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THE
CHURCHMAN

JULY, 1893.

ART. I.—ON RECENT THEORIES OF DEUTERONOMY.

THE main purpose of the analytical criticism of the Pentateuch which has been so largely exercised in the present day, a purpose which is clearly implied if not explicitly avowed, is to account for its production on natural and ordinary principles. On the supposition that the books of the law were produced, as it is manifest that they *prima facie* profess and traditionally are held to have been produced, under the personal authority of Moses, it is impossible not to assign to him a special and unique function as the mediator of the revelation they appear to contain. But to adopt this hypothesis is at once to postulate the operation of so much of supernatural action as would be fatal to the prevalent notion that everything which takes place, or ever has taken place, in human history, is capable, if only it is rightly understood, of a natural and intelligible explanation. To suppose that the Almighty Being, whose handiwork we see around us in the natural forces of the universe, and whose providence is seen only, if it is to be seen at all, in the course of our everyday life and experience, ever, as a matter of fact, condescended to hold intercourse with Moses and Aaron, to come down and converse audibly on Mount Sinai, to give definite and explicit injunctions to Moses in the mount, to carve out tables of stone and to write His laws upon them, is conceived to be so monstrously preposterous and absurd as to be unworthy of all credit and to need no sort of defence. It is true that we are so familiar with these incidents that to give them the lie direct would at once be to offend the susceptibilities of many people, and expose one's self to the charge of irreverence and profanity. Consequently this is not the course adopted. But the sacred narrative is manipulated simply as a narrative, and such and such incidents are treated,

not as literal and actual facts, but as incidents having an existence only upon paper and as true "only in the narrative."

In this manner, after a little critical examination of the sixteenth chapter of Numbers, Professor Driver does not scruple and is not ashamed to say that "Korah is united with Datban and Abiram, not in reality, but *only in the narrative*," in this manner blandly but absolutely setting aside the narrative as a veracious history and virtually maintaining that he knows better than to believe it. In this manner the offence of saying that the story as it stands is not true is avoided, while the same result is secured in the mind of the ingenuous and unsuspecting reader. This is the more feasible in the case of a narrative in which it is not the supernatural element that is in question, but only a detail in the history; but having obtained a foothold in ground where the ordinary details of history are concerned, it is the more easy to proceed on the tacit understanding that any more extraordinary and supernatural incidents are, of course, proscribed. After the credit of the writer or writers for the work, which, with whatever reason or unreason, is supposed to be composite, in a mere matter of ordinary fact is destroyed, it will, of course, be the more easy to set aside their testimony in the case of the avowedly supernatural. I do not say that any such *arrière pensée* is consciously at work in the critic's mind, but it is hard to say how far it may not be, or have been, unconsciously at work, and certainly the effect produced is all the more likely to be operative in proportion as the appearance of consciousness may be concealed or disguised and the suspicion of it avoided in the writer or the reader.

In like manner in such a passage as the nineteenth chapter of Exodus, where it would seem to be important that we should have an authentic record of what took place, if it actually did take place, we are still haunted by the same bugbear of two or more writers, so that we are at a loss to tell which is which, and still more uncertain which has most faithfully followed his original, if, indeed, there was an original, and if that original was any more explicitly to be believed than either of his followers. On the supposition that there was an original, one would have thought that any subsequent writer would have felt more reverence for his authority than wilfully to have departed from it, and as on this supposition we have no standard whereby to estimate the original authority except that of the writer or writers, who, it would appear, were not slack to assert their own independence of him, it is evident that a very serious disparagement of the actual value of the record is occasioned by such criticism. How are we to estimate the authority with which even the

Decalogue itself comes to us, if this or anything like this is a true representation of the way in which the narrative was produced? All the incidents disappear one by one in the haze of conjecture, and not only are we in doubt as to what they were, but assuredly the not unnatural doubt is generated as to whether the whole story may not be a mass of invention, in which it is impossible to determine where the true ends and the false begins.

For even if it is said that the evidence for the Decalogue is *per se* conclusive, independently of all supernatural incidents enforcing it, may we not ask how it would be possible to establish, for example, the authority of such a commandment as the seventh, if society consented to ignore it, or to maintain that of the eighth, if the reign of atheistic communism were to dawn upon us? The authority of the Decalogue is no doubt conclusive to those who acknowledge it, or believe it to have been given by God, but to any such it can hardly be a matter of indifference whether the record of its promulgation is true or false, and certainly, if this record is proved to be unhistorical, or if doubt is thrown on its veracity, the case of those who believe in it becomes in a high degree precarious. It is perfectly true that there is no higher authority than that of truth, but if the setting of the Decalogue is found to be untrue, there is unquestionably some danger lest the jewel itself be regarded as false. It is hazardous in the highest degree to throw men back upon their native and inherent sense of right after all the grounds upon which they have been accustomed to believe in the right have been hopelessly overthrown.

And with regard to the book of Deuteronomy, the primary and most important question, as it seems to me, which has to be decided, is whether it is actual history or imaginative romance, whether the events actually occurred or whether they exist only upon paper, and occurred only in the imagination of the writer. If they actually occurred it is comparatively unimportant how the narrative was produced, and to attempt to decide the former question by an analysis of the narrative would be like determining the veracity of Thucydides by analysing his history of the Peloponnesian War. Doubtless either narrative, if true, must endure the strain of critical analysis, but in either narrative such an analysis would probably invent as much as it discovered, to say nothing of the bias against the narrative which the desire thus to analyse it would probably imply.

Now, in the case of Deuteronomy there is antecedently a powerful incentive to analysis from the very nature of its contents, for unquestionably, if the narrative is literally true,

then it presents the most astounding series of events it is possible to conceive. Naturally, therefore, even if unconsciously, there is a more than ordinarily powerful motive to criticise and minutely examine the narrative, and the very fact of its extraordinary contents must give additional stimulus to the examination. Another point has certainly to be borne in mind, namely, that though certain portions of the narrative which call for explanation may have been sufficiently explained, yet there will always be those to whom the difficulty presents more attractions than the explanation; that is to say, they would rather have the difficulty to fall back upon as an excuse for disbelieving the narrative than admit the explanation, however adequate and satisfactory. But this is, after all, only another form of the initial difficulty which besets every position involving faith. For example, it is impossible to explain the resurrection of our Lord, or the Gospel miracles, in such a way as to foreclose every avenue for doubt. If it were absolutely impossible to doubt, there would be no moral act in believing. Whereas the very purpose of faith is to supply a moral test. The difference between those who accepted and rejected Christ in the days of His ministry was one of moral attitude. And this must always be the case, whether the object of faith be the person and attributes of God or the person and claims of Jesus Christ.

And so with the mediation of Moses as set forth in Deuteronomy. If we accept that mediation it at once affects our attitude towards God. We are obliged to believe that it was compatible with the Divine attributes, and consistent with what we learn of God from nature, that He should act as we are told He did act in choosing Moses for the channel of His revelation, and in giving that revelation. If we believe this, it at once affects our attitude towards God in the moral direction of faith. We can no longer regard Him as a Being about whose being we may speculate as we will intellectually, but He becomes one with whom we have personal relations the recognition of which affects us morally. If, therefore, Deuteronomy is authentic and genuine, it cannot be a matter of indifference how we criticise it. On the other hand, it is impossible to criticise it in such a way as to affect the authenticity of its testimony without destroying altogether its claim on our attention. For if the narrative is an imaginary relation of events supposed to have taken place, but which did not really occur, then all that we learn about God is what it seemed good to the writer that we should learn, which depends upon the justice and propriety of his imagination, and on that alone, inasmuch as on the supposition it was not corroborated by fact. But manifestly, if God did not speak by Moses, then we have

nothing to learn from the way in which He is said to have spoken, and it matters not how He is said to have spoken if, as a matter of fact, He did not speak, or did not speak as He is said to have spoken. On the other hand, it is inconceivable that He should have spoken by Moses for the express purpose of giving a revelation and making known His will to man, and not have provided for that revelation to be preserved; as it is inconceivable that had He spoken by Moses, Moses himself should not have been careful to preserve it. But if, as a matter of fact, Deuteronomy as we have it was the work of priests in the time of Josiah, who had only the slenderest materials of mere tradition to work upon, it stands to reason that we can place no reliance on their work. It is merely an ideal representation of what might have happened, but which most assuredly did not happen as it is represented; for we have no trustworthy record of what took place, nor do we know that anything of the nature described ever did take place.

It is preposterous, therefore, for Driver to say that extreme critical conclusions "affect not the fact of revelation, but only its form." What revelation can there be in Deuteronomy if it first came into existence in the 8th century B.C., unless the essence of the revelation consisted not in what God said to Moses, but in what the priests of Josiah thought He ought to have said. Surely if the revelation of Moses is questionable on historic grounds, their revelation is far more questionable on personal grounds, for we are at the mercy of their conception of revelation, if indeed our own conception has not altogether deluded us. In this case there is assuredly neither the fact nor form of revelation, for there is no ground to believe that there was any revelation at all. What reason have we to believe that certain priests of Josiah's time, whom our own imagination has called into being, had any authority more than others to propound a revelation, or why are we to accept what they thus propounded as revelation, when on the supposition it was nothing but a tissue of imaginary circumstances confessedly compacted without any regard to historic truth, and transparently in conflict therewith? Why should this be revelation at all, whether in form or fact?

This statement of the Oxford Professor leads one very narrowly to question what it is that he can mean by revelation. And it appears to be something of this kind. Anything, whether in narrative or address, which has an elevated moral purpose, and is intended to inculcate lofty conceptions of God and a high standard of duty, may be accepted as of the essence of revelation because it is that which more especially appeals to the sense of the Divine in man, but it is not requisite that in making this appeal there should be any strict adherence to historic truth:

Thus a story based upon the Gospel narrative relating, however, statements and incidents not contained in the Gospels, but in apparent and close conformity with the spirit of the Gospels, would have almost an equal claim with them to be regarded as revelation, inasmuch as the essential teaching of both would be identical. At all events, it is hard to say in what respects the narrative of Deuteronomy would be superior to any such narrative, inasmuch as it confessedly lacks the like substratum of fact. We do not know and cannot discover what the residuum of historic truth is in Deuteronomy. We only know that the revelation with which it is supposed to be instinct is not to be sought for in the historic fact, but only in the particular ethical form in which the narrative of supposed fact is cast, and in the precepts and exhortations developed and deduced from it. In this way the university sermons of Dr. Driver would appear to have an almost equal claim to revelation with the addresses and exhortations of Deuteronomy. But if Dr. Driver claims to be the bearer of a revelation, he must pardon us if we scrutinise and criticise very narrowly his credentials, and certainly he must be prepared to show wherein his revelation differs from that of other scholars, and in what respects it is superior to theirs. I apprehend that if the revelation of Deuteronomy is based upon so sandy a ground as this, it will have little chance of surviving when the waters of criticism wash around it.

Now, as in the time of Moses, everything must depend upon the authority with which he spake, and not upon the artistic skill with which certain unknown priests in the eighth century before Christ endeavoured to present to their contemporaries the conditions and circumstances under which he spake, though we are ignorant alike of the accuracy and success with which they did this, as well as of the authority with which they undertook to do it. To say, then, that the fact of revelation is not affected by a criticism which assumes that there is no fact at all in the narrative of the revelation is a marvellous proof of ignorance as to the nature of revelation, and shows a serious want of appreciation of the essentials upon the possession of which we can alone receive it. For example, are we prepared to say that the revelation of Jesus Christ is independent altogether of the historic facts of His life, death, and resurrection? Can the essence of the Gospel be kept distinct from, and be independent of, the facts of the Gospel? Have we any guarantee that if these facts are destroyed or overthrown the essence of the Gospel will not evaporate altogether? It would be as reasonable and just to say that if the supernatural facts of the life of Christ were got rid of it would be only the form and not the

fact of His revelation that would be affected, as it is to say that if we know no more of the mission of Moses than the priestly romance of Josiah's time has delivered to us it is the form only and not the fact of that mission which is affected thereby. Whereas, what we want to know is whether he had any mission at all. For if he had no mission, then the revelation ascribed to him is a delusion and a mistake. It is one thing to say that the historical evidence for the mission of Moses is unsatisfactory and insufficient, it is quite another to say that if it be so the reality and value of his revelation is not affected thereby. Dr. Driver has in so many words asserted the latter, but he has obscurely and by implication hinted at the former, thereby maintaining a position which is indefensible, while expecting the unwary reader to condone the injury done to faith on account of his assurance that no harm will follow.

The case of the genuineness of Deuteronomy is very much like that of the genuineness of St. John's Gospel. If the fourth Gospel is by St. John, its authenticity is guaranteed to us; we may rely upon the authority with which its message comes to us: but if it is by an unknown writer of the second century, however pure and elevated his purpose in writing, we can rely upon nothing that he says, least of all when he professes to have seen the blood and water flow from the riven side of Christ. The whole body of his independent narrative is discredited, and, so far as his testimony is concerned, we can be sure of nothing that he relates, and if it were not for other sources of information we should be unable to accept the narrative of our Lord's death and resurrection because of the manifest unreality and fictitious character of the fourth Gospel. And it must be so even more obviously with Deuteronomy. If it was the work of Moses we may rely implicitly upon its testimony, but how can we do so if it was an imaginary record of some seven or eight centuries afterwards, dependent for its incidents upon unwritten tradition and upon such fragments of history as had been collected by a J or an E some fifty or a hundred years before, for whatever is ascribed to P is on the supposition very much later? It surely is obvious that the whole framework of the history becomes as shadowy and uncertain as the early narratives of Livy, and yet, when this is shown to be so, we are gravely informed that the fact of revelation is untouched thereby and only the form modified, and that not materially. I pity the writer who has no better revelation than that to guide him, and I pity still more the unwary readers who have been so misled by his authority as to suppose that the revelation given by Moses was nothing more than this.

The objections that have been brought against the Mosaic authorship of Deuteronomy have been so frequently answered that it is tedious to repeat them. The reply has, indeed, been made that had the answers been conclusive the objections would not be revived. But this is a smart rather than a just retort. We may, perhaps, for the moment assume that the main facts of the Christian faith have been securely established. But does this fact give us any reason for supposing that they will never again be called in question. Nay, is it not a fact that they are continually being called in question. Does this arise from their being not conclusively proved and still open to question, or does it arise from the very nature of the case that no historical fact admits of mathematical demonstration, that just as no criminal is ever convicted on mathematical demonstration, but oftentimes on the combined weight of converging and circumstantial evidence, so any historical events like those of the Christian faith are not matters for mathematical demonstration, but simply of historical testimony and historical evidence; and in a multitude of cases the evidence turns upon the balance of probabilities.

It has recently been suggested that the battle of Waterloo was a series of blunders. This may be shown with a greater or less degree of probability, but it in no way touches the fact that the battle was fought, was lost by Napoleon, and won by Wellington. As to the character and circumstances of the battle there may be room for great diversity of opinion, and it may be difficult to speak the last word or to foreclose all further discussion, but whatever room there may be for discussion, there is no doubt as to the fact and can be none. The certainty of the fact in no way depends upon the ingenuity of the discussions that may be raised about it, which may be endless. And so in like manner because a position has been maintained and proved, as far as it is possible to prove it, we have no guarantee that it may not be attacked again, nor is the fact of its being attacked again any evidence that it was originally weak. The point may be one which turns wholly upon the balance of probabilities, and the more nicely they are balanced the more certainly will opinion be liable to vary.

