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THE  
CHURCHMAN

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MARCH, 1882.

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ART. I.—HIGHER EDUCATION IN WALES.

*Report of the Departmental Committee on Intermediate and Higher Education in Wales and Monmouthshire.*

**E**LEMENTARY Education has made great progress in Wales. In this respect the Principality will bear comparison with any part of England. But in intermediate and higher education it is deficient: in this respect it is some distance behind most parts of England. And this deficiency has been felt. Public attention has been called to it; it has been discussed for some years on platforms, through the Press, and at Eisteddfodan; and the agitation has not been without its fruit. It has resulted in the establishment of University College at Aberystwith, and in the appointment by Government of a Departmental Committee, to report on Intermediate and Higher Education in Wales and Monmouthshire.

The Committee has issued its Report; it is now before the public; and it demands careful and impartial consideration.

The members of the Committee are men of great prominence and weighty character;<sup>1</sup> their names are well known in the Principality; they have taken active interest in the subject on which they report. The majority of them, I believe, are members of the Council of Aberystwith College; and, as may be expected, they are committed to the policy of education on which it has been established, which, according to their Report, is "altogether secular;" their antecedents had foreshadowed their "recommendations" and "conclusions;" and our anticipations have

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<sup>1</sup> They are, Lord ABERDARE, Chairman; Viscount EMLYN, M.P.; the Rev. Prebendary ROBINSON; H. RICHARD, Esq., M.P.; Professor RHYS; LEWIS MORRIS, Esq.

been fully realized; secularism, under the garb of unsectarianism, gives the Report its shape and colour.

The advocates of religious instruction in a national system of education, whether regard is had to elementary, or intermediate and higher schools—are numerous in the Principality; they do not push themselves prominently to the front, and they do not make much noise; but they have done, and they still do, great work; they are more of workers than talkers; their influence is powerful: it will be a potent element in shaping and guiding the movement that is now afloat; it is more than likely that it will hold its own whenever the question of intermediate and higher education for Wales comes on for settlement. If these workers in the cause of education had been more adequately represented on the Committee—I mean if men as pronounced in favour of their principles as some of its members are in the maintenance of secular education had had seats upon it—the Report would have more fully reflected the various elements at work in the movement; and I think it would have contained conclusions that would have been more universally received, and would have made recommendations that would have been more generally accepted among different sections of the community.

The Report however is elaborate; in the investigation of facts it is exhaustive, and it is drawn up with care and ability. It explains the present condition of intermediate and higher education in Wales and Monmouthshire; it reviews the evidence obtained as to their educational requirements, and the way in which those requirements should be met; it examines a few schemes suggested by persons who had devoted special attention to the subject, for the organization of intermediate and higher education; it sets forth the particular circumstances and the distinctive characteristics of Wales, with reasons for the adoption on its behalf of new provisions for higher education; and it contains a statement of the conclusions at which the Committee arrived, and of the recommendations which they desired to submit.

The Report states that the provision which at present supplies intermediate education in Wales and Monmouthshire consists of endowed grammar schools, proprietary schools, and private schools, and gives the following figures taken from the returns made to the Committee, which show the number of boys in attendance at them:—

Endowed Grammar Schools	.	.	.	.	1,540
Proprietary Schools	.	.	.	.	209
Private Schools	.	.	.	.	2,287
					<hr/>
					4,036

These figures disclose the nakedness of the land; they show that the intellect of Welsh lads between thirteen and eighteen years of age runs waste through want of proper culture. Intermediate education is not at work among them to the extent which their wants require; it is not ready at hand in all localities to take them up where elementary education sets them down, and to lead them on in pursuit of knowledge; they are thus left behind in the race, and others carry away the prizes.

This lack of intermediate training is shown in the Report, and it is forcibly put in the following words:—

In the Report of the Schools Inquiry Commissioners estimates are given which indicate that about sixteen boys in every thousand of the population should be receiving education higher than elementary.

