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THE
CHURCHMAN

DECEMBER, 1894.

ART. I.—THE PRESENT POSITION OF OLD TESTAMENT CRITICISM IN ENGLAND.¹

(Concluded.)

IT may be said that, in this country at least, there are scholars and critics who, while accepting the results of the analytical criticism of the Old Testament in such a form as they take in Dr. Driver's "Introduction," are at the same time strenuous upholders and defenders of the integrity and veracity of the New Testament. This is no doubt, in a general sense, true: Professor Sanday is an example, and an eminent one, of those who take up such a position. Yet there are "concessions" made even by such a writer as Professor Sanday to the disintegrating spirit of modern criticism, which no one who takes the "orthodox" view (the word is now generally used *ad invidiam*, but it must sometimes be employed) of the New Testament can accept. The Professor has admitted that, as St. John wrote his Gospel late in life, when his memory was untrustworthy, it is "not necessarily and in all points an exact representation of the facts"; he will not "vouch for the literal accuracy" of the discourses of our Lord which St. John has recorded; he holds that "certain points are selected by the Evangelist for special emphasis, which would not bulk so large in the actual teaching of Jesus";² so that, instead of having the *ipsissima verba* of our Lord, we have His teaching largely coloured and modified by the individuality of the writer. Yet St. John has not only recorded the promise of the Comforter already referred to (or was this one of the points which "bulked large" in the mind of the Evangelist, but scarcely existed in the actual teaching of Christ?), he has

¹ Since this article was written the accomplished and esteemed author has passed away, to the great regret of his large circle of friends and of Churchmen generally. When he sent it, he wrote that he had but a few weeks to live. He did not live a week longer.

² See *Contemporary Review*, October, 1891.

emphatically asserted his own truthfulness and accuracy, at the close of his Gospel: "This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true" (John xxi. 24). As neither Professor Sanday nor any other human being can tell us which are the parts of the Gospel where St. John is recording the actual teaching of his Master, and which are those where he is drawing, more or less largely, on his own imagination, it follows that we can never know where, or if at all, we have a faithful transcript of the *Verba Verbi Dei*, the teaching of the Incarnate God, the Word who "was made flesh and dwelt among us."

Again, in controversy with Mr. T. H. Huxley, Professor Sanday, while defending the miracle of Gadara, has admitted that that part of the narrative which relates the passing of the "unclean spirits" into the swine may be an unhistorical addition to the genuine story. And yet all three Synoptists record that part of the miracle which Professor Sanday gives up, as clearly and unmistakably as that which he defends. If we are only to accept, in the Gospel narratives, those parts which may commend themselves to the critical judgment of the University Professors for the time being, we may find in the end that we have no more of the New Testament left than of the Old.

Moreover, writers of this class have never been able satisfactorily to explain or vindicate their position with regard to references made by our Lord and His Evangelists and Apostles to events or persons in the Old Testament now pronounced to be unhistorical (such as Noah and the Flood), or their distinct statements as to the authorship of particular books, etc. The explanations tendered seem to be all either frivolous and trivial—as when it is said that our Lord's attributing Psalm xc. to David is no more than a modern writer speaking of "Henry VIII." as Shakespeare's, when criticism has shown that it is the work of other hands—or to require an amount of special pleading and minute distinction and theological hair-splitting which, if applied to any other subject, would be rejected as of no argumentative value, as in Mr. Gore's explanations and "concessions" in "Lux Mundi." A good deal of this speculation as to our Lord's ignorance of certain matters which have hitherto been supposed to be within His cognizance appears to have been grounded on the single expression of St. Paul in Phil. ii. 7, *ἑαυτὸν ἐκένωσε*, assisted by the strange translation of the Revised Version, "emptied Himself." Suppose it be said of any character in history, "he emptied himself," the sentence would be at once pronounced to have no possible meaning, because we are not told of *what* he emptied himself. The words of the Authorized Version, "made Himself of no reputation," might be called archaic or cumbrous, but they

have at least the advantage of conveying a definite and intelligible meaning. Our translators evidently regarded *ἐαυτὸν ἐκένωσε* as used in the secondary or metaphorical sense of the verb *κενόω*, as explained by Schleusner in his *Lexicon*, "*se ipsum ad statum tenuere depressit, seu, ut alii circumscribere malint, usu majestatis divinæ, humanæ naturæ communicatæ, plenario liberrime sese abdicavit.*" He refers to the use of a corresponding Hebrew expression in *Judg. ix. 4*, "vain and light persons." "Made Himself vile or worthless" was perhaps in the mind of the translators, but was softened into "made Himself of no reputation." If we are allowed to give to the expression this, the only intelligible sense, the whole theory of the *κένωσις*, so far as it rests on this-text, falls to the ground.

There are two points on which it would be very desirable, for the benefit of non-experts, that the acknowledged specialists in Biblical criticism should enlighten us. The first is, why the Jewish tradition about their own Scriptures should be pronounced so absolutely worthless as it is pronounced, *e.g.*, by Professor Driver in the "Introduction,"¹ and by Professor Sanday in the "Bampton Lectures";² whether this is on the general ground that all tradition, in all times and countries and on all subjects, is worthless, or whether there are special grounds for condemning the Jewish tradition as worthless, and if so what those grounds are. The second point is one which will give the critics more trouble, and may be expected, in fact, to find them employment for some years to come: *viz.*, to point out to us, in the four Gospels, what part is genuine history, and what part spurious addition; where the "halo of legend" ends, and the "nucleus of fact" begins; and to state their reasons for the distinction.

A document which demands a passing notice, though it has scarcely ruffled the surface of the sea of controversy, is the "Declaration on the Inspiration of Holy Scripture" which appeared in May or June of the present year, and the first of whose signatories bears the honoured name of George Body. This declaration certainly shows a great advance on the similar document emanating a few years ago from the "Thirty-Eight"³—that *verbosa et grandis epistola*, containing so much which all lovers of the Bible would accept, mixed up with so much which most of them would consider as in the highest degree "not proven and unprovable." The declaration we are now considering is a clear and temperate statement of the belief held by a vast number of our fellow-Christians in this country on inspiration. The only sentence which might, perhaps,

¹ P. xxvii.² P. 120.³ Look for this in the *Times* of January, February, and March, 1892.

prove a stumbling-block to an Evangelical Churchman is the following: "The way in which Holy Scripture has been sometimes isolated by the attempt to use it as the sole ground of faith, and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion." Regarded, however, in its bearings on the higher criticism, the document is one which might be easily signed by a great number of those who accept that criticism, at least as regards the Old Testament, as is shown by the immediate adhesion of Mr. Gore.

The very small part which the present writer has taken in these discussions has been sufficient to call down upon him the severest strictures from the great apostle of analytical criticism in this country, Canon Driver.¹ Among other things, he says of the attempt I had made to show that some of the contradictions which he alleges in the Old Testament narratives were not borne out by a comparison of the passages he has adduced, that it "merely shows that the Bishop has not himself succeeded in understanding either the passages of the Old Testament referred to, or the arguments which I have grounded upon them." Now, with regard to the charge of not understanding the passages referred to, it seems no presumption to say that where no question of critical Hebrew scholarship is involved, a reader of the Bible, even of so low a degree of intelligence as Dr. Driver ascribes to myself, may be able to comprehend the meaning of the author; and where his view of the passage is confirmed by reputable and competent scholars, he need not be ashamed of maintaining it. But this will not satisfy the infallibility of Dr. Driver. Not to understand a passage in the sense in which he takes it is not to understand it at all. It seems, however, that even when the Professor meets a foe far more worthy of his steel, his method of warfare is much the same. Principal Cave having written some strictures on the "Introduction" in the *Contemporary* for December, 1891, and Dr. Driver having replied, I find the former, after complaining that the Professor of Hebrew had "drawn a red-herring across the scent" by directing attention to side issues, and leaving the main contention untouched, writing as follows: "Such further diversions concerning my assurance, haste, insufficient knowledge of the facts, failure to understand or represent what has been written by other critics, and isolation in opinion, how amusing they are, and how irrelevant! Such charges, like torpedoes, are very apt to

¹ "The Old Testament and the New Criticism," by A. Blomfield, D.D., Bishop Suffragan of Colchester, 1893; letter of Dr. Driver to *Guardian*, November 29, 1893.

return to the place whence they start," etc.¹ Fortified by the thought of being in such good company as that of Dr. Cave, I venture to repeat that Dr. Driver holds a brief against the credibility and authenticity of a large part of the Old Testament Scriptures, and that in the arguments he employs to support his case he has often made a very unfair use of the facts which those Scriptures themselves supply to him. I can only ask space for one further instance of this unfairness. Commenting on Josh. x. 28-43—part of the account of Joshua's victories—Dr. Driver observes that "Hebron and Debir are represented in Josh. xv. 14-19 as having been taken under circumstances very different from those here presupposed," the taking of those towns being in the later passage ascribed to Caleb. "It seems that these verses are a generalization by D² in the style of some of the latter parts of the book, attached to the victory at Gibeon, and ascribing to Joshua more than was actually accomplished by him in person." There is certainly no great historical inaccuracy in the process described in the last sentence, any more than there would be in ascribing to Napoleon I. victories some of which were, in fact, won by his marshals. But the alleged contradiction between Josh. x. and xv. as to Hebron and Debir, and the necessity for bringing in the "generalization by D²," disappear when we observe that there is nothing whatever to show that the two passages refer to the *same time*. Archbishop Ussher's dates of 1451 for the one occupation and 1444 for the other may be merely conjectural; but there is not a word to show that the later narrative may not refer to a *re-taking* by Caleb of these towns after an interval during which the occupation by Joshua's forces had been allowed to be relaxed. The point itself is of the smallest possible importance, but it is out of these alleged minute discrepancies that a large part of the fabric of analytical criticism is built up.

Dr. Driver's second charge, of not understanding the arguments which he has founded on certain passages of Scripture, is an instance of that curious position of intellectual arrogance taken up by so many of the higher critics, and by none more than the Professor of Hebrew, which forbids them to see that it is possible to understand an argument, and yet not to be convinced by it; that arguments which seem irresistible to them need not necessarily and in the nature of things appear equally convincing to everyone else. Thus, in treating of the authorship of the Pentateuch, in the "Introduction," Dr. Driver is not content with showing that the arguments which he presents against the Mosaic authorship are in his view far stronger than any that can be advanced in favour of that

¹ *Review of the Churches*, March, 1892, p. 387.

hypothesis; he asserts roundly that the Mosaic authorship "cannot be maintained." Now, in other departments of knowledge and thought we are not accustomed to dogmatism so self-confident as this. In theological discussion the Roman Catholic or Protestant controversialist does not assert that the views of his adversary "cannot be maintained"; he adduces arguments which to him seem convincing, and leaves them to have their natural effect on the minds of his opponents. In political controversy we do not find speakers or writers—Conservative, Liberal or Radical, Home Rulers or Unionists—laying down that the principles to which they are opposed "cannot be maintained"; they attack those principles sometimes with great violence, and often with arguments of a purely *ad captandum* character, but they are not in a perpetual state of astonishment that any Englishman can hold views opposed to their own. On the contrary, they know that a turn of the political wheel may change the situation at any time, and that next year it may be *their* principles of which it might be said, if it could be said of any, that they "cannot be maintained." And that a similar change may take place in the aspect of Biblical criticism the experience of the past shows to be very probable. It is from the higher critics alone that we get this assumption of autocratic infallibility, which would not be tolerated in theology or politics—the assumption that they are dealing, not with reasonable men who adduce intelligible arguments, *valeant quantum*, on points about which there will always be "two sides," but with eccentric monomaniacs like those who maintain that the earth is a flat disc, not a solid sphere, or that some undiscovered and imaginary descendant of the Stuarts is the legitimate heir to the British throne. Dr. Driver's own arguments against the Mosaic authorship or origin of Deuteronomy in the new edition of the "Dictionary of the Bible" (by the strange blunder of the editor, the late Sir William Smith, placed in close juxtaposition to the article on Daniel by Bishop Westcott, written in a wholly different spirit) are all of them abundantly clear, but they are not all convincing; some of them require far too much eking out with hypothesis and conjecture to make them so. Nor has Dr. Driver, in this very temperate statement of his case (modified by the restrictions of his environment), been able to avoid employing, in passages slightly removed from each other, statements which are, in fact, mutually contradictory. Thus we read of the supposed authors of Deuteronomy: "In thus building on a foundation supplied by tradition, in adopting laws which were, or were reputed to be, Mosaic, in providing them with hortatory introductions, *conceived in the spirit of the older legislation*, there is no

dishonesty and no literary fraud." But on the preceding page we read: "It is believed that the prophetic teaching of Deuteronomy, the point of view from which the laws are presented, the principles by which conduct is estimated, presuppose a relatively advanced stage of theological reflection, as they also approximate to what is found in Jeremiah and Ezekiel." Now, it is difficult to see how these "hortatory introductions" can have been "conceived in the spirit of the older legislation" if their whole $\eta\theta\omicron\varsigma$ (or that of the laws which they introduce), their "point of view," etc., breathes the spirit of times many centuries later than that legislation. They are *conceived* in the spirit of Moses, whom Dr. Driver admits to have been the author of the core or germ of the legislation, but they *express* the spirit of Jeremiah or Ezekiel, men of a "relatively advanced stage of theological reflection." It is not easy to avoid the conclusion that Dr. Driver has here, unconsciously, no doubt, "shuffled the cards"; has represented the passages in question as agreeing with the spirit of the old legislation, when the object is to acquit the Deuteronomist, or Deuteronomists, of the charge of fraud or forgery, and as evincing quite a different spirit, when the object is to show that Deuteronomy cannot be of the age of Moses. In so doing he is guilty of "no dishonesty and no literary fraud," but he appears to lose something of the attributes of infallibility.¹

In conclusion, the writer desires to emphasize the warning which has already been given by others of infinitely greater weight and authority, that in matters so closely affecting our most cherished and most valued beliefs as to the authenticity and inspiration of Holy Scripture, we should beware of trusting too implicitly to specialists. "Specialists," says Professor James Robertson, "are very prone to become theorists, and a specialist with a theory is a very unsafe guide when questions of evidence have to be settled. . . . The Hebrew scholar or

¹ Dr. Driver (*Guardian*, November 29, 1893) is glad to be able to quote the Bishop of Worcester as holding that there are "four different documents" in the "Hexateuch" (a very different thing, by the way, from the minute subdivisions of the analytical critics). He has, perhaps, failed to notice that at p. 39 of the same work from which he quotes—"Cambridge Companion to the Bible"—Bishop Perowne says of the view that Deuteronomy is of the age of Manasseh or Josiah: "There are serious difficulties in the way of this theory. . . . The writer or redactor of the book distinctly asserts that Moses is the author of the legislation, and that he provided for its custody (xxx. 24-26) and transmission." As the late date of Deuteronomy is, to the analytical critic, a cardinal article of faith, *quam nisi quisque integram inviolatamque servaverit*, he must be pronounced "beneath criticism." It is to be feared that the Bishop's heterodoxy on this point will much diminish the value of his testimony to the "four documents."

trained critic may, by the very possession of his special qualifications, see possible combinations and suggest possible constructions or emendations of a passage that the ordinary reader would never dream of; and he may combine, and transpose, and eliminate, and amend, and by a triumph of ingenuity bring out a most unexpected result, while all the time, perhaps, a simple and plain meaning of a phrase or passage stares him in the face, from which, however, he gets away to one quite recondite or fanciful.¹

A crucial instance of the danger of trusting to specialists in a matter which has no theological bearing, and does not touch the question of inspiration, is to be found in the Revised Version of the New Testament. This work was entrusted to men who, if any, had claims to be considered specialists in New Testament criticism. I am not aware that anyone who had any such claim was omitted. And yet the result, in the judgment of nine men out of every ten who have given any attention to the subject, is a complete fiasco. The revisers have, of course, removed many obvious blemishes in the translation of 1611, and have thereby, in many passages, greatly improved the sense; yet the impression given by the whole book is that it is not a translation at all, but what schoolboys call a "crib," so pedantic is its literalism, and so utterly un-English its style, in many of the thousands of passages in which changes are introduced. Instances have often been pointed out. Two within a page or two of each other may suffice. In 2 Pet. i. 7, translating *ἐν δὲ τῇ φιλαδελφία τὴν ἀγάπην*, the revisers have introduced the ridiculous anti-climax "and in your love of the brethren love." This has not even the merit of being literal, as no distinction is observed between *φιλεῖν* and *ἀγαπᾶν*; and if the older version, "and to brotherly kindness charity," needed mending, the change of "charity" to "love" was all that was required. In the same Epistle (ii. 12) we have this extraordinary "hubbub of words": "But these as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing." It seems difficult to imagine that anyone to whom this version should be presented, whether for public or private reading, would hesitate to say, "The old is better."

