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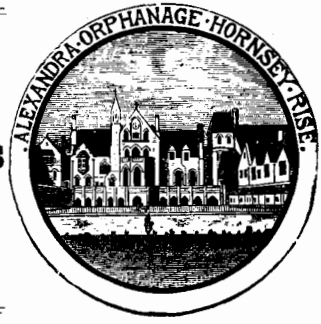
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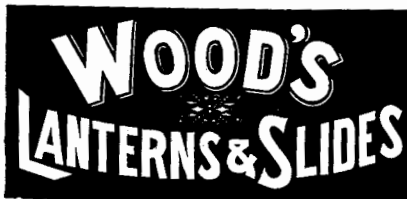
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H. C. G. MOULE, D.D., *Principal of Ridley Hall, Cambridge;*
Canon GIRDLESTONE, M.A., *late Principal of Wycliffe Hall, Oxford;* and
T. W. DRURY, M.A., *Principal of the Church Missionary College, Islington.*

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THE
CHURCHMAN

FEBRUARY, 1898.

ART. I.—PLAIN THOUGHTS ON THE ETHICS OF
INVESTMENT.

“THERE seem to be no well-understood laws,” wrote a publicist the other day, “guiding the conduct of society in the matter of money investments. It is to be hoped that some modern Solon or Moses will soon arise who will give us a complete code of ethics on the subject.”

I am no Solon, and still less a Moses ; nor am I sure that the construction of the code referred to is possible or desirable. But what does seem wanted for plain men, is to have shown to them how the great principles of morality (which we assume as agreed upon) should be brought to bear on questions that present themselves in these days in connection with the remunerative investment of capital, over which we may have responsible control—truly a comprehensive area of practical conduct !

Such questions belong in measure to the department of casuistry, and demand for their solution, not so much the doctrinal controversialist on the one hand, or the financial expert on the other, as the single-minded and honest, as well as intelligent and observant, thinker. “A sound heart is the best of all casuists.”

My own earliest reminiscences as a Colonial Bishop connect themselves with the investment of money, and the right and wrong of it, for my first days in my infant diocese were largely occupied with presiding over a committee engaged in lending out, in the interest of Church work, on the most advantageous terms legitimately obtainable, the slender capital with which its financial history began. Day by day the Bishop's office was haunted by applicants for loans on mortgage, across the now antiquated records of some of which might with truth be

inscribed, I fear, as on the tombstone of the Devil's John-a-Combe :

Ten in the hundred lies here engraved ;

for interest ran high for a time in those days. So much business of this sort was transacted indeed, that, when the treatment of the exterior face of the diocesan office was under discussion, a wag suggested the exhibition of three golden balls as the most appropriate symbol of the work going on within.

The ethics of investment were soon pressed further on my attention by a letter from one of my clergy—an honest man, of modest talents and income—somewhat to this effect : “ I have saved £25, which it would not ruin me to lose, and I am offered, by a knowing friend, shares at moderate price in a particularly promising ‘ claim ’ in my parish. Should I do wrong in risking the sum mentioned in the way proposed ? ” My reply, as far as I recollect, was as follows : “ I am your Bishop and friend, but nowise qualified to act as your financial adviser, and can make no recommendation in regard to the particular shares offered you, on the true value of which I could give no opinion whatever. But what you wish to know is, I suppose, whether you would, in my opinion, do a wrong thing if you bought gold-mining shares ? Now, you are a family man, and would certainly do wrong to needlessly risk what is essential to their maintenance, or to the keeping up of your superannuation payments or life insurance. But to lay it down that taking shares in a claim is evil in itself—having regard to the essential nature and conditions of mining—would be preposterous, and amount to a taboo of a chief and legitimate industry of our colony ; and things not evil in themselves are all lawful to any Christian man. But they are not always expedient ; and you won't deepen your spiritual influence with your flock by acquiring the reputation of a speculator—whether successful or unsuccessful—in mining shares.” Of course, the bearing of this observation, as Captain Bunsby might say, “ lays in the application on it ” ; but that also would be true—would it not ?—of much excellent advice, including the august reply given to a question about paying tribute, “ Render unto Cæsar the things that are Cæsar's, and to God the things that are God's.”

Well, the reverend gentleman bought the shares ; and I may complete my story by adding that he never afterwards saw a sixpence either of interest or capital. But if another clergyman wrote me the same inquiry to-morrow, I should give the same reply.

Much depends on the temper and mental attitude in which

we approach the questions before us. We should handle them first of all as Christians, but also as level-minded and practical men.

As Christian men, for where is any ethic to be compared to Christ's? It is on Christian principles that the social problems of our day must find their true solution, if at all. We have not, then, to discuss and establish our moral standard itself. It would be useless to approach a question of the kind before us from any other than the Christian standpoint.

But also as level-minded and moderate men. Extremists are useful for a time. The alternate swing-swang of the pendulum to right and left is the normal preliminary to its repose on the true perpendicular; and we walk, not by even progression, but by first putting one leg out too far and then the other. Sound and stable conclusions on most topics among men are commonly reached through recoil from successive extravagances in opposite directions.