Now, with regard to Deuteronomy, the question lies between its being the work of Moses and the work of certain unknown priests in the time of Josiah. This is a question which must be decided upon evidence, and the evidence must be weighed in the balance of probability. The evidence may in certain points be deficient and indeterminate. From the very nature of such a case there will be a lack of direct evidence, arising from the lack of sufficient data. But as regards positive evidence there is no lack whatever. The catena of witness,

allusion, quotation, is unbroken from the very first. It is impossible to set it aside without taking such liberties and doing such violence as would be scouted in any similar case, for, as a matter of fact, there is probably no book of antiquity so well attested as Deuteronomy. We are driven, therefore, to this device—we must either acknowledge the testimony or we must affirm that the body and bulk of evidence has been designedly fabricated, manufactured, and manipulated in order to give the appearance of an unbroken chain of testimony, so as to vouch for the genuineness of a work which was never doubted or called in question till within the memory of the present or the former generation. Is this probable?

STANLEY LEATHES.

(To be continued.)



ART. II.—OUGHT THE PAROCHIAL SYSTEM TO BE MODIFIED?

A GENERAL understanding has been happily arrived at that, as a consequence of the issue of the Lincoln case, there are, for the present at any rate, to be no more prosecutions for ritual instituted by the "aggrieved parishioner." But the individual has not become extinct, nor have his grievances ceased; and while we rejoice that circumstances have practically debarred him from the unfortunate method of redress to which he has hitherto resorted, we may quite consistently, and do most deeply, sympathize with him in his position, and desire that he should obtain substantial relief in a legitimate and unexceptionable manner. Short of secession from the Church, the very idea of which ought not for a moment to be entertained, there is obviously only one direction in which this relief is to be sought. He has failed in his attempt to confine the ritual of his parish church within the limits of what he had a right to consider lawful and expedient. He is now justified in seeking to be supplied from some other quarter with a ritual which shall not exceed those limits. As a Churchman, he is entitled to demand that it should be possible for him to satisfy his desire without lapsing into Dissent himself, or overwhelming the Church in the cataclysm of Disestablishment and Disendowment.

The Church Association, in the scheme of future policy which they put out at the end of last year, and the new Church Protestant Aid Society, in their inaugural appeal which they issued a few months ago, have both of them indicated that they perceive the object to be aimed at, though

neither of them have apparently realized the proper means to be adopted for securing it. The Church Association suggest:

That the importance of additional lay evangelistic work be urged, not as being in any sense separatist, but as complementary to the work of the official ministry. And that in those parishes where the Protestant religion established by law has been practically disestablished by the usurped occupation of the structures of the Church of England by Romanizing intruders, the utmost encouragement be afforded to loyal members of the Church in their efforts to uphold in every Scriptural way the fundamental truths of pure religion, and to establish centres for Divine worship, for mutual edification, for the instruction of children and others in the verities of the Bible, for protection from the seductive influences of false teachers, for philanthropic and educational objects, and for the dissemination of the Gospel of Christ our Lord.

On the other hand, the Church Protestant Aid Society have appealed for £50,000, to be applied in the erection or acquisition of buildings, with the view—to quote from their inaugural appeal—of enabling “the Lord’s people, who are distressed on account of the absence of Gospel teaching, and are deprived of spiritual worship in every town and village where it is impossible for them to worship in Romanized or worldly churches, to meet together, and in the absence of a faithful minister, to speak ‘one to another,’ and worship God in spirit and in truth, being gathered in and to the name of the Lord.” The society will help them “to secure temporary places for worship during the present distress, where the services of the Church of England will be conducted as set forth in the Book of Common Prayer, and—in cases in which no insuperable legal difficulty is raised—where the occasional ministrations of clergymen will be provided who will preach the Gospel of the grace of God and act as true shepherds to His flock.”

Both of these schemes are designed to meet a real and felt need, but both are alike wholly inadequate to supply that need. In places where the parish church offers only an excessive ritual and high sacramentarian doctrine, Church people who dislike and conscientiously object to these modern developments, ought not to be, and will not be, satisfied with mere lay ministrations of an Evangelical character. They ought not to be, and will not be, content with these, even if there be superadded the occasional visit of an ordained clergyman. They have a right to demand the opportunity of enjoying continuous clerical ministrations in accordance with their own liturgical predilections and their own views of doctrine; and it is our business to see that their rights are recognised.

Of course, this cannot be done without an alteration of the law. The Church Association are well aware of this, and the febleness of their policy in the matter is due to their con-

sciousness of the fact. The Church Protestant Aid Society also admit the obstacle which the existing state of the law presents, for they limit the prospect of the occasional ministrations of Evangelical clergymen to "cases in which no insuperable legal difficulty is raised." They know that such occasional ministrations can only be lawfully had upon two conditions. There must first be the license of the Bishop of the diocese. This, however, would probably in practice never be withheld where the other condition was fulfilled. But there must also be the permission or sufferance of the incumbent of the parish, who will always, *ex hypothesi*, be of an opposite way of thinking, and will be likely in many cases, so far from permitting the proposed intrusion into his sphere of labour, to do everything in his power to oppose it. Yet the Society do not urge that the law should be amended, although it may be safely predicted that in the absence of any such amendment their enterprise is doomed to failure. The attitude of the two bodies is probably to be accounted for by a consciousness of the fact that the amendment would cut both ways, and that if it legalized non-ritualistic ministrations in parishes where the incumbent was a ritualist, it would also enable ritualists to obtain a footing in parishes under an Evangelical incumbent.

The present article is written under a profound conviction that this consequence must be boldly faced, and that the exigencies of the present time urgently require an alteration of the law. The following remarks are accordingly offered as a contribution towards helping it forward, by indicating the direction in which reform is desirable and practicable. In order to realize this, it will be well to begin by examining briefly the actual state of the existing law.

A beneficed clergyman cannot, of course, be prevented by the Bishop from performing the ministrations incidental to his benefice otherwise than by formal legal proceedings instituted against him for some definite ecclesiastical offence. But with this exception, no clergyman has a right to officiate in any part of a diocese without the license of the Bishop. This license the Bishop has an absolute discretion to grant or withhold. Moreover, after he has granted it, he may at any time revoke it; and there is no appeal against the revocation except in the case of a stipendiary curate, to whom, if the incumbent be non-resident, and possibly also if he be resident, a right of appeal to the Archbishop of the province is accorded by the Pluralities Act, 1838 (1 and 2 Vict. c. 106, s. 98).¹ It

¹ The question whether this section applies to the curate of a resident incumbent was raised, but not decided, in *Poole v. Bishop of London* (14 Moore, Priv. Coun. Ca. 262; 7 Jurist New Ser. 347). It is to be

makes no difference that the clergyman has been licensed as the minister of a proprietary chapel. The enjoyment of his license is just as precarious as if no such chapel existed (*Hodgson v. Dillon*, 2 Curteis' Reports, 388, a case decided by Dr. Lushington in the Consistory Court of London in 1840). In the second place, and this constitutes what is known as the parochial system, besides the Bishop's license, the consent of the incumbent of a parish, except in certain special cases, is necessary before any clergyman, other than the Bishop of the diocese or the Archbishop of the province, can lawfully perform any spiritual function in the parish. And he has the same arbitrary power of granting or withholding this consent in the first instance as the Bishop has with regard to his license. But if he has once given his consent to a brother clergyman taking up permanent duty within his parish, that consent will be binding on him personally, and cannot be revoked by him during the rest of his incumbency. The consent, however, will not bind his successor, who may thus oust from a proprietary chapel a minister appointed to it with the license of the Bishop and the full approval of the incumbent for the time being, the license being deemed in law invalid as against such successor (*Richards v. Fincher*, Law Reports, 3 Admir. and Ecclesiast. Cases, 255, decided by Sir Robert Phillimore in the Court of Arches in 1874).¹

A few definite inroads have been already made on this exclusive right of the incumbent to the cure of souls in his parish. First, under the Pluralities Act, 1838, and the amending Act of 1885, if he neglects to perform his duties or to obtain the assistance of an adequate number of curates, the Bishop may, without his consent, import into the parish the services of one or more other clergymen. Secondly, in the Church Building Acts it is expressly enacted that the license of a minister appointed to a district chapel or a new church under those Acts shall continue in force in spite of a change in the incumbency of the parish in which the chapel or church is situate (1 and 2 Vict. c. 107, s. 13; 2 and 3 Vict. c. 49, s. 11; 8 and 9 Vict. c. 70, s. 18). Thirdly, under the Church

observed that 36 Geo. III. c. 83, s. 6 has been since repealed by the Statute Law Revision Act, 1871, on the ground that it was superseded by 57 Geo. III. c. 99, ss. 1, 69).

¹ An appeal to the Judicial Committee of the Privy Council against this judgment was entered by the licensed minister of the proprietary chapel in question, but was not prosecuted, owing to his death. The judgment, however, commends itself as sound law and reason; for an incumbent can have no more inherent authority to abridge in advance the spiritual rights of his successor by obliging him to share the cure of souls with another, than he has to diminish the temporal emoluments of the benefice.

Building Acts Amendment Act, 1851 (14 and 15 Vict. c. 97), it is possible, in certain cases, to build a new church and create a new parish, wholly or in part, out of an existing parish without the consent of the incumbent of that parish; and so, against his will, to withdraw a portion of his flock from his legal pastoral care. And, lastly, the Public Schools Act, 1868, the Endowed Schools Act, 1869, and the Private Chapels Act, 1871, extend to chapels of colleges, schools, hospitals, and other public or charitable institutions, the same exemption from the control of the incumbent of the parish which had previously, by custom, been enjoyed by chapels attached to the mansions of peers, enabling the Bishop to license clergymen to serve in those chapels without the incumbent's consent.

Here the modifications of the parochial system stop for the present, since the attempts to extend them which were made during the next few years after the passing of the Private Chapels Act were unfortunately abortive. These attempts are, however, worthy of notice, as suggesting the lines upon which a further amendment of the law might hereafter, under favourable circumstances, be effected. In 1872 Mr. Thomas Salt, the author of the Private Chapels Bill, brought in another measure, under the title of the Public Worship Facilities Bill, to empower the Bishops to license clergymen to perform Divine service in parishes which contained a population of more than 2,000, or in which a hamlet with upwards of twenty inhabitants lay at a distance of more than two miles from the parish church, without the consent of the incumbent of the parish. The second reading of this Bill was opposed by Mr. Beresford Hope, Mr. Gathorne Hardy (now Earl of Cranbrook), and others; but was carried by 122 to 93. It was not further proceeded with during that session; but next year (1873) it was reintroduced in a somewhat modified form, and, Mr. Beresford Hope having withdrawn his opposition, it passed through all the stages in the House of Commons without controversy before Easter. Unhappily a different fate awaited it in the Upper House. The second reading was moved by Lord Carnarvon, and was supported by Archbishop Tait and by the votes of Archbishop Thomson and ten other prelates. No bishop voted against the Bill, but it was opposed by Lord Shaftesbury and Lord Dynevor, and thrown out on a division by 68 to 52. Nothing daunted, Mr. Salt reintroduced the Bill in the following year, when the exigencies of Government business barred its progress; and again in 1875. This was the last occasion of its appearance. It was once more read a second time early in the session, but was immediately afterwards referred to a Select Committee, "with power to

report upon the present facilities for providing additional means of worship in parishes with or without the consent of the incumbent, and also upon the desirability of extending such facilities." This decided the fate of the Bill, for the committee did not report until nearly the middle of July, when the session was too far advanced to admit of any further progress being made with it. The committee, however, went very fully into the subject, and examined a considerable number of witnesses. Their report, with the evidence which was given before them, is printed among the Parliamentary papers of the year, and contains a valuable mass of material for use in dealing with the question when it is next seriously taken up.

When that will be it is, alas! impossible to conjecture. The golden opportunity for Church legislation has, for the present, gone by, and it may be long before we witness a return to the comparatively favourable state of things which existed in 1873. This renders more deplorable the error committed by Lord Shaftesbury in that year. Admirable philanthropist and whole-hearted servant of God as he was, he was not always able to take a broad and statesmanlike view of ecclesiastical and religious matters. Witness, for instance, his opposition in the Irish Church Disestablishment controversy to the principle of concurrent endowment. That principle, if it had been then recognised and acted upon, would not only have done justice in the particular conjuncture, but would also have permanently attached the Roman priesthood in Ireland to the side of property and order, and have rendered impossible the entertainment of the godless schemes of disendowment which are now being broached for Wales and Scotland, and ultimately for England. In like manner, his uncompromising opposition to the Public Worship Facilities Bill in 1873 was a grave error of judgment, and the success which he achieved inflicted a serious blow on the prospects of beneficial Church reform. His attitude becomes the more difficult to understand, and the more regrettable, when we turn to the speech in which he justified it, as reported in the debate on the second reading of the Bill in "Hansard" (vol. cxxvi., 1378-1396). In that speech he referred at considerable length to the opinions on the subject expressed by Mr. Ryle, the present Bishop of Liverpool. Mr. Ryle had written letters, in which he had urged the necessity of affording to the people the fullest means of joining in the religious worship of the Established Church, and of removing all obstacles to their doing so, and, for the attainment of this object, had advocated a restriction of the power of incumbents to obstruct all improvements by a rigid enforcement of the parochial system. This, in the abstract, Lord Shaftesbury agreed with, but he proceeded to quote

extracts from the letters, with which he was quite unable to concur :

We must break the bonds (so Mr. Ryle wrote) which black tape has too long placed on us, and cast them aside. We must take the bull by the horns, and supplement the ministry of inefficient incumbents by an organized system of Evangelical aggression, and that without waiting for any man's leave. Parishes must no longer be regarded as ecclesiastical preserves, within which no Churchman can fire a spiritual shot or do anything without the license of the incumbent. This wretched notion must go down before a new order of things.

And, again, in a second letter :

One crying want of this day is liberty for Churchmen to provide additional places for worship without being obliged to wait for the sanction either of the incumbent or of the Bishop. This ought to be the main principle of Mr. Salt's Bill. If the present Bill, now before the House of Lords, cannot be amended so as to provide this liberty, by all means let it be thrown out. It would not be worth having, and might do more harm than good.

To the policy suggested in these extracts Lord Shaftesbury not unreasonably took exception, as involving not a mere modification, but a total subversion, of the parochial system. Condemning both it and the proposal contained in the Bill, he expressed his individual preference for a large extension of the system of district churches, for an increase in the number of proprietary chapels, and, if a further encroachment on the parochial system was necessary, a Bill to authorize any ordained clergyman of the Church to obey the will of a majority of dissatisfied parishioners, who, regardless of the Bishop of the diocese and the incumbent and patron of the parish, might form an independent congregation and desire a minister of their own choice.