But the revisers hampered themselves by a restriction which was certainly not contemplated by those who were the most forward in desiring the formation of their committee. They not only made a new translation—they adopted a new

¹ "Early Religion of Israel," p. 7.

text. Textual criticism is entirely beyond the scope and powers of the present writer; but he thinks that many will agree with him in holding that in the New Testament the best text is that which makes the best sense. Judging by this standard, anyone who follows the innumerable changes of the Revised Version, as they are given in the handy little volume issued from the Clarendon Press in 1881, with a preface by Archdeacon Palmer, will pronounce that the revisers have often failed signally. The man who can believe that the text adopted by the revisers really represents what was written by the Apostles and Evangelists will believe anything. Let one instance suffice. In 2 Cor. viii. 4 we read thus in the New Version: "beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints." What is the meaning of this singularly awkward sentence, compared with the plainness of 1611: "praying us with much intreaty that we would receive the gift and [take upon us] the fellowship of the ministering to the saints"? A reference to the volume above mentioned tells us. The text to which the revisers adhered implicitly, not to say slavishly, bids them strike out the words *δέξασθαι ἡμᾶς*, and thereby compels them to spoil the sentence. It is not too much to say that the MS. of least authority, which contains the words *δέξασθαι ἡμᾶς*, is here to be preferred to that of the highest authority which omits them.

It should be reassuring to the lovers of the Bible to know that not a few of those who are specialists, and a still larger number of those who, with competent knowledge and ability, have examined the critical questions which affect the Old Testament thoroughly and impartially, without the bias of specialists, find the new criticism, however valuable in some respects, in great part unsound and untrustworthy, and are therefore unable to accept it, quite independently of the consideration that a large proportion of those who do accept it either hold with extreme vagueness, or not at all, the idea of a "revealed religion" of any kind. For us the Christian religion, and the Hebrew as a preparation for it, are not only religions differing only in degree, not in kind, from the many others which the world has known; they are the revelation of the mind and will of the one, only true God. And for instruction in that which it most concerns us to know of our duties, our hopes, our position in the world which God has made, we look not to Plato or Aristotle, not to Kant or Hegel, not to Thomas Carlyle or John Stuart Mill, not to Matthew Arnold or Herbert Spencer, least of all to Graf, or Kuenen, or Wellhausen, but to Moses and the Prophets—to Jesus Christ and His Apostles and Evangelists. A. COLCHESTER.

ART. II.—A CRITICAL SURVEY OF THE CHARACTER AND WORK OF DR. PUSEY.¹

THE lamented death of Dr. Liddon not only bereaved the English pulpit of its most famous preacher, but inflicted on English biography an irreparable loss.

For writing the life of Pusey Liddon had qualifications quite unique. Not only did he possess that gift of style which grows rarer every day, that copious eloquence and that rich literature indispensable to every good biography, but he knew Pusey intimately, revered him passionately, and loved him and trusted him thoroughly. Had he been spared to execute the work according to the plan and dimensions conceived by him, we should have possessed a work equal in art, and superior in range of interest, to Stanley's "Life of Arnold" or to Southey's "Life of Wesley." As it is, we must feel a disappointment with the result.

This disappointment, despite the diligent fidelity of the editors, is easily understood. They were bound to fulfil a sorrowful and sacred task by giving to the world what Liddon left, in, as nearly as possible, the form in which Liddon left it.

I feel little doubt that had the author lived, he would have retouched the amplitude of the volumes, and would have retouched their form with that grace and garniture of speech in which he was so proficient.

The work abounds in fine passages; the narrative is easy and dignified; and there are felicities of phrase, such as "the normal confusion of Pusey's study," and the description of "Newmania" as "an obvious witticism," which might with advantage have been multiplied in a biography somewhat sombre and uniform.

Moreover, the work offends, perhaps, against the canon *ne quid nimis*. It is rather too much. The volumes unite in themselves the features of a biography, a Church history, and a theological treatise. It was scarcely necessary to offer full-length portraits of Tholück and Schleiermacher in a biography of Dr. Pusey. Nevertheless, the work is full of pathetic interest, and presents a vindication of the Father of Anglo-Mediævalism as effective as could be framed.

It is not my purpose to trace the familiar story of Pusey's life again. We all know that he sprang from an ancient and

¹ "Life of E. B. Pusey, D.D., Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford," by Henry Parry Liddon, D.D., Canon of St. Paul's.

honourable house; that he went to Eton and Christchurch; that after obtaining a First Class he was chosen Fellow of Oriel College in the days when an Oriel Fellowship was the blue ribbon of Oxford; that he took holy orders, and was, before reaching the age of thirty, appointed Professor of Hebrew in the University, and at the same time Canon of Christchurch, thus becoming qualified to take an official interest in theology, as well as in the linguistic science of the Old Testament. From the year 1830 till the year 1846, when these volumes terminate, there was no external change in Pusey's circumstances. His domestic life during this period was chequered with brightness and with gloom. His wife died; his children were delicate; his own health was far from good. These trials he bore with the fortitude of a Christian.

During the same time Dr. Pusey discharged with scrupulous punctuality the duties of a Professor and a clergyman. He was at first interested in the general questions belonging to the University and the Church. He was on friendly terms with the orthodox theologians of Germany, and even had a Liberal leaning in politics.

Space requires that these features, common to the life of Dr. Pusey with the lives of many other remarkable men, should be dealt with transiently. They remind us that, while differing widely from the ecclesiastic and the divine, our sympathies are due to the trials of the man, and our respect to the patience of the Christian.

Upon one domestic trait we may pause. It is that which reveals itself in the tender letter which Pusey sent to a little niece, together with a picture of the kneeling Samuel. The letter deserves quotation in full, but space forbids. Nowhere does Pusey appear in a more attractive light. Would that he had always written English equally clear! would that he had always taught religion equally pure! The letter reminds us of one full of beauty which Luther wrote to his little son Hans. It is significant that Pusey's life should touch Luther's in a letter written to a child.

The Tractarian movement did not derive its original impulse from Pusey. Of that movement the author and finisher was John Henry Newman. At first, indeed, Pusey did not know of it, and, when he did know of it, stood aloof from it.

The question which presents itself to the student of his life is this: What made Pusey a Puseyite? The following pages will, I hope, furnish an answer. The answer is difficult to give exactly, partly from the seclusion in which Pusey lived, and partly also from the frame and temper of his mind. Volumes have been written about the Tractarian movement,

yet its origin is still wrapped in the obscurity which covers the beginnings of many great movements.

That such a movement would rise was wholly improbable. The reigning philosophy and the reigning creed in politics were both against it. Dr. Liddon has marshalled the causes of Tractarianism in a lucid and orderly chapter. The chief of these was a reaction against French unbelief, strengthened by the alarm of Churchpeople at the threats uttered against Church property. Another cause was a revived love and study of the Middle Ages, almost forgotten in the Whig England of the eighteenth century.

No one can doubt that these forces were at work in 1833; no one can doubt that these forces acted upon the mind of Pusey. But while recognising this, I fail to see fully the answer to the question, How did Pusey become a Puseyite? He was brought up a moderate Anglican, he was friendly with Tholuck and Hengstenberg, and wrote his first book to defend the Protestant Church of Germany against the imputation of rationalizing with which Hugh James Rose had charged her. He voted for Sir Robert Peel and Catholic Emancipation in the University contest of 1829, and yet within two or three years he entered into coalition with Newman, and soon became the director of that movement which, in essence and detail, was anti-liberal, anti-Protestant; which aimed at reviving views, doctrines, and practices either discarded at the Reformation, or dropped in consequence of the Reformation.

Pusey was alarmed by the strength of Rationalism. He determined to fight it with all his might. He went to Germany to study it at home. He applied himself to Semitic languages, in order that he might the better combat it on its favourite field, the Old Testament.

His famous lectures on Daniel did much to vindicate the inspiration and credibility of the book. Indirectly, too, these lectures shook public confidence in the critics, whose arrogance and mutual hostility they justly exposed. It is a pity that Pusey did not stick more closely to his proper task. Unfortunately, he became more a theologian than an Old Testament scholar. His services to believing scholarship, solid as they were, are forgotten in the multitude of his theological efforts. Instead of meeting scholarship with scholarship, and, like Tholück, Christlieb, Luthardt, Delitzsch, giving to Apostolic Christianity a scientific foundation, Pusey tried to defend the faith by the tactics and the weapons of the Middle Ages. He gave up free inquiry, as if it must lead to free thinking. He gave up private judgment, as if the Holy Spirit could not guide it. He fell back upon the principle of Church authority—a principle always vague, often abused, and, in the Christian

Church, necessarily inconclusive, unless the Bible is denied to be the Word of God.

Those who lament this aberration of Pusey will reflect with the keener sadness upon the strange fact that "*Lux Mundi*" was given to the world from Pusey House. They will see in this fact a proof that Pusey's method for refuting Rationalism did not exclude from the inner circle of his own disciples doctrines which only charity deters from calling Rationalistic.

Pusey brought to the direction of the movement many influential qualities. His family connections were distinguished; his reputation at Oxford stood high; he had great learning, and he had considerable means. His character was reproachless, and he cultivated a sanctity austere and even gloomy, yet sincere and self-denying, and at first warm and free. He was a great Hebrew scholar—a distinction, perhaps, still rare—and he was familiar with German, which is, perhaps, still rare enough to be counted a distinction. Beneath these accomplishments lay a character which possessed some of those qualities indispensable to greatness, and some of those infirmities inseparable from our fallen nature. The most remarkable of these qualities was his industry. It was an industry nothing could tire, nothing could disgust, nothing could satiate. He read immensely; he wrote immensely. The next quality was his tenacity. Nothing could turn him aside from his object—neither the desertion of friends, nor the clamorous hostility of opponents, nor the jibes of journalists, nor the frowns of Bishops, nor the censures of Doctors of Divinity, nor the entreaties of those he loved best.

These qualities must have made him prominent in any place at any time. But as Canon of Christ Church and Professor of Hebrew at Oxford in the years which followed the passing of the great Reform Bill, Pusey brought them to bear on the life of the Church with marvellous effect. Nor did he lack the gentler virtues which shine in the private circles of life. He was a chivalrous friend, a munificent giver; his bounty was free from ostentation, and the comparative poverty which this bounty entailed was endured without parade. It is impossible to doubt that his personal religion was deep and ardent. If its hue was the sickly one bred by the restrained and narrow air of the cell, and trained upon the ascetic models of dark and harsh ages, yet its life was surely derived from Him who said, "I am the true Vine."

Pusey was timid; not personally afraid, but timid with that timidity which distrusts freedom. Many great minds have felt this infirmity. Even the Duke of Wellington, whose dauntless spirit never quailed before the difficulties, the perils,

or the horrors of war, displayed this kind of timidity in presence of the agitation of 1830. Pusey was afraid of Christian liberty ; of its principles, its temper, its results. He did not stop to distinguish between Christian liberty and liberalizing Rationalism. He saw that in politics the Liberal party was for the time estranged from the Established Church, and he seems to have concluded that liberty was the same thing as political Liberalism, and that the Established Church was co-extensive with living Christianity. Under this conviction he became inflexibly hostile to the Liberal idea. He preached against the English Revolution in his sermon of November 5, 1837 ; he disparaged the eighteenth century ; he spoke evil of the Toleration Act ; he lauded the divines of the seventeenth century at the expense of their predecessors in the sixteenth century. He never liked the Reformation. He at first excused it ; then he deplored it ; finally he abandoned it. The qualities which that Reformation engendered or fostered he regarded with misgiving and dislike. He was never weary of lamenting over the pride, the self-will, of our time ; but pride and self-will in Pusey's mouth meant very often nothing but robust independence and a buoyant resolve not to submit. But Pusey was no mere censor of the faults of his generation. He set himself earnestly to spread doctrines of an opposite character, and to restore institutions of a corrective kind. It is significant that his first tract was written to recommend the subduing of nature by regular and rigid fasting. The revival of the practice of auricular confession was largely due to Pusey, and he published for the use of directors of conscience in the English Church a work based on the elaborate manual of the Abbé Gaume, the authoritative book in use among Roman priests.

Whatever may be thought of confession doctrinally, it is certain that as an instrument for breaking the spirit of freedom and independence it has no equal.

But this is one function only of the priesthood. The priesthood as a whole, august, ineffable, immemorial, Pusey laboured to restore within the Church of England. He judged that lay ascendancy in the Church could not be curbed by the feeble doctrine of a Christian ministry whose office is to do always with authority things which all Christians may do in special cases. He judged that only a sacerdotal class could effectually withstand that free spirit which the Reformation had created. Accordingly he adopted towards the Bishop language of extravagant veneration. He dealt freely in the vague phrase *the authority of the Church* ; he glided more and more into that position which looks for guidance to the Middle Ages, shaped by the principle of absolute submission to a visible chief residing in the sacred capital of Latin Christendom.

Thus there grew up in his mind a dissonance with the temper of his age. The disagreement was either not perceived, or, if perceived, it gave him no uneasiness. Afraid of freedom, he was afraid of nothing else. If he dreaded the evil fruits of the Reformation, he was confident that a return to the prime of Latin Christianity would be an effectual remedy for those evils.

This distrust of freedom developed Pusey's character in two directions. It made him a meddler, to use an ugly word which stands in the English Bible for the Greek term employed by St. Peter to denote this very quality (1 Pet. iv. 15).

A striking instance of Pusey's meddling turn is seen in the tragical event with which the second volume closes. Newman was on the verge of secession. He kept his intention very quiet, but suspicion and rumour were rife. Gossip reached the ears of Pusey. His deep and long affection for Newman justly prompted him to ask for the truth; yet the frequency, pertinacity, and minuteness of his inquiries may fairly be described as meddlesome, and seem to have caused a not unnatural annoyance to the sensitive and perturbed spirit of the great seceder.

This same taste for the surveillance of another probably fitted Pusey for the office of penitentiary-general to all sorts of persons in all sorts of mental distress. It is said he sometimes exercised this spiritual direction against the wills of parents, sometimes without their knowledge. There is reason to believe that this allegation is not untrue. If so, it adds another to the list of proofs of how far an earnest and pious man may be blunted by a code of professional ethics. The other habit which Pusey derived from the distrust of Christian freedom was that of special pleading. Like the meddling spirit, this habit also cleaves to religious men when they become imbued with the sacerdotal theory. Indeed, the accomplished author of this biography has caught something of the infection.

Two examples will prove the allegation. The first is Pusey's special pleading for the English as against the German Church. The German Church in his eyes was given over to Rationalism, to pride, to worldliness. On these grounds he drew further and further from her, until at last he scarcely regarded her as a portion of the Church at all. The Church of England was, as Pusey knew perfectly well, during the greater part of the eighteenth century as rationalizing and as worldly as the Church in Germany. She was, moreover, indebted to the German Zinzendorf for the origin in the mind of Wesley of that great religious awakening which saved her from becoming absorbed by the Whig aristocracy. Yet of the Church of England Pusey became not merely the apologist, but the

apostle. He wrote of her habitually in terms which, in plain matter of fact, were not true to her history.

The second example of this special pleading is furnished by his defence of Newman's secession to Rome. Newman, he thought, was right to secede. It was for him the only course possible. Nay, Pusey believed that his secession may have been allowed by the special mercy of God towards the Church of Rome. This is intelligible enough; but when to others about to follow Newman's example, under the sanction of Newman's superior virtue and knowledge, Pusey addresses dissuasion and remonstrance, we are puzzled to know how what in Newman is perfectly right, and may be even divinely decreed, is in others extremely perilous, and probably a temptation of the devil.

Two opposite courses in matters of taste are indifferent: in matters of opinion they may be innocent: in a choice between antagonist forms of religion, though both may be wrong they cannot both be right.