On the ethics of business extreme things have indeed been said. Erasmus called merchants "the falsest and basest of mankind." "Liars, perjurers, and thieves," he wrote; "they occupy themselves in duping others." We hear language of this type from well-meaning people still about vintners, brewers, and distillers; while no accusation is strong enough for some reformers to fling at capitalists and investors. "The capitalist is a robber," says a writer read widely by the masses in Europe; "capital is the result of confiscation and spoliation." "It is human jelly," says one of his disciples, whatever that may mean; "all interest is larceny," and so on. On these principles, a paper on Morality in Investments, might be as short as the traveller's famous chapter on the snakes of Iceland.

There is a fascination about "slashing" views: with a sweep of the arm they dispose of so many difficulties. They save all trouble of classifying, graduating, and considering exceptions, or qualifying circumstances.

As for the perils involved in the opposite extreme, however—*i.e.*, the theory of absolutely unlimited liberty of investment and interest charging—we have only to read English newspapers, and particularly the evidence taken before the Parliamentary Committee on money-lending, to become conscious that in that direction lie horrible possibilities of wickedness and of suffering.

Of course, in relation to things intrinsically evil, moderation is wholly out of place; but to those who, like most plain people, cannot possibly rank all taking of interest under that category, moderate views about it will commend themselves as most likely to be wise. "Between the devil and the deep

sea" in questions of this kind there always runs some safe path for honest souls to walk in, resolved to "keep innocency, and take heed to the thing that is right."

Once more we must handle our topic as practical men. Our lot is cast not in cloudland or Utopia, but in the England, in the colonies, of to-day. The fall of man has to be taken into account: it bars our way constantly, often wrecking the fairest theories that were ever floated when once the stays have been knocked away, and they are launched from the safe dock of the faddist's study or lecture-hall into the rough waters of practical experiment. Fourier, for his "phalansteries," wanted angels, and could only get Frenchmen. Not revolution, but evolution, will best bring about the economical transformation of society; and those will probably do most to advance it who leaven our existing social order with the Christian spirit, temper the laws of political economy in their operation with that of love, and, without prescribing counsels of perfection as the common rule for all, try to get the centre of gravitation of our social organism shifted more and more from private interest to public duty, claiming for the law of Christ the right—recognisable when reasonably presented by every unsophisticated conscience—to dominate all our social and economic life and practice.

Let me now review concisely, as I conceive of them, the chief general teachings of Christianity affecting, directly or indirectly, the questions before us. It will be agreed, I think, that Scripture appears to sanction the following ultimate and fundamental principles:

(1) God has given the earth and its natural products to all living men and women for their benefit, without favouritism or exclusion, any private rights in these being matter of human compact or law.

(2) Every "human" has *prima facie*—until he forfeits it—a right to his life, and to his share of the earth's natural products, for none may murder another or steal his share of them. What that share amounts to is the most complicated of all questions, however; and my candidates for ordination found nothing harder in a late examination than the seemingly simple query, "How would you expound 'his' in the Tenth Commandment?" But is not its ultimate definition, not the brutal, "that which he can by force retain," but "that which, under a righteous system, falls to him as a human being sent by a good God to live out his true life in a world abundantly furnished for its adequate support"? What that precisely is seems the root problem of economic morals.

We come down to details:

(3) The labourer has a right to his reward, and the tiller a

first claim on the fruits of the soil. The adaptation of Nature's gifts to human purposes gives those whose labour achieves it—to the extent of their share in doing so—a title to the improved utility of those gifts, or its equivalent.

(4) Everyone is bound to work according to capacity and opportunity, on pain of liability to forfeit the "share" above-mentioned; but the ruling, teaching, guiding, and protecting of others, as fully entitle men to the rewards of labour as manual toil.

(5) The food of all, not the "singular profit" of self, is the true aim of all true men; the strong, therefore, may not inflict loss on the weak for their own advantage or gratification, a self-sacrifice, rather than self-satisfaction, being the highest ideal of life.

(6) We are in reasonable measure responsible for our neighbour's well-being and ill-doing, so far as we have it in our power to promote or prevent either.

(7) The brotherhood of man, based on the common Fatherhood of God, is the true conception of the mutual relation of human beings.

The above is to be gathered from the general tenor of the Christian Scriptures, rather than from isolated "texts." Many Bible texts are unsuited to isolation; some that bear on questions like that before us either have a special or confined purpose, or seem intended as startling, piquant, and even paradoxical enunciations of some general principle, to be intelligently, not slavishly, applied, and obviously needing adaptation to specific cases.

We have taken time to lay the cloth: let me now uncover the first dish in the following proposition:

That, subject to the control of the principles mentioned above, the system of investment at interest of capital that belongs to us is morally legitimate, and seems part of a social order Divinely recognised and purposed.