It is lamentable that, under the circumstances, the Bill which had actually passed the Commons was not allowed to be read a second time in the House of Lords, after which any requisite amendments might have been made in committee. As it is, the debate only proved valuable in bringing into prominence the four different courses which may be adopted in reference to the parochial system. They are as follows:

1. To leave the present monopoly of the incumbent untouched.
2. To permit inroads upon it, wherever the majority of the parishioners express a desire that this should take place, importing, in short, the principle of local option into the matter.
3. To permit inroads upon it under certain specified circumstances, with the express sanction in each case of the Bishop of the diocese.
4. To abrogate it altogether, allowing absolute free trade in spiritual ministrations.

The third course was that proposed by the Public Worship Facilities Bill, and will surely commend itself as the only really wise and safe

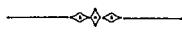
solution of the problem. There will, however, be no prospect of its ever becoming law, unless Churchmen come to an agreement among themselves to accept it, and press its adoption upon Parliament with unanimity and persistency.

Two further points, one financial and the other personal, suggest themselves for consideration in connection with a reform of the parochial system. How would the authorized intrusion of another clergyman into a parish affect the stipend and resources of the incumbent? So far, of course, as his income depends on tithe rent-charge, or other endowment, and on marriage and burial fees, it would not be in the slightest degree affected. For it is not proposed that the imported clergyman should receive any of the emoluments of the benefice, or have the right to take weddings and funerals. But, undoubtedly, in proportion as his popularity with the parishioners exceeded that of the incumbent, his presence would tend to diminish any revenue which the incumbent had previously derived from such sources as pew-rents, offertories, and Easter offerings. The receipts for the maintenance of the fabric and services of the parish church might also be impaired by the existence of a rival place of worship. It is, however, by no means certain that these results would follow. It is quite possible that, on the contrary, the introduction of the new element would kindle new life in the whole parish, would elicit a healthy rivalry, a wholesome provoking of one another to good works, and would thus lead to the parish church and its minister receiving even better support than before. At any rate, if the opposite effect were produced, it would be the fault of the incumbent himself, and we are not concerned to protect him from the consequences of his own mistakes or incapacity.

The second and what I have called personal point is suggested by the obvious reflection that in some cases the interests of the parish require the removal of the existing parson rather than the introduction of an additional clergyman. We need, in fact, a modification of the parochial system in the direction of restricting not merely the rigour of the incumbent's monopoly, but also its duration. It would unquestionably be for the benefit of the parishioners to reduce his tenure of the office from that of a perpetual freehold to a condition of removability. Provided the *status* of existing incumbents were respected, no rights of property would be violated by such a change in the law. For what the patron of the living would lose in the value of each appointment which he made, he would gain in the more frequent opportunity of making appointments, and no clergyman who was appointed to the living under the altered conditions could complain of the arrangement under which

he had accepted it. In effecting the change, however, it would be of the utmost importance not to impair the inestimable advantage which our parochial clergy at present possess of holding their posts independently of any whims and caprices or unjustifiable prejudices on the part of their congregations. This advantage would, to a great extent, be imperilled if an incumbent was appointed merely for a fixed term of years, at the end of which he would vacate the living, unless his position was expressly renewed to him for another definite period. In such a case, if the patron were a crotchety or wrong-headed individual, the parson, as the expiration of his term drew near, might be reduced to a choice between his bread and butter on the one hand, and the faithful discharge of his duty on the other. But this evil would be avoided if, instead of a formal reappointment being requisite for his continuance in the incumbency after the completion of the fixed period, the law were to be that at the close of this period he should have the right of remaining in the living for another similar period, and so on *toties quoties*, unless at the end of any such period the Bishop of the diocese and the patron and, perhaps, a person elected for the purpose by the parishioners concurred in giving him a notice terminating his incumbency. If something of this kind were arranged, an opportunity would be afforded for relieving a parish of an incumbent whose ministrations were not conducive to its spiritual interests; while a sufficient safeguard would be provided against his being arbitrarily dismissed without adequate cause. Whatever suggestions may be made as to the details of the plan, it can hardly be denied that the principle is a sound one, and that no reform of our parochial system can be accepted as final which does not in some way or other mitigate the existing liability of a parish to be saddled against its will with an incompetent or unsuitable incumbent, till death them do part.

PHILIP VERNON SMITH.



ART. III.—CLERICAL EDUCATION IN ITALY,
1786—1888.

THE regeneration of Italy and its unification under the dynasty of Savoy is one of the grandest of the events which have rendered the present century a period of unequalled progress and advancement. The aspirations of centuries have been fulfilled in a few brief years, and the greatest obstacle which stood in the way of the formation

of a perfectly independent kingdom has been removed in the fall of the temporal power of the Popes, which had in every age distracted and divided Italy, at once unspiritualizing its religion and breaking up its political influence. Among the most fruitful and fatal causes of the state of intellectual and political degradation into which the most beautiful and advanced country of Europe in every highest path of science, literature and art had fallen from the time of the Renaissance, the ignorance of the clergy and the debased condition of the educational seminaries must claim a most important place. The efforts which had been made from time to time to give a higher education to the clergy of Italy had failed, among many more obvious causes, through the neglect of the Court of Rome to put into execution the educational recommendations of the Council of Trent, and to enforce the yearly celebration of diocesan synods, that "pearl of its reformatory decrees," as Bishop v. Wessenberg has justly termed it. As the result of this fatal neglect, the state even of the grand-duchy of Tuscany in regard to the education and teaching of the clergy became so intolerable as to form the subject of the severest reprobation in the Assembly of the Bishops at Florence in 1786. Many and most suggestive were the memoirs which were presented to the assembly on this most important subject. Not only had the most vital subjects of religious teaching been wholly neglected, but the books which were adopted for instruction in both moral and doctrinal theology were found to be of the most dangerous character politically as well as religiously. The historian of this illustrious assemblage, the Abate Tanzini, the archivist of the Ecclesiastical Patrimony of Florence, has given us a graphic picture of the state of the parochial clergy at that period. After a brief introduction, in which he describes the absorption of the endowments of the Church by the regular clergy, and the injurious results of their wealth upon the state of the Church, spent as it was rather in gorgeous ceremonies and external matters than for the promotion of learning or of solid piety, he proceeds thus :

"In fact, if we regard the studies of the secular clergy, we see not without surprise that they are generally neglected. The seminaries have for some time presented only schools of literature or of morality. There is no chair of Scriptural theology, of canon law, or of ecclesiastical history—no methodical study of the works of the Fathers. The method universally adopted for the study of moral theology is no less imperfect than the books which are ordinarily used for it. The decision of cases having no connection, and for the most part metaphysical, form the exercises of the students in that

science. The works of the most lax moralists are the sources by which they obtain the solution of these cases. . . . The promotion to an ecclesiastical office is equivalent to a perpetual adieu to study. A simple benefice or cure is a patent of relief from study and a title of honourable repose. Many of the clergy, who on promotion to the priesthood are not provided with an ecclesiastical charge, turn themselves to other employments derogatory for the most part to their vocation, and always alienating them from study. It is not easy, with few exceptions, to find among the clergy, especially of the country districts, the Holy Bible, and an assortment of the books which are most necessary for the exercise of their ministry. A few books of an ascetical or moral character, and other scholastic works, which have outlived the ruin of their studies after their departure from the public schools, lying useless and covered with dust, occupy an old shelf in the corner of their room. In the midst of these ruins there rose from time to time some divine of distinguished merit, who in more fortunate times might have been able to restore ecclesiastical studies and to open paths hitherto unknown.

“In the times nearest to us we see in fact seminaries furnished with new professorial chairs. But if we consider the elementary books which are adopted for the rule of sacred studies, we are bound to confess, with grave regret, that they reject the better to substitute for them the more prejudiced writers. All the most discredited opinions by which, to their great injury, our people of Italy have been enslaved to this day are vigorously defended in these works. Hence we may say with reason that the youth of the clergy has made no greater advancement than to imbibe methodically ancient errors. Passing from the secular to the regular clergy, one must confess that, particularly in later times, we observe a greater application to study. But with the exception of some of the monasteries of monks, in which for some time learning has flourished, and men of a singular merit, in the rest the most noble subjects of learning have been generally ignored and neglected. Scholastic theology and moral casuistry entirely occupy the regular clergy, and furnish them with a wide field for reciprocal triumphs on a term or opinion in metaphysics. Preaching occupies the time of a great number of these, as the acquisition of a good memory and the equipment of hereditary Lent preachings (*Quaresimali*) obtain merit in their Order, reputation among the common people, and means of livelihood. Tuscany, especially in Lent, is inundated with these heralds of the Gospel. . . . The spiritual direction of every class of persons and of the public schools falls into the hands of the regulars. Rome is the centre of all their fears and of all their

hopes, and the polar star which guides them in the course of their studies."

The writer proceeds to describe the efforts of the Bishops to reform the Church of Tuscany, especially of Count Bonaventura della Gherardesca, Archbishop of Florence, whose attempt at reformation was stifled by the Congregation of the Index—an affront which hastened the death of the illustrious prelate. The efforts of his successor, Archbishop Incontri, to purge his diocese of the loose doctrines of the Casuists met with a like fate, and the same was experienced by Bishop Alamanni of Pistoja and Prato, the predecessor of the noble Bishop Scipio de' Ricci, whose life and labours have been so admirably illustrated by De Potter.

The reaction brought about by Pope Pius VI., whose object, under the tuition of the Jesuits, whose order he had called again into life, was to perpetuate the evils which the Abate Tanzini has so graphically described, frustrated every hope of the higher religious life in Italy.

We have now to inquire how far the Papacy, during the century which followed the triumph of this reactionary policy, has completed the picture of spiritual destitution and ignorance which was traced by the historian of the Florentine assembly in 1786.

The crash of the French Revolution, which shattered for a time the temporal power, and enabled the Court of Rome to consider the affairs of its spiritual reign, with a view to its firmer establishment, had, unhappily, the contrary effect. More than ever absorbed in its temporal interests and in the restoration of the secular authority, which she had so fatally yielded in the past, Rome continued to carry on the *semper eadem* of her political and religious life, and Italy was left to become in even a worse condition in both than she was in the period of the Revolution. It cannot, therefore, be matter of surprise that the debate upon ecclesiastical education was among the most important and suggestive of the many which rendered the work of the assembly so valuable and so instructive. Nothing impresses the reader so strongly in the perusal of them as the largeness and comprehensiveness of the views of the most influential of the Tuscan Bishops. "*Basta il Credo*," the twice repeated and twice accepted utterance of the Royal Commissioner, Professor Bartolomeo Bianucci, was the motto of the assembly on this supremely important question.

This sufficiency of the Creed as the basis of theological teaching met with resistance from those who advocated the adoption of a stricter and more scholastic method, embodying the systematic teaching of St. Augustine. Others, while ready to admit this restriction, alleged the old Jesuit formula,

“Augustinus eget Thoma interprete,” and desired to confine the teaching of the great Western Father within the limits of scholastic divinity. It was then that Dr. Bianucci asserted for the first time, in an assembly of Italian Bishops, the rights of the laity, founded on their baptismal covenant, in these remarkable words :

St. Augustine did not make a course of divinity either dogmatic or moral ; for as everyone has the light of reason and his own good sense to follow whatever doctrine he is persuaded of, it would be an intolerable slavery to adopt the system of any one writer more than another. To be a Catholic (he added), it was sufficient to be in agreement in fundamental articles, sufficient to hold fast and agree to the creed alone. So great was the fertility of the mind of man that it would be vain to hope for uniformity by prescribing St. Augustine.

He ended with the assertion :

Che bastava convenire nel *credo*, e lasciar sul resto a ciascuno la libertà di opinare al suo talento.¹

No such vindication of the right of private judgment had been made in Italy since the day when Pope Cœlestine congratulated the people of Constantinople on their rejection of the errors of Nestorius, in the words, “Beata grex cui dedit Dominus de pascuis judicare.” The articles of the Apostles’ Creed, the only compact between the Church and the individual Christian in the day of his reception into the spiritual community, was made the charter of his future liberty as a disciple of Christ. Like every other compact, it can never be enlarged or otherwise disturbed without the consent of both the parties to it. The Church of Rome, conscious of this truth and confessing its justice, has in the Council of Trent proclaimed the Creed to be the “firm and *only* foundation of the Christian Church.”

On this foundation the Christian is to build up his faith, not cramped by definitions and a terminology not clearly expressed in the Scriptures, but according to the light given him and in the use of the means appointed in the Word of God. This is indicated by the condition added by Bianucci : “e lasciar a ciascuno la libertà di opinare al suo talento.” This great and original liberty of the Christian disciple had been frustrated by the rigid system of the Roman Church, which instead of teaching her children to build up their faith from the Word of God and the articles of the Apostles’ Creed, which are the summary of those fundamental truths, of which the Scriptures are the only true development, has raised for them an elaborate system of rite and doctrine, which leaves them to work in chains, and so forces them to become listless and inactive in their service, without duty or responsibility, a

¹ “Atti dell’Assemblea,” pp. 81, 95.

state inevitably producing all the features of degeneracy and decay, which the historian of the Florentine assembly so regretfully depicts. The religion of the priesthood ceasing to be the growth of their inner life, had become a cold and external production. Formed and moulded by the definitions of Papal bulls and decrees, and fenced about with rules of inexorable stringency, it substituted an abject and unreasoning submission for a dignifying and reasonable faith. Our author tells us, in illustration of these facts, that "the famous bull *Unigenitus* was placed by a synod of Pistoja, in 1721, immediately after a brief confession of faith." "Not only papal bulls," he continues, "but all the decrees and consultations of the Roman congregations, were regarded as inviolable laws, not even subject to private interpretations. It was sufficient that a book was inserted in the Index to cause it to be condemned to the flames, or kept under lock and key, and to serve as food for the moths on an inaccessible shelf, in company with the Koran or the works of atheists or infidels."

Under such a system the regeneration of the clergy of Italy was impossible. Every century would but make the yoke heavier and the bearer of it more completely enslaved. But though the education of the clergy was discussed in the Florentine assembly, with freedom and apparent success; though the opinions of the laity on this vital subject found utterance for the first time in Italy, and the representatives of the Grand-Duke, the Senator Serristori, and the Royal theologians, Paribene, De' Vecchi, Palmieri, Bianucci, and Longinelli, proclaimed the judgment of the learned and enlightened on the shortcomings of clerical education, the means of carrying out their suggestions failed utterly. The ten volumes which embody the proceedings and memoirs of this illustrious assembly remain to this day a silent monument of the wisdom of its members as well as a classical example of the purest Tuscan language. The revival of the power of the Curia, after the French Revolution, was completed in the triumph of the Holy Alliance; and its withering influence on every great and good effort for the advancement of the spiritual life of Italy, crushed out this last attempt to raise the *status* of the clergy, and to make their education worthy of its great aim, while the bull *Auctorem fidei* of the reactionary Pope Pius VI. completed the destructive work. The great Bishop Scipio de' Ricci, the reformer of the Church of Tuscany, wearied out by the terrible persecution he endured from the Court of Rome, surrendered himself at last to the irresistible yoke, and in the weak moments of his last days appealed for the canonization of his kinswoman St. Catherine de' Ricci as a kind of atonement for a work which rather merited a halo of glory.

