with all his might and main, "his busy brain and hand ever at work"; but now, to his amazement and despair, he found himself "a looker-on and a bystander, *tota die otiosus*;" nay, he had a shrewd suspicion that the Cardinals were laughing at him behind his back for intriguing to succeed Antonelli as Secretary of State. "What a contrast to the position he held in the days of the Vatican Council!" He wrote in his diary, *Tristis est anima mea usque ad mortem*. But it was still worse for him when his genial old patron, Pius IX., died, and was succeeded by Leo XIII. "He was no longer on the same footing at the Vatican as under the Pontificate of Pius IX. He no longer enjoyed a like exclusive influence in the management and control at Rome of English Catholic affairs. Men were no longer made or marred by his *ipse dixit*. Other voices were listened to; other statements taken into consideration" (p. 576). It is not to be wondered at that Manning paid but one visit to Rome after the death of Pius IX., and that he became "profoundly convinced of the incapacity of the Holy Office in such cases, *and the essential injustice of its procedures and its secrecy!*" (p. 583). "Every case of appeal ought to be to the Archbishop, and not *per saltum* to Rome" (p. 579).

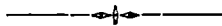
Manning had long since lost the sphere of influence which he most coveted in the national life and political councils of the English people, when he "came from the broad stream of the English Commonwealth into the narrow community of the English Catholics." He had now lost also his influence at Rome, which he had accepted as a sorry substitute for what he had previously lost. But he had too much vigour in him yet to succumb to fortune. Where should he find another sphere? He turned to the English populace. He could not lead them as a Roman Catholic Bishop and Cardinal, but he might as a philanthropist or social reformer, and thus he might not only earn a place in the esteem of the people, but also make them look with less distrust on the cause which he officially represented. He became a member of the Mansion House French Relief Fund, he was an intemperate advocate of Temperance, he was converted to Home Rule, his politics became "popular even to Radicalism," he argued for a "living wage," he took an active part in the Royal Commission for the Housing of the Working Classes, he spoke at the jubilee of the Anti-slavery Society, he wrote on the Rights of Labour, he advocated the cause of the Knights of Labour, he supported

Stead, he fought the battle of the men on strike at the London Docks. Mr. Henry George and Mr. Davitt "found not only a ready access, but a warm welcome." "Mr. John Burns, Mr. Ben Tillett, Mr. Tom Mann, and others of a like kidney, preached their gospel at the Archbishop's house" (p. 652). Manning had found a new kingdom for those that he had lost. *Flectere si nequeo superos, Acheronta movebo.*

His present occupations, which brought him once more in contact with his countrymen, reacted in a healthy way on himself; and the mellowing influences of old age were not without their effects, while the never-ending intrigues within the English Roman Catholic body, carried on both in England and Rome, offended his taste now that he was not himself conducting them. In 1890 he wrote a "Note" so fiercely denouncing and condemning the corporate action of the Jesuits in England and Rome, that even Mr. Purcell, who has published most things, has refrained from publishing it, and on the other hand, "as life began to wane, his heart reverted with a strong yearning to the days of old, to the memories of the past. The closed book of his Anglican life was opened; its pages were perused with a fresh and joyful delight; the dust of the dead years, literally as well as metaphorically, after the lapse of more than half a lifetime, was swept aside" (Preface). This is what Cardinal Vaughan has publicly scorned at as "senility." We may apply a gentler name to it.

Manning died January 13, 1892. We have traced his life as we have been enabled to do by Mr. Purcell's biography. We do not pause formally to criticise it. We see in him a high-minded man, whose character was marred by ambition and the necessity of being first, and by a double-dealing justified to him by the authorised teaching of the Church of his adoption, teaching which must—yes, must surely—be infallibly right, though it staggered Robert Isaac Wilberforce (p. 44). We see him in his earlier days an ecclesiastical politician, afterwards an actor in the petty intrigues of the Roman Catholic body in England and at Rome. At last, when he felt himself lonely in his Archiepiscopal house, distrusted by his co-religionists in England, and looked coldly on at Rome, he threw himself into the work of a Social Reformer, persuading himself that he was now at length once more working "for the people of England" and not only for "the Irish occupation in England." Oh, that those few years of married life at Lavington might have been extended indefinitely! How much happier, how much better a man he might have been, had the spirit of loyalty and disregard of self which then animated him been his throughout his life!

F. MEYRICK.



ART. II.—BURGON AND MILLER'S "TRADITIONAL TEXT OF THE HOLY GOSPELS."<sup>1</sup>

THIS is a book that deserves more than a cursory glance. It should illustrate that saying of the "Preacher," that "the words of wise men are heard in quiet, more than" . . . I leave the rest to the recollection of my readers. Perhaps, however, I may be allowed to say that I am quite sure Dean Burgon's reasoning did not receive the attention really due to it in his lifetime. And I think the reason was partly to be found in the animus aroused by the controversy about the Revised New Testament. On the one side, there was the feeling that the authority of those who at least ought to know had been seriously impugned by his attack upon the Revisers. On the other side, there was the feeling of indignation excited, as I myself can testify, by the consciousness that men scoffed at the opinions maintained by Dean Burgon and by those who had followed his reasoning from the first, without taking the trouble to master them. What was it to them? They had taken degrees in Divinity, and obtained distinction for their knowledge of principles learned by listening to their teachers, which they had never really investigated for themselves. There could be for them no second opinion. To argue with such men that the balance of authority is really in favour of reading "God" instead of "Who" in 2 Tim. iii. 16; or to say that, after all, the last twelve verses of St. Mark are supported by overwhelming evidence as a genuine portion of the Gospel, was simply to expose one's self to incivility, as I can testify from personal experience. And I think that partisanship, or at least respect for living authority and habits learned at the feet of University teachers, in great measure accounted for this. Now, however, both Dean Burgon and Dr. Hort have been gathered to their fathers. Dean Burgon's posthumous work is before us. And the very fact that it is posthumous, and consists of materials left by him, and worked up by a different hand, deprives it of that element which was at once most distinctly *personal* to his friends and his adversaries. We who knew and did not misunderstand him, miss the life and fire of his well-known style. Our adversaries miss the vigorous and scathing language of rebuke, in which he exposed their infidelity, as he counted it, to the cause of sacred truth. Perhaps indifference, rather than infidelity, was their chief

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<sup>1</sup> "The Traditional Text of the Holy Gospels, Vindicated and Established by the late John William Burgon, B.D., Dean of Chichester." Arranged, completed, and edited by Edward Miller, M.A. George Bell and Sons.

delinquency. One comes at last to see that ordinary men—or, say, five out of six among men whose abilities are not ordinary—have not the energy, or the independence, or, they would say, the impudence, to contemplate the probability or even the possibility that the experts of the day may be in the wrong, the recognised authorities groping in the dark, and much in need of most unwelcome correction.

Well, here is the book—at least, its first instalment. And I am permitted to write these lines, in order to persuade some men to read the book calmly, with open minds, to try to grasp what it means, and to ascertain our true duty in regard to the text of the New Testament, and, most of all, the text of the Holy Gospels. For more than ever am I convinced, as years go on, that very few of us have the least idea what wonderful books the Gospels are. Gospel Harmony itself is a subject very little understood. And it is not that the matter is in itself beyond the reach of men's understanding, or women's either, for that matter, as I have ample proof. It is that hardly any one sees that there is anything worth the pains of "weighing the words of the Gospels in hair-scales," as Dean Burgon used to do. A very cursory glance, a casual opinion, is enough for most people. And as for suspecting that the weight of common authority may by any mischance have been cast into the wrong scale, the very notion is enough to mark the man who holds it as cracked!

I wish to rouse a little interest in the study. I want you to read this book, with the belief that it may possibly have some instruction for you. Let me introduce you to the title: "The Traditional Text of the Holy Gospels." Pray, what may that be?

It is the text of the most precious portion of that Word of which the Church is a "Witness and Keeper"—the very foundation of the "faith once for all delivered to the saints."

Well, where is it to be found? Give it to me, and I will do my best to keep it.

It is to be found, as Bentley, Master of Trinity, told us long ago, not in any one, or two, or three, or four, or five old manuscripts, but in the whole body of copies, versions, and Fathers belonging to the Christian Church. It is not badly represented in the "Textus Receptus." But that is not by any means immaculate. It is most certainly not the text of the Revisers. Their emendations of the *text* of the Gospels appear, on sober consideration, to have been the very worst part of their work.

If this be so, it must be allowed to be a serious fault. But on what ground do you make the charge? Read Mr. Miller's

book attentively, and you may soon learn. I am but writing an introduction to it for the readers of this magazine. Review it I could not, being committed to its reputation by an appendix, in which my own slight contribution appears. But though this is small, it is aimed at the very vitals of one position of the late Dr. Hort, wherein he maintained that the Curetonian Syriac is of older date than the Peshitto. He did this because he only classified characteristic readings, and then formed a verdict. If he had read the two versions side by side, and compared them sentence by sentence, he must have seen for himself in a very little while, that the one is an emendation of the other throughout, and that all emendation is on the side of the Curetonian, and that the facts cannot by any possibility be the other way. Now that is a sample. The Revisers acted in all good faith as a company. It were a shame to think otherwise. But, with all respect be it said, when they attempted to revise the text at all, they undertook a task for which they had no adequate preparation or equipment. They should have let it alone for the present, and confined themselves to the translation. Even there the fundamental position of the most learned of their number, the late Bishop Lightfoot, has not escaped serious damage when tested by time and the light of experience. How well I remember, when his book on "A Fresh Revision of the New Testament" first appeared, how self-evident its leading principles seemed to be: with what pleasure I devoured it from end to end, and wrote to him on the only point on which I saw a chance of differing, the question whether the Greek word for St. Paul's *thorn* in the flesh meant a *stake* or not, as he insisted; and the delight with which I sent him a reference in the LXX. that he had missed, viz., "pricks in your eyes," in Num. xxxiii. 55. But his contention then, which one accepted without a shadow of suspicion that it could be wrong, was, *the same word in English where possible for the same word in Greek throughout the New Testament*. The Revisers followed it, and the result was, not an English book at all, but a crib to the Greek text revised, simply. *That* we none of us foresaw. And yet we might have done. The English-speaking public throughout the world are witnesses. But to return to the point. Please note that these personal reminiscences are not in the least for display, but simply to excite a little interest. I do not pretend to be a wiseacre.

I say then, that our worthy Revisers were not competent to revise the Greek text of the Gospels, because, in the first place, there were only two of them who were specialists in textual criticism at all, Dr. Scrivener on one side, and Dr. Hort on the other. Dr. Hort was the better pleader. Dr. Scrivener him-



self told me that he (Dr. Hort) talked for three years of the ten spent upon the book—and the result is before us.

But why were they not competent? Because both these experts more or less, and the rest of the company absolutely, were in subservience to the accepted theory of textual critics in general, that the true text of the New Testament is laid up in a *portion* only of the witnesses to it, and that to examine the whole is needless. Whereas, on the contrary, the true text is not that of any portion of the witnesses, but the net result of the testimony of the whole. That seems a simple statement in itself to some; to others it seems a falsehood. Well, read what is written in these pages, and see. You will have to come to it in the long-run. It is of no use to plead that the best witnesses absolutely in every case are the five old uncials, known to the learned as A, B, the sign for Aleph in Hebrew, and C and D. They are the oldest extant manuscripts, and that is all. They do not come within centuries of the autographs. Yet, by habitually appealing first to them, a *prejudicium* in their favour is created, which gives them, upon some questions, more than their real value.

The volume before me gives, and explains carefully, seven notes of truth: 1, Antiquity or primitiveness; 2, Consent of witnesses, or number; 3, Variety of evidence, or catholicity; 4, Respectability of witnesses, or weight; 5, Continuity, or unbroken tradition; 6, Evidence of the entire passage, or context; 7, Internal considerations, or reasonableness.