That the contrary was held by Plato, Aristotle, the Catos, Cicero, and Seneca sounds alarming, but only concerns the *Christian* moralist as accounting in measure for the sentiment of early Christian writers on the subject. Sympathy with debtors and contempt of trade probably biassed the thinkers above-mentioned; but Cato calls interest murder, and Aristotle incest, the latter arguing that money, unlike corn or cattle, is in itself barren, and the birth of money from money unnatural and detestable. This extraordinary reasoning seems to have weighed much with the schoolmen. Nothing, they urged, is lost by lending an unproductive thing; hence, there is no moral basis for the claim to interest. The fact is, in those days of insecurity to property, hoarding,

not exploitation, was the common idea of amassing wealth; yet one is amazed at the hold such fallacies had upon great thinkers. Shakespeare calls interest "a breed of barren metal"; and even Lord Bacon lays it down that "it dulls and damps industry, improvements, and invention"; that "were it not for this lazy interest, money would not lie still"; while banks, according to this great philosopher, are "suspicious and cunning propositions."

But Scripture texts mainly account for the unquestionable hostility of the Catholic Church (of course I do not mean the Roman exclusively) for centuries to all taking of interest. Five passages were supposed to condemn it: Lev. xxv. 35, 37: "If thy brother be waxen poor . . . take thou no usury of him, or increase." Deut. xxiii. 19, 20: "Thou shalt not lend upon usury to thy brother—usury of money, usury of victuals, usury of anything that is lent upon usury . . . that the Lord thy God may bless thee." Ps. xv. 5: "He that putteth not out his money to usury . . . shall never be moved." Ezek. xviii. 13 (and *passim*): "He hath given forth upon usury, and hath taken increase . . . He hath done all these abominations; he shall surely die." Luke vi. 35 (A.V.): "Lend, hoping for nothing again, and your reward shall be great."

Principally on the strength of this last text, the Church long denounced interest as sinful. Clement, Athanasius, Chrysostom, Gregory of Nyssa, Basil, Tertullian, Jerome, Cyprian, Ambrose, and Augustine, the determinations of Nicæa, and the so-called "Apostolical Constitutions" can be quoted in support, albeit it is suggestive to find some of the old fathers referring to 50 and even 150 per cent. as the subjects of their animadversions. Gregory invokes God's vengeance on all who lend at interest. Chrysostom says: "All those who give themselves to this damnable culture shall reap tares only. Let us stop this execrable fecundity!" Lactantius calls interest robbery; Ambrose, murder; Pope Leo the Great classes it as a heinous sin. The Canon Law was shaped accordingly, and its prohibitions were enforced by council after council and ruler after ruler, and Justinian, and Charlemagne, and Alfred, and Charles the Bald, and St. Louis. Alfred confiscated money-lenders' estates and denied them burial; Anselm, Peter Lombard, and Bernard call them "thieves." Pope after Pope anathematized them. Alexander III. declared the prohibition of interest might not be suspended by dispensation; Dante assigned to money-lenders one of the worst regions in his "Inferno" (Canto XI.); while Clement V. decreed a denial of the sin of taking interest to be heresy. Parliaments, universities, municipalities, and

preachers followed suit. Some canonists held, indeed, that Jews might take interest, as sure of perdition in any case, and so monopolize a business which would involve loss of his soul to a Christian; yet, with cruel inconsistency, their bodies were sometimes dug up and cast out for doing it!

The Reformers at first held the same view. Luther said a usurer who took 5 per cent. was worthy of the gibbet. Melancthon denounced usury at any interest whatever. Under Edward VI., "any measure of interest had, received, or hoped for" involved forfeit of it and of the principal, besides fine and imprisonment at the king's pleasure. It must be admitted, however, that Calvin's view, and the later opinions of Luther, Melancthon, and Zwingli, were far less sweeping. One argument used at that period is curious: "Time is not man's possession; it is given by God alone. Therefore man cannot sell it." It is hard to see how manual strength, land, jewels, or even crops can be sold, if original donation by God makes unlawful the sale by one man of anything valuable to another.

So late as James I., a canon of the Church of England (CIX.), under the heading "Notorious Crimes," prescribes the presentment and excommunication "of any who offend their brethren by usury or other wickedness."

In our own day Mr. Ruskin writes (and readers of "Fors Clavigera" will remember how often he repeats the view): "Usury is speculation; it includes all investments returning dividends, as distinguished from labour, wages, or profits. Idle persons who have paid £100 towards an undertaking have a right to the return of the £100, and no more. The first farthing they take more than the £100 is usury." "How are we to live?" asks a chorus of dividend-drawers. "Live on your £100; or, if you want more, go and work for it," is the answer. And when some rejoin that they are too old, or young, or feeble, or untrained to work for a living, and know not what is to become of them, Ruskin replies: "Well, I don't know either. Many persons don't see their way, any more than I do myself, to an honest life," which savours of *reductio ad absurdum*. Meanwhile, Mr. Ruskin lives chiefly on dividends, and when challenged about this, replies: "My ceasing to do so would be very inconvenient to a number of persons dependent on me for daily bread. I am a thief, but an outspoken, wholesome thief." Paradox is often amusing, and useful in its place, but a tool with which one may cut his fingers; and the unrivalled art critic is scarcely helpful on the ethics of investment.