To one other feature in Pusey's character I venture to advert. It is his obscurancy. His style is obscure: that is, he did not clearly think out what he had to say, nor say out clearly what he thought. His admirers name this quality mysticism. Moreover, in religion Pusey believed in the obscure, as did also the other Tractarians; they were foud of maintaining that mystery rather than clearness prevails in the Gospel. This led them to the doctrine expounded in the tract entitled "Reserve in Communicating Religious Knowledge." This same preference for the mysterious over the manifest in Christian truth undoubtedly drew Tractarian teachers towards the writings of those ages which the common-sense of men has called the Dark Ages.

None of us denies that in God's revelation of Himself there is and must be much which is obscure. What Protestant Christians maintain is this: that while much is obscure, more is transparently clear, and that the obscurity does not prevent the humblest child of God from seeing what is clear in the Gospel when the eyes of his understanding have been enlightened by the Holy Spirit. Pusey, however, dwelt so perpetually, so predominantly, on the mystery of godliness as to leave on the mind an impression that godliness is nothing but a mystery.

It is by combining into one view these qualities of Pusey's mind that we are assisted in answering the question, What made Pusey a Puseyite?

One influence that produced this effect was his dislike and distrust of freedom. He recoiled from liberalism into mediævalism. Another influence that produced the result was

his instinct for minutely managing others. The open air of Reformation Christianity discourages the growth of this instinct, and in consequence Pusey turned to the alternative system, which fosters it to the full. The last influence which brought about the result was the love of the obscure in religion. For this propensity the theology and discipline of the Middle Ages furnished illimitable scope.

But it is time to proceed from a review of Dr. Pusey to some remarks upon his work. These volumes show how laborious and extensive that work was. Besides the duties of his professorship, and the usual avocations of a clergyman, his efforts to spread "Catholic opinions" were manifold. He worked hard on several committees. He took part in several agitations. He contributed several tracts to the series which ended with Tract XC. He wrote innumerable letters and received continual visits. He spent a vast deal of time and money on the building of St. Saviour's, Leeds. He revived the institution of sisterhoods, and tried to revive celibate brotherhoods of clergy for the great towns. All these efforts were united and inspired by the single idea of bringing back the Church of England to what she was before the Reformation.

H. J. R. MARSTON.

(To be continued.)



ART. III.—WALKS ABOUT JERUSALEM.—No. I.

IT was somewhat late in the evening when the gray walls of Jerusalem, where once existed the city which was "the joy of the whole earth," suddenly appeared in view. We had been on the move from early morning, when the shore of the Mediterranean was left, and we set out on the journey for that city which has played so conspicuous and important a part in Biblical history, and whose name never can pass into oblivion.

The road thither from Jaffa is a good one, but in parts it was not in the best state of repair. This is not to be wondered at, seeing that the careless Turk has charge of it and sundry other things likewise. The city is entered by the Jaffa Gate, whereat an armed soldier in not the newest of uniforms stands as sentry. Here your passport will be examined and your luggage. These being all found satisfactory, you will be at liberty to go to your *hotel*. There are two good hotels

outside and one inside the city. It is not ever possible to get accommodation, however. We made for the one close to the gate, but found it full. The next we went to was nearly so. We had to take what we could get and be thankful, so we were relegated to a wooden structure situated on the roof, and for all the world resembling a child's developed Noah's ark with a red roof. The ascent to it was by a contrivance that required skilful navigating to avoid collision and possible injury to something or someone. We were up very early next morning to glean some idea of the topography of the locality, and to obey the Scripture command, "Walk about Jerusalem." We proceeded to go round the city walls outside. We had nearly performed our pleasing task, when we came to a gate that blocked further progress. We looked about in vain for some mode of pursuing our journey. It was apparent that there was nothing for it but to beat a retreat by the way we came. But just then a native female appeared, carrying on her head a large jar with water. She perceived our dilemma, and placing her jar on a wall some five feet or more high, she nimbly mounted it, and, seizing our hand, she helped us to follow her. She then pointed out a path which enabled us to reach the Damascus Gate, from where we managed to get to our abode. It was a good morning's work.

THE CITY.

The appearance of the city recalls the language of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about His people." The city, as at present, is built on the ruin of old Jerusalem, which for the most part lies buried some twenty or forty feet below. Be this as it may, there is nought to disturb the thought of the hoary age of the hills on which it is situated, and of those which lie around. The interest of the past will invest them with a glory of their own. The foundation of Jerusalem is attributed to Melchisedec, the High-priest who blessed Abram. The Jebusites had a fortress on Mount Zion, which was taken from them by David. The Jews held the city until the year A.D. 71, when the Roman Titus took it. Thousands of the unfortunate people were slain, and multitudes were sold into captivity. The Caliph Omar besieged and took possession in A.D. 636. The next to appear on the scene were the Crusaders, who held it till A.D. 1291. In 1516 the Turks became masters, and have remained such ever since.

The city is surrounded by deep valleys. On the east is that of Jehoshaphat or Kidron. This divides it from Mount Olivet, which is 2,381 feet in height. The walls are three miles in circumference. There are seven gateways. The Damascus

Gate, which opens to the north, is the most handsome. The *Jaffa Gate* is the chief thoroughfare. As you approach it a striking object presents itself; it is called David's Tower. This corresponds to the ancient Hippicus.

The escarp retains its original appearance. The old solid masonry is still visible. This was the last place to yield to the conquering Titus. The tower which is thus identified was the work of Herod the Great. The Roman conqueror left three towers standing as lasting memorials of his prowess in taking the place. A little to the south of the gate is the citadel. It is protected by a deep moat. Opposite to it is the English Church, built in 1842, and with which is associated the names of two faithful divines, Bishops Gobat and Barclay. Here each Sunday service is held for the benefit of American and English visitors.

AT THE JAFFA GATE.

At early morning the scene by the Jaffa Gate is intensely picturesque, interesting, and amusing. Here will be seen long strings of camels and of donkeys laden with produce of various kinds, and driven or led by unkempt Bedouins. Women present themselves closely veiled, or so veiled as to allow a pair of black eyes to be visible, and garbed in loose blue cotton raiment, which seems designed for night as well as day wear, and is used accordingly. Others of the female sex appear with unveiled face and in picturesque costume, with peculiar head-gear. These come from Bethlehem. Arabs, too, wild-looking and brawny, in desert dress, and soldiers in betattered and ill-made uniforms, blue with green facings, will be seen. Pilgrims from all lands come pouring through this main artery of the city. Vehicles of the most dilapidated, ramshackle, tumbledown description are unhorsed and left outside. Hard by are cafés, where throngs of natives congregate, sip coffee from most diminutive cups, and employ their tongues with marked volubility. All this is most amusing to witness.

Let us pass through the gate. *The scene* which presents itself within is a busy one. On our left are little shops where you can get your money changed, and get cheated likewise. The other side of the street is utilized for the sale of vegetables. Piles of huge cauliflowers, some two feet in diameter, cucumbers, and other produce of the gardens, are in charge of women sitting cross-legged on the ground. There you may notice a turbaned patriarch, who placidly sits amidst his oranges and lemons anxious for a stray customer. Here is a water-carrier with a great goatskin full of water, who ejaculates "Moyeh!" (Water!) in loud voice. Next comes a woman with a huge load of faggots on her head, and then another with her

offspring astride upon her shoulder, and holding her head as best he can. A peasant with his ancient pattern plough of one shaft thrown over his shoulder passes, and so does a Russian pilgrim, cased in huge leather boots and long coat, with Astrachan cap. Camels with or without driver push their way through the dense throng without the least consideration of the rights of way or regard for lower mortals. Well-to-do individuals in goodly raiment intermingle with the concourse. Jews and Gentiles, man and beast, present themselves in ever-changing variety. It is a busy scene. The water-carriers alluded to are an institution of the country. Their wardrobe is neither extensive nor expensive. Their garment consists of a solitary blue shirt, of not too long dimensions, extending to the knees. They sell the water, and they attract attention to their existence by rattling two saucers together in a skilful way, as well as by using their lung power. They are the humblest persons in the community. It was to such lowly occupation, and to be also hewers of wood, that Joshua condemned the Gibeonites of old for their deception and falsehood.

An amusing occurrence was witnessed by us here. There was a vendor of a sticky kind of sweetmeat. Some of the not overclean youngsters of the locality came up and looked upon the refreshment with longing eyes. A small coin was tendered, whereupon the proprietor thrust a skewer about a foot long into his composition, gathered up a quantity into a ball form, and shoved it into the open mouth of the longing urchin, who, to get the full value of his cash, gave the stick a subsequent good licking. The next to present themselves for a similar performance were two stalwart soldiers. One got the substance into his mouth, but could not force it from the rod, so it was a very tug-of-war between him and the seller. It looked for all the world like a case of tooth-extracting. After many a pull, he succeeded in liberating his savoury purchase.

We may now briefly refer to the

NATIONAL COSTUME.

Scripture history informs us that the first human costume was not very elaborate. It consisted of skins. As time advanced it approached the present Oriental style. The feet are clad with a kind of sandal, chiefly of red Morocco leather; this corresponds to the ancient shoe or sandal. The Mohammedans always leave their shoes at the mosque door when about to perform their devotions. They likewise carefully wash their feet beforehand. The former custom is ancient. We are reminded of the command to Moses at the burning bush to take off his shoes, for the place was holy ground.

The "Aba" is a cloak sometimes made of goat's hair or of the camel's. It is large, so that the owner wraps himself in it to sleep. The "Sudariyeh" is an inner waistcoat without any sleeves. The "Mintian" is an inner jacket worn over the former. The "Gumbah" is a long open gown of cotton or silk, which is girded about the loins with the "Zunnar," or girdle. The "Sulta," an outer jacket, is worn over the "Gumbah." But the most important item is the "Kumis," or inner shirt of cotton, linen, or silk, according to the state of finances. The head is surmounted with the turban or fez. Perhaps it was the "Aba" that Joseph left in the hands of the shameless wife of Potiphar when he properly fled from her and her lustful proposals. This too may have been the mantle which fell from the ascending Elijah, which Elisha took possession of and used so successfully. And it may have been the like garment that our Lord laid aside when he undertook to wash the feet of His disciples. The girdle is used to-day, as of old, for the carrying of money.

Female vanity leads to the decorating of the forehead and the neck with strings of coins. Bracelets and anklets are also common. The face is sometimes most unbecomingly decorated with tattooing marks and figures. The chin and the cheeks are punctured with unsightly black markings. The nails are frequently dyed red by means of henna. It is evident that tastes differ in this world of ours. It is just as well it should be so.

AT MEALS.

The natives do not sit on chairs at tables, and use knives and forks. They sit on a rug on the ground, or on a divan, with their bare feet tucked up underneath. The poorer classes have their food by them on the ground. The better classes use a polygonal-shaped table. The dishes comprise stews of beans, rice, cracked wheat, and soups. The common mode of conveying food to the mouth is to double up a thin piece of bread into spoon-shape and dip it into the dish. One common dish does for all; and all drink from the same cruse of water. We can thus understand our Saviour's words, "He that dippeth with Me in the dish, the same will betray Me." Sitting is the universal posture at all kinds of work. The joiner, sawyer, washerwoman, mill-grinder, shopkeeper, sit when at work. No one thinks of standing if he can help it. These customs explain many Biblical incidents and expressions. From them we may gather that the celebrated picture of the "Last Supper," by Leonardo da Vinci, to be seen at Milan, wherein Christ and His Apostles are represented as seated at a modern table on high seats, after modern fashion, is absolutely wrong in detail, and so is misleading.

THE BAZAARS.

We will next take a look at the shops, such as they are. They are not altogether such as may be seen in Regent Street or Oxford Street. They are, doubtless, much the same to-day as they were of old. The streets are in harmony with the locality. There are two main streets, David Street and Christian Street, which run from west to east, starting at the Jaffa Gate, and from north to south, beginning at the Damascus Gate. They consist of narrow lanes, atrociously paved, and in some cases made the receptacles for all kinds of rubbish and filth. They are arched over, with an occasional opening to admit light. Where there is no arch overhead a tattered awning projects to screen from the rays of the sun. Of course, many streets have no overhead arching whatever. Different streets have their own special trades. In one street you find the saddlers. On all hands you meet with gaudy horse-trappings, tasselled saddle-bags, camels' head-gear decorated with beads and shells (the *Cypræa moneta*), crescent-shaped ornaments for the necks of horses and camels. These are regarded as charms; see an allusion to the like in Judg. viii. 21, 26. This street is so narrow that two persons cannot walk abreast. Then there is the meat market close by, where the carcasses of sheep and goats lately slaughtered are seen and smelt. But there is an absence of the good solid beef the sturdy Briton delights in.

The shops—save the mark!—are worth a study. They are small, dingy, dark receptacles a few feet square. In front, before a kind of counter, or at the opening on a raised floor, calmly sits or reposes the proprietor, with his legs tucked up beneath him, and peacefully smoking his nargileh, or deeply immersed in his Koran, and showing it more respect than many a Christian displays towards his Bible. He waits in undisturbed patience for Allah to send him a customer. He has his assortments and worldly goods within arm's reach. Next to the saddlers you will come to the resort of the shoemakers. Here you notice these gentry lowly seated, whacking away at leather not of the best tan; whilst others are hard at work making up the materials. The exteriors of their shops are profusely adorned with shoes composed of red or yellow leather, and having the toes pointed and considerably turned up. Further on you come across those busy at boring pipe-stems for the benefit of all who desire the soothing influence of the pipe of peace. Next door are to be seen the manufacturers of the red fez so universally worn. On a long counter stand a number of brass shapes upon which the material is placed and made to assume its due orthodox appearance. One intensely

hot day we were very thirsty, and, passing through a gloomy street, espied one of these establishments; looking in, we caught sight of the shining brass cylinders, which looked remarkably like coffee-pots. We turned in to obtain the needed relief, but only to find something akin to a mirage, and so had to turn out with our weary souls unrefreshed. No coffee could be obtained in that quarter.

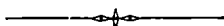
Now observe that venerable-looking individual who is seated at the back of his horizontal case covered with glass. Underneath you perceive little heaps of coin; he is the ever-ready money-changer, who is quite prepared to do a little cheating on his own account. It may be this which leads to an occasional stiff altercation and loud wordy war with a customer. I watched with profound interest such a contest. That little weapon which St. James designates "an unruly member," the tongue, was brought into vigorous play. The customer raved and raged. He retreated some distance, and then returned to let more steam off. This he did as fast as his tongue would allow. If torrents of words and a copious vocabulary could possibly send a man to Jericho, the money-changer would have been there in no time. The duel lasted a considerable period, but passers-by paid no attention to it, and allowed the wranglers to fight it out as they pleased.

Next look at that important functionary busy at work there. He is the needed letter-writer. In England there are now few indeed who cannot write; but in Jerusalem the letter-writer is in request. Observe, seated by his side is a veiled female. She is pouring into his ear her tale of love or of sorrow, or relating something connected with her business affairs. What she tells he writes down. This he does with a piece of reed pointed at one end. In Arabic it is called *kalem*. It would appear that a like kind of pen was in use in the time of our Lord, for in the New Testament it is called *καλαμος* (*kalamos*), which means a "reed." He keeps his ink and pens in a brass case which is carried thrust into the girdle. You will find the "ink horn" alluded to in Ezek. ix. 2, 3, 11. Of course he is paid a consideration for his calligraphy. The grocer, too, has his stall. He placidly sits with pipe in mouth, backed up with baskets containing his wares for sale. See, by an old arch yonder is a cobbler. His anvil is something akin to a rude butcher's block. He sits at one side, whilst his half-starved assistant occupies the other. A bottle of water is at hand, from which an occasional draught is taken. Let us go next door; here we have at last a veritable café. It is not altogether after the Parisian style; nor will you obtain such delicacies as may be had in such a place in the gay city. The stock of the establishment comprises a table, a small charcoal

fire to prepare the coffee and to light pipes. The natives will sit for hours here pulling at their nargilehs and sipping their coffee from cups the size of a diminutive eggcup. They likewise occupy themselves by playing backgammon or draughts; they are experts at the former, and throw the dice from the hand. Gambling is the chief inducement.