I cannot here enlarge upon the meaning of all these. But one main consideration may receive a few words. If the Bible, as preserved in every Church of East and West, bears witness to one reading, or form of text, whether by cursive or uncial writing, it is manifestly unfair to condemn that form of text upon the testimony of two old uncials, which happen to come from one and the same quarter, and exhibit only one special line of tradition. One cannot but be struck in reflecting on this matter—and it is one on which I have thought much during the last fourteen years—one cannot but be impressed with the way in which the men of our generation have given themselves over to specialists in the matter of Biblical criticism, whether of the Old or New Testament. It seems to be forgotten that the only true specialists in Holy Scripture are the Prophets and Apostles, acting under the guidance of the Holy Ghost. The Church, in its most distinguished members or in its collective capacity, is but the "Witness and Keeper" of the Deposit which was once received. We have no right to set aside the Bible, which all Christendom has kept from the beginning, out of deference to experts of any sort or kind. When the manuscripts of the New Testament which we have

are *all* collated, and their evidence grouped correctly according to the Churches represented, and the continuity of the tradition of each Church: when we have, alongside of this apparatus, the versions also similarly collated and grouped in continuous order: and when the Fathers of each Church that bears witness are set forth with their testimony beside the copies and versions, then we shall have a real apparatus outlined, and be in a position to see, what our Revisers certainly did not know, the real verdict of the Church of Christ upon the text of the New Testament—the complete traditional text. At present the untrustworthiness of the common method is only too evident, while we have not yet worked out the problem which textual critics have too hastily attempted to solve. Dean Burgon's work was a real step in the right direction. And his text of the Gospels has a basis which it will not be easy to disturb. Dr. Hort's theory attempted to shut us up practically to the testimony of one Church—Alexandria, and two principal manuscripts, which he himself proved to be not independent witnesses. The verdict resulting from his theory, in many particulars, was opposed to the collective testimony of all Christendom. When his oldest version, the Curetonian, and his two oldest copies are shown to be unworthy of the high value which he placed upon them, and his theory of their being the "neutral" text, as opposed to a Syrian recension, which never took place, is shattered for want of any historical evidence to support it, we may well ask what remains of the foundation on which the Revisers' text chiefly rests? It is fairly disposed of. And Mr. Miller is no blind follower of Dean Burgon's theories. In his preparation for the publication of this volume, he has re-edited the whole of Scrivener's great work on the text of the New Testament. And besides this, he has, in the volume before us, collected the witness of all the Early Fathers to what Dr. Hort was pleased to call the "Syrian" text of the fourth century. Mr. Miller has shown that this testimony is emphatically in favour of the traditional text, in the proportion of three to two. On thirty important passages, "it beats its opponent in the proportion of three to one." A special Appendix is devoted to bringing out the sceptical character of the two old uncials, the Vatican and Sinaitic MSS.

Many minute points of interest are to be found in the volume, which I must not mention here. I do but refer once more to the main purpose of what I have written, which is, to remind our readers that the question of the text of the New Testament has not been settled for us by authority as yet—most certainly not by the authority of the Revisers; and that if from idleness and reluctance to look into an important question, we leave this matter to go by the judgment of supposed experts, instead

of hearing and keeping the testimony of the Church at large, in a matter in which the Church has really received a Deposit, we shall be answerable for the consequences to the cause of Truth.

C. H. WALLER, D.D.



### ART. III.—THE PRESENT POSITION OF THE ELEMENTARY EDUCATION QUESTION.

THE withdrawal of the Education Bill, after it had passed its second reading by a majority of 267, has caused a not unnatural feeling of annoyance in the minds of those friends and supporters of Voluntary Schools who approved of the main principles of the Bill, which, so far as it referred to primary education, were three: (a) Decentralization, by the establishment of a county authority to undertake some of the duties at present discharged by the Education Department, and new duties imposed upon them by the Bill; (b) increased financial aid to poor schools, Voluntary and Board; and (c) a security for definite religious teaching in accordance with the expressed wishes of the parents of the children. When the first feeling of irritation has passed away, it will probably be felt that, though the Government has undoubtedly received a severe shaking by the course of events, the cause of education will probably in the long-run gain by the delay. Further discussion of the new principles which the Bill contains will be of great advantage, and will, I feel sure, show how carefully it was thought out, and how valuable are some of those provisions which at first startled many of us by their novelty and unexpectedness; while, on the other hand, some undesirable features of the Bill may be modified or removed with advantage during the breathing-time gained, especially some which seemed to outsiders to show that, after the Bill has been carefully prepared by its authors, not only in the interests of Voluntary Schools especially, but of education generally, influences had been at work and changes made, which once more show the truth of the old adage, "Too many cooks spoil the broth."

It may be hoped also that the delay which will occur will show to some friends of the Bill and of the Government the folly of making unreasonable demands, and remind them also of another truth which the large majority on the second reading helped to put out of sight, "A house divided against a house falleth."

The Government will speedily recover their lost ground if

they carefully think out the whole subject, bring in early next session a well thought out measure, and then firmly stick to its main provisions, and if their supporters loyally accept the situation, and resist the temptation of pressing their own individual hobbies: for if the course pursued by some members of Parliament during the last few weeks is repeated next session, the cause of education—not of religious education, and of Church Schools only, but of improved education on a sound and religious basis—is irretrievably injured for this generation; and perhaps the Government itself may be wrecked, to make way for another which will bring again upon Churchmen all those anxieties, and it may be worse ones, which oppressed them during the days of the last Administration.

To refuse hearty support to the present Government, because they do not do for us all some of us wish and expect, seems to me the most suicidal of policies.

I do not propose in this paper to discuss at length the causes of the failure of the defunct Bill. The opposition was doubtless most virulent as well as determined, but such seems likely to be all opposition nowadays. When a leading paper condescends to call a sadly-needed temporary relief to the *occupiers* of land a *landlords'* relief measure, we must be surprised at nothing.

Any Education Bill, even if sent down by an angel from heaven, was certain to be opposed bitterly by the present Opposition: they worked themselves up to a white heat upon some clauses of the Bill, notably the 27th, without taking the trouble to understand them, and of that clause at any rate, as I hope to show, misrepresented its provisions. But for all this the Government should have been prepared. If they had intended to pass this session so large a measure, Parliament should have been called together earlier, the Bill introduced sooner, and the way not blocked by many minor measures, some, as the result has shown, highly contentious. Above all, the author of the Bill who had it in charge in the House of Commons should have been put into the Cabinet and given a free hand. Desirable as it may be for Parliament to rise about August 15, to say beforehand that it shall then rise is to encourage obstruction—to erect a brick wall to stop the progress of every measure the Opposition desire to destroy. We hope next year the leader of the House will clearly say that while he will make every effort to get business through by the middle of August, the House will sit till the Education Bill is passed: in no other way will a highly contentious Bill ever become an Act of Parliament.

The CHURCHMAN for December of last year contained an article upon "The Education Question," kindly inserted by

the editor, in which I specified ten ways by which, as I thought, aid might be given to country Voluntary Schools; and I stated that I believed that if those ways of assistance were adopted, "the financial difficulties of our country schools would be considerably reduced, if not entirely removed."

Many of those points were satisfactorily dealt with in the Government Bill.

1. Clause 19 (2) repealed the 17s. 6d. limit imposed by the Educational Act of 1876, subsection (1), substituting for it either the grant per head paid to the school for the year ending July 31 of this year; or in the case of an infant school 17s.; in any other case 20s. per scholar—whichever is the greater.

I confess I fail to see the justice or expediency of this new limit. In the case of my own school the grant this year was for each boy 20s. 6d., and for each girl 21s. 6d., and therefore under the Bill we should have been able to retain those high grants, which we won for the first time this year, as long as we maintained our present high standard of efficiency; but had such a Bill been passed in 1895, we should never have been able to take such a grant, and a great incentive to improvement would have been taken away. As a matter of fact, we were unable under the Act of 1876 to take the whole grant we earned, though we hope to do so in future years; and this we felt to be very hard after a long and at last successful effort to raise our school.

2. Clause 20 of the Bill met my second suggestion with reference to the rates, and is generally acceptable.

3. Clause 25 gave increased facilities for borrowing money for improvements in buildings, and so met my third point.

4. Clause 23, by allowing average attendance to be calculated by the Elementary Day-school Code of the current year, and not in accordance with a code stereotyped by the Act of 1891, would have enabled the Department, if they desired to do so, to adopt another suggestion—that with reference to the number of attendances upon which the average for the year is calculated.

5. Clause 21, by substituting after January 1, 1898, *twelve* for *eleven* as the age for compulsory attendance, whatever standard a child may have passed, is in accord with another wish I expressed; and for reasons which I gave in that article would, I believe, not only largely advance the cause of education, but also be a great financial boon to the country schools.

It seems to me a most short-sighted policy for the friends of the agricultural labourer to oppose this clause. No doubt many parents will at first consider it a hardship to have to

keep their boys at school a year longer, but the result must be to raise the class as a class; to improve the intellectual capacities of the labourers, not only enabling them to take a more intelligent view of parochial and public affairs, but also to discharge better their special duties in life, and so probably to aid in solving the problem of agricultural depression. I fear the present generation of agricultural labourers do not really know what is best for their class. Child labour is false economy, and tends also to reduce the standard of wages for the adults.

6. Clause 2, subsection (5), went some way to meeting another wish which I expressed in my December article with reference to Poor Law children. I trust, however, when this clause is reintroduced, the word "shall" will be substituted for "may," and Poor Law children placed under the Education Department instead of the Local Government Board.

7. Most of the other suggestions contained in that article are matters for the annual Code, rather than for legislation, and may be expected to follow as a result of the great educational improvement to be anticipated, when some such Bill as the Educational Bill of 1896 becomes an Act of Parliament.

Already the Vice-President has taken one step to raise the standard of country pupil-teachers by further limiting the number of hours per week during which they may be employed in teaching. Further steps may be expected in this direction when a county educational authority is set up, by which with local knowledge educational classes may be established for the pupil-teachers.

The Bill went farther than many of us dared to hope in offering the 4s. special grant to all Voluntary Schools, and to those School Boards which come under section 97 of the Elementary Education Act, 1890.

Clause 4 would, I think, have been improved if more discretion had been left to the county authority in the distribution of the special aid grant. There are certainly Voluntary Schools where already the staff are well paid, their qualifications satisfactory, the apparatus and educational fittings up to date, and where, therefore, so large an additional income as 4s. a head is hardly needed; there are well-to-do places, where subscriptions come in freely, and where the only result of additional pecuniary aid from the State will be the diminution of subscriptions readily and cheerfully paid. On the other hand, there are many schools which will not be relieved from the intolerable strain by a grant per head of 4s. It seems to me the county authority working, as clause 10 suggests, by delegation, should make grants year by year out of the special

aid money, according to the proved necessities of the schools of the district, and in accordance with rules approved by the Education Department. One advantage of this would be that the objections taken to clause 4 by the admirers of the School Board system, who consider those schools unfairly treated, because, unless they come under section 97 of the Education Act of 1870, they will receive no portion of the grant, would be removed. Federation would to some extent bring about the result I desire; but I fear that so long as voluntary subscriptions are required, federation is a counsel of perfection—the system will not work in country districts. Residents will subscribe for the schools of their parish, but not for the schools of a district which they consider has no special claims on their liberality.

Another point to which I referred in my last article was met by the Education Bill. "A Procrustean Code is surely a great mistake." The Bill wisely allowed the county authority to modify the Code to suit the special requirements of the county, subject of course to the approval of the Education Department.

Another most excellent provision of the Bill is contained in clause 6. There is abundance of evidence that, while from an educational point of view School Boards in towns and large places have been a great success—albeit, at great cost to the ratepayers—in country places they have often been a failure. The right men are not elected on to the Board, either because they do not care to go through the annoyance of a contested election, or from other causes.

The self-opinionated village agitator, who oftentimes cannot himself write a grammatical sentence, but at the same time has a profound admiration for himself, and is an adept at the art of talking over others, and leading them to believe that he knows something, sits on the Board, and even may become its chairman, and then—talk of the tyranny of the parson, this man's little finger is thicker than the parson's loins! If there is a tyrant in the education world, it is the man who has acquired a position for which he is not intellectually fit.

Many a story could be told of the treatment of masters and mistresses by a Board domineered over by an ignorant chairman, who has gained his position by using fine words, the meaning of which neither he nor his hearers understand. Sir John Gorst mentioned one or two in the House of Commons. Then, again, in these small parishes the triennial elections are an unmitigated curse: they stir up ill-feeling, they set church and chapel by the ears, and they cost money which the poor country ratepayers can ill afford, and often, under the cumulative vote, bring out absurd results, by no means desired by the

electors. Then, again, the expenses created by a School Board for clerk, offices, etc., are by no means small. The money so spent had far better be spent directly on education. The plan provided in the Bill, to take effect where School Boards are not desired, seems to me an admirable one, and would have restored harmony and peace to many a country village, would have removed many a conceited, ignorant busybody from a position for which he is not qualified, and generally would have largely advanced the cause of country education.

We earnestly hope that the provisions of the Bill which created a county authority, and assigned to that authority duties such as those to which I have referred, will speedily take effect.