(To be continued.)

ART. II.—"TAKE HEED HOW YE HEAR."

Take heed therefore how ye hear.—ST. LUKE viii. 18.

THE general scope and intention of these words of our blessed Lord is, doubtless, the same as that of St. James where he says, "Be ye doers of the word, and not hearers only."¹ The end and purpose of all religious teaching is to produce action on the part of the hearer. For if any man be a hearer, and not a doer, he deceives himself. It has been said of the eloquence of Cicero, that when he had concluded a speech, men would have exclaimed, "What a magnificent orator!" but when Demosthenes had spoken, the people would have cried, "Up! Let us march against Philip!" and so when we hear the Word preached, the result ought not to be only the expression of our approbation or disapprobation; but we should rather say, "Up! Let me conquer this sin—let me neglect that duty no more!" For, indeed, the only way of hearing profitably is to hear and do.

When we read in the New Testament of the Word being preached, we must not, however, suppose that the phrase "preaching" was used in the technical and official sense which it has acquired amongst us. The word was then *preached* by the social intercourse of Christians with their heathen friends and relations; by the conversation of fellow-travellers; by the private discussions of students and moral philosophers; by the writings of Christian apologists; and, above all, by the constancy of Christian martyrs. And in this manner all Christians are Christian ministers, and may go everywhere preaching the Word; but since we have confined the phrase "preaching" to the formal preaching of the clergy, we will narrow our thoughts down to this point, and touch briefly on what constitutes an ill hearer and a good hearer. And, in so doing, we shall perhaps meet with some thoughts which will for the future help us to fulfil the precept of our text, and "take heed how we hear."

I. In the preface to Bishop Butler's "Three Sermons on Human Nature"—one of the most valuable contributions that was ever made to moral science—there occurs this passage: "Though 'tis scarce possible to avoid judging, in some way or other, of almost everything which offers itself to one's thoughts, yet 'tis certain that many persons, from different causes, never exercise their judgment upon what comes before them in the way of determining whether it be conclusive and holds. They are perhaps entertained with some things, not so with others

¹ St. James i. 22.

—they like and they dislike; but whether that which is proposed to be made out be really made out—whether a matter be stated according to the real truth of the case, seems to the generality of people merely a circumstance of no consideration at all." And this is the first of the ill-ways of hearing which I would to-day bring under your notice. People do not come to hear, or care to hear, *truth as such*. One man likes to listen to anything that will confirm his own opinions. He has been brought up in one set of ideas, and it would distress him much to alter them. He listens, therefore, eagerly to anything which seems to confirm the truth of his own notions; but he is equally impatient of anything which seems to contradict them. When Paul preached on the stairs of the castle¹ at Jerusalem, the Jews gave him audience until he announced God's intention of including the Gentiles in the Church; but they would listen no longer. Such a contradiction of the ideas in which they had been educated they could not and would not bear. The truth of the matter was a question into which they did not care to enter; the confirmation of their prejudices was much more important.

Then, again, there is another hearer, who listens in a less serious spirit. He is willing to be entertained by what is brought forward, but it is almost a matter of indifference to him whether what is said be true or false, or in what measures truth and falsehood may be mixed. To him, as to the Athenians of old, amusement is the main point. "May we know what this new doctrine whereof thou speakest is?"² is the question. And that description of the Athenians, which paints them as spending "their time in nothing else, but either to tell or to hear some new thing,"³ applies pretty accurately to the man of "itching ears." The attainment of truth is not the thing at which he aims. In St. Chrysostom's days the same thing was common. "The bulk of our congregations," says he, "do not choose to look upon the preacher in the light of a teacher; but, overstepping their proper place as learners, they prefer to occupy that of spectators at public shows, for the people at public shows take up with different exhibitors—some admire one and some another. It is just the same in the Church. The congregations fall into parties. Some are admirers of one preacher, some of another, and they attend to what is said according to these likes or dislikes, for most hearers are not in the habit of hearing in order to be edified, but to be gratified, as if they were sitting to judge of the merit of some public actor or singer."⁴

¹ Acts xxii.

² Acts xvii. 19.

³ Acts xii. 21.

⁴ St. Chrysostom De Sacerdotio, Bk. v., c. i.

Then, again, there is the man who is so wrapt up in self-approval that, if the arrow shot by the preacher chances to go home and touch some flaw or weak point in his character, he resents it almost as a personal affront—like Ahab, who hated Elijah for denouncing him; like the scribes and Pharisees, who sought to kill Jesus because He told them the truth: he cannot bear an unpleasant veracity, but prefers infinitely an agreeable flattery.

And these three classes get little or no good from hearing, because they do not take care *how* they hear: they do not hear with the desire of getting at the truth about themselves and their faith and their duty.