Taking the population of Wales and Monmouthshire to be about 1,570,000, and reducing the estimate in consideration of the exceptional conditions of Wales from sixteen to ten per 1000, intermediate school accommodation should be provided for 15,700 boys, and that number ought to be in attendance. In contrast to this our returns show accommodation in our public (*i.e.* endowed grammar) schools for less than 3,000, and that accommodation to a great extent unsatisfactory. They also show an attendance of less than 1,600.

After taking into account the trifling provision made by the proprietary schools, referred to above, and the number in attendance in private schools, as to the efficiency of which, in respect of accommodation and instruction, we have no complete information, there still remains a great and deplorable difference between the number who ought to be receiving intermediate education and the number who are in receipt of it.

This conclusion is just; its truth cannot be disputed; there can be no doubt that the lack of intermediate education in many localities throughout the Principality is deplorable. But while I accept the general conclusion, I take exception to the particular remarks which the Report applies to the endowed grammar schools; it severs these from the proprietary and private schools, and subjects them to special criticism; it shows that, while they provide accommodation for nearly 3,000 scholars, the number in attendance falls short of 1,600; it assigns reasons for this disproportion in the quantity of the accommodation provided and the number of scholars in attendance; and, among the other reasons it gives, it names "distrust" in the schools "as Church institutions" by a "population consisting mainly of Nonconformists;" it gives, indeed, this reason on the authority of "witnesses;" but by incidental remarks here and there it over and over again endorses the sentiment, and unmistakably sets the *imprimatur* of the Committee upon it. It does not subject the pro-

proprietary schools and the private schools to similar criticism; the materials were at hand, and there was no difficulty in applying the test; returns had been made to the Committee, and the figures were before them. They say, it is true, that the "information" which the returns, as regards private schools, supplied was not "complete;" but it is clear, on the face of them, that they were sufficiently complete to show the proportion in which the accommodation they provided stood to the number of scholars in attendance; the figures are given, and they tell their tale; they show that the accommodation is as far in excess of the attendance in the proprietary and private schools as in the endowed grammar schools. Here is a fact the committee had to look in the face; they did not choose to do so, but turned their eyes away from it; they suppressed it, and did not take it into their calculations. If they attempted an explanation, they could not assign "Church management" as one of the reasons that account for it; for these schools are not "Church institutions;" they are adventure schools, and the Nonconformists have as open and free a field in their establishment and management as Churchmen, and yet they are not filled. The scarecrow—"the preponderance of Church influence"—which, in the case of the endowed grammar schools, frightens away the birds, is wanting in them, and yet the young birds of the Principality—children of Nonconformists—do not flock into them; they fare, if anything, worse than the endowed grammar schools. My contention, then, is that the Committee, in solving the question how far the Church character of the endowed grammar schools affects their attendance, do not deal with all the facts and figures which the returns place at their disposal, that, by not throwing the proprietary and private schools into the scales, they omit a factor in their calculations essential to a correct result, and that the manner in which they handle the question betrays a partiality and a bias as regards "Church institutions" and "Church endowments," which diminish the force and lessen the value of their Report in the minds of a large and influential section of educationalists in the Principality.

Again, the Report next speaks of the provision which at present exists in Wales for higher, as distinguished from intermediate, education, and shows that it is supplied by the University College at Aberystwith, St. David's College at Lampeter, Nonconformist theological colleges, and exhibitions and scholarships tenable by Welsh boys at the English Universities or elsewhere. It pays particular attention to these institutions, and gives separate accounts of them.

University College at Aberystwith is first noticed. The Report states that as "no academical institution, the primary object of