To the parts of the Bill referring to secondary and technical education, which were also to be placed under the county authority, no exception has, I believe, been taken; and I see that even so strong an opponent of the whole Bill as Mr. Bryce considers that that part of the Bill was not contentious, and might speedily have become law, if it had been separated from the part which referred to primary education. I suppose he includes in this non-contentious part the establishment of a county authority for educational purposes.

And now it may well be asked why this Bill, so carefully thought out, so full of excellent provisions in the interests of education, was so bitterly and pertinaciously opposed. No doubt chiefly because of the irritation still felt in the minds of the Radicals, and especially of the Radical Nonconformists, at the result of the last General Election. This Bill, like the Benefices Bill, was supposed to be drawn up in the interests of the Church of England; and to any such Bill, however perfect, or however harmless, the Nonconformist Radicals were determined to offer the most virulent and unscrupulous opposition. But such opposition would not, I think, have been as successful as it was but for at least three causes:

1. The apparent attack upon School Boards, even when well and successfully conducted.
2. The ambiguity, possibly intended, of those parts of the Bill by which *some* of the powers of the Education Department were delegated to the new County Authority; and
3. Clause 27, and the way in which that Clause was either misrepresented or misunderstood.

1. It seems to me it was a mistake to give to these new Educational Authorities any power of interference with the existing School Boards, so long as the Education Department are satisfied with the state of such schools. Clause 26 of the Bill was no doubt one of those clauses which gave the opponents of the Bill a lever by which to work, and caused



them to argue that it was intended ultimately to destroy the School Board system. Unfortunately the utterances of some leading public men had lent colour to this idea. I do not think the 8th and 9th clauses of the Bill which gave power to the Education Authority to take over, under certain carefully defined conditions, existing public elementary schools, and to take the place of defaulting School Boards, can be reasonably objected to, and many small parishes, heartily sick of their School Boards, would warmly welcome the change. If any future Bill is to be drawn up on the lines of least resistance, while clauses 8 and 9 may well be retained, clause 26 had better be omitted.

If these new County Authorities do their work well, no doubt, as time goes on, other duties will be assigned to them, and not improbably that of checking in some way School Board expenditure. The extravagant way in which some Boards go to work, the continual increase of the rate—*e.g.*, the recent increase of the School Board rate for London—point to the conclusion that the day cannot be far distant when Parliament will be forced by the indignant ratepayers to devise some means of controlling the spending power of School Boards throughout the country. But these new Authorities will require time to learn their work, and by their wise action gain the confidence of the public, before too many duties can be safely assigned to them; certainly before they can be expected to undertake so difficult and invidious a task as exercising a control over the School Boards in their districts.

It was, I cannot but think, most unfortunate that, at a time when the Government had already difficulties enough upon their hands in connexion with this thorny subject, the idea of rate aid was again started by some Northern Churchmen. It sharply divided the advocates of the Bill, and gave occasion for witticisms and jeers from its opponents. I do not propose to discuss this knotty point. The Bishop of London's letter in the *Times* seems to me unanswerable. Rate aid must mean ratepayers' control, and though this may not prove so objectionable as some anticipate, to accept it is to give up all we have been contending for for twenty-five years—our Trust Deeds, and the distinctive teaching in accordance with them.

Rate aid may ultimately come, but surely those who desire this cannot do better than expedite the creation of a County Authority, to which, if to any body, it is most likely that the power of rating may eventually be granted by Parliament, subject to the control under carefully guarded conditions of the County Authority, who would appoint at least one of the Managers of each school aided by a share of the rates.

2. With reference to the ambiguity in the Bill as to what

powers—at present exercised by the Education Department—were to be transferred to the County Authority, it is sufficient, as an illustration, to take the question of Inspection. Clearly, under the Bill, that might be delegated, and possibly at one time, before the matter had been well thought out, it was so intended. I cannot but think it most undesirable that any such step should be taken. The opponents of the Bill argued, most unjustly, that the Bill generally was intended to lower the standard of educational efficiency in the country. On the contrary, the whole object of the Bill was to increase that efficiency, especially in the country districts, to level up, and not to level down.

If, however, the duty of inspection is taken from the Central Authority, a difference of standard will undoubtedly be the ultimate result, and probably, in some counties, a lowering of that standard. The reply would probably be, that the Department would prevent this by a system of test inspections; but to this course there is the serious objection that, under that system, a school might be subjected to two inspections under a different standard, to say nothing of the additional expense caused to the country by the maintenance of two sets of inspectors.

I trust, therefore, that in any new Bill, it will be made quite clear that, for the present at least, the Department will retain in its own hands the important duty of Inspection, and so keep up to a high standard the teaching of all schools in the country, whatever differences, as regards subjects taught and methods of teaching, are allowed in different parts of England.

To allow any lowering of the standard of education is, we are sure, the last thing that those at present at the head of the Department are likely to do. Sir John Gorst, who was a member of the Berlin Conference, and has made the condition of education in other countries a special subject of study, must be fully alive to the fact that we are still below the standard of many countries in Europe in this matter, and that if we would successfully compete with other nations, our people must be well educated. Moreover, having given the Parliamentary franchise and the vote both for county and parochial councillors to all householders, it is essential for the well-being of our country that we should take no retrograde step in primary education. An impression, undoubtedly a most mistaken one, that the Bill was a retrograde step, accounted for some of the virulent opposition which it encountered. The excellent provisions for secondary education, acknowledged, as I observed above, by Mr. Bryce, ought to have disabused his mind and that of others. Still, misunderstandings and misrepresentations are hard to kill. It will be well to remove

from the Bill of 1897 every clause which can afford the slightest justification for the charge so persistently made against the Bill of 1896.

3. There remains as a ground for the opposition to the Bill clause 27. Most undoubtedly this clause was introduced in a spirit of all-round fairness and charity. It was designed as an olive-branch or, if the expression is preferred, as a safety valve, and intended to remove equally the grievances of Churchmen and Nonconformists. It has been grossly misrepresented or misunderstood. Nonconformists have argued that under it the "Church parson" might claim access into every Board School to teach what he chose; Churchmen have thought that the dissenting ministers may claim admittance into every National School.

A careful reading of the clause should have prevented these false impressions. In the first place, the initiative, if any action is to be taken under the clause, must come from the parents—then the number who require action must in the judgment of the Education Department be a reasonable number—what they ask must be reasonable, the Department being the sole and final judge; and when the Department issues any order, it is for the managers to make reasonable arrangements—satisfactory, that is, to the Education Department. It does not follow that the managers will be obliged to admit the "parson" or the Nonconformist minister; they may find other ways of meeting the difficulty when it arises—for instance, in a large school it may be arranged that the instruction asked for may be given by one of the staff able and willing to do so, and other ways of arranging matters will doubtless be found.

The whole essence of the clause is reasonableness; and unless on one side or the other there is a determination to stir up strife, I believe the clause would seldom be acted upon where managers are already reasonable. The clergyman open to reason will not, I think, be troubled by his Nonconformist brother; the School Board which has made reasonable arrangements for Scriptural teaching ought not to be worried by an aggressive clergyman, and will not be by a reasonable one. But the clergyman who aggressively announces that the children will be taken on a saint's day morning "to see Low Mass" must not be surprised if parents act upon such a clause; and the School Board which excludes Bible teaching, or allows Unitarianism or Agnosticism to be openly avowed and taught, if such is ever done, must expect action to be taken by the faithful parish priest.

In my own parish, with, I suppose, between a third and a fourth of the children those of Nonconformist parents, I have for about ten years had the children for a short service and

catechizing on a saint's day morning without one word of objection ever reaching my ears.

Clause 27 asserts the sacred right of the parents to control the religious education of their children—alas! the great majority do not trouble themselves about the matter; but when they have, as they always should have, a strong opinion upon the question, that opinion should be respected.

I believe a good sound Scriptural instruction can be given under the present law, and this is all we have any right to expect in our day-schools; teaching which is distinctive of the Church or of a denomination can and should be given in the Sunday-school.

I look upon clause 27 as a safety valve; I should much regret its very extensive operation. However, it has created a most unexpected and violent opposition; and therefore it may be that those who introduced it into the Bill of 1896 may not, in the face of that opposition, think the game worth the candle, and quietly drop it in 1897. If, on the other hand, it is again introduced, it may be well still further to safeguard it against unreasonable partisans; at any rate, the modifications suggested by the Bishop of Hereford and Archdeacon Wilson are worthy of careful consideration. By them the clause would be made inoperative in large towns, where parents have a choice of schools within reasonable distance.

"Sweet reasonableness" seems to me the only way in which the religious difficulty can be met. In the admirable speech, praised equally on both sides of the House, in which the Vice-President introduced his Bill, he said no truer words than that the religious difficulty is far more a platform than a practical question. Tact, and a charitable allowance for the opinions of others, will solve the difficulty better and more quickly than an Act of Parliament.

Finally, all must sympathize with the disappointment felt assuredly by the Vice-President, who had devoted his time ungrudgingly to the preparation of his Bill, and produced what all must admit, whether they agree with its principles or not, was a masterpiece of constructive skill. His many friends and admirers earnestly hope that it may fall to his lot to successfully accomplish in 1897 what, from no fault of his own, he failed to accomplish in 1896; that as a Cabinet Minister he may introduce and carry through a great measure for the advancement and improvement of education generally with which his name will be associated; and that the leader of the House of Commons, whom, notwithstanding some mistakes he has made, all Unionists and most opponents most heartily respect and admire, will avoid in the future such a fatal mistake as accepting, in the absence of the Minister in charge

of the Bill, an amendment, the far-reaching and fatal consequences of which he could not have foreseen.

C. ALFRED JONES.



#### ART. IV.—BISHOP THOROLD.

“THE Life of Bishop Thorold,” by his friend and chaplain, the Rev. C. H. Simpkinson, deserves a large circle of readers. It is beyond question a most able and valuable biography, and as interesting as it is valuable. Containing no startling incidents, the book yet rivets the attention of the reader from beginning to end. A man of powerful personality and of original genius; a born ruler of men; an impressive and painstaking preacher; a writer of wide influence both here and in America; a prelate of profound sagacity; above all, a man of great personal piety, Bishop Thorold will take his place among the most successful diocesans of the nineteenth century. As Vicar of St. Paul’s, Walworth, and afterwards in the Winchester Diocese as Rector of Farnham and examining chaplain, Mr. Simpkinson was privileged to enjoy the close confidence of Bishop Thorold; and in the volume before us he has given us a vivid picture of “the beloved prelate” (as A. K. H. B. was wont to call him), and of the great work, especially in the diocese of Rochester, which, in spite of ill-health, he was enabled successfully to accomplish.

Of Anthony Thorold’s early years there is little of interest to record. His father was Rector of Hougham, in Lincolnshire, where the Thorolds had been settled since the beginning of the fourteenth century. They came of a very ancient stock—“no better blood in Lincolnshire,” says Kingsley in “*Hereward the Wake*”—tracing back their ancestry to the famous Lady Godiva. Young Anthony comes before us as a shy and delicate boy, with deep religious impressions, and on terms of the closest intimacy with his youngest sister. Unfortunately he never went to a public school; and this, to a great extent, accounted for that self-consciousness and apparent affectation of manner which often aroused criticism in after years. At the age of nineteen he went up to Queen’s College, Oxford, where the social life of the place attracted and delighted him; but he failed to make the most of his University career, obtaining only in the final examination an honorary fourth class in mathematics. After taking his degree he travelled for a time in Egypt and in Palestine, where the sight of the Holy Sepulchre, of Bethlehem and of Nazareth, above all, of Gethsemane, deeply impressed him, and kindled afresh

his former aspirations after a life of close communion with God.

In 1849 Anthony Thorold was ordained deacon by Bishop Prince Lee to the country curacy of Whittington, in Lancashire. Here he laboured with much diligence for five years, old parishioners speaking of him as "the kindest and most self-sacrificing minister who ever came into the village." These years of quiet work were not without their value to the future Bishop, and few were the Ember seasons which he allowed to pass in after years without some allusion to his first Lancashire curacy.

From Whittington Mr. Thorold removed to London as curate to Mr. Garnier, the Rector of Holy Trinity, Marylebone. Here his powers as a preacher quickly attracted attention. He took, we are told, immense pains with his sermons; and it is curious to learn that at this time he was possessed with a great fear that he should "be led away by Maurice or Jowett." Towards the end of 1855 a determined effort was made by the Evangelical leaders to get Thorold promotion; and before long he was offered by the Lord Chancellor the important living of St. Giles'.