There are also others who get little good from hearing, not because they do not care about truth in general, but because they are so sure that they already have it. Their truth is the truth; and by that standard they judge all things. They have none of that teachableness which is always willing to be instructed and corrected, if it be but done kindly; but on the assumption of their own infallibility they dispense unerring judgments. Does Paul preach the resurrection? They set that matter at rest with "What will this babbler say?"¹ or they assert charitably that he is "beside" himself.² That there might be "more things in heaven and earth than were dreamed of in their philosophy," was a thought that had never suggested itself to such men. Too critical and dogmatical a temper spoiled them as hearers of an inspired apostle, and it is to be feared that the same temper hinders many in these days from getting all the good they might from the preaching of the Word. On this point I may be forgiven for quoting the poet Herbert's well-known line:

Judge not the preacher, for he is thy judge.³

Then, again, there is the man who listens with a kind of contemptuous inattention. He attends church more for the sake of humouring the prejudices of society than for anything else. He hears the Word, but the Word not being mixed with faith in him that hears it, is unproductive and abortive.

So, also, there is one who hears, but does not hear well, for precisely the opposite reason: he does not despise the preacher, but admires him too much. He is the friend, not of God's Word, but of its mouthpiece, and he cares more for his favourite orator than for the message which he brings. "After their own lusts they heap up teachers to themselves."⁴ The partial hearer may also be enumerated among those who do not "take heed how they hear." He hears the Word but

¹ Acts xvii. 18.

² Acts xxvi. 24.

³ George Herbert's "Church Porch."

⁴ 2 Tim. iv. 3.

now and then, and most probably carries away very erroneous notions of what he does hear, because he is not aware of the numberless qualifications which any one portion of truth must receive from other portions. He judges on a mere fraction of the evidence, and what wonder if he errs! And has not our Lord Himself taught us the character of weak hearers of the Word? Without depth and firmness of character, rather lovers of pleasure, easily led—they are always forming good resolutions and as regularly breaking them. The devil, in the shape of worldly thoughts, or mistaken judgment, flies down and devours the good seed of the Word ere it can take root; or that horrible chain of habit binds them so strongly that, though they see and approve the good, they cannot break their bonds and become free to do it; or the fear of a little persecution scorches up the springing promise of holiness and leaves them like the rock—barren even under the highest culture.

All these, and such as these, are those who do not “take heed *how* they hear.”

II. Let us turn now to those who do hear well. And first among them I would place the man who listens in a charitable spirit towards the preacher. And it must be confessed that sermons need often to be listened to charitably, for they are often wanting in that power which commands attention. But the wonder is, not that sermons are so bad, but that they are so good as they are, and do so much as they do. To address the same audience week after week, perhaps for years, always with the same object, and often with the same subject, is a very severe test of any man’s ability; and it is only because the minister of Christ does *not* trust to his own ability, it is only because the Word which he preaches is *not* his, that he claims the attention of those committed to his charge. Encompassed with infirmity, himself exemplifying the very faults against which he warns others, how should he *dare* to assume the functions of a herald of the Gospel and a preacher of righteousness unless he had received a power and authority from above as the ambassador of Christ? The wise hearer will, therefore, always remember this, and forgive the meanness of the casket for the worth of the jewel within. He will strip off the poor husk of that which is human, and feed on the fruit of God’s Word, which is embedded within it. Out of the very worst sermon he will get *some* good, and wash out the pure ore from the earth with which it is encumbered.

The wise hearer will, moreover, apply what he hears to himself. He will not consider that all the warnings he listens to are meant for his neighbour and all the consolations for himself. If he hears some evil character of Scripture described, he will consider whether it might not justly be, in

some respects, a sketch from life in his own case. If some good man is portrayed, he will therefrom try to discover the graces he himself lacks. The good of his *own* soul, the instruction of his *own* mind, the confirmation and systematizing of his *own* faith, will be his object in hearing; and such a hearer will very rarely go empty away from the services of the Church. And after all that has been said and written of late years on the subject of preaching, is not this the truth: that the real usefulness of sermons depends more upon the spiritual condition of the hearer than on their own intrinsic merit? Of course it is not meant that a bad sermon will do as much good as a good one; but even the most able, searching, spiritual sermon, will do less for a bad man than a very inferior sermon will do for a good man. Sow *good* wheat in *bad* ground, and it will deteriorate; plant *bad* wheat in *good* ground, and it will improve.

Of the importance of hearing, as one among other means of grace, there can be no doubt. "He that is of God," said our Lord, "heareth God's words;"¹ and in Isaiah it is said: "Hear, and your soul shall live."² It has, indeed, pleased God to save many by the "foolishness of preaching."³ Death was whispered into Eve's ear by Satan; and through the ear it is that life has come to many. It was Daniel who awoke King Nebuchadnezzar to a sense of his sin. It was the parable of Nathan which tore the veil of self-deceit from royal David's heart, and left him an abased and stricken penitent. Felix trembled as the preacher reasoned of righteousness, temperance, and judgment to come. God's power has exercised, and does exercise itself, by the lips of men—yea, of sinful men. But still we must repeat that the state of a man's own soul is that on which the fruitfulness of the word sown mainly depends. Among the heathen who listened to the Gospel, some believed and some believed not. But where lay the difference? In *how* they heard; in the condition of their own hearts; in the use they had made of their own mental and moral faculties. If, therefore, brethren, we would profit by hearing the Word, let us ask for God's blessing, that we may hear aright. His grace is like the mist which spread over Eden, and blest its glades with fruitfulness; *that* is the cause of spiritual increase, *that* the means whereby we may bring forth some thirty, some forty, and some an hundredfold. Paul may plant, Apollos may water, but it is the presence of God's grace in the hearer which can alone give the increase.