It is very interesting from this place to watch the perpetual shifting scene without. It is of a kaleidoscopic character. The variety of the countenances of the passers-by, and the varied costumes ever on the move, form a study and a lively picture. Animals, too, intermingle, and add to the picturesqueness. Huge camels, which make way for none, and absorb nearly the whole width of the street, move slowly onward with dignified aspect and contemptuous look for all they pass. Donkeys with riders or provender on their backs crush through the throng of human beings in a regardless fashion. An occasional braying informs pedestrians of their proximity. Barking dogs too, the scavengers of the East, houseless, homeless, flit about, and, of course, the ubiquitous beggar. Man and beast jostle each other in endless confusion. There is life, animation, and perpetual motion. The whole is a moving panorama. For the present we will stop here and watch this street life, so bewildering and amusing, and withal so interesting and picturesque.

W. PRESTON, D.D.



ART IV.—NOTES ON THE ASPECTS OF RELIGION AND OF EDUCATION IN FRANCE.

PART II.

ONE great difficulty under which the Church labours consists in the providing an adequate supply of clergy, and finding young men to enter the ecclesiastical seminaries. These were formerly recruited from the small peasant proprietor class, and were selected by the curés at the age of fifteen or sixteen as likely to prove fitting persons for the ministry. They were sent on a bursary first to a smaller seminary; and, if they were esteemed to have a call or "vocation," advanced to the larger, where they put on the *soutane* or cassock. There they were trained for their special duties until they were admitted to the subdiaconate, then to the diaconate, and ultimately to the priesthood.

Since the passing of the law, however, which requires seminarists, as well as all other citizens, to serve their time in the ranks of the army, it has been found that the candidates for holy orders have diminished. Life in barracks is not con-

genial with clerical or other studies and aspirations. Add to this that the curés in country places, not being admitted into the governing bodies of the schools, lose touch with their younger parishioners. There are villages where the "presbytère," or parsonage, has no inhabitant, and of which the churches are served by neighbouring curés, or by "missioners," as regularly as may be, but not, oftener, perhaps than once a month, or once even in three months. By degrees the people lose the habit of attending their church, and when a priest comes round to say Mass, he finds no congregation. The towns are generally sufficiently served, and hamlets are to be met with where the Church still holds a powerful position and the services attract numerous worshippers. But these are reported to be decreasing, as must be the case where the supply of clergy is falling off, and twenty years more may see France, to a great extent, denuded to a greater extent of its clergy.

This seems the proper place to say something about the organization of the clergy in France. They are all, then, under the general direction of the Minister of Public Worship, just as all collegians are under the Minister of Public Instruction. Down to the time of the great Revolution the revenues of the Church lands were very large, and many bishoprics and abbeys ranked with principalities and dukedoms. When the crash came, and the property of the clergy was confiscated by the State to provide for its necessities, the lands were sold by auction to syndicates, who resold them in lots to private persons, in whose possession, or that of their descendants or occupiers, they remain. At the same period great numbers of abbeys and churches were pulled down for the sake of the stone, lead and timber materials of which they were composed, only sufficient buildings being suffered to remain as were deemed necessary for the people to meet in for the worship of the Supreme Being, when the farce of the "cult" of the Goddess of Reason came to an end.

Matters stood thus for several years, during which the cathedrals and churches that were spared, although despoiled of their Christian emblems and valuable treasures, continued in use. Napoleon in 1802, becoming First Consul, and afterwards Emperor, entered into a concordat with the Pope for the restoration of Roman Catholicism in his dominions. The arrangement was then made, which has continued in force ever since, that the State should raise by taxation sufficient to provide the bishops and clergy with stipends, or salaries, on condition of the former being nominated by the Government and approved or licensed by the Pope; while the clergy in the towns were to be appointed by the bishops acting conjointly with the mayors and their councils; and in the country by the bishops.

The amount raised by taxation for the support of the clerical

body amounted in 1891 to 45,000,000 francs, or £1,800,000. To this ought to be added certain *pro rata* contributions from the public funds of the towns and villages, which funds are also charged with the repair of the church fabrics, the building and repair of parsonages and episcopal palaces. What these contributions amount to cannot be readily ascertained, as they do not occur under any heading in the buff books of the Government or Municipal Statistics. Nor is it easy to estimate the incomes of the bishops and clergy as provided out of public and private sources. The *traitement* however, of the village curés paid by the State is 900 francs, or £36, a year, to which perhaps £18 or £20 may be added as paid by the *commune* or parish, and a variable and indeterminate amount arising from marriage and funeral fees, private Masses and benefactions. The town clergy are better paid, and their income may vary from £120 to £200 or £250 a year. The bishops receive, it is said, from £400 to £600. The Roman Church numbers in France 17 archbishops, 67 bishops, 420 paid and 275 honorary canons, 3,450 curés, 31,000 *desservants*, or village clergy, 6,932 vicars (or, as we should say, curates), or a total of 42,347 paid out of public funds, to which should be added 8,000 ordained persons called almoners, teachers, chaplains, or unattached, or retired, clerics. For the education of these there are numerous diocesan or bishop's seminaries, educating 9,526 pupils. These are reported to be maintained partly by private benevolence and chiefly by the charges or fees for board and instruction. In the great seminaries the system is entirely clerical, and the students are put through a regular theological course. They correspond with our theological colleges. The training is reputed to be special and thorough. Some idea may be formed of the work done in them when it is mentioned that they sent out in 1891, 5,659 deacons and 2,016 subdeacons. The number of priests ordained is not stated. When a priest is appointed to a curé, he is practically irremovable; although, strictly, only the archpriests and curés enjoy this privilege. The bishops may, and do, exercise their right of changing men from one place to another, the class called *desservants*, or country clergy, being really the bishop's curates. There is no lay patronage in France, nor benefices in the gift of colleges or of private persons. Nevertheless, the bishop is reputed to consult the wishes of influential persons who may desire the services of a clergyman known to them. Cases of ordination of persons in comfortable or affluent positions are said to be now extremely rare, the clergy, except the Jesuits, being chiefly recruited from the lower strata of the middle classes. One seldom, therefore, meets the curé in what is called "society," and he leads a somewhat solitary life, in the villages at least.

At regards the moral character of the class, it stands well in the estimation of the people, although scandals from time are reported to occur, and reported also to be bushed up by the speedy removal of the offenders to some retreat or refuge, whither they cannot be readily traced.

It is customary, I believe, in many dioceses for the clergy to assemble six times a year at certain conferences similar to what we hold, when a programme of subjects is set forth by the bishop for study and analysis. Holy Scripture always takes the lead on such occasions. Then follow scholastic theology, casuistry and Church history. Once, or perhaps twice, a year the clergy assemble at the Diocesan Seminary under the bishop's presidency for a few days' retreat, to meet the expense, of which each clergyman attending pays twenty francs. I extract from the "Ordo," or clerical register, for 1889 of the diocese of Beauvais a specimen of the subjects treated of at these conferences :

- " 1. Holy Scripture.—1 Cor., cap. vi. to end.
- " 2. Theology.—The Sacrament of Baptism.
- " 3. History of the Church—seventh and eighth centuries.
- " (1) Authors to consult—Glaire, Vigoureux, St. John Chrysostom, St. Thomas Aquinas, Estius, Cornelius a Lapide, Bishop Peronne.
- " Note.—To give an analysis and explain the sense of the passage under discussion : To explain difficulties, to rebut the objections of heretics and infidels, to note points of doctrine, to observe literary excellences.
- " (2) Writings to consult : Council of Trent, St. Thomas, Billuart, Migne, Nicolas, Monsabré.
- " (3) Authors to consult : Rohrbacher, Darras, Richon, Gorini, Jager, Montalembert.
- " * Note the progress of Mahometanism, the conduct of the Byzantine Emperors, and the missions to Germany of St. Willibrod and St. Boniface. Also the rules to be observed about the holy oils."

It need scarcely be observed that the Roman clergy are required to make a more profound study of ritual than our simpler form of public worship renders necessary for us. The ritual rules are so complex, and demand so much close attention, in order to follow or obey them, that a tyro, or inexperienced person, has great difficulty in accurately going through the service as directed. There are festivals of several classes—simplex, duplex, and duplex majus, with selections of prefaces, orders of offices, and observances, which vary in different places and days most perplexing to the uninstructed in the mysteries of the rubrics ; and even when the rules are laid

down with apparent exactness, questions frequently arise as to particular points which are left open.

So much for the clergy, their training, and their functions, to which it should be added that every curate ought to preach once a Sunday, either a composition of his own or a homily, or *prône*, as it is called (*preconium*), which he reads out of a book sanctioned by the bishop for that purpose, and consisting generally of simple expositions of the Gospels for the Sundays and festivals, etc., as they happen to occur.

The Jesuit order has been already mentioned, and of these there are reputed to be about 3000, in France, not, however, living in communities, these being now illegal, but engaged chiefly in the large towns and colleges as clergy or professors. The great seminary of St. Sulpice in Paris was formerly to a great extent in their hands, and they are the most active and influential priests, and perhaps the most learned professors, in the country, and much esteemed as directors of consciences among the higher classes. Their school of moral theology finds scant favour among the better class of the clergy of the other orders, and has been severely handled by M. Carrière and other St. Sulpician professors. It is, so far as an outsider can form an opinion, owing to them and to their Suarez, and other casuistical divines, that religion itself is so bitterly attacked by its opposers, the more temperate schools of the old Gallican Church, of which the spirit at least survives, not being unpopular or objected to. It is a case of violence breeding violence.

Before passing on to another part of the subject, it may be well to mention that all collections in churches, which in wealthy parishes are often very liberal, are under the control or disposition of the bishop, the curé, and the church council or committee already mentioned, which goes by the technical name of the *Fabrique*. A statement of these collections is sent to the bishop every three months, under the title of the parish or church budget, of which I append a specimen. There are certain collections ordered by the episcopal authority, others by the papal, and others, again, by the parochial; but the form will sufficiently explain itself:

| Deanery of | | £ | s. | d. |
|------------|--|---|----|----|
| Parish of | | | | |
| | Receipts for seats or chairs | . | . | . |
| | Lent collections | . | . | . |
| | Peter's pence | . | . | . |
| | Catholic Institute | . | . | . |
| | Propagation of the Faith | . | . | . |
| | Sainte Enfance | . | . | . |
| | St. Francois de Sales | . | . | . |
| | Holy places | . | . | . |
| | Seminaries and schools | . | . | . |

Here follows a statement of expenses.

It is time that I should now say something concerning the relations that exist between the people and the clergy. While, then, a great number are attached to their priests and to their religion, there are as many who oppose them and their teaching and influence by every means in their power. The masses, perhaps, are best described as indifferent; but it is difficult, if not impossible, to arrive at a true estimate of the opposing forces of religious sentiment and infidel or neutral opinions. Certain indications would lead one to think that France was still a "very Christian" nation—such as the great sums spent in church restoration, ornamentation, and building. Take as an example the million that the new church of the *Sacré Cœur* has already cost, and the perpetual adoration one witnesses going on there by devout worshippers, who come in squads of twenty from noon to noon, without intermission, to spend half an hour in worship before the Sacrament, day and night, month after month, and year after year. Take, again, any important church in any town, and observe how the services are attended and the sermons flocked to during Advent and Lent, at Christmas, Easter, Whitsuntide, and other festivals or fasts of the Church when a popular preacher occupies the pulpit. One might conclude from all this that the French were a very religious people; but when we look on the obverse of the shield, and take note of the great multitudes who never darken a church door, who are either indifferent or active unbelievers and scorners, we then swing with the pendulum to another opinion, exactly as we do when we consider our own case.

The French are readily attracted by splendid shows, fine music, oratorical displays, and the pomp and circumstance that attend upon a gorgeous worship offered in imposing cathedrals, while great numbers are deeply attached to their devotional practices in connection with the Virgin's and saints' intercession.

It is difficult, however, to believe that the common people have a clear idea of what the priest is saying and doing at the altar, although a French translation in the service books for popular use is printed side by side with the Latin prayers he reads. Many seem to be occupied with their private manuals of devotion, and to consider that the main point is to be present or assist at the service, to kneel at the elevation of the Sacrament, and to use the sign of the cross. Seldom does any worshipper join in the hymns, although they make their responses very readily in the litanies and such offices as the Stations of the Cross, and frequent certain altars for special private devotions, sometimes singly, at others in companies, where one leads the petitions and the rest respond audibly in unison. And these various observances evidently make for religion, and promote piety and devotion.

So much for the aspect of the public services. As regards the relations of the clergy with their flocks outside the church, it is difficult for a stranger to estimate it with any approach to accuracy. The priest lives a solitary life, and, being free from family ties, can scarcely be expected to have much sympathy with those who have such. They live a good deal in one another's society; and while some give themselves to study, and others to devotion, and many to the recreation of gardening, and all more or less to catechize at certain seasons, they are little noticed.

From what has been already said, it is plain that the relations between the clergy and the people are very different in Roman Catholic countries from what prevails among ourselves. Being celibate, the priests form a caste apart, being bound by vows to their bishops and to the Pope, their allegiance to the State is divided. They take their word of command from Rome first, from the minister of public worship afterwards. They form a compact garrison in an often hostile country, and constitute an *imperium in imperio*, as powerful often, if not more powerful, than the Imperium of Cæsar or the temporal prince. The State will not let them go, as by keeping them in its pay it is able to exercise a certain control over them. It as often happens as not that the mayor of the *commune* is unfriendly to the curé, in which case the law, acting through the prefect or secular authority, gives him power to forbid, for example, processions outside the church, or the carrying publicly the Sacrament to the sick and dying. Nor may the priest inveigh in the pulpit against the State or its laws, on pain of having the communal contribution to his stipend suspended; and the bishops equally find themselves constrained in the exercise of their special functions, the strong ultramontane section of them meeting with much opposition.

The priests, I have said, form a caste apart, and this caste retains its character throughout the ages. The English parson may come out of a noble or middle class or a humble family. His children, however, are absorbed into the ordinary professions, and one son probably becomes in his turn a parson like his father, who has thus the parent's tradition and experience to go by. But in the celibate system there can be no such succession, and the priests of this generation are an unimproved type of those of the last. The caste remains, therefore, fixed, nor is there any prospect whatever of any change in this respect.

Again, our clergy have in most cases received a liberal and athletic education before turning their thoughts to the study of theology. This training is stopped at an earlier age in the Roman seminaries to give place to a particular and special

attention to Divinity in its various branches. The priests are, therefore, probably better equipped than we are for their special calling and duties on taking orders, but not so well in general acquirements and knowledge of the world. As to the devotion of great numbers of them to their profession there can be no question. If piety, conscientiousness and self-denial are to be found among one class more than another in the world, they are to be sought among the Roman Catholic clergy in France.

My discourse has concerned the parish or secular clergy, which the law in France alone recognises, congregations or monasteries being illegal. Some few, however, remain and are winked at, and there are numerous nunneries up and down the country, some for contemplation, some for education, and some for the nursing of the sick in hospitals and at home. With these the State does not interfere, although it denies the validity of religious vows, and would help persons to break them if they so desired. In the Diocese of Beauvais there are upwards of a hundred such congregations of religious of both sexes.

This paper is probably sufficiently extended, although much more might, of course, be added, and a more detailed account presented. It would be very incomplete, however, if some words were left unsaid with reference to the missionary zeal of the French clergy, and the numerous works of charity and mercy engaged in by lay men and women. It is computed that the missionaries of India and China and Africa represent nine-tenths of those who preach the Gospel in those regions. As regards religious societies of lay people, the principal, that of St. Vincent de Paul, for the relief of poor and sick at their houses, numbers 1,200 brotherhoods, or, as we might say, lodges, with 21,000 active members, every one of whom must be a communicant. Then there is the "Société de St. François Xavier," the object of which is to provide workmen with a pension when they are no longer fit for labour, and to gather them once a week, on Sunday, for instruction and innocent recreation. The "Frères Chrétiens" have been already mentioned. They are prepared in special seminaries for the work of public instruction, which they pursue as a profession. Of the same kind are the "Frères de St. Antoine," the "Frères de St. Joseph," "Les Frères de Marie," and others, as well as numerous congregations of women under different designations.