He was now thirty-one, and at St. Giles' he was destined to labour for nine years. The parish contained some of the worst slums in London, and the notorious Seven Dials stood in the centre of it. The new Rector at once set vigorously to work to cope with the vice and destitution of the parish. Mission-rooms were opened in the most crowded centres; Bible-women were employed to visit the poor in their own homes; Bible-classes and prayer-meetings were established, and the National Schools were placed on a more efficient footing. But it was as a preacher that the Rector of St. Giles' was most widely known. His pulpit became a centre of attraction to a large class of spiritually-minded people in London. "Intellectually," says Mr. Simpkinson, "he was interesting; spiritually he had begun to exercise that irresistible fascination by which the true lover of God draws other souls heavenwards. Intensely devout, he impressed his hearers with his faith. The grand truths of the Gospel broke through his words living and alight from the altar of God. Faith is infectious. This man had been to the gates of heaven, and knew what he told. He was really confident that God could change the life by changing the heart. He used the treasures of the Cross for himself, and recommended them to others because he had found them so precious." But the Rector's health had long been far from satisfactory. He habitually overworked himself; he took no exercise; while the cares of a large and difficult parish often weighed heavily upon him. In

1867 he completely broke down, and, to his intense sorrow, was compelled to resign St. Giles'. He preached his farewell sermon to his beloved congregation on the words, "Who shall separate us from the love of Christ?" and departed, not knowing whether he would ever again be strong enough for hard work.

In God's good time, however, change of scene and complete rest did much to restore his health, and towards the end of 1868, Mr. Thorold felt himself able to undertake the incumbency of Curzon Chapel, Mayfair, where he attracted large congregations by his preaching. Shortly afterwards came the offer of the Vicarage of St. Pancras, which, now that his health was fairly established, he joyfully accepted. At St. Pancras he came prominently to the front in the cause of Elementary Education, and sat as a member on the first London School Board. His solemn and earnest preaching attracted considerable attention, while his devotional writings gained for him a still wider influence. He was now recognised as one of the leaders of the Evangelical party, and no one was astonished when, in 1877, he was offered, by Lord Beaconsfield, the Bishopric of Rochester.

The new Diocese of Rochester had just been formed of fragments taken from London and Winchester and from the old Diocese of Rochester, and lacked any sort of historical unity. The task in front of the new diocesan was indeed a heavy one—"the most difficult Episcopal task which has been put upon a bishop in the nineteenth century"—but Bishop Thorold was the man to undertake it. He came to the work splendidly equipped. He had served curacies alike in town and country; at St. Giles' and St. Pancras he had ruled with conspicuous success; his work as Examining Chaplain to the Archbishop of York had brought him into close connection with hundreds of the younger clergy; his wide experience of parochial missions and Quiet Days was invaluable; while his own spiritual life was one of close communion with God in Christ. Behind a somewhat mannered exterior, which often tended to repel strangers, "lay a deep piety of spirit, and an experience of sorrow, pain, difficulty, and a buoyant hope, which had taught him a very sincere reliance upon God. If the new Bishop believed in himself, as most assuredly he did, it was because he believed God was with him."

The re-constituted diocese lacked, as we have seen, a centre of unity; the Bishop therefore resolved that he himself should become its centre. "Everything should revolve round him; everywhere his personal influence should be felt." And in this determination he remarkably succeeded. He soon became a familiar figure in the diocese. "By preaching, by speaking,

and by continual travelling, by willingly taking his part in all the important events, religious or secular, to which he was invited," he constantly kept himself before the people. His amazing personality was felt everywhere. The Parish Magazines were full of the Bishop's sayings and intentions. The diocesan organizations which he set on foot were all guided by the Bishop's will; while by means of his Ember addresses, his Confirmation addresses, the Quiet Days which he conducted, sometimes for the clergy, sometimes for their wives, sometimes for lay-workers, he brought himself into close spiritual contact with large numbers of the more earnest people in his diocese. Indeed, "the Diocese of Rochester is Bishop Thorold's monument."

The Bishop's Confirmation addresses were strikingly impressive, simple and practical, and abounding in pointed sentences. "How," says Mr. Simpkinson, "can we reconstruct before eyes which never saw him that pathetic figure, always worn and ascetic, seemingly so wearied till the theme of Christ's love moved him; till he was carried away in describing Christ's intense desire for the one gift which the listeners had to give Him; till the demand in the Master's name of each human heart present roused him to a fire which glowed in word and gesture. Some sentences were so stern, some so tender; at times the church rang with the speaker's earnestness, and then the most solemn silence ended in the softest of appeals. Certainly he was a master-player on the spiritual chords." The following incident, related by the person to whom it happened, is so characteristic, and so well describes the effect he often produced, that it is worth quoting:

"After the Confirmation Service was over, the Bishop, followed by the clergy, proceeded down the side aisle; about half way he stopped, and, placing his hand upon my head, looked at me with a kindly smile, and said, 'You shall be confirmed one day, my child!' and passed on. From that time I tried to understand more about the rite of confirmation, and was very eager to receive it when the time came."

Those who were privileged to hear the Bishop's Ember addresses, whether at Selsdon or at Farnham, will never forget them. To many they were at once "a revelation and an inspiration: a revelation of their own hearts and of the sacred character of the office for which they presented themselves; an inspiration which sent them to their parishes eager to train souls for Christ, earnest to point men to their Saviour, widened, deepened, heightened in spiritual character, and full of a great ambition to lead holy lives and to do good, walking in their Master's steps." The addresses were full of strong epigrammatic sentences, which engraved themselves on the memory.



One or two characteristic ones may here be quoted: "Live by method; it will make life twice as long." "Study carefully; God does want your knowledge, and does not want your ignorance." "A preacher who is not a pastor draws his bow at a venture." "How often young preachers take hard texts, not from conceit, but because they do not know them to be hard." "To hear a bright, happy young man, who has had no sorrow greater than being beaten at cricket, discourse on the blessing of sorrow, seems a little out of place to those who have had much of it." And once more: "The modern clergyman is sometimes too busy to pray; he suffers, but also the Church."

In the early years of his rule at Rochester, Bishop Thorold adopted a policy of "isolation" towards those of the ritualistic clergy, who practised what he held to be an illegal ritual. In the course of time, however, his views widened, and he was forced to admit the good work done by many of the advanced clergy. "I am satisfied," he wrote in 1886, "of the wisdom of no longer keeping aloof from these men." But even when he differed most widely, his fairness and personal kindness were always conspicuous; and "the evangelical Bishop had no more loyal or affectionate sons than the ritualist clergy of the diocese." The following incident well brings out the thoughtful and practical sympathy for which the Bishop was noted throughout his diocese:

"Thank you," he writes, "for telling me about the ——'s" (a clergyman and his wife). "Kindly cash the enclosed, and put a ten-pound Bank of England note in the enclosed envelope and post it." "It always seems to me," wrote a South London clergyman's wife, "that the Bishop had had so much sorrow in his own domestic life, that it made him peculiarly sympathetic with the sorrows, and more especially with the joys, of others. The birth of a child, a change of work, any brightness that occurred to a friend, would bring from him a note such as he only could write, short and filling, full of tenderness and joy for his friends. Great thoughtfulness was another characteristic; he would notice fatigue or weariness in others, the clergy or their wives, and when possible would send for them to his lovely and well-appointed home for a day or two's rest. Roses, strawberries and flowers often found their way to the homes of those less fortunate than himself."

The Bishop had indeed experienced sorrow in his own life. Twice he had been left a widower, once when Rector of St. Giles', and again in the first year of his episcopate. All three children of his first marriage were taken from him. His first-born had died in infancy at Whittingham; eight years later his little daughter Winifred was laid by her mother's side in Whittingham churchyard. His son Hayford had been suddenly

cut off at the age of nineteen by scarlet-fever. The Bishop had himself suffered much from ill-health, which often depressed and incapacitated him. And now in the midst of his work at Rochester another sorrow fell upon his already overstrained constitution. His only son Algar had gone up to Oxford in the autumn of 1884, and a few weeks afterwards the Bishop thus begins a new volume of his diary :

“ This volume commences with what must change all the future of my life. Algar writes that he has been received into the Church of Rome. I am stunned.”

The Bishop bore his sorrow in silence, striving by hard work to mitigate the pain. He overworked himself more than ever, and before long he was stricken with an attack of asthma, which henceforth was to make his life one constant struggle with feeble health. He was overwhelmed with depression. “ May God direct,” he writes in his diary. “ I wish with all child-like loving submission to yield to Him ; but it is hard. My boy is gone, and it was my comfort that my work remained. That is gone now.” “ I want comforting,” he wrote to his “ dearest Boyd.” Later on he was much saddened by the death of Evelyn Alexander, the Vicar of St. Paul’s, Lorrimore Square, who was to have been the guardian of his children, and whose name, the Bishop records, was one of the three engraved most deeply on his heart. He now seems to have settled down into a chronic condition of weariness and ill-health, which rendered his numerous diocesan engagements more and more difficult to fulfil. Happily the diocese was now efficiently organized, while the assistance of Bishop Barry was an immense relief to him.

In September, 1890, Bishop Thorold was staying at Torquay, when, to quote from his diary, there came “ another crisis in my life ; and it is curious that it should happen in the same place where a similar one occurred thirteen years ago. Last night a letter came forwarded from Great George Street, to which at first I paid no attention, as it had been to several places ; but it attracted the children’s curiosity, who discovered that ‘ Salisbury ’ was in the corner, that it was sealed, and a coronet above the seal. Certainly it was Lord Salisbury’s handwriting ; but I would not admit to myself that it could be of any importance, and put the children off, not opening it last night. But I could not help thinking about it more or less ; and when I opened it this morning (last of all my letters), I found that it was a proposal to succeed to the vacancy at Winchester, expressed in very handsome terms.”

The Bishop was now sixty-five, and for some time past his health, as we have seen, had been far from satisfactory, while the responsibilities of Rochester pressed heavily upon him ;

and he felt that a change to the less laborious diocese of Winchester might bring with it fresh health and vigour—an opinion in which his medical adviser concurred, thinking that he might fairly look forward to seven years of active work. So he joyfully accepted Lord Salisbury's offer, greatly attracted by the dignity of Winchester, and delighted with the splendour of Farnham Castle.

For little more than four years was Bishop Thorold to rule at Winchester, and those years were to him one constant and distressing struggle with ill-health; and yet in spite of repeated breakdowns he succeeded in making himself felt in every corner of the diocese. "He has left behind him in this remote corner of the diocese," writes the Dean of Jersey, "the memory of one whom all felt that they were beginning to know and to love—one whose stimulation and inspiring visits have, we trust, done something to reinvigorate the spirit of Christian devotion and of Church order amongst us." And what was true of his beloved Channel Islands was also true of the diocese as a whole. The Bishop was constantly travelling about into every corner of Hants and Surrey; visiting Churches which had never seen a Bishop for many generations; encouraging the clergy with words of sympathy and courage, or sternly indignant where he saw signs of indolence and neglect. By means of the *Diocesan Chronicle* the Bishop reached a wide circle of readers; and many were the homes throughout the diocese where the arrival of the *Chronicle* was looked for month by month with feelings of eager curiosity and delight. The *Chronicle*, as Mr. Simpkinson well puts it, was "the Bishop's own peculiar creation—the organ by which he sounded the opinions and inspired the enthusiasm of his people; the means whereby he kept himself a conspicuous figure before the diocese; while the papers of counsel to the clergy and others on practical subjects, and the racy reviews of books of all sorts and conditions, stirred up many in dull and remote corners to some interest in the literature of the day."

The Ember days at Farnham, as at Selsdon, were days never to be forgotten by those privileged to be present. The Bishop had restored the Castle with princely munificence, and had filled up the garrets with cubicles, so as to be able to receive the whole of the candidates for ordination. And on these occasions the Bishop was at his best. Sitting in Bishop Morley's chair before the holy table in the private chapel, often with closed eyes, and appearing to be conscious of the Divine presence, he would in calm and beautiful language set before his candidates the loftiest conception of the ministerial office, and urge them with all tenderness to devote themselves body and soul to the Master's service. Never will the writer forget an address on the "Clergyman as a Pastor," one of the

last Ember addresses the Bishop was ever to deliver, when, looking very weary and very sad, he said :—

“You are shepherds as well as stewards. You cannot be useful teachers if you are not diligent pastors. The very idea and essence of an English clergyman’s duty is that in a defined area a definite charge is entrusted to him, and that he must visit the people and know them, be at their beck and call, go in and out among them, pray for them, help them when they are sick and afflicted, take them by the hand to the brink of the river of death.”