A century has intervened since that fatal triumph of the Curia; and we are invited by another learned and enlightened Italian to survey the clerical world of Italy as it is in 1888—just a century after the Abate Tanzini had depicted it in his admirable introduction to the history of the assembly of 1786.

De Cesare, of Città di Castello, in his "Conclave di Leone XIII. e il futuro Conclave," after giving a full description of the present state of the cardinalate, and a prophecy of the future devolution of the Papacy, closes his work with a view of the state of the clergy and of religion in Italy at the present moment, which presents points of the highest interest and instruction, not only to the Roman Church, but also to our own. For the neglect of the higher education of the clergy opens the same vista of danger to the Christian ministry in every part of the visible Church. The fatal incapability of the clergy to recognise the altered conditions in which they are living, whether social or political, leads our author to the train of thought into which he enters in his eighth chapter.¹

He shows that the clergy in Italy, who had held an honourable position in society in earlier days, had now lost its credit. In endeavouring to bring back an irrevocable past, they had severed themselves from modern progress and thought, and had reached the lowest step of the social ladder in consequence. He then gives a picture of the state to which they are reduced even more deplorable than that which had been sketched a century before :

Miserable indeed is the education of the Italian clergy in this day, painful the condition of the diocesan seminaries. They merely result in rubbing off from the pupils their rustic habits, for it is from this class that they ordinarily come ; they merely subject them to a mechanical discipline, and place nothing behind it. The young clergy, educated to abhor liberalism, of which they have not the least idea even in embryo, far less a precise one, hate it in the rudest manner. To them liberalism is all that is modern ; it is a sect. The new civil orders and social institutions, the studies, the movements of thought, everything is confused in their heads, and so all are hated equally and unconsciously. The old philosophy rivets in their minds the old errors. The clergy once had simple and vigorous natures, and had men of a high intellectual worth. The most intelligent were the most liberal in politics. There existed a liberal and national clergy in every part of Italy ; a clergy who did not think the teachings of the Church and Christian morality irreconcilable with civil progress.

After giving many illustrious examples of such patriotic clergy, he continues :

With examples like these, it is not to be wondered at that the educated classes of Italian society avoid entering the priesthood, and that it loses its credit and influence. The efforts of the Pope to raise

¹ "Il Conclave di Leone XIII.," p. 564.

again the ecclesiastical studies are praiseworthy, but they are limited to Rome, and Italy has as many seminaries as there are dioceses, and these in an exuberant and ridiculous excess, the result of mediæval superfetation, and not the least among the causes of the decadence of study. Good seminaries are made by good bishops, but if good bishops are not wanting to us, they do not abound, and, indeed, are few. Many of the seminaries are in an atmosphere destructive of all educational efforts.

From the seminaries, the clergy, ordained priests, if they are provided with pecuniary means, run to Rome to try their fortune, or else apply themselves to elementary or secondary teaching; but the least competent and most needy embrace, through the pressure of necessity, the cross of a spiritual cure, and begin a painful struggle for existence, and which only closes with it.

The life of the beneficed clergy (*curati*), chiefly those of the rural districts, who are the most numerous, is a cruel torture. With a miserable stipend (*una congrua miserevole*¹), which does not permit them to live, they involve themselves in little matters of trade. They become intermediaries of merchants, tradesmen, purveyors of cattle or corn, gamblers in lotteries or cards, drinkers, smokers, and often blasphemers, brutalized by want solitude, or ease. Without any book but the breviary, with a little church which has neither sacristy nor confessional, deprived of decent furniture, and a residence falling into ruin—such is their condition, and such the exercise of religion in a great part of the kingdom. The ideal of the priesthood utterly destroyed, the people ridiculing the preaching of the clergyman, and in no degree taking it as serious. Oftentimes he is their debtor, and preaches that debts should be paid; he condemns indolence, but is himself idle; he condemns card-playing, and after his preaching teaches it to his flock.

After an eloquent denunciation of the discord between Church and State in Italy, and a review of its ruinous consequences, our author observes:

A Pope of genius ought to reform the Church, purifying all the hierarchy from all the superfluity, all the anachronisms and corruptions which afflict it. The plan of government of the universal Church is still that of Sixtus V. The spirit of Jesus which animated in other times all the organs of the Church, now animates only a small portion of it. The Italian priesthood is uncultured, and unfurnished with any idealty. It boasts of being practical, and not neglecting any means of reuniting worldly ends and personal advantages. The means of education of the Italian clergy are inferior to those of the French, German, Austrian, and Belgic clergy.

Such is the description of the religious condition of Italy in the close of the nineteenth century. But it is not here reproduced in order to cast blame upon those whose neglect, or perhaps inevitable failure, to find a sufficient remedy for so deep a disease have contributed so largely to perpetuate it, and even to make it almost desperate. We would rather read in it a larger moral, and derive from it the conclusion that unless the education of the clergy and its independence enable it to take its appointed place in the social system, unless it is at least abreast with the laity in knowledge and intelligence,

¹ The author refers in a note to authentic statistics.

above all in that department in which it claims to be a teacher and a guide, the same fatal results which are here described will inevitably come to pass in every branch of the Christian Church. Many of us remember with grief and shame what our own Church was before its resurrection in the closing years of the last century, when Wesley and Whitfield led the way to a higher spiritual life, and were followed by the leaders of the Evangelical school, and they again by the noble revival of the Oxford divines, who reintroduced that higher learning which the earlier movement needed. My late venerable friend, Canon Tate, of Richmond celebrity, gave me a picture of the state of the Church in the North of England in his day which too nearly approached the Italian picture to give any ground for rejoicing that we "are not as other men are." Thankful indeed ought we rather to be for the spiritual renaissance whose results are so manifest in every part of our Church. But we cannot fail to see that there is much still wanting in the higher education of the clergy, and that neither universities, nor colleges, nor seminaries can inspire that love and devotion to theological study which ought, in a manner, to be inherent in the clerical body. Means are now provided for this purpose which had no existence in the earlier part of the century. Every clergyman cannot be expected to possess a library adequate to all his necessities. But there are few who have not the means of recourse to the public libraries which abound in every town, and in not a few of the villages in rural districts. There ought to be in everyone who enters the sacred profession an ardent desire to keep in the front of the great battle with error and infidelity, and never to fall listlessly into the rear at so great a crisis as we are passing through at this moment of restless activity and of unforeseen change.

The religious serials furnish material of the highest value to those who are unable to acquire knowledge by a reference to first sources and by individual and personal research. A life-giving doctrine needs life-inspired teachers, and in this day of universal and unprecedented progress in science, art, and learning, to stand still and to carry on a mere mechanical routine would be equivalent to a desertion from the warfare of truth. "*In viâ vitæ non progredi est regredi*" were the pregnant words of St. Bernard in a day when the church was just reviving from the paralysis of the Middle Ages. And it must be the motto and the inspiration of every Church and every individual Christian in this period of almost superhuman progress. We dare not desert our standard or betray our cause at such a moment, and personal piety, however extended throughout the Church, will not be sufficient to save it in the hour of danger if we neglect all those other means of defence

and gifts of the Spirit which constitute in their combination that perfect panoply which the Apostle describes as the "whole armour of God." Let us never forget that self-help in the matter of religious as well as secular pursuit is the only kind of help that can result in real and abiding success—the only influence which springs from the inner life, and can bear fruit in the lives of those who are placed within its reach. "All that is truly great," writes Dr. Channing, "is individual." The Church was called in the individual. Every one of the Apostles had a distinct calling; the individual Christian preceded the formation of that greatest of social organisations—the Church of Christ.

ROBERT C. JENKINS.

ART. IV.—CHOLERA.

Notes of "Lectures on Cholera" delivered at Gresham College.

BY E. SYMES THOMPSON, M.D., F.R.C.P.

III. THE PREVENTION OF CHOLERA.

BEFORE passing to the consideration of the subject of the present article, a few words must be said upon the factors that modify the occurrence and spread of cholera. Amongst these, notice has already been taken of the facilities afforded by improved intercommunication of countries by means of railways and steam-ships, and also of the preponderating influence of the water-supply in disseminating the disease in any particular locality. There remain, however, certain other factors which cannot be passed by in silence. These are: (1) density of population; (2) the season of the year; (3) food; (4) alcohol; and (5) the age and previous state of health of the patient.

Density of population is of extreme importance in many ways, as can easily be understood; for not only does it tacitly imply the existence of unfavourable conditions in reference to food and previous state of health, but also accompanied by poverty, as it usually is, there will unfortunately be joined to the other disadvantages that caused by abuse of alcohol. Even as regards the influence of different seasons of the year, density of population plays a part, for the heat of summer is more felt in courts and alleys, and these are an unfailing concomitant of thickly inhabited parts, through which currents of fresh air cannot circulate. There is nothing more certain than that an epidemic is widespread and fatal in its effects in proportion to the density of the population at the site where it commences. This was very clearly shown in the epidemic

in East London, to which reference was made in the last article; for out of 14,000 deaths from cholera, 6,000 occurred in the East End out of 16,000 persons attacked.

Summer is the season in which cholera is most prevalent, though in late spring the earliest cases usually occur. Moreover, prolonged drought is one of the most powerful agents in spreading the disease. This is not due to any inherent power of a diminished humidity in checking the growth of the bacillus, but rather in the fact that water is scarce, and that wells become polluted. A theory once held ground that the soil was the chief seat wherein the bacillus lay dormant, and that a dry year acted by allowing the earth and the accompanying bacilli to be disseminated in the form of dust. But this view was shown to be untenable, and the fact is now explained in the following way: when there is a prolonged season of drought, shallow wells—by which is meant all wells under forty feet in depth—become, more or less, nearly dry, and since water always tends to reach its own level, any water that is poured upon the soil in the neighbourhood of a well soaks into the ground and passes towards that well. Moreover, when rain follows on such a season of drought it washes all constituents of the soil into the well. Assuming, then, a case of cholera to have occurred, the discharges of which have in some way or other been placed on or in the ground in the neighbourhood of a well, they are immediately washed into and form a tolerably strong solution in the drinking-water.

A word on this point has been thought necessary, as the view above-mentioned, which is known as "Pettenkoffer's soil-water theory," and which was first promulgated by the eminent German professor of that name, is still held by a small number of medical men. Probable as it was last year that England would be visited by cholera, the probability is vastly increased by the exceptionally dry spring through which we have just passed, and if admitted, the ravages must infallibly be much greater than they would have been if the weather had been wet. It was with this before their eyes that the Local Government Board and the medical officers of health, particularly at port towns, so early commenced strict measures to prevent, if possible, the entrance of a cholera patient into our country. Nevertheless, it is extremely easy for the vigilance of the medical officers of health to be eluded, either wilfully or ignorantly, and yet not the slightest negligence to have occurred on their parts. It will indeed be marvellous if cholera does not affect us here in England this year. As we shall see later, however, cholera is an eminently preventible disease, and each individual can do much to minimize the chance of his taking it, and, of more importance

to the community, of his spreading it. Of all the seasons in the year winter is the most unfavourable for the occurrence of an epidemic. This was clearly demonstrated in the subsidence during the past winter and the recrudescence this spring in the north-west of France.

Food is of importance in two principal ways: firstly, it may itself carry the germs, and, secondly, it may prepare the way for the germs. Any kind of food may carry the bacilli, particularly if it has been washed in polluted water, or if (*e.g.*, milk) it has become contaminated by water used as an adulteration or in the cleansing of vessels used to hold food. Other than this, the influence of various articles of food is rather indirect than direct. In spite of the general mistrust of fruit, sound ripe fruit, especially if cooked, is in no way hurtful, and the evil that is done by unsound fruit, fish, meat, etc., is by causing some bowel disorder and presenting a system with a lowered power of resistance to the cholera bacillus, should it in any way effect an entrance. A large amount of the diarrhoea which is annually noted by medical men during the summer months owns this origin, food not perfectly sound being eaten, for economical reasons, by the poor and lower middle classes. It is this diarrhoea which in an aggravated form has been termed "*cholera nostras*" and "*cholérine*"; but the terms should not be used, inasmuch as they are liable to lead to fatal mistakes, though there is not the slightest doubt that a diagnosis between a severe case of diarrhoea and a mild case of cholera is not easy to make, and at the commencement of an epidemic, though the result of such a mistake may prove disastrous, it does not necessarily imply culpable negligence on the part of the medical man.

The influence of alcohol is great, and in one respect contrary to what might be expected. It is intelligible enough that abusers of alcohol should be amongst the earliest victims of a cholera epidemic, and also that the mortality among this class should be far higher than amongst the temperate, for this is equally true of every other acute disease; but it is certainly curious that all authorities agree in asserting that alcohol is harmful in all stages of the disease, including that of collapse. In other cases of collapse—such, for example, as that occurring in a bad railway smash or after a severe surgical operation—alcohol is the sheet-anchor of most medical men, and is the only means, whether it be regarded in the light of a food or a drug, whereby the fatal event can be warded off. It is by no means easy to see why such a difference should exist; but there is no doubt that those who know most about the disease are practically unanimous on the point. It renders it probable that the two forms of collapse are not identical as to origin,

and for this view there are other arguments which need not delay us now. The age of the patient is an important consideration in that very young and very old persons suffer severely, and that in them the disease is likely to be fatal. When the words "suffer severely" are used above they must not be taken to mean "suffer more pain"; that is usually the lot of middle-aged persons; but they mean that owing to their feeble condition of health the disease takes a stronger hold upon them, and they are more likely to be worsted in the battle. Concerning the previous state of health of the patient, much has already shown itself in the course of the foregoing remarks, and it may shortly be said that anything which lowers the vitality of the body as a whole and of the bowels in particular will militate against the patient. Amongst such causes are mental anxiety—especially fear with regard to taking the disease—insufficient rest and food, overwork, and many others, which will suggest themselves to the minds of our readers.