There are other associations which ought to be mentioned and described, but they would swell the bulk of this paper beyond reasonable bounds. Enough has been indicated to show how active the Church in France is under frequently

most discouraging conditions. We also are active enough in all conscience at home, and the power the Church of England exercises is fully as great as that wielded by the clergy on the other side of the Channel. In some respects we have a pull upon them; in others they have a pull upon us. While we are split up into sections or shades of difference, and no two priests conduct the public worship in the same fashion, each exercising a liberty which degenerates frequently into license, they obey the same rules and submit to one authority, although it is true that Jesuits, Dominicans and other orders are in many points at variance with one another. But to use a hackneyed phrase, they wash their dirty linen at home, and keep their quarrels to themselves, so that the world outside bears little of them. In this way they maintain the face of religion clean. The fact is, they are under a rule which we are loath to submit to or fail to recognise because it is scarcely recognised, and submit to a discipline to which they have been from early youth trained and accustomed, whereas we, like Britons, who "never, never will be slaves," follow the dictates of our own propensities and are a law unto ourselves, the ignorant, the fanciful and the self-willed generally carrying the day over the learned, the serious and the obedient, the Episcopal authority being neglected both by those who bear it and by those over whom it should be exercised for the general edification of the whole body. Which observation leads me to remark that the French bishops are understood to be acquainted personally with every one of their clergy, whereas this is so far from being the case with us, that most of our clergy know their bishop only by sight, and have therefore never spoken to him face to face, the old idea of the distinction between the superior and the inferior orders of the clergy still holding, though slowly disappearing under the pressure of altered conditions of life. I will conclude, therefore, by observing that differing as we do from much that is taught and practised in the Roman Catholic system, desiring that their worship was of a plainer and simpler kind, in which the people could join intelligently, and that the rules as to celibacy, compulsory confession and penances were relaxed, we cannot but confess that they hold the fort of Christianity in a country which to all appearance would lapse into unbelief, as it has to a great extent (though this is a question) fallen into general indifference as to religion under the rule of a Government which seems bent upon breaking down the barriers that fence the moral law and protect society from dissolution.

W. H. LANGHORNE.



ART. V.—THE DEVELOPMENT OF ANGLICAN SERVICE-MUSIC FROM THOMAS TALLIS TO SAMUEL SEBASTIAN WESLEY.

ANGLICAN Service-Music is a domain of art the limits of which are narrow, and strictly defined by law, usage, and tradition. Yet, by virtue of the national character of the Church, every great movement that our country has witnessed during the last three centuries, in the history both of religion and music, has borne its influence within those peaceful borders, and left there an abiding memorial. Hence the profound interest and indescribable charm with which our subject is invested.

In this technical sense a Service is "a collection of musical settings of the Canticles and other portions of the liturgy which are, by usage, allowed to be set to free composition."¹

The liturgy authorized by the Act of Uniformity in the second year of Edward VI. contained (1) the "Venite," (2) the "Te Deum," (3) "Benedicite," (4) "Benedictus," (5) the "Nicene Creed," (6) "Sanctus," (7) "Gloria in Excelsis," (8) "Magnificat," (9) "Nunc Dimittis." The revised liturgy of 1552 contained (10) the "Kyrie Eleison," and the alternative Canticles, (11) "Jubilate," (12) "Cantate Domino," and (13) "Deus Misereatur." These are by usage the constituent parts of the fullest form of Service. Modern composers, it is true, are wont to set to music the "Offertory Sentences," and this is a legitimate addition to the Service. The "Gospel Doxologies," however, and the "Sursum Corda" have their ancient plainsong; so that these, like the "Preces" and "Responses," are excluded by the strict terms of the definition. Chants, too, no less than plainsong, are clearly distinguished from the free composition that is allowed in Service-music. The "Agnus Dei" and "Benedictus qui Venit" are also outside the limits; for, like the words of anthems, they are not in the liturgy, and, unlike anthems, they have no rubrical sanction.

Concerning the term "Service" in this technical sense, it is probable that the musicians of the Church, like the clergy, transposed the word to their special use. Praise, thanksgiving, and prayer are offered to God in the spirit of *service*; and when, after the Reformation, the distinctive names "Matins," "Vespers," and "Mass" fell into disuse, "Service," as a generic term, took their place. What more natural than that organist and choristers regarded certain musical compo-

¹ Dr. Stainer on "Service," in Grove's "Dictionary," vol. iii., p. 471.
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sitions just as the clergy and congregation regard a Collect or a Lesson—that is to say, as a *part* of the Service? The technical use of the word followed as a matter of course. The several compositions, which are variable from service to service, yet always a considerable portion of the *whole*, were conveniently grouped in a set, and the aggregate was aptly termed “The Service.”¹ And certainly the lofty considerations, which even the name of Service-music suggests, are by its nature consistently and powerfully enforced. The traditions of the cathedrals and the cloisters are, doubtless, in some respects, narrow and cramping; but, happily, there is one tradition, the noblest of all and the strongest of all, which in each successive age demands that art, and learning, and genius shall make the Service-music, in solemnity, sublimity, and beauty, as worthy as mortal man can make it of the service of the Most High.

In defining our subject, we have referred to the legal enactments and changes that mark the era of the Reformation. It must not be supposed, however, that the origin of Anglican Service-music can be traced no higher than the sixteenth century. It is true that the reforming spirit of that age was powerfully at work within the province of our study, not only indirectly in effecting changes in the liturgy, but directly in modifying the style of ecclesiastical music. Yet the reformation of the Church’s music, like the reformation of her liturgy, was strictly re-formation, not re-creation. When Tallis wrote his celebrated Service in D minor—or, more correctly, in an irregular Doric mode—his model was to hand in Marbecke’s work of 1550, “The Booke of Common Praier noted,” in which the famous Ambrosian “Te Deum” closely resembles what Meibomius, the learned antiquary, has given as the original setting of that ancient hymn.² Now, Marbecke’s “Te Deum” is not a chant; for, though the melody is certainly simple, the theme is continually varied. Fairly, therefore, may we claim that in this arrangement of ancient ecclesiastical music, traceable well-nigh to the fourth century, we have the idea that survives and is embodied in the Anglican Service.³

I. Worthily does the honoured name of Tallis stand at the head of the roll. And first shall a tribute be paid to him in his character as a reformer of Church music.

¹ The derivation of the term “Service” given above is more probable than the ingenious theory which gives it a secular origin, on the analogy of a dinner service or a service of trains. *Vide* Stainer’s article on “Service,” in Grove’s “Dictionary of Music.”

² The ancient melody is given by Meibomius in a treatise on ancient music published in Amsterdam, 1652. *Vide* Sir John Hawkins’ “History of Music,” vol. iv., pp. 224-227.

³ Jebb on the “Choral Service,” pp. 131, 132.

This trait is continually reappearing in the great composers. We shall see it again when we conclude our essay with a study of Sebastian Wesley, and we shall see it often in the intermediate years. The character is variously sustained, now by pruning, now by engrafting. The task is often wholly self-imposed; and this is well. Royal princes and cathedral dignitaries may command and advise, but his own judgment and taste are the true musician's safest guide. *Excelsior* must needs be his motto, if *Gloria in excelsis Deo* be his aim.

The work of Tallis was to prune. How needful was this process in the noisy, tuneless, complicated, unintelligible jargon that hitherto had passed for choral singing, we shall best understand by reference to two important contemporary records.

(i.) The first is the "Reformatio Legum Ecclesiasticarum" —the report of the thirty-two Commissioners appointed under 27 Henry VIII., cap. 15. This document was first published in 1571, and, though void of legal authority, it expresses the mind of the wisest and ablest men of the time, and very heavy is its indictment of the prevalent abuse. "Partite voces et distincte pronuntient, et cantus sit illorum clarus et aptus, ut ad auditorum omnia sensum et intelligentiam proveniant; itaque vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet, quæ sic in multitudinis auribus tumultuatur ut sæpe linguam non possit ipsam loquentem intelligere."¹

(ii.) The second is the proposal mooted in 1562, in the Lower House of Convocation, "that organs and curious singing should be removed."²

These recommendations of the Commissioners and of Convocation are well interpreted by Erasmus, whose words have all the more weight with us when we consider his moderate temper, and remember that he had been a singing-boy in the cathedral of Utrecht. "There is," says he,³ "a kind of music brought into Divine worship which hinders people from distinctly understanding a word that is said; nor have the singers any leisure to mind what they sing; nor can the vulgar hear anything but an empty sound, which strikes the ear but for an instant,⁴ and hardly affords the least sensible delight.

¹ Hawkins' "History," vol. iii., p. 460.

² Strype, cited in Burnet's "History of the Reformation," vol. iii., p. 304.

³ Erasmus' "Commentary," 1 Cor. xiv. 19.

⁴ "Mox peritura dilectatiuncula mulcet." For translations of this singular phrase, see Hawkins' "History," vol. iii., p. 60, and the Rev. W. Mason's essay on "Cathedral Music," p. xx, prefixed to his "Collection of Psalms and Anthems," 1782.

What notions have they of Christ, who think He is pleased with such a noise?"

Hence it came to pass that Tallis, a great expert in counterpoint, a supreme master of polyphony,¹ the famous composer of a song in forty parts,² wrote a Service void of all elaborate contrapuntal devices, and rigidly restricted both in the number of its harmonic combinations and in the flow and compass of its parts. Thus this father of English Church music made himself, in that department of the art which forms our study, the founder of a school which has aptly been called the EARLY SIMPLE HARMONIC.³

We have observed the self-imposed restrictions under which Tallis wrote his Service. May we not here anticipate the events of the next century, and say that, in writing such a Service, he wrote also the justest and severest condemnation of the fanatics who abolished the choral Service? Ignorant of this recent effort in the art that they spurned, they would not see that this great master had actually striven to make music the expression of that devout and reasonable worship which they rashly pretended that they alone either desired or understood.⁴

But no great school was ever founded on mere negation. Tallis, Farrant, Byrd, Patrick, and Bevin have positive characteristics very strongly marked, which are, chiefly, excellence and purity of harmony, simple sublimity, and a religious feeling that does not obtrude itself in scattered phrases, but pervades their whole compositions with expressive devotion. A striking and curious feature of Services of this class is the prevalence of the minor key, which is traceable, no doubt, to the ancient Dorian and Phrygian modes. This certainly gives an emotional quality to the music which is often inappropriate to the jubilant tone that pervades the Canticles; yet, on the other hand, it contributes much to the seriousness, dignity, and solemn grandeur so eminently characteristic of these ancient writers.⁵

It is usual to charge upon this school of composers defect in three particulars: melody, expression, and accent. In respect of melody, the charge is certainly true. To the matter

¹ Contrast with Tallis' "Service" his anthems "Hear the Voice and Prayer" and "If ye love Me"; also the "Cantiones Sacræ."

² Edited by Dr. A. H. Mann, 1888, published by Weekes and Co., London.

³ Dr. Stainer on "Service" in Grove's "Dictionary of Music," vol. iii., p. 471.

⁴ Under Pope Marcellus, Palestrina wrought a similar change in the music of the Roman Catholic Church.

⁵ Crotch's "Lectures on Music," chap. ii., on "Musical Expression."

of expression reference has already been made, and we need only add that anything more than the general expressiveness above described had scarcely as yet been attempted in music. Indeed, a century later Claudio Monteverde, the reputed founder of the opera, could venture a claim to be the first that ever attempted to express the livelier passions.¹ To support the third charge much might be said; and Dr. Burney has been able to cite both from Tallis and Byrd many instances of so-called defective accent.² Still, be it remembered that these composers did not write their music in bars, "the use of which," says Sir John Hawkins, "is not to be traced higher than 1574."³ Adrian Batten (*circa* 1640), who composed a Service in the Doric mode, is said to have been the first to use bars in sacred music; and in secular music the same distinction is due to Henry Lawes. If, then, we insist on giving to the music of Tallis and Byrd that regularly-recurring accent which the use of bars suggests, we are rendering it in a manner that was certainly not contemplated by the composers, and it is hardly just to tax them with the barbarous effect that we produce.

II. But if Anglican Service-music had exhibited, in its earliest school of writers, all possible forms of excellence, how write of its development? Let us proceed, then, to study another class of writers, following closely, in point both of time and style, upon the former, and constituting what has been called the EARLY CONTRAPUNTAL SCHOOL, of which Orlando Gibbons is the noble exponent, and his Service in F the imperishable monument.

It will be gathered from the name of the new school that it undertook to revive an old style, against the excesses and obscurities of which there had existed a well-grounded objection. And none with less genius than Gibbons would have done well to disturb the silent dust. But his was indeed a life-giving spirit, and what the last generation had buried with scant honour he raised again in glory. This, however, he could hardly have done had he not been careful to profit by every advance that had been made in taste and science.⁴ His Services, therefore, though more intricate than those of his immediate predecessors, are never unintelligible. He did not, like Tallis, eschew the more elaborate resources of counter-

¹ Preface to a set of madrigals published in 1638. "Ne havendo in tutte le compositioni de passati compositori potuto ritrovare esempio del concitato genere ma ben si del molle et temperato."

² Burney's "History of Music," vol. iii., p. 146, footnote.

³ Hawkins' "History of Music," vol. iii., p. 518.

⁴ See his "Fantasies of Three Parts for Viols," and his pieces for the virginals, in "Parthenia," both reprinted by the Musical Antiquarian Society.

point and fugue, but he was temperate in the use of them, and a consummate master of them. In the "Nunc Dimittis" of the Service in F, the "Gloria Patri" is a canon, two in one between alto and treble; yet, said Dr. Crotch with enthusiasm, "it possesses as much elegance and freedom in the melody of its parts as if not shackled by the rigid laws of this species of composition." The "Sanctus" is very fine, and the consecutive fifths¹ between the fourth and fifth bars show that a master can justify his freedom. Dr. Burney has detected a few false accents; but the innumerable ligatures between the bars² remind us of what has been already noted concerning the comparatively recent introduction of bars into musical score. Sweet melody abounds through the whole Service, and an exquisite gem is found in the "Magnificat" to the words "And holy is His Name." The modulation is always simple, and is sparingly used, and for this reason the Service in F is often quoted in illustration of Dr. Boyce's axiom that an artist's skill is best shown, not in departing from the original key, but by keeping within it, and developing the utmost variety of harmony of which it is capable. But the pre-eminent characteristic of Gibbons is solemn majesty, which marks alike his brightest and his more sombre passages. In order to justify the intricacy of some of the most elaborate portions, it is necessary, perhaps, to urge that the congregation is very familiar with the words of the Canticles, and can follow them more readily than the occasional conformist will easily believe; so that art discharges here a legitimate and useful function, in giving to this part of Divine service the freshness and impressiveness which else its frequent repetition might impair. At the same time, the principle may be boldly maintained that, because vastness and incomprehensibility are elements in the sublime,³ therefore intricacy in music⁴—even such as, from the number and involution of the parts, borders upon the incomprehensible—powerfully conduces to make the art the noblest of all instruments both to arouse and express the awe and reverence that beseech us, when we contemplate and would fain adore the infinite majesty of God.

It will readily be understood that Gibbons was a master not easy to follow. But his influence was great. Childe, Lowe, and Creighton may be reckoned of this school, and perhaps also Rogers and Aldrich.

¹ For other harmonies "not generally received," see Burney's "History," vol. iii., p. 329, note (v.).

² In ten consecutive bars in the "Magnificat" there are no less than five such ligatures.

³ Burke, "On the Sublime and Beautiful."

⁴ Crotch's "Lectures on Music," chap. ii., on the three styles of music—the sublime, the beautiful, and the ornamental.

William Childe's works have much of the breadth of manner that marked Gibbons, and his Services in F and G exhibit the same art of combining brightness and joyousness with gravity and majesty. Both these Services are in major keys, and the mournful strain of the earlier school has ceased. The Service in E minor is varied and interesting in its modulation beyond this composer's wont. The sharp Service in D (for so a composition in the major was then called) displays in a characteristic manner Childe's flowing vein of melody, and is a fine specimen of the imitative style of writing, containing passages of the most intricate contrivance. This Service was a great favourite with Charles I. Childe was organist at St. George's Chapel, Windsor, and, suffering much in his royal master's cause, exhibited throughout a chequered life singular serenity, patience and goodwill.

Lowe is best known by his anthems, and by his "Short Direction for the Performance of Cathedrall Service," a work much needed after fifteen years' suppression of the liturgy, and happily accomplished ere disuse became oblivion.