which was advanced instruction apart from professional study or training," existed previous to its establishment, "it occupies a unique position in the Principality"—that "it is the outcome of a national movement, the fruit of patriotic enterprise and voluntary effort"—that "the movement" commenced in 1854 and led to the opening of the college in 1872—that this movement was "altogether unsectarian, persons of all religious denominations being among the contributors, 33 per cent. of the subscriptions having been obtained from Churchmen, 29 per cent. from Calvinistic Methodists, 24 per cent. from Independents, and the remainder from other communities"—that up to "1880, the total amount received on account of the College was £65,398, of which sum £51,131 consisted of voluntary subscriptions, the remainder being made up from students' fees, room-rents, and miscellaneous receipts"—that "the number of students in attendance at the time of the inquiry was 57, whose average age was 20 years"—that "there is a large and able staff of professors adequate for the instruction of a much more numerous body of students"—that "the instruction" given is partly "rudimentary"—"in natural science the minds of the students on their first admissions to the classes being often a blank"—an "English Class" being necessary "for the benefit of students imperfectly acquainted with the language"—and of "the whole number of students more than one-third not learning Latin at all," partly "intermediate"—one-fifth of the students reading Æschylus and Thucydides in Greek, and Tacitus and Cicero in Latin; and partly collegiate—a "provision being made in it for instruction in natural science, of a kind far more complete and efficient than can be supplied by the resources of an intermediate school"—that it is "conducted altogether as a secular college—no divinity lectures or lessons being given in religious subjects, and attendance or non-attendance at any form of religious worship being left entirely to the discretion of the students," but that "its independent and impartial attitude towards all denominations would in the opinion of many witnesses be more absolutely" secured if the present Principal who is a minister among the Calvinistic Methodists were removed, and a "layman" took his place—that the College "has disappointed the hopes of its promoters," "has failed to attract students in sufficient numbers to entitle it to be regarded as a successful institution," has proved a "comparative failure," and "must without Government assistance collapse."

This account shows the past history, the present position, and the future prospect of the College. When it says that the institution is "the outcome of a national movement," the statement must be accepted with reserve; it is not true, if not qualified; a large portion of the Welsh nation has from the beginning and

all along stood aloof from the movement. They have done so, I believe, with great reluctance, but they had no alternative; they could not conscientiously accept the lines on which the movement was worked; its promoters ignoring religious instruction as an essential element in a national system of education, established their College on purely secular principles. There are numerous persons in Wales, who, if they had given a helping hand in the establishment of a College on those principles would have done violence to their most cherished convictions, and would have belied the toils they had endured and the sacrifices they had made through a long course of action in furtherance of religious education among the people; and I add, without fear of contradiction, that this intelligent and influential portion of the community, while elementary education was carried on under the Minutes of the Privy Council, on the voluntary principle, "bore the burden and heat of the day" in spreading and extending its benefits through the length and breadth of the land; and I am contending that this important portion of my countrymen stands outside the term, and is not included within its meaning, when in the Report the word "national" is applied to the "movement," of which the University College at Aberystwith is the "outcome." And, again, when it is stated that "till the University College at Aberystwith was founded, there was in the Principality no academical institution, the primary object of which was advanced instruction apart from professional study or training," the statement is misleading; it requires an explanation; if by the expression, "apart from professional study or training," is meant that religious instruction is entirely excluded from the curriculum of the College, it is true; as a "College altogether secular," it "occupies a unique position" in the Principality; but if by the expression is meant that "no academical institution" existed where "advanced instruction" was given without demanding from students a religious test or attendance at religious lectures, it is not true; for at St. David's College, Lampeter, students can take the whole course of secular instruction from beginning to end, and proceed to the Degree in Arts "apart from the professional study or training" which forms part of its curriculum. The remark assigns to Aberystwith College in the Principality a monopoly of advanced instruction on secular subjects which does not belong to it, and which it cannot justly claim. And, once again, when the Report declares that the College has been a "comparative failure," and that "its collapse without Government assistance" is imminent, it offers reasons in explanation of the want of success that has accompanied the efforts of its promoters. One reason is "the situation of Aberystwith, which was thought to be too inaccessible and too remote from any large centre of population;" another