W. J. HALL.

¹ St. John viii. 47.

² Isa. lv. 3.

³ 1 Cor. i. 21.

ART. III.—CHURCH ART IN RELATION TO TRUTH.¹

MR. HOLMAN HUNT, in a very suggestive paper read at the Church Congress of 1896, and published afterwards in the *Contemporary Review*, dwelt on the necessity of a readjustment of the relations of religion and the rules of sacred art. To many who are conscious of the conflict between the present vogue of religious æstheticism and advancing knowledge of Holy Scripture, it was refreshing to learn the identity of all genuine sacred art with men's realization of historical *truth*. Mr. Hunt exposed from the point of view of a true artist the degradation of his craft by some of our modern Church restorers. At the forefront of his gravamen there lay the charges of unreality and servile mimicry. Because, says Mr. Hunt, our Victorian era "has absolutely no ideas of its own," it slavishly reproduces the false ideas of five hundred years' earlier date. It delights in "quaint antiquated patterns that have no relation to the living minds of men." Its insincerity is "degrading," not only to the servile designers and craftsmen, but "to the Church-goers themselves," in whose minds, says Mr. Hunt, "the galvanized puppets portrayed are calculated to originate the idea that the *story on which their religion is founded is a mere myth.*"

Grateful to many thinking men must have been this protest from such a quarter. The true archæologist has long protested against the destructive tendency of the Wardour Street régime; its reckless obliteration of countless suggestive links with the Caroline and Jacobean age; the vandalisms it has perpetrated in pursuit of its narrow mimicsies. The Christian teacher, with more solemn responsibilities, has resented the restoring fraternity's rehabilitation of ideals which (however significant in an age when the Hebrew Bible and the Greek Testament were inaccessible to the monastic artist) must be for more enlightened times either lifeless or mischievously false. The scholar, the historian, the preacher, for whom the sacred page breathes reality, and not romance, will surely unite in welcoming this new artistic canon—new, I mean, of course, to *our* generation of sacred artists—"that the Church was founded with the obligation to teach the full truth."

In the present paper I shall attempt to enlarge on this text from the theological standpoint. To save time, I demur

¹ This paper was originally written for oral delivery before the Woodchester Clerical Society, in the Diocese of Gloucester. This must be my apology for its imperfections of style. I have attached some notes in illustration of its argument.—A. C. J.

at the outset to any gratuitous assumption that I speak any the less as a passionate admirer of ancient art—aye, and of Patristic exegesis, too, in its own province of pietistic excellency. Dear to me as to any of my hearers are the names and works which the restoring brotherhood would fain conjure by. *Per contra*, I would suggest that there is little honour done to the mighty dead by an ignorant adoration which, while failing signally to reproduce their peculiar excellencies, does expose to all educated eyes their historical or exegetical mistakes. We injure their reputation even as we stultify ourselves when in the Pharisaic spirit we dare to call hackneyed error the “wine” and the Scripture but the “water,” and flout true and scientific interpretation with the stereotype of our ecclesiastical traditions.

From the artistic side Mr. Hunt cites but one instance of our falsity, a flagrant one enough—the stereotyped representation of the Last Supper. Because Leonardo da Vinci, painting the end-wall of a monastic refectory, completed the quadrangle of the seated company with the Saviour and Apostles sitting, even as the Milanese monks sat, this arrangement in its absurd erroneousness, and with its modern table appliances, has been perpetuated, it seems, in some five hundred varying types. Now, is the devout imagination really to be debarred for ever by one great picture from realizing this most impressive scene as it actually occurred? Must not every thoughtful teacher endorse Mr. Hunt's demand that the reclining group of that ever memorable meal should be painted truly, if painted at all, and that the circumstances under which St. John naturally “lay,” as our Authorized Version puts it, “in the bosom” of Jesus, should not be obliterated for inquiring minds by an obscurantist tradition of the studios?

Even more peremptory, I contend, is the call for truthful treatment in at least two other familiar scenes in the Saviour's life which the stained glass manufacturers repeatedly distort. There is, first, the central incident of the Epiphany story. Every moderately educated reader of the Bible can form a fairly accurate conception of what St. Matthew intends in his record of the visit of the Magi to our Saviour's cradle. Despite the mystery which enshrouds the intermediate agencies, the actors are distinct enough in their personality. They are Casdim or Magi, and probably, in accordance with the ordinary use of the term, of but moderate social rank. A Divine guidance hallows their study of natural laws, and bids them connect it with that widespread hope of the coming Eastern King which is attested for us by Josephus and Tacitus and Suetonius. They bring the gums and precious

metals which are the proper offering to an Oriental potentate. In their Providential guidance we discern God's blessing on a class of studies of which our own enlightened physical science is the outcome. And our fuller religious knowledge identifies the royalty thus adored at Bethlehem as indeed one with the Divine Power that rules the starry spheres.