We cannot, of course, enter in any detail into the tragic history of those eventful years, nor follow Music to her one forlorn refuge in the city of Oxford. Yet let us remember a truth to which John Milton is the great witness. Sacred music could never have come to such high perfection in England but for that spirit of religious earnestness of which there were noble examples on both sides in that momentous struggle. The words that, in the whole range of English literature, are the loftiest praise of cathedral music were penned by the great poet whose intellectual convictions and moral judgment ranked him with the Puritans :

But let my due feet never fail
To walk the studious cloisters' pale,
And love the high-embowèd roof,
And antique pillars, massy-proof,
And storied windows, richly dight,
Casting a dim religious light :
There let the pealing organ blow
To the full-voiced quire below,
In service high and anthem clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.¹

But to Oxford, after the wars, our studies summon us, where Benjamin Rogers was for more than twenty years the organist at Magdalen College, and Henry Aldrich, that ardent lover and generous patron of music, was Dean of Christ Church.

Aldrich wrote a Service in G on the model of Gibbons, and

¹ Milton's "Il Penseroso."

another in E minor, and his Service in A has often been admired for the tasteful expression of the verse parts, which, as distinguished from the parts rendered by the full chorus, were now being developed as a regular feature of the Service.

Rogers, who wrote in a style of grave and sweet simplicity, composed Services in D, E, F, and A, which are all printed in one or other of the various collections; and an evening Service in G is in manuscript in Ely Cathedral. But not in this writer are the characteristics of the school very strongly marked, and we pass on to mention Dr. Robert Creyghton. At the Restoration he was just come to man's estate, and lived a long and peaceful life, spending many years in the lovely precincts of Wells Cathedral, where he was Canon and Precentor. Following in the steps of the master, who, dying in his prime,¹ had been taken from the evil to come, this reverend amateur, happily guided by good judgment and taste, succeeded in "introducing more sprightly phrases into Church music,"² as the two Services in E flat and B flat will show. He also used frequently the triple measure, finding, no doubt, that he attained thereby a smoothness and grace well proved by Gibbons in former days, as afterwards by Purcell, to be perfectly compatible with grave and solemn majesty.³

ATHERTON KNOWLES.

(To be continued.)

Short Notices.

Religion in Common Life. Pp. 168. Price 3s. 6d. Elliot Stock.

THIS volume consists of seventeen sermons on important current topics, delivered at St. Martin's-in-the-Fields by those who belong, in the main, to the Orthodox and Evangelical side in the Church of England. Many of the sermons have been asked for, and the editor's hope that they will supply a want appears well grounded. Amongst the subjects are The Religious and Social Uses of Discontent, Religion in Common Life, Phases of Idleness, The Use of Leisure, True Individualism and Socialism, Problems of the Poor, *Noblesse Oblige*, Religion and Philanthropy, The Use of Pain and Suffering, Religion in Politics, Is War Consistent with Christianity? Christianity and Imperialism, Fairness, The Social Power of the Holy Communion, Social Amelioration, Amusements in the Light of Christian Ethics, and What is Religion? Amongst the preachers are Archdeacon Farrar, Canon Browne, Prebendary Wace, the Dean of Bristol, Prebendary Shelford, Professor

¹ Gibbons died in 1625, aged forty-two.

² W. Alexander Barrett's "English Church Composers."

³ Gibbons' Easter anthem—the movement "Who by His death hath destroyed death"; Purcell's anthem "Thy way, O God, is holy."

Knowling, Canon Aitchison, and Messrs. Kitto, Buckland, Reaney, Ford, Robertson, and Hocking, besides the editor of this magazine.

Words to the Laity. By ARCHDEACON SINCLAIR. Pp. 262. Price 6s. Nisbet and Co.

This book contains fifteen papers on subjects of contemporary controversy: (1) The Benefits of the Reformation; (2) The Principles of the Reformation; (3) The Position of the Laity in the Primitive Church; (4) The Use and Meaning of the Word "Catholic"; (5) The Use and Meaning of the Word "Protestant"; (6) A Plea for Forbearance in Disagreement; (7) Our Unhappy Divisions; (8) Schism; (9) Current Fallacies in the Church; (10) Independence and Rights of National Churches; (11) The Principles of Church Music; (12) Fasting Communion not Obligatory; (13) The Scriptural View of Holy Communion; (14) The Invocation of Saints; (15) Mitres.

The Last of the Prophets. By the Rev. J. FEATHER. T. and T. Clark. Pp. 157.

This is one of the handbooks for Bible-classes and students edited by Professor Dods and Dr. Whyte. We recommend it to Sunday-school teachers especially. It supplies a needed biography of St. John the Baptist.

Catechisms for the Young. By JOHN PALMER. Second Series. Teachings from Old Testament History. Church of England Sunday-School Institute. Pp. 368.

These are 365 simple lessons on the historical portions of the Old Testament, arranged in the form of question and answer. They will be found useful by those who have not time or education to compose such lessons for themselves. The pith of the lesson is given at the end of each, where we find three or more points to be remembered.

Half-hours with Bunyan's Pilgrim's Progress. By Canon BURBIDGE. James Nisbet and Co. Price 5s.

This book contains thirty-one lectures on Bunyan's ever popular work. They are quite simple and practical, suitable for mothers' meetings or similar gatherings.

Rest, Meditation, and Prayer. By the Rev. HARRY JONES. S.P.C.K. Pp. 61.

These are well-worn themes, but Prebendary Jones has contrived to treat them with much freshness.

The Days of our Age. By the Rev. HARRY JONES. S.P.C.K. Pp. 94.

We have here a short description of the seven ages of religious man told with much plain sense. Shakespeare's well-known passage serves as the text. We especially like the originality of the chapter on the justice, and the pathos, mitigated by Christian hope, of the final stage.

Addresses on the Creed, etc. By Mrs. HASLEHURST. S.P.C.K. 1894.

These are notes of addresses given in a simple, popular form on the Creed, the Lord's Prayer, and the Ten Commandments. They are suitable for mothers' meetings. The chapter on the Ten Commandments is useful as a preparation for Holy Communion.

My First Communion. By JAMES WELLS, D.D. R.T.S. Pp. 80.

This adds another to the many manuals on the subject. It is simply told, with a strong anti-Ritualistic leaning. The illustrations are telling.

The Soul's Wardrobe. By the Rev. W. A. CHALLACOMBE. R.T.S. Pp. 128.

This brightly written little book gives again the old, old story, God's remedy for sin, describing under the figure of a dress the state of the soul by nature and under grace.

For His Name's Sake. By the author of "The Gospel and its Ministry." Nisbet and Co. Price 1s.

A plea for more reverence in uttering the sacred Name, which is above every name. We agree with much the author says. He misquotes Hymn 114, Ancient and Modern, and founds some of his denunciation upon the misquotation.

Old Tales with New Meanings. By M. A. JAY. S.P.C.K. Pp. 57.

The Life of the Chevalier Bayard and the Quest of the Holy Grail form the principal stories. The object of the writer is to point a moral and adorn a tale. How the tales are adorned we leave the reader to discover.

The Work of the Holy Spirit. By the Rev. S. C. LOWRY, M.A. Skeffington and Son.

This, again, is a volume of sermons, with an appendix of notes for Bible readings. It should be found useful for Sunday-School teachers.

Eve, Noah, Abraham. By A LAYMAN. Cassell and Co.

A book by a layman which tells, in simple words, the story of the early chapters of Genesis, avoiding disputed points and critical difficulties.

The Psalms at Work. By the Rev. CHARLES L. MARSON. London: Elliot Stock.

This is a truly charming little volume. Each psalm is followed by a collection of short notes, drawn from very various sources, which evince a magnificent catholicity in their selection. Many of them we have never observed in any similar collection: quaint pickings in the byways of literature. Exegetical and homiletical notes, of course, find no place; and for that very reason, perhaps, the volume has a freshness and charm all its own—the charm of quaintness and novelty. We learn, for instance, of Ps. cxviii. that the sixth verse was a source of comfort to such very different personages as St. Martin and poor William Cowper. To quote again an introductory note to Ps. cx.:

"This psalm has always been a great favourite in the Western Church. It is an introit for St. Agnes, and she was, perhaps, the best-loved virgin martyr. It was also popular with the Arians, who used it against St. Athanasius. The storm which arose lately about 'Lux Mundi' raged most fiercely in controversies connected with its origin."

The whole book is full of such quaint and stimulating notes. Not only so, but the author's intention is to set the reader gathering for himself. With this purpose there are such wide margins round each psalm that they positively tempt one to record stray pickings and recollections. Unreserved praise is due to the entire production.

The Divine Unity of Scripture. By the late Rev. ADOLPH SAPHIR, D.D. London: Hodder and Stoughton.

All lovers of the Bible will rejoice in this remarkable work. Very few preachers of to-day had a clearer insight into the spirit of the sacred writings. His staunch upholding of traditional beliefs is well known; but the clearness and sagacity of his intellect should be successful in strengthening the faith of many who will read the book with the same devotion that was brought to bear upon its production. It forms yet another buttress to the tower of the defence of the faith.

Our Confirmation Class. By the Right Rev. F. R. WYNNE. London : Hodder and Stoughton.

A little book that contains nine chapters or addresses, as they really are, dealing with the different aspects of Confirmation. The Bishop of Killaloe's well-known clearness of expression and correctness of thought find ample room for display, and the result is a valuable addition to manuals already existing. We especially like the chapter on "Holy Communion" as a means of grace.

The Life of Love. A Course of Lent Lectures. By CANON BODY. London : Longmans, Green and Co.

These lectures were originally delivered in substance as a Lent course at St. Paul's, Wilton Place. They are, however, considerably re-written. The groundwork of the addresses is to be found in the utterances of the Virgin Mary. One of the late Bishop Phillips Brooks' most beautiful sermons was based on the same text, and the Bishop of Ripon has recently published a most thoughtful and graceful series of papers upon our Lord's mother. Canon Body anticipates being accused of Mariolatry on the one hand, and on the other with derogating from the due honour of the mother of God. He will always have his own circle of admirers to whom this little book will prove no less acceptable than his other writings.

The Communion of Saints. By the Rev. WYLLYS REDE, M.A. Longmans.

Within the brief compass of 166 pages there is much to encourage, sustain and revive. The clear and helpful definition of the terms "Communion, Saint, Communion of Saints," is, in a large measure, responsible for this, and, having established himself on so firm a basis, the author proceeds to discuss the deeper questions that arise from the study of the communion of saints. The chapter on life after death shows that, after death, the individuality of the soul is not lost, and that saints hold converse together, each having a separate personality. The rest of the book is largely based on the teaching of the parable of Dives and Lazarus—out of which Mr. Rede is at times rather inclined to force his meaning—with occasional reference to the story of the penitent thief. The present volume, however, should do much toward awakening and quickening an interest in such an important subject, and, therefore, Mr. Rede may be forgiven if he states his case somewhat strongly. Each chapter treats of a different subject, and Mr. Rede, in a very humble spirit, adds to his preface words to the effect that, if his book contains any teaching contrary to the teaching of the historic Church of Christ, may God neutralize its harm. And so it seems as if the book will help to restore this "lost link in the chain of the Church's creed" to its rightful importance, and, therefore, will be very acceptable.

A South London Parish. By C. H. SIMPKINSON, M.A. With an Introduction by the Bishop of Rochester. S.P.C.K. Pp. 78.

This little record of fifteen years' work at St. Paul's, Walworth, comes with the high recommendation of the Bishop of Rochester. It tells of busy life and successful work in a joyless parish over the water, and concludes with some suggestions for the development of our Church system which the writer's experience in a poor and densely populated parish enables him to give with some confidence.

A Brief History of Trinity Church, Hampstead, from 1865 to 1890. By a Friend and Parishioner, THOMAS FELL. Pp. 31.

Of course this pamphlet will not prove of much interest to those outside the Hampstead district, though our readers will find it a pleasant record of good work successfully carried out, with aims and methods of which they will thoroughly approve.

Furness and Cartmel Notes. By HENRY BARBER, M.D. Elliot Stock. Pp. 391.

We have here what is evidently the result of years of research and observation, told in an interesting way by a very competent local historian. To him it must have been a labour of love thus to study and illustrate the many relics of old time to be met with in the districts of Furness and Cartmel.

Life in Algoma. By H. N. B. S.P.C.K. Pp. 167.

This is an account of Church work in the diocese of Algoma, a part of our Canadian Dominion. A useful little book for missionary working parties and similar gatherings.

Queen Elizabeth and Earl Leicester. A drama in five acts. By WALTER INGLISFIELD. Elliot Stock. Pp. 196.

A quiet rendering of one of the most dramatic stories in English history.

The Dew of thy Youth. By J. R. MILLER, D.D. Sunday-School Union. Pp. 37.

A pleasant little parable from nature, drawing a parallel between the morning dew and the beauty and usefulness of youthful holiness.

The Sunday Magazine. Volume for 1894. Isbister and Co. Pp. 856. Price 7s. 6d.

Mr. Waugh's delightful volume is in the front rank of all such magazines in the beauty of its illustrations. The well-known illustrated interviews are continued, and amongst them we find Annie S. Swan, Canon Atkinson, Dr. Hunter, the Bishop of Ripon and Mrs. Boyd Carpenter, L. T. Meade, and the Dean of Ely. The Biblical papers are by Professor Shuttleworth, Dr. Munro Gibson, Dr. Horton, Prebendary Harry Jones, Canon Scott Holland, and other well-known writers, Amongst the Biographical and Historical Sketches are St. Alphage, Catherine of Sienna, Confucius, Sister Dora, Charlotte Elliott, Jefferies the Naturalist, John Knox, William Robertson-Smith, Bishopthorpe, Early Christianity in Britain, Hymns and Hymn-writers of the Eighteenth Century, the Tel-el-Amarna Tablets, and Worcester Cathedral. Among the illustrations are some very beautiful ones from Watts and Burne Jones.

Good Words. Volume for 1894. Isbister and Co. Pp. 860. Price 7s. 6d.

The illustrations in *Good Words* are not behind those in its companion volume, the *Sunday Magazine*, in beauty and interest. Amongst the contributors of religious papers are the Bishop of Winchester, the editor, Dr. McLeod, Dr. Mattheson, Dr. Hunter, Dr. Clifford, Dr. Dale, Dr. Horton, and Mr. Page Roberts. The papers on science, literature, and art are, as usual, a feature; and amongst the biographical and historical papers is a series on Astronomers by Sir Robert Ball, Auckland Castle and Rose Castle by Precentor Venables, Gloucester by the Dean of Gloucester, York Minster by the Dean of York, and others of equal interest. It must be a great satisfaction to an editor to be able to send out at this time such a mass of useful and attractive matter.

The Leisure Hour. Volume for 1894. R.T.S. Pp. 812. 7s. 6d.

The Leisure Hour keeps up its high reputation. The principal story is "Old Maids and Young," by Elsa Keeling. Among the nineteen biographies are Coleridge, Hofer, Lord Kelvin, Kbama, Lobengula, Lowell, Marlborough, Sir Harry Parkes, Lord Rosebery, and Dean Stanley. The peoples of Europe discussed are those of Germany, Spain,

and Russia; and there are excellent series of Science Notes, Second Thoughts, and Second Thoughts on Books.

The Sunday at Home. Volume for 1894. R.T.S. Pp. 828. 7s. 6d.

The Sunday at Home is equally worthy of praise. The illustrations are beautiful. One of the most interesting of them is of the members of an adult Sunday-school at Birmingham. There is a very striking series of papers on Religious Life in Germany, another on Sunday in Birmingham, another on Sunday in Oxford, another on Sunday in Edinburgh, and another on the Matabeles. The volume should be on the table of every Christian household.

The Quiver. Volume for 1894. Pp. 960. Price 7s. 6d. Cassell and Co.

The Quiver is remarkable for variety of matter and excellence of illustration. Its illustrated interviews are: Dr. Jessop, Dr. Barnardo, Canon and Mrs. Barnett, Miss Emily Faithfull, and Professor Max Müller. Amongst its twenty-five portraits are Lady Aberdeen, Dr. Bridge of Westminster, Prebendary Gordon Calthrop, Mrs. Boyd Carpenter, Lord Compton, Mrs. Gladstone, Mr. Quintin Hogg, Lady Jeune, Mrs. Ranyard, and Sir George Williams. The series called "Short Arrows" contain an immense variety of information and suggestion. It would be difficult to surpass this volume for usefulness, attractiveness, and domestic reading.