Happy as Bishop Thorold was at Winchester, it is to be feared that he often missed that cordial and loving reception which the Rochester Diocese always accorded him ; and more than once we come across entries in his diary which speak of the coldness and the want of sympathy of the clergy. “I wonder,” he writes, “if my Confirmation addresses are liked in the diocese. I have my doubts. No one ever says a word to me about them. Perhaps they think it would be disrespectful to thank me.” In his notes on the Diocesan Conference, twice over he makes the entry, “When I rose, no one welcomed me.” The clergy, many of them, did not understand him ; and he, on his part, was often struck with “the intellectual loneliness” of large numbers of the clergy. By way of remedying this defect, he set about restoring Wolvesey Palace, intending to use it as a Church House, where lectures could be given on theological and ecclesiastical questions. “I think,” he wrote in his diary, “of suggesting divinity lectures for the clergy, on the plan of the Oxford and Cambridge series, one week—as an experiment at Winchester, with some Cambridge man, like Ryle or Welldon, and some Oxford man, like Sanday or Driver.” He also proposed to establish at Farnham a sort of Clergy School, after the plan adopted with such conspicuous success by Dean Vaughan, where candidates for orders could learn parochial methods and form habits of theological study. “I broached my plan to Simpkinson about the Clergy School here,” he writes in his diary. “I have told him I think he ought to be Warden.” In the conversation, he said : “Wykeham began the nave of Winchester after he was seventy ; I shall be seventy this year, and I don’t mean to give up new plans yet.”

But these new plans for the more efficient working of the diocese were continually frustrated by periods of ill-health. Again and again the Bishop was laid low by sharp attacks of sickness. In the spring of 1895 it was evident that he was seriously unwell. “People reported that he looked more dead than alive. But the fear of failure was now strong upon him. He was resolved to assert his capacity for work and for leadership. Each evening he returned to pant exhausted up the

Castle staircase, and to repeat the determined struggle on the morrow. His successor spoke truly of "his heroic struggle against ill-health." He knew he was utterly unfit; but he knew that his indomitable will could still compel mind and voice and body to do his bidding." And so he nobly struggled on. On May 12 he preached what proved to be his last sermon, before the University of Cambridge, when he was disappointed that so many seats were empty. On the following Sunday he took a Confirmation at Alton, after which he seemed to be utterly exhausted. Fears were expressed that he was feeling ill. "I am used to that," he pathetically replied. He asked to be allowed to remain quietly in the study; but with his characteristic love of children, he was not too tired to see the little grand-daughter of the house, who was keeping her third birthday. He took her lovingly on his knee, asked her if she still wore socks (see story in the Bishop's book "On Children," p. 11), showed her his watch, spoke to her of the Good Shepherd who always loved His little lambs, and gave her his blessing and a kiss, and sent her away.

Once or twice afterwards the Bishop appeared in public, and for a short time longer he continued to manage his correspondence and to arrange pressing diocesan matters, but it was evident that the beginning of the end was come. On July 12 he caught a chill in his garden at Farnham, and a serious relapse followed. He was still confident that he should get better, though he told those about him that he would be glad to depart and to be with Christ. His desire was fulfilled a few days later, when, on July 24, the eighteenth anniversary of his consecration, he passed peacefully away, in the presence of his son and daughters, as one of his chaplains was repeating the commendatory prayer at his bedside.

His funeral at Winchester was a magnificent spectacle; an immense congregation assembled, while "the clergy of Rochester almost outnumbered the clergy of Winchester in that last sad testimony of respect to their mighty chief." As the great procession wended its way from the south door of the cathedral to the moss-lined grave in the green sward beneath the south-east angle of the Lady Chapel—a quiet nook chosen by himself as an ideal spot for a Bishop's resting-place—many who had known and understood him felt that they had lost in Bishop Thorold a true and sympathizing friend, who could console them in the days of adversity, and inspire them with fresh hope and courage in the battle of life, while all must have acknowledged that the Church had lost a leader of singular originality and power, of profound spiritual insight, and of absolute devotion to the service of Christ.

JOHN VAUGHAN.

ART. V.—THE PRESENT POSITION AND PROSPECTS  
OF OLD CATHOLICISM.

IT has been one of the greatest misfortunes of the Old Catholic movement generally that it has been kept in the background by influential organs of the English Church press. Consequently, most of our leading men in England are not in the least acquainted with its present position and prospects in various countries. Above all, our Bishops are in the dark, for their time is so much taken up with home work that they have none left for investigating the condition of these foreign movements. Yet it seems to me that the question of our relations to them is of vital importance. On one side is the vast and historic Church of Rome, with her matchless organization and unbounded command of money. On the other are these infant communities which have struggled into life against enormous odds, viewed with suspicion alike by Protestants, Romanists, and indifferentists, obnoxious to statesmen as a new denomination, compelled to face difficulties of organization, finance, legal status, just at the moment when opposition was greatest and their confidence in their own position least. And standing by has been the Church of England, holding precisely the same principles which these bodies are endeavouring to maintain on the Continent, rich in means and in practical experience, and doomed herself to suffer from the same restless spirit of proselytism, the same lavish expenditure of money, the same unscrupulous and untiring opposition as has been employed to crush out the nascent Old Catholicism of the Continent at all hazards. Every consideration of policy and principle alike, it seems to me, would dictate to the Church of England the advisability of giving the warmest sympathy and the most active support to these Reformed Catholic Churches at the moment of their greatest need. But we find, on the contrary, this very fact that they are in need of help is the chief crime alleged against them. *Because* they are not numerous, *because* they have enormous odds against them, *because*, as Professor Beyschlag, of Jena, himself a Protestant, has told us, every expedient of persecution short of death or imprisonment has been resorted to during the last twenty years to prevent the spread, in fact the very existence, of these churches, we find influential men in England laying down the principle that we had better leave them to themselves. I should, on the contrary, be disposed to the opinion that these constitute the very reasons why we should give them as energetic a support as we can.

I do not mean that we should attempt to Anglicise them—

quite the contrary. But I mean that, as all the resources of the Roman Communion are, and have been, employed to crush them, so the Church of England should strain every nerve to assist them morally, and even materially, in the spread on the Continent of those true Catholic principles which have long been our boast, and are now proving in a most remarkable manner to be our strength. People are assiduously informed that Old Catholicism is making no progress. This may be the case. It has hitherto had enough to do to hold its ground at all, to prevent the infant churches from being strangled in their birth. To take an instance. At Nuremberg the movement has a hold on the young officers of the army. But service is only held once a month in the Protestant church. One thousand pounds would put the community in possession of a handsome disused church, but it has not the funds, and in the present condition of the movement elsewhere it does not feel justified in asking for them. Perhaps when the church at Carlsruhe is finished, as it is to be this year, an attempt will be made to build churches elsewhere. Why does not England help in this work? But although little progress has been made in Germany, the small communities sturdily hold their own, and the increase of members, though small, is steady and general. In Switzerland we are told that the movement makes no progress because the number of registered Old Catholics is not so great in 1889 as in 1874. But then there were a number of nominal adherents, who dropped off as soon as the real struggle began. For at first the Pope refused to allow Roman Catholics to vote for the election of their *curés*, and so the Old Catholics elected clergy to their mind. These were expelled at the next election in 1880, and this, combined with the decision in 1878 to allow the Old Catholic clergy to marry, lessened their numbers for a time. But lately there has been again an advance. Priests have begun to hold services in the districts from which they were driven in 1880, and a new centre has recently been formed at Schaffhausen. How many people in England are aware of the seven years' struggle of the Old Catholics to obtain a church which has been going on at Lucerne, and their ultimate success in building one, with the help of the American Church? In Austria there are large accessions in the Isergebirge; also at Arnsdorf, where the Government will not permit the Old Catholics to have a priest. At Warnsdorf they considerably exceed four thousand, and at Vienna and Ried there are flourishing congregations. There were at one time one thousand children waiting for confirmation in Austria, but the Government will not allow the Bishop-elect to be consecrated, so he administers confirmation *as* Bishop-elect. I suppose it is no business of ours that

while Rome is allowed a free hand in proselytizing in England, our Old Catholic brethren, who are maintaining our principles in Austria, are not allowed the free exercise of their religion. To me it seems that we ought to exert ourselves to obtain it for them, if possible. But "the children of this world are wiser in their generation than the children of light."

To turn to Italy. As long as Count Campello hid his head under a bushel in Umbria he was likely to be the subject of *canards* of all kinds. But now he is coming into the light of day matters are altered. No doubt can possibly exist that a large number of the Italians are ready to receive him with open arms. And this is not only because he preaches Catholic reform, but also because of what is called the "political" element in his teaching. Mere pietists are offended with him because of the occasional lack of individualism in his public addresses. But those who watch the signs of the times in England see that the Christianity of the future among ourselves must largely consist in the application of religion to the problems of social life. Nor is it otherwise in Italy. Of course Count Campello is no more infallible than the Pope, nor will a movement conducted by him display all the excellences of every other movement without any of their defects, as some people seem to think it ought to do. It is sufficient to know that on the first occasion of his passing beyond Rome and Umbria he stirred public opinion in a manner which must be characterized as extraordinary. What is our duty as regards this movement? Not, certainly, to keep it up with foreign money. We ought to see that at least it is partially self-supporting. And we ought to give no ground for any complaint on the part of Italians that we are forcing an alien religion on them. But while I think we should insist on their maintaining their own ministers, we should, I think, help them to do anything which is beyond their present capabilities, and yet, humanly speaking, necessary for the success of their cause.

I cannot pass from the subject without speaking of the singular promise of Signor Janni. His impassioned eloquence is startling to our Northern ears; but I believe his motives to be as good and his views as sound as his abilities are unquestionable. He has conducted the *Labaro* for five years with great ability and judgment, and the principles of the Catholic Reform are spread by it in places which could not otherwise be reached. The consequence is that adhesions and requests for instruction are coming in from all sides. At Dovadola a congregation, with its minister, has come over bodily from the Methodist Episcopal Church. While these words are passing through the press, intelligence reaches us of a remarkable movement at San Vito and San Angelo dei Lombardi, owing,

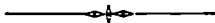


strange to say, to the services held in the Italian language by our American sister. Other places are ready to embrace the Reform cause, but unfortunately the leaders have neither money nor men. The great fault of the movement is, it appears to me, its lack of energy and initiative. It is time an appeal should be made to Italy at large, and if Count Campello were well advised he would instruct his able subordinate, Signor Janni, to open a campaign in all the principal cities of Italy. There can be no doubt that support, moral and material, would be the result of this action, and the rapid spread of the principles of the movement throughout the length and breadth of Italy.

It is time that moderate men, opposed alike to Rome and to the morbid sympathy for Rome which is displaying itself so unhealthily among ourselves, should take note of this movement. It *has* not died out, it *cannot* die out, for it is founded upon the Rock. It has not been like those who "strive" or "cry," or make their "voices to be heard in the streets." It has attempted no *propaganda*. It has simply said: "Let those who do not believe in Papal infallibility come and worship with us." It has attacked nobody, it has excommunicated nobody; it has desired, as far as men would allow it, to be at peace with all. It has lived down false accusations; it has survived the predictions of its extinction. And after having quietly perfected its organization during a period of a quarter of a century, it has inaugurated the one movement above all others which should attract the attention of thoughtful men. Since 1890 it has started reunion congresses, which have been held biennially at Cologne, Lucerne, and Rotterdam. The second of those congresses will never be forgotten by those who had the privilege of attending it; nor was the third deficient in points of interest. The spectacle of men of every civilized nation under heaven meeting together for mutual prayer and consultation in regard to the welfare of God's Church, and on the basis of primitive doctrine and organization, is one which should surely have an attraction for every earnest and warm-hearted man. The institution of the *Revue Internationale* by the little band of able theologians at Berne has placed the whole Church of Christ under a debt of gratitude to them. In that review, which appears quarterly, articles have appeared in the French, German, and English languages from men of nearly every civilized nationality. Russians, Greeks, Germans, French, English, Armenians, Poles, Dutch have contributed to its pages, and even Haiti and the United States have not been left out. There are few subscribers either in England or America to that review. I would ask whether it is not time that this reproach were

wiped away. The next congress was fixed to be held at Vienna in September of this year, but very recently appeals have been made to the Austrians to allow it to be held at Carlsruhe instead, on the occasion of the opening of the new church the Old Catholics have built there. It is just announced that the Austrians have acceded to that appeal. Will none of those who sympathize with this gallant attempt to withstand the disciplined battalions of Rome, and who would desire to encourage organized resistance to Papal usurpations, take the trouble to attend that congress? For myself, I should only be too happy to give any information in my power to any who may wish to know more, either of the congress, of the *Revue Internationale*, or of the Old Catholic leaders. Old Catholic congregations are to be found in nearly every important town in Germany and Switzerland, and their members are most willing to see cordial relations established between themselves and the English Church.