Here, then, is the story and its teaching. But is it recognisable in that conglomeration of myths wherewith a bad exegesis has environed it, and which, because making a more effective picture, has long been Art's substitute for the narrative given us by Matthew, and attested (I think from other sources) by Justin Martyr?¹ Because Hebrew prophecy, predicting the subordination of the world-powers to Messiah, represents kings as offering similar tokens of homage, that story was in an uncritical age torn from its true setting, and made to lend lustre to the paste of ecclesiastical myth. The Casdim transmute themselves into royalties; for do not Isaiah and the Psalmist speak of "kings" honouring Christ with gold and incense? They are three in number, and no more, and of different complexion; for is it not well to indicate the several lines of Shem, Ham, and Japhet, despite the fact that St. Matthew's Magi are obviously compatriots? Perhaps in our restorer's window they are of three different periods of manhood, too. Bede, in the eighth century, can supply the inquirer with their very names—viz., Gaspar, Melchior, Balthasar. And then we tack on to all this the Haggadah of Irenæus and of Origen (whom we do *not* follow in his really scientific exegesis), and the reasonable worshipper is bewildered as the choir of his church endorses their interpretation of the "sacred gifts of mystic meaning."²

In our heart of hearts we know these things to be untrue—as untrue as the skulls of the *drei könige*, which you may see

¹ It is noticeable that Justin uses the more precise expression, *μάγοι ἀπὸ Ἀραβίας*, no less than nine times. Here and elsewhere he probably had some authority outside the Synoptic record. But it has been shown that the phrase *ἀνατολάι* was used with such latitude that so far there is no conflict with St. Matthew. We may conceive, however, that it was just this introduction of "Arabia" that led up to the subsequent conception of the Magi being kings, the incident being, in fact, reshaped to suit the wording of Ps. lxxix. 10, which is to this day the Roman antiphon for Epiphany. I notice here that Tertullian's "reguli" (Adv. Jud. 9; Adv. Marc. 5) is the earliest surviving expression of this conception. The Western idea of the Magi being "three" is, I think, not attested till the latter end of the fourth century. The Eastern ecclesiastical tradition, on the other hand, makes the number twelve at least. Bar Bahlul is cited as giving the names of thirteen, and Bede's familiar names do not appear in this catalogue at all.

² "Hymns Ancient and Modern," No. 76.

any day for a small gratuity in the treasury of Cologne Cathedral. But, I ask, how many clergymen comprehend that the departure from realism has probably done more to impugn the historicity of St. Matthew's story than all the assaults of the modern rationalists? Practically we have degraded the Evangelist's authority to the level of the ecclesiastical gloss. Yes. "*Hoc Ithacus velit et magno mercentur Atridæ.*" Even so would the disciples of Strauss and of Renan have it.

My second case is the traditional portraiture of the boy Jesus among the Rabbis in the Temple precincts. For the scholarly commentators and their readers, St. Luke is here (chap. ii. 41-52) presenting a sublime and affecting phase of the mystery of the Kenosis. It is plain that the Evangelist depicts the Divine Jesus as seeking the Temple at this time not to display miraculous knowledge or anticipate the ministry of teaching, but to inquire and to learn. I need not add that by His quest, and His use of the authorized facilities for instruction, He has set an example to the young of all future time. But many of the Patristic writers, as you know, missed that sublime truth. And for Wardour Street, of course, it remains to this day a hard saying. "The Apollinarian fictions," as Dean Farrar very properly calls them, "of those who prefer their own pseudo-reverential fancies to the simple candour of the Evangelist," are made to override that mysterious teaching of our Lord's conformity to the ordinary laws of human intellectual development. Jesus teaching, consequently, is always the subject which our stained-glass designer strains at producing—the boy Jesus on a throne perhaps, with Hillel and Shammai and their company in rapt amazement at His feet. Here, again, I say we are in line with the worst type of rationalistic German exegesis. The historical, the salutary, may I not say the Divinely guided, record of the Evangelist is made of none effect by our tradition. We have really done as our opponents wish, and degraded the sober narrative of St. Luke to the level of the "Gospel of the Infancy."

< From these two instances I pass to the larger subject of realism in the details of sacred art. It is notoriously thorny ground, and I approach it with trembling. Dare I press even the broad principle, that sacred scenes should be represented with some regard to the congruities of time and place? Those eminent church decorators, Messrs. Hildebrand and Shum, will answer me that Raphael has introduced a page in trunk-hose and other mediæval apparel at the espousals of the Virgin. Dare one even demand correct delineation? Think of the disproportion of the boats in Raphael's portraiture of the

miraculous draught of fishes. Our firm is quite competent to reproduce it, and is it not well to err with Plato? High authority, too, may be quoted, doubtless, for arming every Scripture warrior, from Joshua to St. Michael, with the accoutrements of mediæval knights. So, too, for torturing the Jewish altar of sacrifice (which lay *outside* the sanctuary)¹ into the semblance of the Christian holy table, which is quite differently located. So, too, for introducing the eleventh-century Western mitre and other late Christian habiliments, and converting the Jewish *côhen* into a curiously-apparelled pre-reformation priest.