The Church Monthly. Volume for 1894. Pp. 284. *Church Monthly Office.*

This admirable volume needs no recommendation. There is a series of papers on "The Lord's Prayer," by the Bishops of Wakefield, Ripon, Winchester, Carlisle, Derby, Colchester, Sodor and Man, Peterboro', and Rochester. Among the musical contributors are Dr. Martin, Sir Walter Parratt, and Dr. Bonavia Hunt. There is a useful series of "Church Defence Papers," by the Rev. Thomas Moore. Amongst the "Parish Churches Illustrated" are Bishop Auckland, Boston, Penzance, Stoke-Poges, Wolverhampton, The Tower, Amphil, Plymouth, and Blackland.

Young England. Volume for 1894. Pp. 572. Price 5s. Sunday-School Union.

This is the Annual Volume of the Sunday-School Union magazine for boys, and is full of valuable and entertaining matter. The principal stories are "A Gentleman Adventurer" and "The Secret of the Fire Mountain." There is an excellent series on "The Making of the Empire," another on "Masterpieces of Labour," another on "Nature's Wonderland," besides "Natural History Papers," "Side Lights on Bible Lessons," and "The Sunday Hour." There could not be a better gift-book for boys.

The S.P.C.K. Almanacs.

The large sheet for hanging has this year the magnificent Perpendicular church of Lavenham, in Suffolk. We have also the *Churchman's Remembrancer* for the table, the *Churchman's Almanac* bound in cloth, of a smaller size, one line for each day; the smaller one, in cloth, for the pocket; the edition in paper of the same size; the paper Calendar of Lessons for the Prayer-desk; the very useful pocket-book, and the *Children's Almanac* with quaint illustrations printed in red.

The Parish Magazine. Volume for 1894. 12, Southampton Street.

Canon Erskine Clarke's popular Church serial contains valuable historical and biographical matter, with attractive coloured prints.

The Silver Links. Volume for 1894. Pp. 238. Sunday-School Union. 2s.

This is the monthly magazine of the Sunday-School Union, and contains much wholesome and pleasing matter. There are serial stories, "Sunday Evenings with my Bible," "Prize Papers," "Biographical Sketches," and "Visits to Foreign Lands."

Home Words. Volume for 1894. Pp. 284. Price 2s. *Home Words* Publishing Office.

This serial is almost too well known to need a notice. The present volume contains a series of eight papers on "The Gospel for Different Classes of Persons," by the Rev. E. A. Stuart, who is in the front rank for influence and popularity among the London clergy. Among the illustrations are—The Queen, Bishop Alexander, Bishop Bickersteth, Gordon Calthrop, Bishop Hervey, Archdeacon Howell, Bishop Knox, Bishop Boyd-Carpenter, W. H. Smith, Sir Harry Verney, and Tritdjof Nansen. The illustrations throughout are remarkably good.

The Day of Days. Volume for 1894. Pp. 240. Price 2s. *Home Words* Publishing Office.

This is a companion volume to the last-mentioned. There is a series of twelve papers on "The Reformation and Present Controversies," by Dean Lefroy, Canon Hoare, Principal Moule, Archdeacons Farrar and Sinclair, and the Rev. Charles Bullock. There is also a useful and suggestive story of the time of William Tyndale, and pencil notes in Palestine. The portraits are—Bishop Bickersteth, Gordon Calthrop, H. E. Fox, Canon Hoare, E. T. Kennedy, Y.M.C.A., Rob Roy Macgregor, Bishop Moule, John Mylius, Bishop Ryle, Miss Tucker, and Sir George Williams.

Sunshine for 1894. Edited by DR. WHITEMORE. Pp. 188. George Stoneman, Paternoster Row.

Dr. Whitemore's publication has lost its sympathetic and successful editor, but it has been kept up to the high mark reached under his management. The series called "Editorial Notices," "Children in Council," "Talks about My Curiosities," are all noteworthy.

Little Chummies. Edited by FREDERICK SHERLOCK. Price 3s. *Church Monthly* Office.

A fascinating and well-illustrated volume for very young children.

The Church Monthly for January is a capital specimen number, and eminently suitable for adaptation as a local parish magazine. There is a devotional paper by the Bishop of Ripon, and one on the calendar by Dr. Jessop. The Bible Questions are by the Rev. W. Sunderland Lewis, Vicar of St. Mary's, Hornsey Rise; the first of a series on "Representative Churchmen" is the Bishop of Gloucester, and the first of one on "Parish Churches" is Rochdale, Archdeacon Wilson's.

The Child's Own Magazine for 1894. Pp. 144. Sunday-School Union. 1s. and 1s. 6d.

The sixty-first annual volume of this publication contains many short, simple, lively papers, with suitable and interesting illustrations.

Beautiful Britain. Price 6d. London: The Werner Company, 13A, Cockspur Street.

The first part of this series consists of sixteen large photographs of characteristic places in Britain, at the very low cost of sixpence. It includes the Castles of Conway, Carisbrooke, Rochester, Tantallon, Braemar, Richmond, Kenilworth, The Tower, Edinburgh, and Pembroke, as well as the White Lodge, Goodwood, Sandringham, Hampton Court, Hatfield, and the Crown Jewels.

More Stories from Mother's Note Book. Pp. 80. Price 1s. 6d. Church of England Zenana Missionary Society.

These are twenty-three Indian sketches and tales of Indian life, with capital illustrations. All children ought to know something about India, and they will receive a very pleasant impression from this charming writer.

The Pilgrim's Progress (Cassell's Illustrated Bunyan). Pp. 789. Price 7s. 6d. Cassell and Co.

This is a large and handsome volume in excellent type, with footnotes, illustrations, and a biography. It contains the "Holy War" as well. In these days of compression it is pleasant to see so large type as we have here. It is a very handsome gift-book.

Under the War Clouds. By E. F. POLLARD. Pp. 287. Sunday-School Union.

A wholesome episode of the memorable campaign of 1870 between France and Germany. It gives the adventures of two friends, one of whom was in a French regiment, and the other a young English volunteer assistant-surgeon.

The Wild-Catters. By C. J. HYNE. Price 2s. 6d. Pp. 256. Sunday-School Union.

A characteristic sketch of wild life in the Pennsylvanian oil-fields.

Allan Haywood. By the author of "Nettie's Mission," etc. Price 1s. Pp. 127. Sunday-School Union.

Boys are always fond of school-tales, and this is a capital specimen of its kind.

Hope's Legacy. By Mrs. HENRY CLARKE. Price 1s. 6d. Pp. 160. Sunday-School Union.

Hope is an orphan girl adopted by a country family. The story consists of the development of her destiny, and there is a lively dash of the sea about the tale.

Frank Austin's Diamond. By the author of "Nettie's Mission." Price 1s. Pp. 128. Sunday-School Union.

An American story illustrating the influence of a conscientious young man on a rough acquaintance.

The School's Honour, and other stories. By HAROLD AVERY. Price 2s. Pp. 192. Sunday-School Union.

Another healthy story of school life.

Vassia. By M. E. ROPES. Price 1s. 6d. Pp. 159. Sunday-School Union.

Little is known by ordinary English people of life in the vast plains of Russia. Vassia is a Russian boy who makes his way through various adventures with a petition to the Czar at St. Petersburg.

Sir Henry Layard: His Adventures and Discoveries. Price 1s. Pp. 144. Sunday-School Union.

There is nothing so useful and inspiring as a good biography. This is one of the "Splendid Lives" Series, the others being Garfield, Gilmour, Sir Samuel Baker, and Mackay, of Uganda. Sir Henry Layard's discoveries and adventures in Assyria should be familiar to every boy.

A Difficult Daughter. By EVELYN EVERETT GREEN. Sunday-School Union. Pp. 287. Price 3s. 6d.

Miss Everett Green's reputation as a writer of sound and useful fiction is too well established to need recommendation. The present story is very pleasant and true to life.

Stepping Heavenward. By E. PRENTISS. Sunday-School Union. Pp. 319. Price 2s.

A natural and agreeable story written in the form of a biography.

The Little Bag of Gold. By F. BAYFORD HARRISON. Sunday-School Union. Pp. 287. Price 3s. 6d.

A capital story of village life for country boys.

Wolfgang: Champion of the Inspired Word of God. Stoneman, Paternoster Row. Pp. 75. Price 1s. and 6d.

An allegorical story illustrating the importance of sound, Scriptural, elementary instruction, and laying great stress on the careful training of teachers in their own spiritual lives and methods; but on the broadest and simplest lines of orthodox Christianity.

Stories of the Victoria Cross. By FRANK MUNDELL. Sunday-School Union. Price 1s. 6d.

A capital account of some of the most noble achievements of our modern military heroes. The frontispiece is Sir Redvers Buller, our present Adjutant-General.

Stories of the Lifeboat. By FRANK MUNDELL. Sunday-School Union. Price 1s. 6d. Pp. 160.

An excellent and stirring description of modern heroes in humble life. The thrilling rescues must go to the heart of every Englishman, and stir the pulse of every English boy.

The Patience of Two. By the Rev. A. R. BUCKLAND. Pp. 184. Price 2s. Church Monthly Office.

Mr. Buckland is a careful observer of London life, and has written a capital story for parish libraries and mothers' meetings.

Drifted Home. By the Rev. J. H. POTTER. Pp. 159. Price 1s. 6d. Church Monthly Office.

The volume contains two stories, "Drifted Home" and "Playing for His Colours." The first is a touching and pretty story of the sea, and the second a lively tale of school life.

Twenty Little Maidens. By AMY S. BLANCHARD. Isbister and Co. Price 3s. 6d.

This charming collection of stories—apparently of American life—will be welcomed, if only for the sake of its twenty delightful and artistic illustrations. The letterpress is also bright and interesting, and will be much enjoyed by children under ten or twelve.

Sunday Evening. A book for girls. By CAROLINE M. HALLETT. S.P.C.K. Price 1s. 6d. Pp. 224.

These excellent and practical short addresses for every Sunday in the Christian Year make an admirable gift-book for servants or girls in business, and will also be welcomed by teachers of Bible or G.F.S. classes, while a very slight adaptation would also make them suitable for a mothers' meeting.

A Steep Road. By C. M. MACSORLEY. S.P.C.K. Price 1s. Pp. 123.

A charming story for girls, from which more than one good lesson may be learnt, though the plot is not exactly an original one. The heroine's character is very well and naturally drawn.

Master Molyneux. By Lady DUMBOYNE. S.P.C.K. Price 1s. 6d. Pp. 158.

This tale of schoolboy life will be appreciated by the boys for whom it is written, and though the story is slightly confused at times, and the weddings are rather numerous for the size of the book, the interest is well sustained.

The Orderly Officer. By HAROLD AVERY. Price 9d. Pp. 80.

A very pleasant little story of two old soldiers, befriended in their batchelor solitude by the Rector's little daughter, which not only shows the influence that even a child may exercise, but contains some stirring tales of military life in India.

Paul's Partner. By MARY RODING. S.P.C.K. Price 1s. Pp. 79.

This will make a good addition to the parish library, or a suitable reward book for elder boys. The village life is well described, and the story is wholesome and simple.

Sunbeams for Dark Days. R.T.S. Price 6d. Pp. 64.

A little book that will give much comfort to those in sickness or in sorrow. It is a well-chosen collection of hymns—some well known, some more uncommon—arranged with appropriate texts for the thirty-one days of a month, and is so small that it can be carried in the pocket.

Lizette. By EMMA MARSHALL. James Nisbet and Co. Price 5s. Pp. 332.

Mrs. Marshall's books are too well known and deservedly popular to require more than a word or two of notice. This new story of Yorkshire life is, as usual, well and brightly written, and will be a favourite book with girls.

Lawrence Bronson's Victory. Boys' Pocket Library. By the Author of "Nettie's Mission." Sunday-School Union. Price 4d. Pp. 128.

This tale of schoolboy life well keeps up the reputation of the Boys' Pocket Library.

Christy's Grandson. Boys' Pocket Library. Same author, publisher and price.

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The Ferryman's Family. By EMMA LESLIE. Girls' Pocket Library. Price 4d. Pp. 132.

Another capital reward book for elder girls. The S.S.U. is much to be congratulated on the series.

The Cruise of the Esmeralda. By HARRY COLLINGWOOD. S.P.C.K. Price 3s. 6d. Pp. 384.

This exciting story of adventures by sea and in distant lands will be a capital Christmas gift book for boys of various ages.

The Missionary Birthday Book. R.T.S.

This is quite an original idea in birthday books, the texts, hymns and events, all bearing upon missions and missionaries.

Old David Wright, and Minnie's Answer. By Rev. W. BETTISON, S.P.C.K. Price 1s. Pp. 88.

Two well-written, simple little tales of humble life, suitable for village library, mothers' meeting, or Sunday-School reward book.

Hymns and their Stories. By A. E. C. S.P.C.K. Price 1s. 6d. Pp. 201.

This clear and comprehensive little book cannot fail to be interesting to all lovers of hymns, and the "Index of Authors" at the end is an excellent addition.

The Old Churches of Our Land. By F. BALDWIN. S.P.C.K. Price 2s. Pp. 168.

An excellent guide to ecclesiastical architecture. Mr. Baldwin is, of course, quite at home on this subject, and the illustrations are numerous, clear and instructive.

Quiet Stories from an Old Woman's Garden. By ALISON MCLEAN. Frederick Warne. Price 3s. 6d. Pp. 260.

These are charming tales of country life under the South Downs. The Sussex talk is very life-like, the little plots very simple, natural and pleasing, and the print excellent.

Emily Elliot's Journal. R.T.S. Price 1s. Pp. 189.

This old friend in a new and convenient form will be welcomed by a large class of readers; the spiritual teaching is plain and helpful.

Dear Granny. By C. E. M. S.P.C.K. Price 1s. Pp. 128.

A very nice little story of humble life in town and country. The only mistake is, that the inhabitants of Devonshire and London talk in precisely the same vernacular.

The Daisies of Nazareth. By HUGH MACMILLAN, D.D. R.T.S. Price 3s. 6d. Pp. 255.

Most of these twenty-two addresses to young people have already appeared in the "Sunday at Home," but they are very welcome as a complete volume, and the teacher of Bible-classes will get many valuable hints from Dr. Macmillan's graphic and original papers.

MAGAZINES.

We have received the following (November) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The National Church, The Foreign Church Chronicle, The Evangelical Churchman, The Gospel Magazine, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, Cassell's Family Magazine, The Quiver, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, The Philanthropist, Light in the Home, Awake, India's Women, Parish Magazine, New and Old, The Dawn of Day, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Cottager and Artisan, Friendly Greetings, Little Folks, The Child's Pictorial, The Children's World, Our Little Dots and The Boy's and Girl's Companion.



THE MONTH.

NOTHING more remarkable has happened during the month than the letter of the English Church Union, through its President, Lord Halifax, to the Romish Archbishop of Toledo, apologizing for the action of the Archbishop of Dublin and the Irish Bishops in setting apart an Overseer for the Reformed Church of Spain, and the comments of Cardinal Vaughan upon that document. The correspondence is so exceedingly instructive that it must be given entire :

“The English Church Union, 35, Wellington Street,
Strand, London, October 8, 1894.

“To the Most Eminent and Most Reverend Lord Antolino Monescillo,
Cardinal of the Holy Roman Church, Archbishop of Toledo.