The treatment of cholera naturally divides itself into the actual and the preventive. The actual treatment is of course almost entirely confined to medical men, for few persons would be willing to pass through an attack of cholera without medical help. But at the commencement a doctor is not always at hand, and then the patient's friends are thrown on their own responsibility. It was for this reason, and at the request of the Local Government Board, that the College of Physicians last year went to the extreme point of summoning a special meeting, and drew up a memorandum with general directions to the public. Perhaps such an action has never before been taken by the College, which prides itself, and rightly so, upon not intruding medical matters upon the public notice; nevertheless, it is a remarkable indication of the importance which is nowadays attached to public, in contradistinction to personal health. The medical profession has been described as the most Quixotic of all the learned professions, in that its very existence is spent in endeavouring to render that existence unnecessary: the memorandum referred to certainly shows that the opinion of the College is, "*Salus populi summa lex,*" and that that law far transcends the law of self-aggrandizement which to so many societies, and to so many more individuals, is not only the highest but the only one. Nevertheless, it must be well noted that the College in its communication to the Local Government Board (September 3, 1892) says distinctly: "The College proposes no instructions for the treatment of cholera. Every case of this disease requires separate consideration and management; no stereotyped plan of treatment could prove to be either wise or

safe, and usually before the choleraic nature of an attack could be established medical assistance would have been procured." In consequence, therefore, the instructions of the College practically confine themselves to the preventive treatment. We cannot do better than follow their example, though it will interest the readers of the *CHURCHMAN* to hear what other means have been adopted. In the latest stage, transfusion, or the transference of blood from a healthy person to the patient, has been performed, but with no success. The result of the excessive discharge is to thicken the blood enormously, and hence the heart cannot properly work. To dilute the blood was therefore early shown to be a very necessary part of the treatment, and later an extremely dilute solution of common salt (less than 1 per cent.) was used to replace the blood which had hitherto been transfused. The results of this treatment, which was largely practised by the late Dr. Parkes, though more satisfactory than the use of blood, were not, however, sufficiently good to warrant its continuance; but experiments on animals now being carried out tend to show that the basis of the treatment is sound, and therefore that the failure is due to some fault in technique. Should the necessity unfortunately arise in England, a modified and improved method of transfusion of salt solution would in all probability be tried. It must be remembered that the cases on which transfusion would be tried would be infallibly doomed to die, and inasmuch as the operation is quite painless to the patient, and causes no discomfort at all, there is every justification in giving him a possible, and under the circumstances *the only possible*, chance of life.

The preventive treatment of cholera covers a much larger area; and until people understand that "Prevention is better than cure," and apply that dictum to their relations with their medical advisers, the preventive side of the question will have to be laid before the public. In the first place, then, personal preventive treatment may be divided into two parts: first, What to avoid; second, What to do. "What to avoid" has already been, to a certain extent, treated of in the earlier part of this paper. It is hardly necessary to tell the readers of the *CHURCHMAN* that they must avoid the inordinate use of alcohol. The next thing to avoid is the use of soups, tinned and otherwise preserved provisions, and all kinds of indigestible foods, such as cheese, pastry, game becoming "high," etc. An objection is made to tinned provisions on the ground that, being artificially prepared, their perfect wholesomeness cannot be properly controlled, nor will they keep good for so long a time as fresh provisions; no objection is made to their general standard of excellence, but under conditions which so

imperatively call for strict diet as does the existence of a cholera epidemic, their use must be foregone. The use of strong aperients must also be avoided, and particularly the use of Epsom salts; if an aperient be necessary, Gregory's powder or castor oil alone should be taken. The reason for this is so evident that further stress need not be laid upon it, but the importance of care in this respect is very great. Lastly, excess and irregularities of every kind must be avoided—over-fatigue, prolonged watchings, emotional excitements, undue mental strain, and all such things as irritate and exhaust the nervous system.

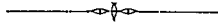
As in all conditions of life, so in the case of the preventive treatment of cholera, what to avoid constitutes a much longer list than what to do. In the words of the memorandum of the College of Physicians above referred to, "Take moderate exercise twice daily, follow early hours, and aim at leading a regular, an occupied, and a tranquil life." In addition to these comprehensive rules, there is yet one more, and that is to boil for twenty minutes every drop of fluid that is used in the preparation of food. Nor is this so simple a matter as at first sight appears, for in this respect most people are at the mercy of their servants, who cannot understand why the preliminary washing of a cabbage, for example, may be in unboiled water, but that of a lettuce must be in boiled. Moreover, the use of boiled water involves an extra amount of trouble, which they are very unwilling to undertake, particularly as the poorer classes as a whole are but little far-seeing, and prefer a little present ease to the possibility of being saved at some distant date from sickness and the much greater labour that sickness entails. There is also the difficulty that arises from alterations in the taste of fluids after they have been boiled. Many people cannot take boiled milk, though this repugnance may usually be overcome after a short period of perseverance in its use. Boiled water as an ordinary drink is flat and insipid, and it is very different to those waters which are drawn from wells, and, though highly polluted with animal matters, are bright and sparkling. This insipidity is due to the absence of the gas, which is held in solution in ordinary water, and which has been expelled by boiling. The use of a gasogene, with a much diminished charge of both acid and carbonate of soda, will again render the water as refreshing as formerly, but perfectly innocuous. With boiled water and boiled milk, and the general hygienic conditions given above, most people would be content, and, indeed, they would probably prove a full preventive; but there are two other small items which hardly suggest themselves at first. They are the use of boiled water for cleansing the teeth and the use of a disinfectant in

the wash-hand basin before every meal of the smallest amount. The College of Physicians recommended a very cheap and perhaps the most efficient disinfectant in its memorandum. It is made by dissolving half an ounce of corrosive sublimate and five grains of commercial aniline blue in three gallons of water, and adding thereto one fluid ounce of spirits of salt (hydrochloric acid). This forms a valuable disinfectant; but inasmuch as it is a virulent poison, it cannot well be used in the cleansing of cooking utensils.

The question of the public preventive treatment will bring under our notice the whole subjects of quarantine, inspection, and isolation, while some remarks must be made upon the vaccination against cholera, upon which so much work has lately been done both here and abroad, but particularly at the Institut Pasteur at Paris. These form too important a series of points to be disposed of summarily in the remaining space at our disposal, and they must, therefore, be reserved for another article.

E. SYMES THOMPSON.

WALTER S. LAZARUS-BARLOW.



ART. V.—THE CHURCH OF IRELAND AND HOME RULE.

A FEW months since the organist of a Roman Catholic village church in the south of Ireland resigned his situation and was received into the Church of Ireland. He stated, on being asked what had first made him think of taking such a step, that constant observation of the conduct and demeanour of the little flock who worshipped in the Protestant church of his village had convinced him that their faith must be better than his. It was their reverent, solemnized bearing when returning from their worship on Sunday which first impressed this young man, affording, as it did, a contrast to the noisy levity of the Roman Catholic congregation after Mass.

The anecdote illustrates fairly one function which in all parts of the country the Church of Ireland almost unconsciously discharges. It is a witness for truth and peace, for loyalty and order, even when, for many reasons, it fails to be an active instrument of conversion. A clergyman from the West told the writer the other day that he found in his distant mountainous parish that frequent surprised discussions were held among the Roman Catholic people on the question, "How is it that the Protestants are the steady and sober people, and

that all the bad boys are among the Catholics? It is quare any way, and them not having the true religion."

It was observed during the "Invincible" trials some years back by a Nationalist paper that it was very strange that there were none but Protestants in the jury-box; to which a Loyalist paper made retort that it was also strange that there were none but Roman Catholics in the dock.

English onlookers are occasionally scandalized by outbreaks of intolerance among some of the Protestants in the North. But few take notice of the mass of steady, God-fearing, hard-working, truthful people who, living their quiet lives in every parish in the Church of Ireland, and worshipping in little gatherings in hundreds of country churches, are a leaven of society, silently raising the general tone of morals.

A lady of high position in the South of Ireland, a strict Roman Catholic, expressed herself not long since in the rather remarkable words: "The Protestants of Ireland are the salt of the earth; and as for the Roman Catholics, with such priests and such newspapers, how can you expect them to be any better than they are?"

The lower orders also observe the contrast. "Do you think," wrote a poor Roman Catholic man to a friend lately, "that we haven't got our eyes on the Protestant parson of K——? It would do your heart good to see him going every Wednesday evening to his schoolhouse to gather together the few people who belong to him, to teach them and pray with them. But they love one another, and he cares for them more than ever our clergy do."

Even the Roman Catholic clergy can bear their testimony sometimes. Said a woman to her priest: "The parson is looking after Katie. She has taken up with the soldiers of late." "Oh, then," said Father ——, "she'll be all right. She'll be well looked after if Mr. —— is taking an interest in her."

I have referred to these few examples that the reader may reflect on this fact. The Church of Ireland extends the network of its wholesome influence absolutely over the whole country. In all the four provinces, through all the thirty-two counties, there is not an acre of land which is not in the parish of some incumbent of the Church, who is bound to look after the spiritual welfare of its inhabitants if they will receive his ministrations. The Irish Protestant Nonconformists never attempted such an arrangement. The Presbyterian and Wesleyan are in Ireland the most numerous of the Dissenting bodies; but they make no real attempt to occupy all the land. But the Church, continuing its parochial system from the pre-Reformation period, has never retired from any portion of

the surface of the island because of the fewness of members of the Church. The changes forced on us by Disestablishment have, indeed, compelled the aggregation of two, or even three, of the former parishes under one rector; but in nearly every case the old churches of these smaller parishes are still maintained, and the clergyman drives or walks long distances on Sundays to hold services in each. One clergyman of this diocese serves every Sunday two churches twenty miles apart.

These little bands of Church people, the remnants in some cases of flourishing communities, which emigration has reduced to the lowest point, are at once a difficult problem and an unflinching object of care of the Church. Take the case of the Church of —, diocese of Ardfert. The old gray building, with its octagonal tower, stands in an ancient burial-ground, where the graves of centuries have heaped the soil some feet above the level of the church floor. The walls are bare, but clean within. The old square pews would contain eighty or ninety people. But a dozen or fifteen make up the congregation: a couple of farmers and one or two children, three or four stalwart policemen and two or three old widows. There is seldom any singing; the offertory is a few pence. On a festival four or five communicate; £2 or £3 are raised for the sustentation fund. But the clergyman of the parish, who lives some eight miles away, gives up half his Sunday in ministering to this little flock, which cannot be deserted.

This is an example of the extreme cases of duty and difficulty. While these little flocks remain they must be shepherded, and their churches must not be suffered to fall to ruin.

In many other cases the little country church community, of some fifty to a hundred souls, scattered over a large district, with a resident clergyman at their head, is a distinct fact and force in the neighbourhood. Its settled and peaceful existence has been rendered possible by the protection of the equal and firmly administered laws of the United Kingdom. These communities do their part to pay their way, and to maintain their churches out of their own pockets, and, while conscious of the difficulties of their position, rejoice in the liberty of conscience secured to them under the existing laws.

Some will say, "What a pity these troublesome little bands exist! Would it not be as well if they were merged in the mass of their fellow-countrymen, and if their pastor sought some other more useful sphere of labour?" It was actually said to the writer by a well-known English authoress, "Why do you not in these remote places coalesce with the Roman Catholic Church, and have unity and peace?" *Coalesce*—what a beautiful, vague, senseless word!

But the little Protestant flocks do not at all see the reason why they should be extinguished, or should coalesce to produce an apparent smoothness on the surface of society. Nor would it be for the good of the country that they should be absorbed. The incidents which I quoted at the beginning of this article show that the leavening influence of the Protestant element on the society of country places is of real importance. Romanism never is so much on its guard as in the face of Protestantism. It has two sides: the all but Catholic, and the all but pagan. And in the presence of Protestantism the former side is predominant. The silent influence of the Church of Ireland in the land has scarcely been appraised at its true value. The Ten Commandments are read every Sunday at her Communion; they are not read at the Roman Mass. And the results during the week reflect this difference. The Church leavens the land with the influence of the Decalogue. Her members, as a rule, are truthful; they are characterized by industry and self-respect, which, even in the absence of spiritual religion, does a great deal to make the life straight. They do not hough cattle. They do not boycott. They do not burn hayricks. They do not shoot through bedroom windows at sleeping women and children. They do not threaten the life of those who pay their rent.

The relation between Protestant and Roman Catholic in the greater part of Ireland has been for many years past generally friendly. The relation between the educated and loyal portion of the Roman Catholic population and the members of the Church of Ireland has been of the most cordial kind. In fact, the large number of signatures of Roman Catholics to their petition against Home Rule attests the fact that even among members of that Church there is a large section loyal to England, and personally friendly to Protestants. And here I may add the remark that, but for the existence of acute social terrorism, the signatures to that petition in favour of the maintenance of the Union would have been doubled in number.¹

¹ As an illustration of the way in which freedom is destroyed in this country, I give verbatim a letter received on May 3 from a friend in reply to a request that he would obtain signatures to the Roman Catholic petition against Home Rule:

"MY DEAR ———,
"I am sorry I cannot help the petition in the way you suggest. The people are in too much dread, although many of them think little of Home Rule. I wonder there is no attempt made to stop, or at least expose, the efforts made to frighten Roman Catholics from signing against Home Rule, through the medium of the League rooms in the various districts.

But the friendly feeling between members of the Churches referred to above has not been owing to the influence of the priesthood. The influence of the priesthood is a factor which it is not my business here to describe at large. Much light has recently been thrown on the subject in connection with the General Election, Episcopal pastorals and illiterate voters.

But the domination of Rome and her Bishops over the interests of the Protestant minority has under the firm rule of Britain been impossible.¹

We who live in remote places, where the Church population is but 3 or 4 per cent., are well accustomed to the arrogant tone and to the expression of conscious superiority exhibited by most Roman ecclesiastics even now. We watch the continual pressure onward, ever onward; the seizing of vantage ground, never again to be relinquished. We know how impossible it has become for the election to any secular office in which the clergy of Rome have a share to result but as they will. There has been under English law no possibility of worse aggressions.

But we know to what we owe the degree of freedom we have experienced. The position is just this: The preponderating weight of numbers, popularity, race, and ecclesiastical authority has been entirely on the side of the Roman Church. Legislation has long been in their favour. In remote districts our position of subordination is often acutely felt. There are, however, up to the present important compensations which go far to redress the balance.

Let us look at one or two of these, and then judge how far these compensations are likely to remain, if anything like the Home Rule Bill of 1893 should become law.

1. There is the presence of a landed gentry largely consisting of the members of the Church of Ireland. A resident Protes-

“Roman Catholics who are even suspected of signing a petition from this place were summoned before the League, and had much difficulty in clearing themselves; and the names on our petition were sent back to the parish priest for investigation. How can a poor Romanist express his candid views under such conditions?”

“Yours faithfully,
“_____.”

¹ As a *rule*, but not always. Only a few weeks ago a Protestant artisan from Enniskillen was turned out of his employment in County Louth because he refused to walk in procession to do honour to the cardinalate of Archbishop Logue. After a few days public opinion forced his employer to reinstate him, but his fellow-workmen refused to let him come back again, and he was thrown out of work. The comparative rarity of such acts of intolerance is, I am persuaded, more frequently caused by the self-restraint and the fear of giving offence on the part of Protestants, than by any real spirit of toleration on the other side.

tant landlord is in most cases a centre of enlightenment and civilization, a security to all his Protestant dependents and neighbours. His position and character usually command respect. His subscriptions to local charities and to the Church funds are a source of great strength. Whatever cuts off those supplies, whatever paralyzes his arm, whatever forces him to part with his property and to quit the country, will be a very serious blow to the Church. It is the opinion of the wisest that, whatever else may follow the enactment of the Home Rule Bill, the weakening of the present landed interest is certain to result. Already the Church has suffered enormous loss through the depreciation of land values; and it is believed that these losses will be as nothing compared with those which must follow were a Nationalist Parliament let loose on the Land Question.

2. There is the security of the incomes of the clergy which rests on the investments of their capital by the Representative Church Body. The clergy voluntarily commuted their annuities, and the Representative Church Body invested the money, together with the large sums voluntarily contributed by the laity, mainly in Irish railway securities, and in mortgages on land in Ireland. In 1893 the investments were approximately as follows: (1) In railway securities, £3,286,915; (2) in mortgages on land in Ireland, at a little over $4\frac{1}{4}$ per cent., £3,277,341; (3) other securities, £269,957; making in all, £6,834,214.