reason is "the state of intermediate education in the Principality" which is so "defective" that it does not supply students sufficiently prepared, and ready to avail themselves of "the advanced instruction" which the College provides; and the third reason is laid at the door of "the authorities of the grammar schools, who look unfavourably on the College, and rather discourage their pupils from resorting to it." And it adds another remark, not to account for the failure of the College, but to explain that an impediment was absent of which it might be said, if it existed, that it retarded its progress: "There is no just reason," it says, "why the progress of the institution should be materially affected by sectarian differences." This means nothing more or less than that religion, which is unfortunately become in the midst of us a bone of contention among rival sects, has not been an impediment to the College in the way of its progress; this is true enough, and it is true, for the simple reason that religion has been ostracised from its precincts, and has no footing within its walls. Fair play to religion; it can do no mischief to the prejudice of educational or other institutions where it is not found; whatever reasons then may be assigned for the failure of Aberystwith College, I agree with the Committee that religion has not been the cause of its miscarriage. But there is here another side of the leaf, and it is a side at which the Committee have not looked; it does not appear—notwithstanding all that has been written in the local Press on the subject, and possibly incidental evidence which cropped up before their eyes during the inquiry—that it ever came across their minds that, while religion is perfectly innocent of impeding the progress of the College, the *absence* of religion in its curriculum has had something to do with its miscarriage. It has not the support of the grammar schools, and it may be—but the information is new to me, and it grates ungenerously on my ears—that their "authorities" go so far as to "discourage their pupils from resorting to the College;" if they do this, they have their reasons for it; and one of their reasons, there can be no doubt, is a conscientious objection that their pupils who receive at their hands religious as well as secular instruction, should be transferred to a college where religion is repudiated as an essential element of education. And also, whatever may be said of a portion of my countrymen, I believe that the heart of the nation in general is sound in religion, and that its pulse beats in unison with the conscience of "the authorities of the grammar schools" on the question of religious instruction; and my inference is natural, that a "College altogether secular" does not satisfy the national instinct and the religious aspirations of the great bulk of my countrymen. Here, surely, lies a secret of the College's want of success, it is a secret which the Committee have

overlooked; if they have discovered it, they have not divulged it; they have not taken it into account in estimating the causes which have led to the miscarriage of the enterprise; and I think they are in error; if the College is placed in the balance the causes of its failure are not fully tested if its repudiation of religious instruction is not thrown into the scales. I am contending that the absence of religion in its curriculum, instead of being quoted as a reason why "its progress should not be materially affected by sectarian differences," should be mentioned as a material cause which, among other influences, has contributed to its want of success.

After University College, at Aberystwith, St. David's College at Lampeter is next noticed in the Report as one of the institutions that supply "higher education" in Wales. The Report traces its past history, and shows its present position. It states that St. David's College was "founded by Bishop Burgess, in 1827, for the purpose of supplying the Welsh Church with duly qualified candidates for Holy Orders"—that it was "incorporated by Royal Charter at the date of its foundation;"—that "in 1852 a Charter was granted, empowering it to confer the degree of Bachelor of Divinity: and by an enlargement of this Charter, in 1865, the power of conferring the degree of Bachelor of Arts also was conceded;"—that "it receives a yearly grant of £1,500 from the Ecclesiastical Commissioners, and has, in addition, endowments, the gifts of private benefactors, of the yearly value of about £700, the income of three sinecure rectories, granted by the Crown, and a small fund in the hands of the Ecclesiastical Commissioners, resulting from the sale of advowsons formerly in the patronage of the College." The Report states, further, that "at the time of the inquiry the number of students on the books was 78, and in residence 68;"—that "the students generally are in a defective state of preparation when they enter"—that "it has a very able staff, and is very efficiently conducted"—that it was "stated, on the authority of the University Examiners, that the students who obtained the B.A. degree reached a standard of attainment equal to that required for an ordinary degree at Oxford or Cambridge"—that "the extension of the Charter empowering the College to confer a degree in Arts, though it has raised the standard of instruction, has thus far failed to attract lay students in any appreciable number." The Report states that one explanation of this failure, given by the Dean of Peterborough, at one time Vice-Principal of the College, was its ill-placed "situation for the purposes of education," and its distance from "all humanizing and socializing influences;" and another was "the predominance of Nonconformity, and the consequent distrust admitted to be generally felt by Nonconformists in Wales

of an institution, which, however liberally conducted, is not only pervaded with Church influences, but has for its original and primary object the education of young men for the ministry of the Church."