J. J. LIAS.



#### ART. VI.—SOME CLERICAL WEAK POINTS.

THE subject of this paper is most difficult. It is a very ungracious task to attempt to play the part of the candid friend. Yet it may sometimes be useful for an observer whose work is mainly official, and who is a good deal mixed up with men of all kinds of views, to put with some diffidence before his friends things which appear to him to have weakened a good cause. I should be just as ready to offer suggestions to a meeting of the English Church Union as to those who are the readers of the *CHURCHMAN*. In so doing there will be no claim to superior enlightenment, but only the advantage of detachment which arises from holding a public post of trust.

1. First, I should say it would be a weakness *if any minister of the Church of England were to do what he liked with the Prayer-Book*. If it were once generally understood that the Book of Common Prayer was an obsolete collection of prayers and rubrics, of which a man might use as much or as little as he pleased, then there would be little to guide the Church of England in her practice of public worship, and the last vestige of uniformity would disappear. The men whose innovations seem to us so unfortunate add to the Prayer-Book provisions and directions from previous collections which are not found in our present formularies. Some of them have the Use of Sarum printed in parallel paragraphs with the Office of Holy Communion. When appeal is made to Bishops

to restrain unauthorized ritual, they often reply that men of the Reformation school err by defect, and that the best plan is to interfere with neither. Thus the want of exactness on the one hand encourages bold departure from the Reformation standard on the other. The extreme section of the English Church Union even urge an alteration of the Prayer-Book to suit their views. It would be strong ground on which to stand in reference to the authorities of the Church, and it would be a source of stability if ever the cry for the restoration of the first Prayer-Book of Edward VI. or the Use of Sarum became more popular, if it could be pointed out that the Prayer-Book had been strictly and loyally obeyed by every minister of the Reformation school. If it is desirable to shorten or divide Sunday services, to leave out the long exhortation at the Communion, and the like, let nothing be done without the direct permission of the Ordinary.

2. *Part of this point is a general neglect to take notice of fast days and holy days.* There is not too strong a sense of religion amongst our people as it is. Bishop Butler lamented it in his famous Charge, and amongst large masses of nominal Christians in our own day it is the same. No doubt to most English people religious feeling will always be associated mainly with the Lord's Day; but it would be a reminder to them of the other world if on the few days which our Church has retained as festivals besides the great days of the Christian year they knew that something special was going on in their parish church. It would suit well with our Church of England system, and beget a sense of sincerity in our allegiance to the Prayer-Book, if for such days were reserved our more important assemblies and gatherings. And with regard to the fast days, nothing is more remarkable than the alacrity and the effectiveness with which such days are observed by the Salvation Army when ordered by their General. Great sums of money are poured in for charitable purposes by these seasons of self-denial. If we had always made use of this principle in the scheme which the wisdom and foresight of the framers of the Prayer-Book provided, it would have been very wholesome both for ourselves, our congregations, and for the institutions and objects which we desire to promote. A meaningless fast of changing meat for fish is one thing; a day of self-denial, the results of which are to be devoted to home or foreign missions, is quite another. Beyond that, when I go about the country I often hear it lamented that over many a parsonage a spirit of worldliness and unspirituality has settled down. Without trusting to anything else but the Spirit of God to remedy this, and without putting any confidence in formalism it cannot be denied that such regular days of self-

denial would be a wholesome reminder. Even as a matter of health it would be a useful element in the life of many lay people, for there is no doubt that large numbers of persons in all parts of society, except the working classes, habitually eat more than is necessary. That is only an incidental matter; I lay stress rather on the principle of self-denial.

3. *Connected with this is the helpfulness of daily worship.* "All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being led by sickness or by some other urgent cause. And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." The reasonable hindrance, of course, gives indefinite latitude in the interpretation of this direction. In some of our multitudinous parishes the minister's time is so overwhelmingly occupied by pastoral visitation and by the claims of his parish institutions that his duty to these outweighs his obligation to his compliance with the rubric. Of this every individual minister must himself be the judge. But, on the other hand, the law has now enabled the daily prayers to be very short, and free from unnecessary repetitions; and if they be held at such hours as suit our working people, it would be a great blessing to them if we could persuade them to come and hear the lessons and psalms before and after their labours. Both in town and country the minister daily interceding with God for his people in the place of public worship and assembly would bring an answer of peace to his parish and help his work. During the ten years of my work as a parish minister in Westminster, we had morning and evening prayer; the morning I always took myself, the evening was taken by one of the assistant-curates. And there was the additional advantage that it gave the people a point of time at which to come and see their minister in matters where they needed his help or guidance. There is nothing High Church in this: it is simply the practice of Scriptural piety. It is a check to worldly ways and carelessness.

4. I would next deprecate anything like *ugliness or roughness in the services*. I think there is a good deal of confusion in the minds of some as to the ideal to be aimed at in the conduct of public worship. The craze for intoning and monotoning by the choir has largely robbed the people of the prerogatives which were restored to them at the Reformation. It should be remembered that there are two ideals of public worship: one

that of the cathedral, or cathedral-like church, the other that of the congregation in the parish church. The heavenly strains of Tallis float about the vast minster, the tones of the choir are softened by the vastness of the space, and the high note of recitation is necessary to carry the words to the ears of the distant members of the great assembly. But in parish churches the ideal is different: here everybody should take as much part as he can. Here the idea that everything should be either sung or monotoned is entirely out of place. There is no need for it, for all can hear. The high note of recitation prevents ordinary voices from joining in. The choir can only in rare instances be highly trained, and the prominence or predominance of an untrained choir is destructive of devotion. By all means let them sing psalms, hymns and canticles; let them, if the congregation greatly desire it, intone the versicles, responses, and amens; but in the Confession, the Lord's Prayer, and the Creed, let them be silent, and let the congregation repeat them in their natural voices. Highly-trained monotoning in a large building is beautiful; rough, untrained, loud, discordant, official monotoning by an inharmonious choir that is not more thoughtful or devout than the rest of the congregation in a parish church is execrable. You have often heard the General Confession in the Communion Office left to the congregation; the effect is most touching and impressive. Just the same is it in these churches where the Confession in morning and evening prayer, the Lord's Prayer and the Creed, are left in the same way to the natural voices of the people.

5. Complaint has been sometimes made against men of the Reformation school that they are *not sufficiently careful and reverent in public worship*. I do not think that this is at all general or well grounded; but, at the same time, we cannot well be too particular in these respects. Neatness, freshness, order, decency, dignity, and beauty in the Church, earnest devotion in ourselves and in the choir, who are put forward in front of the congregation, cleanliness in the surplices, a pervading sense that the House of Prayer is the place for specially drawing near to God, a careful treatment even of the accessories of Holy Communion, these would be the outward signs of a spirit that would recommend the special principles that were recovered for us in the sixteenth century.

6. Nothing is more saddening or a greater cause of reproach, and that to both sides of the Church, than at our morning services to see *the vast majority of the people trooping out as soon as the administration of Communion begins*. A false and hateful distinction has grown up between Communion people and those who do not attend it. In the London diocese, on Easter Day there were not more than 35,000 communicants

out of  $3\frac{1}{2}$  millions of people. In the early Church it was just the other way—every Christian was a communicant, and communicated every Sunday; if they were wilfully absent three Sundays, they were *ipso facto* excommunicated. It should be our constant effort to bring more of our people to this blessed privilege of full and complete Christianity. The Bishops have given their sanction to evening Communion where need is found for them; it is desirable that at one hour or another the sacred feast should be kept as in apostolic days and the primitive Church every Lord's Day. And in order that the people should not feel that when they have gone through morning prayer and heard the sermon they have exercised all their Christian duties and privileges, I think when Communion is administered after morning service leave should be got from the Bishop so to shorten morning prayer as to make it the natural thing to remain to communicate, and so one service should not seem complete without the other.

7. *I would venture to recommend a universal kindness and sympathy with the younger clergy.* In the early Church there was no such arrangement as the vicar and his curates; there were colleges of presbyters, who had practically a position of equality. While in our present system the vicar or rector must always be responsible for the policy of the parish, the younger men need every encouragement. What is more usual than a parish, after a great number of years under one incumbent, getting into a rut? The incumbent often feels it himself, and sometimes comes to the conclusion that he is worked out, and ought to retire. That is by no means the case. His experience and knowledge are invaluable. All that is wanted is the infusion from time to time of younger blood into the system of the parish. This would be secured by giving assistant-curates a little more freedom of initiative. Such a plan had very happy results in my parish in Westminster. Each curate was entrusted with that branch of work for which he felt himself most capable, and needed very little control. If young men feel that they are colleagues and brothers rather than merely employed, their work is sure to be more spontaneous, effective, fertile, and productive. Young men of the Reformation school need every help at the present time from their seniors. The inducements to join the side that would lead them into line with the Church of Rome just now are exceedingly strong. It has the appearance of being the winning side, the promise of promotion, the breath of popular favour. Such appearances are sure, I believe most firmly, to turn out deceptive in the end; but for the moment they are attractive. The principles of the Reformation are not yet entirely secure within the English Church, and their supporters

ought to do everything in their power to rally their forces, consolidate their ranks, and increase their numbers. The need of sympathy and encouragement from seniors to juniors is often expressed, and it probably represents some real lack.

8. In connection with this, I would urge that the existence of a large number of *elderly curates and unemployed clergymen*, for whom no independent sphere is likely to be found, is a weakness and difficulty to the Church. Such men, being human, tend to become discontented, and to blame the system for their misfortunes. The number of men in full orders should not be greatly in excess of the number of positions there are to fill. The functions of many of our extra curates would in the primitive Church have been performed by the order of deacons. We have in the English Church no deacons; the order is dead. We have yearly apprentices to the presbyterate, but we have no deacons. What we need is the restoration of the permanent diaconate, and the removal of the prohibition against business or trading as far as it affects deacons. There are in a great number of places pious and worthy laymen who can support themselves, who are quite fit to take part in Church services and in parish work, and who would be delighted to devote their extra time to labouring for God in His Church if they had the sanction and authorization of minor orders. The Presbyterian Churches have preserved the diaconate. It is difficult to estimate how much force we lose by having none. A committee of the diocese of Huron has already made a report in favour of this restoration, which is to be presented by the Bishop to the next synod.

9. Akin to this observation—for I must pass on rapidly from one point to another—I should think great strength would accrue both to the Church in general and to parishes in particular by *a more direct recognition of the rights of the laity*. The laity are too much in the habit of leaving religious and ecclesiastical questions to the clergy, and saying that such matters are the business of the clergy, and that they are not their own concern. Of course, the clergy are specially trained to a knowledge of theology; but in all other matters the opinion of a layman of common-sense is as good as their own. The clergy would make fewer mistakes if they consulted the laity more. The laity would take more interest in the affairs of the Church and parish if they had a more direct voice. The clergy naturally tend to fall into a professional way of looking at things, the narrowness and unpractical nature of which would be checked by the layman's greater experience of men and practice in affairs. The discipline of the clergy could be much more hopefully maintained if laymen were associated with the Bishops at every stage. The sole fiat of a colonel

would never for an instant be submitted to in a regiment; a court clerical should be just as carefully composed as a court-martial. And parish councils, where wisely organized, have generally been an immense help to parish ministers. An autocrat with Reformation principles would in reality be nearly as unpropitious an influence for his people as the despotism of a priestly caste.

10. There is a tendency I would remark upon amongst men of the Reformation school to be content with their own paramount work of saving souls and the edification of their own people, and *not to remember the duty they owe to the general life of the Church*. Isolation is not a right attitude. The Church at large suffers from not having all its forces combined. If one important element withdraws itself, another naturally predominates. In ruri-decanal chapter, in diocesan conference, in Church congress, in every branch of diocesan work, men of these principles should be prepared to make their weight felt, and maintain themselves as a force to be reckoned with. How can they be surprised if, when they have absented themselves from these phases of national Church life, the general tendency is seen to go the other way? Little do many of them realize the earnestness, the organizing power, the persistence, the ceaseless vigilance, both of the Roman Catholics and of the retrogressive members of the English Church.