Whatever may be thought of the investments under the first and third heads—and it is a fact that even the threat of Home Rule seriously depreciated the value of banking and railway securities—the three and a quarter millions locked up in Irish land mortgages must be regarded as a very doubtful kind of property.

The Church receives for clerical stipends at present about £160,000 a year from annual subscriptions and about £300,000 of interest on investments. The Representative Body already reports a suspicious falling off in the latter item. In 1892 the deficit of interest on mortgage loans was only £676 6s. 10d.; in 1893 it has risen to £9,254 9s. 10d. What must we expect it to be when the Land Question has been for a few years in the crucible of an Irish Nationalist and strongly anti-landlord Parliament? What prospect is there that the landlord will any longer have the assistance of the law in enforcing the payment of even reduced rents?

Clerical incomes—and it is hoped the reader will not think the stability of the Church of Ireland is unduly placed on these—will as a matter of course suffer also if the local contributors, who provide about one half of them, decline in

numbers or in prosperity. And if at present in the poorer dioceses it is found to be a matter of difficulty and constant effort to collect the annual subscriptions, the difficulty must be aggravated incalculably by anything which impoverished or expatriated Protestant landlords, withdrew capital from the country, and weakened the relative position and the prosperity of the middle class of the Protestant community.

3. Besides these financial securities, which have been enjoyed under the united Parliament and equal laws, the weaker communities of Protestants in the South and West have been strengthened, and their position, though one of subordination, has been rendered stable from the existence of a general orderliness and quietness, which, except for agrarian outrages, have been secured under a firm Government making its presence and strength everywhere felt. I do not say that the Roman Catholic is kept from molesting his Protestant neighbour by the presence of a policeman with a baton or revolver. Far from it. Quietness and peace, as a rule, prevail between neighbours in the country so long as no agrarian dispute is in question. But I do maintain that the ubiquitous force of the Royal Irish Constabulary has been, as an expression of England's resolution, a silent influence on the side of order and of the protection of the weak. Withdrawn from the country, as provided for by the Bill, and supplanted by a local police, one knows not of what complexion, and under what direction, things might be very seriously altered. The impartiality of the existing royal force is an acknowledged source of social security.

A Protestant shopkeeper, unpopular, perhaps, because he would not sell scapulars or rosaries, or because he employed only Protestant apprentices; an artisan, unpopular because he refused to illuminate his cottage on an occasion of popular rejoicing, or sing in a chorus at a concert for the funds of a convent, or give a subscription to present a crosier to a favourite parish priest on his elevation to the episcopate, may now feel reasonably secure against molestation. The security would be removed with the removal of the Royal Irish Constabulary. What would then have become of the resolution of English law that every citizen must be left free liberty to exercise his religious and social rights?

4. I will refer lastly to the present condition of the Protestant minority in workhouses and hospitals, as illustrating the degree of security which exists now, and which would probably disappear with the coming of Home Rule.

The wards of a country hospital, the rooms of a workhouse in the West, are occupied by a number of poor or suffering people, in the proportion, perhaps, of ninety-eight, Roman

Catholics to two Protestants. These 2 per cent. have under existing laws theoretically perfect protection. The Boards of Guardians still have *ex-officio* members, many of whom are members of the Church, and there is a Church of Ireland chaplain. Even so, the position of a sick man or woman in these institutions, if sincere and hearty in the reformed faith, is far from agreeable. Pictures of the saints, plaster casts of the Madonna, with candles or flowers offered before them, meet his eye at every turn. The rosary is openly said every evening, whether it is painful to him to listen to it or no. He is simply ignored. The nuns are very kind as long as he keeps all his religious sentiments absolutely hidden. But there is really no provision for safeguarding his faith. I do not say there is open aggression; it is not common. But that it would be much pleasanter for him were he one of the majority is not to be doubted. Under a new *régime*, with no more *ex-officio* Guardians, with Rome supreme and her clergy triumphant, it will be no wonder if in workhouses and hospitals many defections occur.

And I may add under this head that the danger will be considerable, both within and without such public institutions, that the Church may lose some of those nominal members who cling to her, as they will to any popular Church, when her position in any part of the country becomes difficult. What if, in some distant village, there is but one Protestant shopkeeper, and that he foresees an access of popularity and cash if he goes with the majority? There are, unhappily, even now, weak-minded Churchmen who, in making mixed marriages, heedlessly sign any paper which may be handed them by the ever-watchful priest to sign, and who afterwards find that they have hopelessly enmeshed themselves and their children after them. These are now the grief and trouble of their clergy. This bad tendency even now exists, but it is sure to be aggravated if the result of legislation be to emphasize yet further the strength of the majority in the distant parts of the country.

Nor should the Church be too hardly judged for confessing the occasional weakness of its hold over such as these. The pressure which will be brought to bear on the weak-minded and the isolated to go with the stream must be duly estimated. The critic must not too hastily condemn us for expressing fears of defections under Home Rule. Consider the point. It is one peculiar to Ireland. It is the fixed principle of Rome to require religious qualifications to secular offices, and to use worldly pressure to procure conformity. The tendency will not grow less when the Roman ecclesiastic increases his influence in Parliament and in civil appointments in town

and country. The candidate who is a Churchman will be handicapped by his religious profession. If he is steadfast in his faith he will be inclined to seek employment in other countries; if he is weak he will yield in not a few cases. Under either alternative the Church will be the loser.

The above may seem a pessimistic view of things. I cannot help that. There is not a line written above which does not seem to be warranted by experience. In a ministry of over thirty years, abundant opportunity has been offered of studying the wonderful system with which we are confronted in this country. This experience does not teach one to trust Rome or to think her system straightforward. If I have had cause to grieve over some half-dozen defections to Rome I can honestly say that in none of these cases was there reason to suppose honest conviction to have been the cause of the change. The element of truth and honour seemed wanting in each case. Do not expect candour in controversy or toleration in conduct from that organized foe of the Church of Ireland. Do not look there for the spirit of liberty. And what is to prevent the two chambers of which our proposed Irish Legislature is to be composed being largely manned by Roman Catholic ecclesiastics? Is there any safeguard in Mr. Gladstone's Bill against such a contingency?

Let me take, ere I close, a somewhat wider view of the past and future. There were days of Church intolerance on our side in Ireland. The pamphlets of the time of the Revolution, preserved in the library of Trinity College, Dublin, throw a painful light on the spirit and acts of the Established Church at that epoch. We confess it. The penal laws were a crime; they were worse, they were a mistake. Under them the sympathies of most Irishmen went solid with the oppressed clergy, the clergy of the Italian mission, introduced in the seventeenth century, when those of the old Irish succession adopted the Reformation. It is doubtful whether the Church of Ireland ever repented sufficiently for the intolerance of those bad days. It was, however, rather the act of the State than of the Church. But undoubtedly those were the days of religious intolerance, and the Church did not expostulate. Penal laws were the bad fruits borne by the tree of half-belief. Trust in God and trust in truth must have been at a low ebb when it was sought thus to convert the Dissenter and the Papist.

But steadily the demands of the oppressed, seconded by the enlightening conscience of England and the growth of the spirit of liberty, have removed all religious and social disabilities; and the Irish Roman Catholic stands absolutely on

a level in the eyes of the law with his Protestant fellow-countryman. A Parliament in which parties are fairly balanced still rules the land. But now an accidental majority, wholly due to Ireland, dictated to by a leader of extraordinary if strangely perverted gifts, threatens, this year or next, to throw the balance of power entirely into the hands of a party which, whether viewed in the light of its ecclesiastical or its social aims, Irish Churchmen must regard with the extreme of distrust.

The changed position of the Church anticipated above will of course be felt mainly in her outlying dioceses, of which this article exclusively treats. Where she has the strength of numbers, she will be well able to resist adverse circumstances.

Will these changes, if they come, destroy the Church in the South and West? It has been sometimes rashly averred of late on platforms that they will. The forecast is not a worthy one. A Church may suffer and yet be strong. The faith which rests on the Arm of the Lord may be strengthened in adversity. And times of social distress may purify her. More ripeness may be given by the frost to the grain than what it might have gained by the summer-heat of prosperity. The Church of Rome in Ireland not only survived through, but was strengthened by, adversity. We have no desire to court further humiliations, but we were never better organized to meet them than now; and even if further distressed by Acts of Parliament, we need not tremble for our Church's life. We have survived more than sixty years of adverse Acts of Parliament, from the Act of 1832, which hacked at the Episcopal Bench, to that of 1869, which cut down the upas-tree. But the Church has undoubtedly been gaining in spirituality, in energy, in private liberality, in her support of missions, in the freedom of discussion in her synods, and even in her relative numbers as compared with the Church of Rome.

And therefore, even should the dangers arrive which now threaten in the form of a legislation going far beyond any that has preceded, and placing the balance of power permanently in hands traditionally hostile to her, her humble, faithful watchwords must be, "Sursum Corda" and "They be more that be with us than all that be against us."

If she is destined to lose some few of the least spiritual of her own members, who may prefer gain to godliness, it is not to be doubted that, purified by adversity, she will gather to her side, to worship with her in her services of Scriptural and Catholic purity, not a few of the most spiritual and thoughtful of those who now feel their allegiance to their Church sorely strained by the political ecclesiasticism of Rome.

A DIGNITARY OF THE CHURCH OF IRELAND.

ART. VI.—OUR DUTY TO THE REFORMATION.¹

IT has, no doubt, been startling to a vast number of the clergy who believed that the interpretation of the rubrics which has prevailed for the last three hundred years, practically undisputed until the last half-century, did indeed express the true mind of the Reformed Church of England, to find that the law may be interpreted so as to cover some of the practices which are without question innovations with regard to that interpretation.

I have, however, before had occasion to point out that such a result was likely to be the effect of an appeal to law. Law does not set itself to discover the truth, but only to investigate the very different question as to whether a statute has been absolutely infringed. Where property and freeholds are involved the law is susceptible of interpretations which almost appear strained, in order to go to the utmost lengths in jealously protecting rights. The promoters of an ecclesiastical suit as to disputed matters of ritual are not in reality asking the law to determine what is strictly true, right, and proper; but, as a matter of fact, however little they may think it or wish it, they are asking a very different question: whether the law may not be strained to cover the practices of which complaint is made.

There is this, also, as to ecclesiastical law-suits and their results: that never was any body of law in so great a state of confusion as the ecclesiastical law of England. Bishop Jackson, of London, used to say that there were sufficient precedents on any particular point in question to decide it in any number of different ways. The choice of the particular line of precedents must be very largely determined by the prevailing influences of the time. Where nothing is clear, selection is necessary; and the prevailing influences of the time will lend strength and colour to those precedents which are in harmony with those prevailing influences.

The Lincoln Judgment says that it is not illegal to mix water with wine before it is brought to the place of Communion; that it is not illegal to sing "O Lamb of God" at any point in the service; that it is not illegal to use the eastward position; and it seems to indicate that it is not illegal to have lighted caudles on the holy table, provided they are lit not ceremoniously, but before the service begins.

But there would be a tremendous fallacy in supposing that because the Judgment says that these things are not incon-

¹ A paper read to the Tunbridge Wells Clerical Conference on Tuesday, June 13, 1893, by the Archdeacon of London.

sistent with a conceivable interpretation of the law, therefore the Judgment pronounces them to be the right and proper interpretation. It does nothing of the kind; it leaves all that alone. It places us exactly where we were before; the old interpretation remains. The practices are not inconsistent with a conceivable interpretation of the law; that is all. When Bishops say that they hope the Judgment will be accepted by their dioceses, they do not for a moment mean that everybody is to adopt this conceivable and somewhat strained interpretation of the law. It is only a polite way of expressing their desire that no ritualist will go beyond it; it is the maximum of what is permissible. And the Archbishop took the sting out of that conceivable interpretation by saying that none of the practices as permitted gave any support whatever to the sacrificial view of the Holy Communion.

I am not asked to discuss the Lambeth Judgment, or to point out the consequences of the principle on which it rests of investigation into the mediæval ages before the Reformation. I am asked to make suggestions as to the proper conduct of the great mass of clergymen and laymen to whom the principles of the Reformation are dear, in consequence of the formal legal permission of practices which they had supposed forbidden.

Our own position and practice as clergymen is, as I have shown, not in the smallest degree affected by the Judgment. The proper historical direct interpretation of the rubrics remains precisely where it was before; but the position of the laity is thus far altered, that any young sacerdotal clergyman who is appointed to a parish and desires to make innovations can now say that he is acting according to a conceivable interpretation of the law, and by permission of the Lincoln Judgment as confirmed by the Privy Council. As the highest legal authorities have now recognised this dual interpretation, the rulers of the Church are bound, in my opinion, to give some redress to the laity, to whom these innovations are abhorrent. Unless two-thirds, or some very large majority, of the parishioners wish for the innovations, in my opinion it is very unjust indeed that the innovations should be permitted. As there are now two sets of practices permitted by law, it is, in my opinion, contrary alike to sound policy, good sense, and common fairness that one man should have the power to introduce the obnoxious set contrary to the wishes of the bulk of his parishioners. It is not to the point to say that the practices mean nothing; in the eyes of the man who introduced them they would mean everything, and the parishioners would know that such was his view of them,

else he would not care to introduce them at all. This is a matter to which our rulers are bound to see.

But it is more important for us to devote our attention to the state of things which the Lincoln Judgment emphasizes: the comparative weakness of those who profess Reformation principles; the comparative strength of those who look for the principles in the mediæval ages before the Reformation. It is indicated by the fact that four Bishops and 1,600 clergy belong to the Confraternity of the Blessed Sacrament; that more than 13,000 copies of their Intercessory paper are issued every month; that they pray that they may be permitted to receive the Holy Communion in Roman Catholic churches; that their revered and excellent leader tells them that there is no difference between them and the Church of Rome on Eucharistic Adoration; that the Guild of All Souls flourishes, which exists for the promotion of Prayers for the Dead, and masses to get them out of purgatory; that altar-books are now common which interpolate the use of Sarum with the English Communion Office, so that the clergy may have their eye on both during the Communion Service, while altar-cards are provided for the congregation that they may follow; that there are 326 churches in which masses are celebrated for the dead every month; that there are a larger number which use incense; that there are more than 1,000 which use eucharistic vestments; that the President of the English Church Union and his friends have lately put out a manifesto, "The Lord's Day and the Holy Eucharist," which points out with great frankness the mistakes of the Reformers in our present Prayer-Book, speaks most candidly of their shortcomings and blots, proposes the omission of the Ten Commandments, advocates mediæval additions to our office to bring it into line with Sarum, pronounces fasting reception to be necessary, urges the practice of Reservation, proposes the introduction of the Romish service of Benediction, wishes to alter our Cathedral Services so that there should be Mass every morning, longs that everybody should recognise that our chief religious duty is the oblation of the Lamb of God, insists on the restoration of the word "mass," and deplores the disastrous effects of the Reformation. The English Church Union has now 34,761 men in its ranks, of whom 4,200 are in Holy Orders and 29 are Bishops. This is the sort of thing which makes action necessary. The change of feeling is, indeed, so wide and great that when Cardinal Newman died the ablest, most influential, and most respected of Church newspapers, which used long ago to be considered central and moderate, said that the Church of England as we see it was his work. Quite lately the same great and important news-

paper declared that a new Reformation was going on in the Church of England which was not yet complete, and that not till it should be complete could the question of Disestablishment be viewed with any hopefulness. I have before noticed that seven of the diocesan Bishops of England have adopted mitres, the symbol of the episcopate of the unreformed Church. A large number of Theological Seminaries are diligently training young men in the principles of the Oxford Movement, between which and the symptoms which I have mentioned the grades of difference are imperceptible. The great body of church musicians, church decorators, church painters of windows, and church architects are on the same side. In planning a new church, an architect does not, as a rule, wish to make his building expressive of the principles of the Reformation, but to be a reproduction, as far as he can possibly contrive it, of the spirit of the unreformed period to the style of which his taste has led him. The same with windows and decorations. The artist tells you that art has its own laws and principles, into which such notions as the Reformation or purity of doctrine do not enter; when you assert the duty of avoiding errors long ago repudiated, he stares you in the face in unconcealed surprise. Thus the whole movement goes on merrily, and many adventitious circumstances help its rapid spread. What are you to do?