Such, in substance, is the account which is given in the Report of St. David's College; and the Principal, in *St. David's College Magazine*, for November, 1881, offers a criticism upon it, which I consider temperate, just, and fair:—

The account [he says] given of St. David's College in the Report is one with which we may be well contented. There are, however, one or two remarkable omissions. For instance, the fact of the affiliation of the College to the University of Oxford is not even mentioned; and the recognition of our education and examinations by the Lord Justices is also ignored. Nor can we altogether admire the treatment given to the question—Why has not the Lampeter B.A. degree been more largely used by laymen? Two solutions of this problem are suggested. Dean Perowne, formerly Vice-Principal of the College, and a high authority in every way, is reported to have discovered the cause in the alleged fact, that Lampeter is "far away from all humanizing and socializing influences." The Commissioners seem to find an explanation in Nonconformist distrust of a primarily Church of England institution. We confess that, in our opinion, the chief solution of the difficulty is to be found in quite a different direction. The Lampeter B.A. degree has not been sought by laymen, simply because it was not, in a commercial sense, worth their while to incur the necessary expense, labour, and loss of time. . . . It led to one profession and to one profession only—Holy Orders.

The description in the Report, supplemented by the Principal's criticism, gives a fair view of the College, and shows the position it occupies in the Principality. The question is raised why it has failed to attract lay students in greater number; and this is the question touching the College that chiefly concerned the inquiry on which the Committee had to report. The Principal, in his criticism, suggests a solution which is not noticed in the Report; its force cannot be disputed, and if it was brought out in evidence before the Committee at the inquiry it was not fair in them to suppress it; justice to the College required that it should be mentioned; and the solution is this, that the College has failed "to attract lay students in any appreciable number," chiefly, if not solely, because it has offered them no "professional attractions" in a "commercial" point of view; so it has been in the past, but it is hoped that in the future, "with altered and improved conditions, new results will be produced." Another consideration—which, in my opinion, is of great weight in the solution of the question—is the defective state of intermediate education in the Principality; if intermediate schools were more numerous, more efficiently worked,

and better filled, they would act better as feeders to the colleges in which higher education is provided. In the Report this solution of the question is adduced in explanation of the failure of Aberystwith College, but it makes no mention of it when it considers the reason why lay students are not attracted to St. David's College in more appreciable number. If it holds in the one case, it is equally good in the other; it applies to both alike, and there is no difference; but in the Report the two cases are not treated alike; difference is made between them; Aberystwith College has the benefit of the solution, Lampeter College is deprived of it. The Report leaves its readers to infer that the defective state of intermediate education in the Principality affects the attendance of students in the one case, but not in the other. Here is another incident which brings to the surface the bias which underlies the whole Report, and which crops up here and there and everywhere, whenever the claims or the difficulties of Church institutions are under review. And again the only solution, independent of the suggestion thrown out by Dean Perowne, which the Report offers in explanation of the difficulty, is the "distrust" which Nonconformists have of "Church institutions." Whether this "distrust" exists or not, the solution which it is intended to supply does not apply; it is not relevant: it does not directly meet the difficulty; it does not return a direct answer to the primary question—Why lay students do not attend St. David's College in greater number? This question is to be primarily answered, irrespective of Nonconformity; Nonconformist "distrust" is not an element that is, in the first instance, to be taken into account in its solution. St. David's College being a Church of England institution, the first question is—Why it has failed to attract lay students who are members of its own Church in a more appreciable number? The returns of the intermediate schools made to the Committee show that Church of England scholars in the endowed grammar schools far exceed in number Nonconformist scholars, and that the proportion of Church of England scholars in the proprietary and private schools, if not quite so large as in the endowed grammar schools, is very considerable. These scholars are a host in themselves; if they proceeded—say in moderate numbers—to Lampeter, and took the course for the B.A. degree, they would swamp the College; the existing provision would not supply them with accommodation, and the present staff of Professors would be inadequate to meet their wants; and the question that naturally arises then is—why these lads do not flock to Lampeter? "Nonconformist distrust" in "Church of England institutions" is no answer; it is perfectly irrelevant; it concerns not lay students who are members of the Church of England. But the Principal of the College has, as I think, hit

the mark; he has, in his criticism, suggested the answer which, in the main, satisfies the inquiry, and it is this—the Lampeter B.A. degree has not as yet become of “commercial” value to laymen. This explains the difficulty; but the explanation offered in the Report is wide of the mark, and I cannot help observing that here, as elsewhere, the bias which pervades and leavens the Report, to the prejudice of Church institutions in the Principality, comes again into sight. The truth is, “Church management”—“preponderance of Church influence”—“Nonconformist distrust of Church institutions”—or call it whatever you choose—is a ghost that ever haunts the Committee; its shadow comes across their path at every turn of the inquiry; and their fancies summon it up where it has no actual existence and where it has no right to appear.