11. Another point that strikes one is that there is a certain *weakness in always using a party name*. It sounds as if you were a party within the Church, who had to apologize for your presence and your principles, whereas there can be no doubt at all that you are the direct representatives of the Reformers who revised the constitution of the Church of England, and who gave us our present Prayer-Book and formularies. If any proof were needed of this beyond historical and critical evidence, it would be found in the fact that the extreme section of the English Church Union have written a book in favour of altering the Prayer-Book to bring it into line with the Use of Sarum. It appears to me wiser, while cherishing as firmly as possible the true principles of the Gospel, not to be continually putting forth a mere party designation. There is no doubt that you represent more closely and nearly than any others the real Church of England of the Reformers. Why should others claim to be the truer sons of the Church when they are thirsting to alter it, and to carry to the end their proposals for the Counter-Reformation?

12. I think strength would accrue to the true adherents of the Reformation if they would make *a closer study of Church history, especially that of the primitive times—the first two*



centuries. It is so exactly in accordance with what they believe to be the true principles, and the subsequent growth of different errors is so marked and distinct, that it is a great assistance to be aware of the real lessons of history, and has a convincing effect upon those who, through ignorance, have become the subjects of subsequent mistakes and superstitions.

13. I am not sure that all the younger men of the Reformation School understand *why they hold these principles, or what the principles are as distinct from others.* With some, their loyalty is not much more than an honoured tradition. The same remark would apply to many on the other side of the Church. They should know them, and be able to maintain and defend them. I do not know that the teaching of the Church of England is better set forth in small compass than in a little "Catechism of Differences between the Church of England and the Church of Rome," published by Elliot Stock, of Paternoster Row, at the cost of twopence. It is a great mistake in teaching to be always or mainly destructive. Constructive arguments are far more influential than those which are merely critical. Some of the positive points of the Church of England are such as these: Justification by faith alone; supreme authority of Holy Scripture as containing the words of Christ and His Prophets and Apostles; immediate access of the soul to Christ; free and full individual operation of the Holy Spirit on every Christian that asks Him; the special presence of Christ in the heart of the believer through the obedience of faith at Holy Communion; freedom of conscience and liberty of prophesying. I do not mention many other points, which we hold in common with other Churchmen, and others which all Christians profess, but these are some of the pivots of teaching which the Reformation recovered for us, which the Church of England expresses in her authoritative documents, and which it is the duty of all sons of the Church of England alike to profess and to teach.

14. I must not omit to say that it surprises me to see *how slow the men of wealth, who are supporters of the Reformation, show themselves to take advantage of the opportunities that offer themselves.* There are hundreds of advowsons in the market: why do they not secure them at once and settle them in good hands, to save them from the huckstering of the auction-room? There are ten, twenty, forty new churches that need providing in London: why do they not build them, and stem the tide of secularism and indifference to the Kingdom of Christ?

15. At a time when an influential party, supported by men high in Church and State, are stretching every nerve to repair what they consider to be the blunder of the Reformation, and

to restore the Church of England to the embraces of the Church of Rome, it is the duty of all who stand by the teaching of our Lord to examine themselves and see how they are preparing to meet the backward forces. Why do we hear of *mutual suspicions and distrust*? What is the use or reason of *exaggerating small points* which are out of all proportion to great principles? Why do men delight to weaken their influence by *eccentricity and self-will*? Why do others damage the best of causes by importing *bitterness and personalities into their controversies*? Why do we not see signs of *more real statesmanship, larger hearts, a more consuming zeal, a truer self-devotion, greater earnestness in prayer, a humbler dependence on Almighty God, a more serious wisdom, a more vigorous common-sense*?

Never was there more need than at the present day for a spirit of self-sacrificing loyalty and earnest prayer. Never were the Roman Catholics more active or more hopeful. They work both from within and without. They dangled of late the prospect of the recognition of Anglican Orders before the High Church leaders, clerical and lay, and at the same time, in every town, they were vigorously assaulting the principles and character of the Church of England by ably-conducted missions and meetings. Their influence on the London press is immense; it would be very difficult, if not impossible, for anything to be inserted in the London newspapers which would damage or expose their policy. On the other hand, they are influencing the Church of England from within; many of our clergy are in their service, and openly pray for the Pope; many others are in constant communication with them, adopt their dress, sustain themselves on their literature, are inspired by their policy, and teach their doctrines. Mr. Gladstone said lately that there had been a great change of doctrine in the Church of England during the last fifty years, and that this change had brought the Church of England nearer to the Church of Rome. That may be the case with those who can reconcile our Prayer-Book and formularies with the decrees of the Council of Trent and the Creed of Pope Pius IV.; but there is this to be said, that the party of whom Mr. Gladstone speaks would not venture to alter any of our doctrines as expressed in the Prayer-Book. They know that such a proposal would wreck the Church of England. Strong as they are, they know that the nation as a whole is true to the Reformation. It is yours to see that its principles are properly understood and defended. I long and pray for a United Church of England, where the High Churchmen with their historical researches, and you with your purity of doctrine, will be able, by God's overruling guidance and grace, to repel the insidious attacks

of a superstition which, in every country where it has ruled, has shown itself to be effete, and to establish amongst ourselves more fully and powerfully than ever the benign and enlightening influence of the true Gospel of our Lord Jesus Christ.

WILLIAM SINCLAIR.

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## Short Notices.

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*Lancelot Andrewes and his Private Devotions.* By ALEXANDER WHYTE. Pp. 232. Price 3s. 6d. Oliphant, Anderson, and Ferrier.

DR. WHYTE, of St. George's Free Church, Edinburgh, offers a new edition of this classical work of devotion. He has compared the Greek and Latin texts with the translations of Drake, Stanhope, Hall, Newman, Neale, and Venables. The edition is in English, and, wherever possible, he has used the words of the Authorized Version. He has also had before him the Laudian Latin Text published by the S.P.C.K. A valuable Biography and Interpretation occupy 59 pages of the book. The arrangement is, as usual, in long and short lines. It is the work of a scholar, a devout Christian, and a sympathetic admirer of the great English bishop.

*The Devotions of Bishop Andrewes in Greek and Latin.* By the Rev. HENRY VEALE. Pp. 432. Elliot Stock.

Mr. Veale took the edition 1828 as his basis, and collated all subsequent editions. He has divided the main divisions of subjects into 150 sections. He has added complete indexes to all the chief topics and paragraphs. Other indices follow. All the references to Holy Scripture have been verified and a large number added to the existing references. The whole introduction is full of interest, and indicates close and discriminating attention on the part of an accurate and sympathetic scholar.

*The Constitutional History and Constitution of the Church of England.* From the German of FELIX MAKOWER. Pp. 545. Swan Sonnenschein and Co.

This marvellous book, the work of a German, understood to be his thesis for a Doctorship in Law, is a standing reproach to English ecclesiastical scholarship and research. The divisions are: History of the Constitutions of the Church; Sources of Ecclesiastical Law; Relation of the Church of England to other Christian Churches; The Clergy and their Orders; The several Authorities in the Church, with an extremely valuable Appendix in fifteen sections and an Index. Almost every page has invaluable notes occupying half its space. It would be difficult to detect a mistake or misapprehension in the whole volume, and the thorough knowledge of English Church history and practical details of cotemporary ecclesiastical life is simply amazing. The book should be on every bishop's list of works of reference for candidates for orders; and, indeed, a paper on it in examination for orders would be highly expedient. It is a monument of patient and fruitful research.

*Short Biographies for the People.* By various writers. Pp. 192. R.T.S.

The present volume contains George Herbert, Granville Sharp, Rob Roy Macgregor, Savonarola, Pascal, Sir Matthew Hale, Norman Macleod, Gustavus Adolphus, Bishop Crowther, Horatius Bonar, Zachary Macau-

lay, John Berridge. The last makes the 120th of the series. Each sketch consists of fourteen or fifteen pages ably compiled from original sources. They are each an incitement to read more about these good men. The book is eminently suitable for village libraries, rewards, and presents, and must have a wholesome influence.

*Ecce Homo, Ecce Rex.* By Mrs. RUNDALL CHARLES. Pp. 306. Price 3s. 6d. S.P.C.K.

The late authoress of "The Chronicles of the Schönberg-Cotta Family" has written a useful work illustrating the power and effect of the teaching of Christ in reference to different aspects of nobility of character and to different classes of suffering humanity. She has chapters on the Hermits, Martyrs, Great Bishops, Monks, and Friars; and in the second part she discusses the results of Christianity on the multitudes, the children, animals, womanhood, outcasts and criminals, captives, the poor, and the sick. The work is a thoughtful and well-considered guide to further historical and economical research.

*Vikings of To-Day.* By WILFRED T. GRENFELL. Pp. 242. Marshall Bros.

This is an interesting record of life and medical work amongst the fishermen of Labrador in connection with the Mission to Deep-sea Fishermen. It is a striking account of the country of Labrador, life as it is there, and the success of simple, plain, Gospel work. It should be remembered that the word "viking" has nothing whatever to do with the word "king"; it merely means the people who lived in a harbour, or vik. Much misapprehension would be saved if it were always spelt "Vik-ing."

*A History of the Councils of the Church.* Vol. v. By BISHOP HEFELE. Pp. 472. Price 12s. T. and T. Clark, Edinburgh.

Scholars will welcome a new instalment of this important work, which carries the student from 626 A.D. to 727. It embraces the disputes on the Monothelite heresy, the controversy about images, and the Second Council of Nicea, the seventh so-called Œcumenical. It throws great light upon the gradual overlaying of the true principles and doctrines of Christianity with mechanical regulations and ideas.

*The Report of the Norwich Church Congress.* Pp. 672. Price 7s. 6d. Bemrose and Co.

The Norwich Church Congress was a great success. If not so well attended as some, the different sides of the Church of England were more fairly represented than usual, and the list of subjects was practical, useful, and exhaustive. The criticism passed upon it at the time, that it was weakened by having three centres of discussion, does not apply to the volume, which is replete with interest and instruction, and will suggest topics and information for many a lecture and sermon in remote country parishes. It is admirably printed and arranged.

*From Darkness to Light in Polynesia.* By the Rev. W. W. GILL. Pp. 383. R.T.S.

Dr. Gill has collected the traditions and history as far as possible of the principal groups of islands in Polynesia. He has also transcribed native songs, and gives an account of native customs. The result is one of the most interesting of missionary volumes.

*Beneath the Banner.* By F. J. CROSS. Pp. 243. Price 1s. Cassell and Co.

A series of narratives of noble lives and brave deeds, including Sir Samuel Baker, Sir Colin Campbell, Father Damien, Lord Cochrane, Sir

John Franklin, General Gordon, Bishop Hannington, Sir Henry Havelock, John Howard, Livingstone, Moffatt, Florence Nightingale, Agnes Weston, Bishop Pattison, Lord Shaftesbury, the Duke of Wellington, Wesley, and others. An excellent book for stirring biographical interest in young people.

*Good Morning and Good Night.* By F. J. CROSS. Pp. 217. Price 1s. Cassell and Co.

A series of religious readings for a month, of a simple character suited to young children, with illustrations and anecdotes. No one could find this book dull. It is admirably suited to its purpose.

*Light from Plant Life.* By H. GIRLING. Pp. 178. London: T. Fisher Unwin.

This is an endeavour to draw analogies between plant life and the religious life of man. The last few years have familiarized us with books of this nature. Some of them are pious and reverent; others the reverse. Fortunately, the book before us is of the former description. While it cannot be described as original or brilliant, it is at least Christian, and evidently the fruit of much care and devotion.

*Forty Days.* By Rev. W. G. MOSSE, M.A. Pp. 110. S.P.C.K.

A charming little book, which illustrates the teachings of the Lenten season by expositions of the "forty days" of Scripture, e.g., the flood, Jonah and Nineveh, the twelve spies. The idea is good, and carefully worked out.

*For their Sakes.* By Rev. H. B. MACARTNEY, M.A. Pp. 195. London: John F. Shaw and Co.

Ten able and deeply scriptural sermons. They belong, as some of our readers will recollect, to the "Keswick" school of thought. By all who gather there, whether in the body or in the spirit, they will be welcomed as clear and convincing expositions of the fundamental doctrines of Evangelical Christianity.

*Breakers Ahead!* By Rev. A. LEWIS, M.A. Pp. 115. London: Elliot Stock.