“EMINENCE,—I venture to approach your Eminence in order to express, on behalf of the *English Church Union*, a society consisting of many thousands of members of the Church of England, the profound distress which has been caused to us by the recent action of the Archbishop of Dublin in having presumed, without the sanction of your Eminence and of the Bishops of your Province of Toledo, to consecrate a certain schismatic named Cabrera, at Madrid, to the Episcopate. We desire absolutely to disclaim any complicity with such action, believing it to be a most grievous violation of well-established and universally recognised principles of ecclesiastical jurisdiction and of Catholic order. We are also apprehensive lest it might be supposed by any members of the illustrious Church of Spain that the ancient Church of England, of whose honour we as her loyal members are most dutifully jealous, is in any way responsible for this action which we so earnestly deplore. We, therefore, would say—First, that the provinces of Canterbury and York, which constitute the Church of England, are ecclesiastically independent of and can in no way control those which constitute the Church of Ireland. Secondly, that in the last session of the Provincial Synod of Canterbury, held in the present year, the Primate of All England and the Bishops of his province repudiated all responsibility for the step contemplated by the Archbishop of Dublin. The Church of England has thus entirely disclaimed any responsibility for an act which is and remains simply the private act of the Archbishop of Dublin and the two Irish Bishops who assisted him. Nevertheless, we on our own behalf believe it to be right as members of the Catholic Church, which is the mother of us all, and as members of the Church of England in particular, thus solemnly to assure your Eminence and the Bishops, clergy, and faithful of the ancient and illustrious Church of Spain, of our repudiation of the encouragement which the action we deplore has given to those who have withdrawn themselves from the communion and authority of their lawful pastors.

“I have the honour to remain, with the expression of my most profound respect, your Eminence’s most humble and obedient servant,

“HALIFAX, President of the Union.”

“P.S.—In order that the nature of the union may be better understood, a list of the members, and also of the council, is sent with this letter.”

The comments of Cardinal Vaughan are as follows :

“MOST EXCELLENT AND MOST REVEREND SIR,—The considerations which I am about briefly and promptly to place before your Eminence, upon a matter of the greatest urgency (as may be gathered from the

context), will explain the reason for my sending to you the telegram of this day's date.

"1. The English newspapers have just published a letter by Lord Halifax with regard to the consecration of Señor Cabrera.

"2. This nobleman is not, and never was, a Catholic, but the chief of one of the sects of the Anglican Church, which claims for itself without the smallest foundation the name of the True Catholic Church.

"3. In taking such a name, this sect has acted with a view to be regarded in Catholic countries as the National Catholic English Church.

"It is supremely important that your Eminence should be possessed of these facts, in order that you may treat Lord Halifax and the sect over which he presides with prudence, not dealing with it as if it were a member or a part of the Catholic Church, but as a member or part of the Anglican Protestant Church, subject to the civil power.

"4. The Viscount's letter is written with the object of astutely deceiving the Catholic Bishops who may not be as well informed as your Eminence.

"5. Many persons of this sect, when travelling in Catholic countries, are accustomed audaciously and sacrilegiously to communicate in the Catholic churches.

"6. This sect speaks of us English Catholics as schismatics, and the Catholic Church of England as an Italian Mission.

"II.

"With regard to Señor Cabrera, who has received the episcopal pseudo-consecration, I have to call the attention of your Eminence to the following :

"The Bishops and clergy of the English and Irish Protestant Church do not possess valid orders. The formula of ordination composed by Cranmer, in the time of the Reformation, was made with the object of excluding all notion of that sacerdotal power (*sacerdotio*) which pertains to ministers who offer sacrifice.

"On this point I transmit herewith to your Eminence a letter which I have published in the English newspapers, in which I expose briefly the reasons which exist for not being able to recognise the validity of the orders of the Anglican Church.

"With regard to the manner in which the pseudo-consecration of Señor Cabrera should be treated, whether by your Eminence or by anyone else who may concern himself about the matter, it would be convenient not to insist solely upon the sacrilege that has been committed, but more especially upon the fact that the validity of the orders of the Anglican Church has never been recognised by the Holy See nor by the Catholic world, and that as regards true orders, understood in a Catholic sense, neither the Protestant Archbishop of Dublin nor the Bishops and clergy of the Protestant Church, whether Anglican or Irish, should be considered more than as so many laymen.

"With the object of defending the truth, I write this letter to your Eminence, submitting myself to your benignity and paternal affection, and humbly kissing your hands.

"Your Excellency's humble and most devoted servant,

"HERBERT (CARDINAL VAUGHAN),

"Archbishop of Westminster."

That the English Church Union should regard the Papal Church as having a monopoly of the Word and Sacraments in Spain, which they do not concede to it in England, is strangely unreasonable. It is a Church in which the pure Word of God is not preached, in which the authority of Holy Scripture is not supreme, in which tradition is of equal authority

with the Bible, in which the sacrifice of the Mass is the leading characteristic, in which the sacrifices of Masses for quick and dead are daily practised, in which the Virgin Mary is worshipped, in which prayers are addressed to the saints, the clergy are forbidden to marry, the cup withheld from the laity, the rights of conscience are ignored, Purgatory and indulgences upheld, in which the powers of the Inquisition would be continued but for the strong arm of the State, in which every conceivable distortion of Christianity is taught and practised; and because it has an unbroken episcopal succession Lord Halifax goes cap in hand to its Primate, and on behalf of the Reformed Church of England humbly disclaims any responsibility in the relief which the neighbouring Reformed Church of Ireland has given to Spanish Christians from so intolerable a yoke. It might have been expected that some of the English Bishops would have remonstrated with Lord Halifax for his mistaken zeal in taking on himself to speak for the authorities of the Church of England. The members of the English Church Union have, however, learned abundantly from Cardinal Vaughan in what light they are regarded by the 192 millions of the unreformed Catholic Church of the West; and it is greatly to be hoped that they will understand and appreciate the true position of the Church of which they claim to be members in its appeal at the Reformation to the written Word of God.

The Bishop of Rochester's Primary Charge to his vast diocese, second to none in importance, has been expected with great interest, and it is valuable and refreshing reading. It has a tone of breadth, calmness, justice, courage, and candour which breathe the best traditions of the English Church. Speaking of loyalty, he said: "Loyalty, whether in Church or State, means something quite other than mere literal obedience to definite enactments. It includes such obedience, but it ranges far beyond it. A court of law may, perhaps must, disregard the spirit or history of an enactment, and dwell solely upon what the actual words say. To a bishop, priest, or deacon of the Church of England, who has declared his loyal assent to the Book of Common Prayer, the book is something quite else than that which it is to the mere legal advocate. When a disputed question has to be considered by an honourable man who has made these declarations, he will look at the book, not primarily as a series of enactments, but as the embodiment for him of the doctrine and discipline of that branch of the Church Catholic wherein he is an ordained minister. So regarding it, he will, in cases of difficulty, consider why and how this or that particular direction came to take the form in which it stands. He will look at it in the light of what happened in the sixteenth century, when, roughly speaking, the ancient services took their present shape. The Reformation is a solid fact in English history—perhaps, since the introduction of Christianity to our island, it is the greatest fact in English history—and futile, surely, are endeavours which have occasionally been made by ingenious men to practically explain it away, and to show—I adopt words used nearly thirty years ago—that the Church of England has, after all, by some felicitous accident, escaped from being reformed; that, if we could only see it, there is nothing really Protestant in the Thirty-nine Articles and nothing really Romish in the Decrees of Trent. If this were so, language must be a still more uncertain vehicle of men's thoughts than all acknowledge it to be."

On the subject of "Present Dangers" he mentioned first Auricular Confession: "To deny that the Prayer-Book makes provision, in certain circumstances, for the use of such confession is to contradict the plainest evidence; but to justify the practice to the extent now prevalent, I believe, in certain parishes, congregations, and communities, on the strength of

what the Prayer-Book contains in the Office for the Visitation of the Sick and in the exhortation in the Order of the Holy Communion, is surely to ignore that proportion of teaching upon which so much really depends." In regard to non-communicating attendance, the Bishop said: "If there is one point clear with regard to the principle of the changes made at the Reformation, it is that the act of Communion on the part of the congregation was felt to be essential—not, perhaps, in a technical sense, but practically—to the due and profitable celebration of the rite. The second and third paragraphs of the Rubric at the end of the Communion Service are capable, it seems to me, of only one meaning as regards the purpose of their insertion, and their strength is emphasized by the almost unexpectedly stringent Rubric prefixed to the Order for the Communion of the Sick." Proceeding to speak of another point connected with the administration of the Holy Communion, the Bishop said: "It has come to my knowledge that there are some clergy in England who in administering the Holy Sacrament use to each communicant the first clause only of the appointed words. If anyone in this diocese has, for whatever reason, adopted such a practice, let me call his attention to-day to the fact that in so doing he is not merely disobeying the letter of the Prayer-Book, but is disregarding one of the most significant and important portions of its history. With equal justification, or lack of justification, might the officiating minister use the second clause only. In the cases I refer to which were brought to my notice, it was not with a view to meet the difficulty of an excessively large number of communicants that the usage was adopted, as it was customary so to officiate when communicants were only five or six in number. Presumably, therefore, the deviation from our Prayer-Book was deliberately intended to have a doctrinal significance." In regard to the use of devotional books, his Lordship had no desire to attempt the compilation of an "Index Expurgatorius," but he was anxious that the clergy should realize the responsibility which belongs to them in such a matter. "The use of such books has grown, I venture to think, to unwholesome dimensions. Is there no danger that it is even superseding in some devout homes the more difficult, and therefore far more profitable use, for purposes of meditation and study, of the Holy Scriptures themselves? Be specially careful as to the books which are used by communicants in preparation for, or during, the actual celebration of the Holy Sacrament. I possess some such books the teaching in which, I say deliberately, cannot be reconciled by any honest and capable man with the doctrine and discipline of the Church of England. I would gladly point out some of these in private to any clergyman of the diocese who may desire my help. I bespeak for the matter your very earnest care."

The late Lord Grey was a vigorous supporter of the Church of England for Liberal reasons. In 1885, on the addition of 2,000,000 new voters to the register, he proposed an address against Disestablishment to be signed by leading men, without regard to political party, in view of the approaching General Election. He himself drew it up. The effect produced by the address in the country was remarkable and immediate. The press on either side recognised its great significance. It was circulated broadcast, and nothing perhaps in that memorable election did so much to relegate the question of Disestablishment to a position in the rear. A marked change characterized Mr. Gladstone's treatment of the subject when he came to speak at Edinburgh on November 10. His hesitation had all vanished. Disestablishment was not to be thought of. The man did not breathe who would carry into effect that measure. The Liberationist plan of Disestablishment was "utterly impossible to be

entertained either at the present or any other time." Lord Grey was deeply gratified by the success of his first efforts in Church defence, and from that time until July of the present year his interest never flagged nor was his counsel ever lacking. When the Tithe Bill was first introduced he came forward with his valuable reminiscences of the committee—on which he had a place—which prepared the report whereon the Tithe Commutation Bill was based, and showed how, contrary to the popular notion, it was the titheowners and not the tithepayers who suffered by the Act.

Archdeacon W. L. Williams has been elected by the Synod Bishop of Waipu in succession to Bishop Stuart. The new prelate is an Oxford graduate, who has spent his ministerial life in the colony and in missionary work. The Bishop-elect graduated at Magdalen Hall in 1852, and was ordained the following year, when he became a C.M.S. missionary, and was appointed Archdeacon of Waipu in 1862.

At a recent meeting of the Council of the East London Church Fund, on the recommendation of the Grants Committee grants were withdrawn or reduced, and no new grants were made, owing to the want of funds. The monthly statement showed that the receipts for the year were £12,533, leaving over £6,000 to be raised before the end of the year to enable the council to maintain the work of the Church.

The increasing poverty of the country clergy, and of the farmers and landowners on whose prosperity that of the clergy depends, is illustrated by the following facts from the *Times*: "In each one of the last seven weeks the price has broken the *minimum* record, and even now we have no grounds for suggesting that the bottom has been touched. Last week the average prices of wheat and oats both fell 7d. per quarter, the former to 17s. 7d., and the latter to 13s. 5d. Since the end of August wheat has fallen 6s. 6d. per quarter, and oats have declined 4s. 3d. It is an astounding fact that wheat at the average price in the week ending October 13, of 17s. 7d. per imperial quarter of 480 lb., is at a lower average than oats at 17s. 8d. per imperial quarter of 312 lb. in the week ended September 1. Indeed, if we take the highest weekly average price of English oats this year, which was 20s. 5d. per quarter at the end of July, it is seen that the average price of English wheat is now 2s. 10d. per quarter less. . . . What this deplorable fall in price means to wheat-growers it is difficult to express, but it may be partly conveyed by stating that at its present average of 17s. 7d. per quarter English wheat stands at just half the average which it commanded so recently as the middle of January, 1892."

The parish of Holy Trinity, Hull, rendered vacant by the death of the Rev. J. W. Mills, has been offered to and accepted by Archdeacon Hughes-Games. The Archdeacon, who took his degree at Lincoln College, Oxford, in 1852 (Third Class Classics and First Class Mathematics), was ordained in 1854. He gained Johnson's Mathematical Scholarship in 1853, and the Senior Mathematical Scholarship in 1854. After serving curacies in Cheshire and Manchester, he was appointed in 1859 vice-principal of York Training College, in 1862 headmaster of Liverpool Institute, and in 1865 principal of King William's College, Isle of Man. He held this position until his appointment in 1866 as Archdeacon of the Isle of Man. He was also principal of the Sodor and Man Theological School from 1879 to 1888. The degree of D.C.L. was conferred upon him in 1866. He was examining chaplain to the former Bishop, and fulfils the same office under the present Bishop, and is Rector of Andreas.

He is author of "Classical Studies, their true Position and Value in Education," and "The One Book, a Treatise on the Unique Character of the Bible," also an important work in defence of Evening Communion.

The Church has lost a sound scholar, a brilliant humorist, and an earnest Christian. The Right Rev. Alfred Blomfield, D.D., Bishop-Suffragan and Archdeacon of Colchester, died at his residence, Park House, Brentwood, early on the morning of the 12th ult. His lordship had been suffering for some time from an obstruction in the throat, which prevented him taking the necessary food. He consequently became gradually weaker, and for some days all hope of his recovery had been abandoned. The late Bishop was the youngest son of Dr. Blomfield, Bishop of London, two other surviving sons being Admiral H. J. Blomfield and Sir Arthur Blomfield, the well known architect. He was educated at Harrow and Balliol, of which he was a scholar. While at the University he gained the Chancellor's prize for Latin verse, and in 1855, when he graduated, was placed in the First Class *Literæ Humaniores*, being elected a Fellow of All Souls' in the following year. In 1857 he was ordained as curate to the late Bishop Claughton, then Vicar of Kidderminster. In 1862 he became perpetual curate of St. Philip's, Stepney, and in 1865 Vicar of St. Matthew's, City Road, where he did good work in the earlier days of the evangelization of the East End. In 1871 he became Vicar of Barking, Essex, in 1875 Hon. Canon of St. Albans, and in 1878 Archdeacon of Essex. In 1882 he was made Archdeacon of Colchester and Bishop under the same title, as Suffragan for the huge diocese of St. Albans. He was a warm friend, a zealous worker, a promoter of all good movements, and seasoned all his work with wit. He had lately become a contributor to this review, and his writing was much valued.

The death is reported, at Naini Tal, in the North-west Provinces of India, of the Rev. W. A. C. Fremantle, missionary of the C.M.S. He was the eldest son of Canon Fremantle, of Canterbury, and was educated at Eton and Balliol. He began life as a practical engineer, but was irresistibly attracted to the work of a clergyman and a missionary. After fifteen months' study at Wycliffe Hall he was ordained in 1890, and, having served as curate at St. Paul's, Dorking, and at Aston, near Birmingham (the latter under Canon Knox, the Bishop-designate of Coventry), he sailed for India at the end of 1893 in the vessel which carried Lord Elgin and his suite. He went to Naini Tal for the summer to learn the languages, and had for some time been able to preach and conduct service in Hindustani. He was about to begin regular work at Benares, and seemed marked out for usefulness in the mission-field by his devotion and enthusiasm, when he was struck down by a fever from which he was unable to rally.

Miss Dandy, of Liverpool, who died recently at Southport, has bequeathed £2,000 to the Church Pastoral Aid Society, £1,000 each to the Church Missionary Society and the Jews' Society, £500 to the South American Missionary Society, and £100 to Dr. Barnardo's Homes.

The Duke of Westminster has given the site and is building at his own expense, at a cost of about £3,000, a working men's club and institute for Handbridge, a populous suburb of Chester. He has also promised £200 a year as long as he lives for the decoration of St. Paul's Cathedral, as well as £1,000 each for the two great central windows in the north and south transepts. He subscribes also £1,000 a year during life to the Church House, and £500 a year to the London City Mission.