The Report next takes into consideration “the Nonconformist Theological Colleges” as bearing on higher education in Wales. In the description it gives of these institutions it enters into no details, and gives no statistics, either financial or educational, but disposes of them with a few general remarks. It states that they are eight in number, two Calvinistic Methodist, two Independent, three Baptist, and one Presbyterian, that they are all, except the Presbyterian College, “denominational,” “maintained by the different bodies of Nonconformists” to which they respectively belong “for the education and training of their ministers,” that “they exist primarily and mainly for that object, and only provide secular instruction, so far as such instruction is subsidiary to the main purpose for which they are instituted, and that, in many cases, their students “have had very little preparatory education, sometimes not more than is furnished by an elementary school,” but that, “in some cases, the abler and better prepared students in the last year of their college course study advanced Latin and Greek authors.” From this description it will be seen that these institutions are theological nurseries for the ministry, and that the secular instruction which they provide is not advanced, but rudimentary. It is clear, if they continue to remain on their present footing, that they are not likely to play any great or prominent part in the movement that is now afloat with respect to higher education in Wales.

Lastly, the Report addresses itself to the provision within the reach of Welsh youths, to enable them to avail themselves of a University education. It declares that “Wales itself has few endowments directly applicable for the purpose of aiding students at a University,” and that “in the Universities themselves no preferential rights except at Jesus College, Oxford, are reserved for Welshmen,” but “that at Jesus College, one moiety of the fellowships, and nineteen or twenty of the scholarships are limited in their favour,” and that the Meyrick

endowment is appropriated exclusively for their benefit, out of which exhibitions of the yearly value of £40 are assigned to them, and further benefits are conferred on deserving Welsh students in necessitous circumstances." Under this state of things, it is no matter of surprise that the number of young Welshmen who avail themselves of the advantage of a University education is very limited, and that it falls very much below what it would be if the state of intermediate education in the Principality were more satisfactory, and if more ample provision were made for them, in the shape of scholarships and exhibitions at places of higher education.

I now drop my pen, but I may take it up again, and I shall next call attention to "the conclusions" and "recommendations" of the Committee on the subject of their Report.

J. POWELL JONES.

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#### ART. II.—CENTRAL PALESTINE.

1. *Early Travellers in Palestine.* Edited, with Notes, by THOMAS WRIGHT, F.S.A. Bohn's Series. 1848.
2. *Vacation Tourists and Travels in 1861.* (Nablous and the Samaritans, by GEORGE GROVE, Esq.) Macmillan. London: 1861.
3. *Tent Work in Palestine: a Record of Discovery and Adventure.* By C. R. CONDER, R.E., Officer in Command of the Survey Expedition. Published for the Committee of the Palestine Exploration Fund. Bentley. London: 1880.

A PAPER on Northern Palestine, recently published in this Magazine, came to an abrupt termination under the consciousness that the extreme limits of space which were possible at that time had been reached. The plan of that paper was to follow in order the territories of the Tribes; and in one sense it may be said to have terminated naturally with the mention of Issachar; for the descendants of that tribe had their land symmetrically placed across the breadth of Palestine, between the three northern tribes, Asher, Zebulon, and Naphtali, on the one hand, and those three which were descended from Rachel and which lay together to the southward, Manasseh, Ephraim, and Benjamin, on the other. And in a different sense, too, the pause was natural. This territory of Issachar coincided almost exactly with that plain of Esdraelon which, intersecting the Holy Land from east to west, between the highlands of Galilee and the table-land of Samaria, is one of its most remarkable and