Nothing but good can result from placing this little volume in the hands of the recently confirmed, for whom it is primarily designed. It can be unreservedly commended.

*Urania, Night, and other Poems.* By S. JEFFERSON. Pp. 96. London: Elliot Stock.

An attempt to teach astronomy in verse.

*Manitoulin.* By H. N. B. Pp. 164. London: Simpkin and Marshall.

The author, a Canadian clergyman, has given us a very readable account of five years' work among Ojibway Indians and lumbermen. Manitoulin is an island in the diocese of Algoma, on Lake Huron. The work there presents special difficulties, and it is a pleasure to read how the Church of Canada grapples with them.

*Thoughts of Peace, and not of Evil.* By M. S. CLARK. Pp. 219. London: Hodder and Stoughton.

An inquiry into the intentions of the Almighty towards Israel.

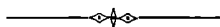
*Three Reply Lectures.* By Rev. C. H. H. WRIGHT, D.D. Published by the Protestant Reformation Society.

These very valuable and convincing addresses were delivered in Kensington Town Hall last year, under the presidency of Archdeacon Sinclair, in reply to lectures previously given by Roman Catholic priests. The Society has done well to print them.

## MAGAZINES.

We have received the following (July) magazines :

*The Religious Review of Reviews, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, South American Missionary Magazine, Light in the Home, Awake, India's Women, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Cottager and Artisan, Friendly Greetings, Little Folks, The Child's Pictorial, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, On Service, Church and People, Dawn of Day, Day of Days, Home Words, and Hand and Heart, the last three being midsummer volumes.*



## The Month.



## GIFTS AND BEQUESTS.

THE Church Missionary Society has received an anonymous benefaction of £2,000. The society has decided to send out another party of missionaries to Uganda at the end of August. Amongst those going out, in addition to the Rev. G. K. Baskerville and Mr. G. L. Pilkington, who are returning after a visit to England, are the Rev. Beresford E. Wigram, curate of Tonbridge; the Rev. H. Clayton, assistant-missioner of the Pembroke College, Cambridge, Mission in Walworth; the Rev. H. W. Weatherhead, curate of St. George's, Tufnell Park; the Rev. H. W. Tegart and Mr. A. Whitehouse, of the Church Missionary College, Islington; and Dr. A. R. Cook, a nephew of the Bishop of Exeter.

The late Mr. John Hughes, of Liverpool, an esteemed Welshman, has bequeathed a sum of £5,000 in augmentation of the incomes of poor clergy in North Wales.

The committee of the Additional Curates Society have received anonymously a donation of £5,000. This sum is sent as a contribution to the new quinquennial fund, which has recently been opened by the committee for the purpose of enabling help to be given to a number of needy parishes at present unaided, without involving any risk to the stability of the society's existing operations. The recent anonymous gift will make it possible for new grants to be given to the extent of £1,000 a year for the next five years.

Mr. G. A. Spottiswoode has promised a donation of £250, and Mr. F. A. White a donation of £200, towards the building-fund of the Church House.

A member of the House of Laymen of the Province of Canterbury has promised a donation of £500 to the Church House. This is in response to the offer made by a member of the York House of Laymen to give the sum of £500, provided that £4,500 is raised within a year.

The Bishop of Liverpool's Sustentation Fund, which was established

with the object of raising the incomes of poor incumbents to £300 a year where the population was 5,000 or more, and to £250 a year where the population was under that figure, has now been in operation five years. The result has been a steady increase in the incomes of such clergy. In 1892 grants were made to bring the incomes to a *minimum* of £235 in the case of the more populous districts, and £200 in the other instances. In 1893 the respective figures were increased to £250 and £225; in 1894 to £260 and £230; in 1895 to £270 and £235; and in 1896 to £275 and £240. From these figures it will be seen that the fund is steadily attaining the object for which it was formed.

#### BRISTOL BISHOPRIC.

It will be remembered, with regard to the reconstitution of the Bishopric of Bristol, that the Ecclesiastical Commissioners are allowed to accept an immediate income of £2,500 (including the contribution from the see of Gloucester), provided that a satisfactory guarantee is given that the remaining £500 per annum will be forthcoming at the expiration of five years after the appointment of the Bishop. The Bristol Bishopric Committee are now in a position to report to the Commissioners that they have raised a capital sum producing £1,800 per annum, which, with the £700 to be contributed from Gloucester, will amount to £2,500, and, further, that they have capital, subscribed or promised, sufficient to produce at the end of five years an income of £500. The re-endowment of the Bishopric of Bristol, so far as the annual income of the Bishop is concerned, is therefore complete. But as regards the episcopal residence, the Ecclesiastical Commissioners have to be satisfied that either a suitable house for the Bishop, or, in lieu of that, an annual income of £500, in addition to the above-mentioned income of £3,000, has been provided. The house in Berkeley Square, the gift of the Rev. H. A. Daniel, has been accepted by the Commissioners as a residence for the Bishop, subject to certain necessary alterations in structure and arrangement, and the erection of a private chapel for the use of the Bishop. The premises have been surveyed by Messrs. Christian, Caröe and Co., the architects to the Commissioners, who have reported that the alterations and additions, including the chapel, will require an outlay of £5,000. This report has been accepted by the Commissioners and sent to the committee. The committee, therefore, now appeal for this sum of £5,000, which has to be paid over to the Commissioners before the see can be reconstituted. Contributions may be paid to Canon Cornish or Mr. W. W. Ward, the hon. secretaries of the Bristol Bishopric Committee, or to the treasurer of the Bristol Bishopric Re-endowment Fund at Messrs. Prescott's, Old Bank, Bristol.

#### DIOCESE OF ST. ALBANS.

The Bishop of St. Albans states, in an appeal which he has just issued, that at the end of 1895 there were 163 benefices in his diocese under £200 per annum, and that the incumbents throughout the diocese receive less by £51,000 than they did thirteen years ago. In answer to his appeal the sum of £3,000 has been already collected, and about £800 has been distributed amongst the most urgent cases.

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#### APPOINTMENTS.

On St. Peter's day the Archbishop of Canterbury, assisted by the Bishops of Exeter, St. Albans, Rochester, Rockhampton, and Mashonaland, and Bishop Hornby, consecrated, in the parish church of Bethnal Green, the Rev. Philip Kemball Fyson, as Bishop of the Church of England in the Islands of Hakkaido, in the Empire of Japan; the Rev.

John Edward Hine, D.D., M.D., as Bishop of the Church of England in Likoma (Nyasaland), Central Africa.

The Bishop of Liverpool has appointed the Rev. Robert Irving, Vicar of Christ Church, Sefton Park, to an honorary canonry of Liverpool.

#### THE 800TH ANNIVERSARY OF NORWICH CATHEDRAL.

The first of the series of services to be held during the present week in celebration of the 800th Anniversary of Norwich Cathedral took place on July 1. There was an immense congregation, which filled the choir, transepts, and nave. Persons from all parts of the diocese attended the service. Occupying positions of honour in the organ loft and in the choir were, according to the *Times*, the American Congregationalists, who are now on a visit to England, and who, under the conduct of the Rev. Dr. Barrett, were most cordially welcomed by the Dean and Chapter. At eleven o'clock a long procession, marshalled by officers of the 7th Dragoon Guards, entered the Cathedral by the great west doors, and walked up the nave to the singing of the hymn, "Lift the strain of high thanksgiving." It was headed by the lay members of the Diocesan Conference, followed by the mace-bearers and officers of the Corporation of Norwich bearing the city regalia. The Mayor of Norwich (Mr. J. Moore), the Sheriff (Mr. G. Arthur Coller), the Deputy Mayor (Mr. C. R. Gilman), and the Mayors of the boroughs of Great Yarmouth, Ipswich, Beccles, Aldeburgh, Southwold, and Eye, were also in attendance, with the Aldermen and Councilors of the city, and the Justices of the Peace. The Members of Parliament present were, Mr. S. Hoare, Sir Harry Bullard, Sir Charles Dalrymple, Sir J. Colomb, and Mr. H. S. Foster. The High Sheriff of Norfolk (Mr. R. Gurney) preceded the Provincial Grand Master of Freemasons for the Province of Norfolk (Lord Suffield), who was attended by about thirty members representing the local lodges. Then came the unbeneficed and beneficed clergy, and the Cathedral body and officials, the rear of the procession being brought up by the Deans of Lincoln, Peterborough, Ely, and Norwich, Bishop Mitchinson, the Bishops of Colchester, Thetford, St. Albans, Peterborough, Ely, Lincoln, Exeter, and Norwich, and the Archbishop of Armagh. The service was intoned by the Dean of Norwich; the first proper lesson was read by the Canon-in-Residence, Dr. Robinson (Master of St. Catherine's College, Cambridge), and the second lesson by the Bishop of Norwich. Dean Lefroy is much to be congratulated on the moral and religious impressiveness of the whole series of events connected with the anniversary.

#### NEW CHURCHES.

The Church-people of Heaton, a suburb of Bolton, assisted lately at the opening of the new church, called Christ Church, which will be the centre of a parish that has been formed out of the old parish of Deane. The new structure has cost about £5,000. It is a beautiful edifice in the late Decorated Gothic style, and in every way worthy of the locality. The church, which will accommodate about 500 people, was well filled for the consecration service, and the Bishop of Manchester, who was accompanied by Chancellor P. V. Smith, preached an appropriate sermon, and the offertory realized about £80.

The Bishop of Wakefield during the month consecrated the new church of St. Saviour's, Heckmondwike, which has been built by Mr. E. B. Balme, of Mirfield, at a cost of £5,000. The new church is a substantial building of the Early English type. Accommodation is provided for 500 worshippers, including a choir of thirty voices. The length of the nave is sixty-eight feet, and it is divided from the north and south aisles by



arcades consisting of four arches on each side. Lofty lancet windows have been placed in the east and west ends of the church, and they lend dignity to the edifice through being raised high above the ground.

#### POOR CLERGY RELIEF CORPORATION.

The annual meeting of the Poor Clergy Relief Corporation was held recently, the Dean of Canterbury presiding. The Archdeacon of London and Canon Benham were also present. Dr. R. T. Pigott read the report, from which it appeared that, in spite of the general depression, the corporation had been able to continue its work most effectively. The annual subscriptions had amounted to £2,934, and the donations to £4,234; and during the year 838 cases had been assisted with grants, amounting to £9,911. The chairman proposed the adoption of the report, and warmly commended the work of the society to all the members of the Church. Archdeacon Sinclair, in seconding the motion, testified, from personal knowledge, to the delicate, judicious, and kindly way in which the grants of the corporation were distributed, and he laid much stress on the present position of the clergy. The Bishop of Lincoln was cordially thanked for his sermon before the Lord Mayor and sheriffs.

#### CURATES' AUGMENTATION FUND.

The annual meeting of the Curates' Augmentation Fund has been held at Dean's Yard, Westminster, Archdeacon Thornton presiding. In the thirtieth report it was stated that the income for the past year was one of the largest ever attained. The gross receipts for the past year amounted to £15,031 17s. 9d., against £11,499 4s. 2d. for the year preceding. The council, even with their increased income, were only able to make twenty-seven new grants, hence a very large number of eligible applicants were disappointed. The cash account showed a total income of £15,031 17s. 9d., which included subscriptions and donations amounting to £6,060 5s. 1d., legacies £7,021 12s., and Church collections £852 1s. 8d. The payments showed £7,127 10s. in respect of grants, £98 15s. 11d. for trust payments, and £1,306 12s. 6d. expenses, leaving a balance to capital account of £6,498 19s. 4d. The chairman, in moving the adoption of the report, said there was an abundant, but not over-abundant, number of curates, and the difficulty was how to remunerate them properly. In some parishes the endowment was considerable, and there was enough to spare, after the necessary expenses of the rector had been paid, for several curates, but in the vast majority of the 13,500 parishes there was no such balance. He was a mendicant, not for himself, but on behalf of those whose faithful services to the Church did not meet with adequate recognition. This fund met the difficulty to a certain extent, and he was glad that Church-people were rising to a consciousness of their duty, as was shown by the increase of the receipts during the past year. The Rev. Dr. Kinns, having seconded the motion, Canon Barker said that during the past thirty years the fund had spent £250,000, and he was not sure whether £20,000 a year would now be sufficient to cope with all the necessities of the case. It was almost a scandal that gentlemen of education, position, and character without reproach, having laboured for a great number of years, should not have a stipend sufficient to live upon. It was a mystery to him how the Church of England, with its rich members, permitted such a state of things to exist.