First, to understand the principles of the Reformation, and to be able to defend them. It is not enough to say: "The customs which I follow are evangelical, and were followed by my fathers; so they must be true, and that satisfies me." That is merely the policy of the obstinate and pigheaded. You must show why they are true, and why the mediæval teaching is mistaken, and in what respects the Reformers so beautifully and perfectly understood the mind of the primitive Church and of Holy Scripture. Let one recommend such books as Boulton's "Thirty-Nine Articles," Moule's "Manual of Christian Doctrine," Lightfoot's article on the Christian ministry in his "Epistle to the Philippians," and Schaff's "History of the Christian Church," published by T. and T. Clark, of Edinburgh, especially the volumes dealing with the Apostolic and Anti-Nicene periods.

Secondly, if Reformation principles are to be maintained, I cannot understand why their adherents do not see to the training of candidates for orders. They have a theological college at Highbury, a small hall at Oxford, a small hall at Cambridge, and a theological college at St. Bees. The Evangelical Pastorate at Oxford, to meet the influence of the Pusey-house, does not seem to have been taken up with zeal. Mr. Chavasse, the honoured and beloved Principal of Wycliffe Hall, tells Evan-

gelicals that there are three hundred undergraduates at Oxford coming from evangelical homes, to whom he cannot attend. He urges the scheme with great energy; he asks for £20,000, and not much more than a tenth has yet been subscribed. But besides that, surely an obvious need is a clergy school somewhere in the great towns, in South London, in Birmingham, in Sheffield, in Hull, in Manchester, in Liverpool, where graduates of Oxford and Cambridge could learn their work before they are ordained. The other great High Church newspaper, the *Church Times*, itself declares that it does not wish to see Evangelical principles extinct. Many men brought up in loyalty to the Reformation go to the seminaries and become sacerdotalists because there is nowhere else to go to learn their work. Before they are ordained they need to know something of the poor and their wants and ways; they need to know how to read aloud, how to manage their voice, how to compose an address and a sermon.

Thirdly, the adherents of the principles of the Reformation need to organize their middle-class schools, both for boys and girls. Canon Woodward in that respect set them a noble example. His schools are in the interests of the Oxford Movement, and have done probably more than anything else to make its principles familiar amongst the middle classes. It is very singular that those who adhere to the old Reformation, and do not wish to promote the new, should have done so little for the education of the children of the middle classes.

Fourthly, it would be desirable that simple, wise, well-considered handbooks and pamphlets, setting forth the principles of the Reformation and the reasons against the sacerdotal movement, should be available for everybody, and should be known far and wide amongst the people. This was the way the Oxford Movement made such wonderful progress. Every parish clergyman who does not belong to bodies with an opposite view should have a list of books and pamphlets on all kinds of subjects connected with modern controversies, and he should, if possible, have a depôt for distribution in his town or village. The Pastoral Aid Society is preparing such a catalogue, and I believe it will be of great benefit; but it must be encouraged and supported with zeal.

Fifthly, it is astonishing that the adherents of Reformation principles do not seize hold of such an opportunity as that which is open to them in London at the present moment. The Bishop of London declares, on mature consideration and experienced advice, that, after the revelations of the recent census, he requires between fifty and sixty new churches in his vast diocese. If there was one adherent of Reformation principles of the same loyalty and single-hearted enthusiasm as the late

Mr. Baird, of Cambusdoon, in Scotland, who left £500,000 to the Established Church in that country, the thing would be done. The churches would be built, and, according to the principles of the early Church, when Christianity was first planted in this country, he or those who built the churches would retain the advowson, and the principles of the Reformation would receive such an accession of support in London that nothing could possibly shake their stability. Both sides of the Church have the opportunity before them.

Sixthly, with regard to selection for the more influential and responsible positions in the Church, those are generally taken who are most in evidence. I do not think the adherents of Reformation principles sufficiently realize the influence in the present day of the ideas of Liberalism. The great question with bishops and other patrons at the present time is not so much what views does a man hold, but what work has he done, what activity can he show, what vigour and efficiency does his past record predict. There are some men who have a real spite against Reformation principles as such, but I think the greater number of bishops and patrons cannot resist the evidence of good work. Now, in our times good work comprises, amongst other elements, the following:

1. Absolute unworldliness.
2. Entire self-sacrifice.
3. Unceasing and unwearied devotion to the interests of the parishioners, spiritual and temporal.
4. Missionary zeal for home work as much as for foreign.
5. No efforts spared to get a full church.
6. An affectionate and brotherly sympathy with the character and affairs of every single human being in the parish, whether well affected to the Church or otherwise.
7. Zealous and effective preaching, suited to the simplest capacity, but interesting to all, and, if possible, extempore.
8. Sincere and unaffected interest in the social questions which interest all classes.
9. Vigorous participation in the life of the rural deanery, whether in theological discussions, unions for the support of schools, or other matters of common importance.
10. An unaffected zeal for all that concerns the united action of the diocese, in the promotion of diocesan funds, such as educational boards, church building, pensions for the clergy, and other interests, and thorough and earnest participation in diocesan conferences and meetings of every kind. It cannot be denied that the feeling of co-operate action animates in a very favourable and exemplary way all Nonconformist bodies, and the votaries of the Oxford Movement.

When every single individual adherent of Reformation

principles exhibits in these ways the sincerity of his belief and the earnestness of his work, depend upon it it will be a happy day not only for the Church, but for Reformation principles.

Seventhly, permit one who has probably preached in more churches, and of a more diverse character, than most ministers of the Church of England, to offer you a word of advice with regard to the character of your services. There is no more harmful superstition than the notion that all services in all churches ought to be of a cathedral type. In cathedrals, collegiate churches, and churches of the larger and more important sort, where the service can be monotoned with reverential musical effect, and where the responses rise and fall softly and devotionally on the vast and spacious atmosphere, there may be much to be said for such a type. But in most other churches the music cannot help being of a rough and simple description, and all ambitious efforts are damned by their want of skill. Besides that, the space is small, and it would require extraordinary proficiency to make the chanted responses sufficiently soft and harmonious to awake devotion. Where the responses are neither soft, harmonious, nor devotional, the effect is monstrous and detestable, and banishes the spirit of prayer. Many recognise that much. But then they act on a fallacy still more calamitous. They think that because they have got a choir in their chancel, and the choir is not good enough to intone a cathedral service, therefore the choir ought to monotone. If you desire to restore the spirit of devotion, earnestness, and impressiveness to your public worship, you will sternly and relentlessly expel that calamitous fallacy from your own mind, and from the minds of your organists, your choirs, your ladies, and your congregation generally. Nothing is more false or more hateful than an unmusical and uncultured choir monotoning the service on behalf of the congregation. The only excuse for it is when it is beautiful and musical—when it cannot claim these qualities it is calamitous and monstrous. As you love reality in prayer, I urge upon you with all the earnestness of which I am capable to concentrate the efforts of your choir on the chants and hymns. Require them to be silent altogether in the prayers and responses. Throw those on the sincerity and piety of the congregation. Persuade your people to repeat the prayers and responses in their own natural voice. If you doubt my words, make a pilgrimage to St. James's, Holloway, and hear what united prayer can be when it is lifted by the heartfelt devotion of a united people. If you can make the people feel that the heartiness, the beauty, the unity of the service depends upon them, you will be astonished at the fervour, reality and acceptance which will come through

the presence of the Holy Spirit Himself to your common prayer.

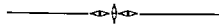
Eighthly, you should, I think, one and all, take a vigorous and sympathetic part in Ruridecanal Chapters, Diocesan Conferences, and such other occasional assemblies as Church Congresses. There will be your opportunity for asserting with learning, judgment, good temper, faith, prayer, and love, the pure and simple principles of the Gospel as taught by the Apostles and the Primitive Church. It betrays a want of faith to suspect that if the adherents of Reformation principles mix much with others they will lose their loyalty and the purity of their profession. If you have not the courage nor the confidence in your Lord and Master to represent His cause in such assemblies against superstition and error, then, indeed, you deserve to find the general Church moving in the opposite direction, and departing under alien influences from her ancient moorings. Upon you it depended to uphold the principles of the Gospel against all comers; and when they came, you had deserted your post.

Ninthly, let all controversy be begun, continued, and ended in prayer. It is astonishing—but it ought not so to be—how asperities are softened, and bitternesses quelled, and misunderstandings set right, when there is present the humble, trustful, forbearing, loving disposition that must be engendered by true, unceasing, fervent petitions at the throne of grace. Whether in Ruridecanal Chapter, or Diocesan Conference, or Church Congress or any other assembly, let that spirit of firmness, humility, knowledge, and power be yours, which will make opponents and friends alike take knowledge of you that you have been with Jesus. If you can trust yourselves to such a spirit there is no reason why, like Luther, you should not take every opportunity of inviting discussion, and, like Luther, nail up your Gospel thesis and invite full and free controversy wherever it can be obtained.

Ninthly, do not think about promotion. Forget altogether that there are such things as Archbishoprics, Bishoprics, Deaneries, Archdeaconries, and Canonries. Do what duty, carefully considered, summons you to perform, and do not care for the consequences. That is how the Oxford Movement has won its way, and in that it has shown you its secret. In these days, the man who speaks his own mind from the bottom of his heart, with his whole soul, without reserve, putting aside all thought of fear and favour, commands as much attention as bishops, deans, and archdeacons. Only let it be done with absolute sincerity, trustworthy learning, entire disinterestedness, and whole-hearted love and faith.

Lastly, let me remind you how much there is to encourage

you. The laity are with you. They care little about controversies, but with all their hearts they hate the confessional and sacerdotalism. Just now they are holding aloof from the life of the Church, and not much helping the objects which the Church has in view. It is for you to restore their confidence in the good sense, the stability, the loyalty of the English clergy. On the whole, you have the Bishops with you. Let me recall to you that very remarkable series of resolutions passed by the Upper House of the Convocation of Canterbury on the subject of Fasting Communion and Evening Communion. All necessary obligation to the one they repudiate, all necessary condemnation of the other they reject. You may not be able completely to agree with the historical survey which they present, but for their conclusions you may well be profoundly grateful. I ask you also to bear in mind yourselves, and to publish to your people, the remarks of the Archbishop of Canterbury about the Reformation, delivered first at the annual meeting of the Society for the Propagation of the Gospel, and again in the Upper House of the Convocation of Canterbury. These things should be to all a great encouragement. I believe that we have only, one and all of us, to speak out in our different spheres with courage, knowledge, forbearance, love, faith and hope, and the nightmare of sacerdotalism will pass away like an evil dream; and our young men will see that there is an English and Gospel Christianity, a Primitive Catholicism, which is the truest of all ecclesiastical attitudes, and by our zeal and our good works we shall be able to convince the gainsayers, and re-establish in their full recognised national position the true and irrefragable principles for which our fathers fought and suffered and died. With the Holy Scriptures and the Book of Common Prayer firmly in our hands, in the face of all these innovations and this unwelcome new Reformation, there is ground which we can occupy with sure hope, and in which the laity will join us, indicated by the old and clear and noble motto of our ancestors, "*Nolumus leges Angliæ mutari.*"



Short Notices.

The Hidden Mystery. By ROBERT BROWN. Pp. 380. Price 10s. 6d. Nisbet and Co.

THIS volume contains the second and concluding series of thoughts on the first six verses of Psalm xix., viewed in connection with the first nineteen verses of Genesis, and with St. Paul's words in 2 Cor. iv. 6 : "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is a painstaking and thoughtful essay, showing the identity of revelation throughout the Bible. Analogies are sought for the spiritual influences of Christ's kingdom, in the original creation : the Deep ; the Light upon the Waters ; the Formation of Dry Land ; the Hurricane ; the Moon, and the Stars. Large portions of the book are quotations illustrating the various subjects treated.

The Question of Questions. By SAMUEL WAINWRIGHT, D.D. Pp. 335. Price 7s. 6d. Nisbet and Co.

Dr. Wainwright is known favourably as the author of "Christian Certainty," a synopsis of Christian evidences ; "The Modern Avernus," discussing the Descent of England and its extent ; "Ritualism, Romanism, and the Reformation," "Voices from the Sanctuary," "Scientific Sophisms," and "Traveller's Talk on England's Crisis." The question in the present volume is : "What think ye of Christ?" It is divided into two books, the first of which is called "The Confusion of Tongues," meaning the variety of opinions held about Christ ; and the other, "The End of Controversy," meaning the reasonable solution of such discussions. Dr. Wainwright begins with a very interesting chapter on the views held by the Jews about our Lord, and he devotes other chapters to the Arians and Unitarians. In the fifth chapter he confronts the Unitarians with the language of Scripture itself. Two chapters are devoted to the recklessness of the higher criticism. In the eighth chapter he shows that there may be a true agnosticism, and that the infidel has no right to shelter himself under that name. In the last two chapters a powerful contrast is drawn between the restlessness of unbelief and the calm tranquillity of a reasonable belief in Christ. The second book presents the personality of Christ as "The End of all Controversy." In the first chapter Dr. Wainwright summons the first day of the week as an eternal witness of the truth of Christianity. He proceeds with the remarkable evidence from monuments that is being continually accumulated by scholars and antiquaries in their researches in the countries round the Holy Land. Next he shows that Christianity is a fact to be accounted for : in short, the most important fact in the whole world. Other chapters give in a simple and popular form other kinds of evidence. The appendix contains twenty-

nine interesting and important notes, giving valuable illustrations and information. The book is of a thoroughly popular character, founded on knowledge and scholarship, and should be in every parish library throughout the kingdom.

MAGAZINES.

Blackwood has some very important articles. That on "Colonies, Tariffs, and Trade Treaties" will be eagerly read by all who wish to understand the question of Imperial Federation. The paper on "Two Princesses of the House of Bourbon" contains the notice of a fascinating journal written by the daughter of Louis XVI. during the captivity of her parents, and also an account of the late Princess Marguerite de Bourbon, Duchess of Madrid, daughter of Princess Louise de Bourbon, the last Mademoiselle de France. Mrs. J. A. Bryce contributes a sympathetic paper on Burne-Jones. Attention is called in another to Professor Veitch's "History of the Poetry of the Scottish Border." There is also an interesting biography of General Hamley, a curious account of Scottish medicine in the days of Queen Mary, by Professor Grainger Stewart, and a true and penetrative article on the Government and Home Rule.

The natural history paper in *The Cornhill* is on that most delightful of English territories, the New Forest. There is an amusing sporting article on "My First Elephant."

The Review of the Churches contains an article on "The Parliament of Religions" at Chicago, by the chairman, Dr. Barrows, with accounts and portraits of some of the principal representatives. The Archbishop of Canterbury's decision of not taking part has been widely approved in the English Church, as the representatives of Rome are allowed the exclusive right to the title Catholic, and as Unitarians and all kinds of non-Christian religions are allowed to compete. Dr. Lunn gives his own account of the Wesleyan Missionary Controversy, which has had such serious consequences for himself. Professor Lindsay writes on the jubilee of the Free Church of Scotland; the movement which originated in Lord Aberdeen's unfortunate mistake, when he supposed that the clergy would not secede on the subject of patronage, just as when he supposed that the Emperor of Russia would not fight. The Established Church is really quite as free as the Free Church, and there is no reason now, except *esprit de corps*, why the two bodies should not reunite.

We have not yet received the *Religious Review of Reviews* for June.

The Sunday at Home has excellent papers on "Starting a Girls' Swimming Club" (by Mrs. G. S. Reaney), "The Mystic Meaning of Trees and Flowers in Ancient Religions," and on "The Prophet Amos as a Fig-dresser."

In *The Leisure Hour* Dr. Macaulay writes on "Personal Recollections of Dr. Chalmers"; Mr. Jefferson on "Payment of Members of the House of Commons"; there is more useful information about the Institutions of France; an interesting introduction to Microscopic Sea-Life; and a Sketch on "Humours of Old Scottish Manse-Life."

In *The Sunday Magazine* there is a stirring sermon by the Master of Trinity, Cambridge, preached to the boys of Wellington College; an

account of a great children's home at Innsbruck, a charming illustrated interview with Miss Hesba Stretton, and a pretty paper for children on *Voices of Flowers* by A. S. Macduff.

In *The Newbery House Magazine* the first article is by Mr. Arnold White, on the remarkable change in the attitude of Bismarck towards the Jews. An account of the Eton Mission is given by Mr. Arthur Benson, and one of Lincoln Minster by its devout lover, Canon Venables. Mr. Wason contributes four unpublished letters of Henry Martyn, and Mr. Dore an account of two editions of Coverdale's Testament. The "Layman's Recollections of the Oxford Movement" contains notices of distinguished laymen who supported it, and an account of its principal literature.

Cassell's Family Magazine has as a frontispiece the best engraving of the Princess May that has yet been published. It contains its usual number of pleasant social and imaginative articles. "Animal Courtesies" is very agreeable reading.

In *The Quiver* is to be found an interesting account of a remarkable set of people, "The London Costers." Mr. Murdoch Johnston writes on the "Building of Character," and there are interesting papers by the Dean of Canterbury, the Rev. P. B. Power, Dr. Macmillan, and others.

Temporal Welfare—a new magazine—is an important contribution to the study of sanitary improvement. If the subject should be taken up widely by the clergy of the Church of England, there is no limit to the amount of progress possible. It may be hoped that it will have a wide and successful circulation.

The *Home Words* Midsummer volume contains some of the best of its recent numbers. It has some excellent portraits of Bishop Pelham, of Norwich; Archdeacon Blakeney, of Sheffield; Bishop Straton, of Sodor and Man; Bishop Horden, of Moosonee; and others. Its illustrations are indeed excellent, and its letterpress varied and interesting.

The Midsummer number of *The Day of Days* contains portraits and sketches of Archdeacon Taylor; Mr. Odum, of Sheffield; Agnes Jones; Mr. Minnington, of Woodhouse-Eaves; Canon Burbidge, of Toxteth; and Mr. Harkness, of the Worcester Prayer Union. This interesting magazine is interspersed with biography, devotional papers, hymns, and Biblical studies.

The same may be said for the *Hand and Heart* summer volume.

A glance at *The Boy's Own Paper* suggests the thought how ingenious and practical the present generation will become if they pay attention to the great variety of reading here provided for them.

Wedding Bells is a charming souvenir of the Royal Marriage, with biographical sketches and portraits, brought out by the editor of *Home Words*, and should be in the hands of every boy and girl in England.

The Girl's Own Paper contains hints on amateur gardening, up-holstering, and other useful domestic subjects. There is a pretty and sympathetic sketch of the Princess de Lamballe by Alice King.

The Church Missionary Intelligencer reviews the anniversary meeting, and gives full reports of all the numerous ways in which it was celebrated. There are some more reminiscences of Bishop French and accounts of the Deputation in Bengal, and of the new Colonial Association.

The Church Sunday-school Magazine continues its numerous and useful serials. The able sermon of the Master of "Trinity," Cambridge, at the Jubilee is given in full, and admirable reports are given of the various meetings held in connection with the Jubilee.

We have also received *The Evangelical Churchman*, *The Journal de Medicin de Paris*, *The Bible Society's Monthly Reporter*, *The Anglican*

Magazine, The Church Missionary Gleaner, Little Folks, The Child's Pictorial, The Boy's and Girl's Companion, Friendly Greetings, The Cottager and Artisan, The Child's Companion, Light in the Home, India's Women, The Church Worker, The Parish Magazine, Dawn of Day, Our Little Dots, Bible Gleanings for the Young, and Light and Truth. The new number of the S.P.C.K.'s 1d. Library of Fiction is "The Death-Trance," by B. L. Farjeon.



THE MONTH.

TWO of the sub-committees appointed by the Church Pastoral Aid Society to consider the proposals for a considerable extension of its work made by certain of its members have presented their report. The sub-committee on religious education recommend:

(x) The establishment in London of a training college for the clergy, in which University graduates may carry on a course of theological reading, and at the same time be brought into contact with pastoral work; (2) the establishment of a committee under the auspices of the C.P.A.S. for promoting the cause of religious education in upper and middle class schools; and (3) the establishment of a strong central committee or board of education for furthering the welfare of schools in evangelical trust. Such is a brief outline of the report of the first sub-committee. These recommendations have been substantially adopted and approved by the general committee, who "are of opinion that a council should be formed of not less than 24 members, to be called the Educational Council of the Church Pastoral Aid Society, to be nominated, in the first instance, as follows: Two members by the councils of Wycliffe and Ridley Halls and St. John's Hall, Highbury, respectively; two each by the councils of the South-Eastern College, the Trent College, and Dean Close Memorial Schools; eight by the Church Pastoral Aid Society; and the remainder by the council so constituted."

The sub-committee appointed to deal with the acquisition of advowsons and kindred matters have made the following recommendations:

(1) That the general committee of the C.P.A.S. should provide a channel of communication between the patrons of livings and clergymen suitable for preferment, by means of a special committee or otherwise. (2) (a) That it be proposed to clergymen holding trustee livings, and known to be or reputed to be Evangelical and Protestant, to inform the secretary of the C.P.A.S. who the trustees of the living are, and whether the trust is as present filled up. (b) That a private register of trusts be drawn up, with a list of the trustees and the livings held by each trust, as far as can be ascertained. (3) That it should be recommended to each of the councils of Wycliffe and Ridley Halls that they make it part of their business to hold advowsons, by themselves or their trustees, and, if necessary, put themselves in a legal position to do so. (4) That the general committee of the C.P.A.S. should take into consideration the advisability of accepting and exercising rights of patronage, either by themselves or by a body of five patronage trustees to be from time to time appointed by them. (5) That the society should make known its willingness to receive contributions either for the permanent endowment or the temporary increase of the annual income of livings in suitable cases; such contributions to be either assigned by the donors to particular livings the patronage of which is in suitable hands, or distributed at the discretion of the general committee.

These recommendations (except number 4, which has been deferred for further consideration) have been practically assented to by the general committee, and steps will shortly be taken to draw up a scheme or schemes for carrying both sets of proposals into effect. The sub-committee appointed to inquire into the pastoral and evangelistic needs of parishes have not yet concluded their labours.

At a special meeting of the Diocesan Council of Jamaica, held on May 26, letters were read from the Bishop of Antigua (Dr. Jackson), the senior Bishop of the Province of the West Indies, announcing that the Bishop of Jamaica (Dr. Enos Nuttall) had been elected Primate of the Province in succession to the late Dr. Austin. The election is in the hands of the Bishops of the Church of England in the West Indies, and in his formal notification of it the Bishop of Antigua states that the choice "has the cordial approval of his Grace the Archbishop of Canterbury."

The victory of Captain Hope, the Conservative and Unionist candidate in Linlithgowshire, is a singular witness to the respect and esteem felt for the Scotch Established Church. The majority for Mr. Maclagan, the previous Gladstonian member, had been 161; that for Captain Hope is now 178. Linlithgowshire is essentially a working-man's constituency, full of mines and iron-works. It is the next county to Midlothian, Mr. Gladstone's seat, and it contains the citadel of Gladstonianism in Scotland—Lord Rosebery's Castle of Dalmeny. At the last General Election the order was sent round to the Gladstonian candidates throughout Scotland to keep the Church Question out of view. On the assembling of Parliament, with singular meanness and want of principle, it was announced that Scotland had decided in favour of Disestablishment. The answer is given by Linlithgowshire. The Establishment in Scotland inflicts no grievance on anybody. The landlords pay the tithes, and the congregations elect their own ministers. A large number even of the Free Church do not desire Disestablishment. The Free Church are legally bound by their documents, just as much as the Established Church, and they are just as really endowed. At the late election the friends of the Establishment did not use the electioneering platform, but held important and influential meetings of their own. They are trustees for property handed down to them; and they would be objects of contempt and execration if they gave it up without defence.

When Bishop Colenso was condemned by the Synod of South Africa, and sustained in the possession of the temporalities of his see by a judgment of the Privy Council, the Episcopalians in that colony who did not agree with him obtained the consecration of a Bishop for themselves, who was styled the Bishop of Pietermaritzburg. After the death of Bishop Colenso, his adherents began a series of long and anxious negotiations with the Archbishop of Canterbury (who occupies informally the position of Patriarch or adviser to the whole English Reformed Episcopalian Communion) with a view to the remedying of the unfortunate division. The Archbishop, remembering that years count but little in the life of churches, and acting with a statesmanlike caution which is entirely homogeneous with the days of his great predecessor, Archbishop Tait, was in no hurry to take the next step. At length, on the retirement of Bishop Macrorie of

Pietermaritzburg, the Episcopalians of Natal and the Episcopalians of Pietermaritzburg, as well as the Synod of South Africa, agreed to place the nomination of a new Bishop, who should be recognised by all parties, in the hands of the Archbishop of Canterbury. His Grace has appointed a man of marked moderation, liberality, and good sense, in whose judgment all can have complete confidence, the Rev. Arthur Hamilton Baynes, Vicar of Christ Church, Greenwich, who for four years lived with the Archbishop as his domestic chaplain. He was an Exhibitioner of Oriel College, Oxford, taking a First Class in Classics in 1879. Before going to Lambeth Palace, he was Vicar of St. James's, Nottingham, "where he greatly commended himself to both clergy and laity as a man of very broad religious sympathies and of great devotion to all problems which contain the social well-being of the people. He is an able and eloquent preacher, and has shown great power of organization during the short time he has been at Greenwich." Thus happily, it may be hoped, is an old trouble ended.

The last *Monthly Report of the S.P.C.K.*, in referring to the recent consecration of colonial bishops at Westminster Abbey, gives a list of the dioceses which that society has assisted, arranged in geographical order :

We began in 1840, by giving £10,000 to the Council of the Colonial Bishops Fund, "for the endowment of sees in the colonies and dependencies of the British Empire." Then we went on to help particular places, as bishoprics were required. In America we have helped towards the endowment funds of seventeen dioceses :

Canada and North America.—1850, Montreal, £4,000 ; 1851, Nova Scotia, £2,000 ; 1857, Ontario, £500 ; 1857, Huron, £200 ; 1871, Newfoundland, £2,000 ; 1873, Saskatchewan, £1,750 ; 1879, New Westminster, £1,000 ; 1882, Algoma, £1,500 ; 1889, Niagara, £1,000 ; 1882, Qu'Appelle, £1,000 ; 1892, Calgary, £1,000.

West Indies.—1873, Trinidad, £1,000 ; 1887, Nassau, £2,500 ; 1881, Antigua, £2,000 ; 1891, Honduras, £1,000 ; 1893, Guiana, £1,000.

South America.—1870, Falkland Islands, £1,000.

In Africa we have helped to endow twelve dioceses :

1852, Sierra Leone, £2,000 ; 1852, Grahamstown, £2,000 ; 1852, Mauritius, £2,750 ; 1869, Zululand, £750 ; 1869, Madagascar, £1,000 ; 1870, Bloemfontein, £1,000 ; 1876, Zanzibar, £722 ; 1877, Pretoria, £750 ; 1884, St. John's, Kaffraria, £1,000 ; 1891, Lebombo, £600 ; 1892, Nyasaland, £1,000 ; 1892, Mashonaland, £1,000.

In Asia we have helped the endowment funds of seven dioceses :

1852, Borneo, now called Singapore, £2,000 ; 1875, Lahore, £5,000 ; 1875, Rangoon, £5,000 ; 1880, North China, £1,000 ; 1888, Lucknow, £5,000 ; 1889, Chotâ Nagpore, £5,000 ; 1891, Tinnevely, £5,000.

In Australia and New Zealand the permanent endowment of no less than sixteen dioceses has been helped :

Australia.—1846, Victoria, £2,000 ; 1854, Perth, £2,214 ; 1858, Brisbane, £1,000 ; 1863, Goulburn, £1,500 ; 1864, Grafton and Armidale, £1,000 ; 1869, Bathurst, £1,400 ; 1872, Ballarat, £2,000 ; 1877, North Queensland, £1,500 ; 1882, Riverina, £2,000 ; 1888, Rockhampton, £1,000.

New Zealand.—1856, Christchurch, £1,000 ; 1869, Auckland, £1,000 ; 1869, Wellington, £1,000 ; 1871, Dunedin, £1,000 ; 1886, Waiapu, £500 ; 1872, Melanesia, £500.

Altogether more than £88,000 has been voted for this one branch of the society's work, and although some of the later grants have not yet been claimed, the amount already paid for the endowment of colonial sees is not less than £79,000. The very names of the various sees will show how widespread has been the extension of the colonial Episcopate, and in furthering this good work the S.P.C.K. has not lagged behind.

At the annual meeting of the Waifs and Strays Society, held on May 15, it was stated that the income during the past year had been £47,313, as compared with £34,000 in 1891.