Wide, indeed, will be the latitude allowed if Messrs. Hildebrand can claim the license we cede to the fathers of sacred art. At Antwerp, you may remember, Rubens introduces a Newfoundland dog in his "Descent from the Cross." A French poodle sometimes appears in the old masters as accompanying Noah out of his ark or Susannah into her bath. In the old Norman glass there is repeatedly seen a background of mediæval spires and châteaux to the representation of the Bible incident. Indeed, Messrs. Hildebrand may undoubtedly claim that Anglo-Chinese apology, "Olo custom," for making every domestic accessory, down to the bread men eat, what mediæval Europe was familiar with, and what the Palestine of our Scripture story certainly knew not. It may even be that our very conception of writing Semitic languages is altogether artistically wrong. I have seen in at least one modern window David represented as penning his Psalms from left to right; yet I am sure the composition was not intended to suggest a Psalmist dement, or diverting himself by writing backwards.

But this matter has its serious side. And apart from questions of realism in minor accessories, too often surely this quest of bygone ideals has taken us very disastrously far from Scripture verities. And for those who are ordained with the Bible in hand, and charged to be faithful dispensers of God's Word, all that tends to misinterpretation of the sacred scenes

¹ It is significant in many ways that the Jewish altar of sacrifice was thus located. But is it only to the anachronisms of sacred art that we should ascribe the prevalent wild confusion of thought in regard to such matters as the temple, the sacrifices, the priesthood, and the passover? An illustration is supplied by the results of a recent Scripture examination paper, wherein the senior candidates for the Cambridge Locals were asked to comment on Matt. xxiii. 35 (the death of "Zachariah son of Barachias" between the *vaôc* and the altar). A large majority evidently imagined that the altar of sacrifice stood in the position of our holy table within the sanctuary, and conceived of the *vaôc* as something like a nave or antechapel. The Old Testament system bids fair to be as curiously reconstrued in pre-Reformation interests as our Prayer-Book and our Articles.

is somewhat of a reproach. There is certainly nothing of true archæology in this mimicry of great masters' eccentricities; there is as little (I am now pleased to learn from Mr. Holman Hunt) of true art. Still less can religion, which is ever consistent with men's sense of truth, be alleged to justify Messrs. Hildebrand's vagaries. The more sincere our admiration of mediæval art, the more readily shall we admit that the genuine ancient glass or frescoed legend is quite competent to bear its own burden. Frequently it is a specimen of lost art and unapproachable workmanship. Always it is, at least, a link with the religious life of men of old. But Birmingham, surely, may not be suffered to manufacture apocryphal links, even as the College of Heralds supplies Sir Gorgius Midas with an apocryphal ancestry. No. The proverbial license, "pictoribus atque poetis," runs in this case foul of prerogatives of more solemn character. All reverence for the inspirations of ages past, however impugned by our knowledge of Greek or Hebrew, or by our facilities for historical research; but none, surely, we shall say with Mr. Hunt, for the mere parodist; none for the reproducer, who errs in defiance of what he knows to be the truth.

If we decline to sacrifice truth of ideal to the dulness of conventional Victorian art, we shall on like ground demur to mistranslations and misapplications of *Scripture texts*, no matter with what pretence of ancient authority they introduce themselves. A misquotation from Shakespeare, however hackneyed, would be, I suppose, discreditable on the walls or portals of a theatre. Far worse, surely, is a misquoted text from Holy Writ, claiming permanent position and special reverence, within a Christian church. It is, let us recollect, scientific scholarship, and not religious partizanship or traditional prestige that is here the arbiter. There are doubtful passages in our Hebrew and Greek Scriptures. So there are in our Greek and Latin classics. But in both cases these are the exception. Scholars are usually agreed as to the real meaning, and the Revised Version will sufficiently indicate where the Authorised Version fails to present the texts Church art requires in just and intelligible language. I have taken classical works for an analogy. Now, what, I ask, would be thought of the classical scholar who should coolly tell you he disregarded all the wealth of recovered MSS., and all the recognised exegetical positions won by modern acumen and research? What, for instance, would be thought of a Greek editor who should claim sacrosanctity for the scholiast, or the Latin who should try to bind us to the mistakes of the Delphin editions? I instance such bastard antiquarianism in view of the attempts now often made to impose upon us the barbarous

jargon of Jerome's Vulgate, when Scripture is to be inscribed on window, or reredos, or choir-screen, or stall.

Jerome deserves high honour of all scholars. In issuing his great work, he rose against that Chinese practice of honouring ancient mistake, and he incurred obloquy in his day for aiming at a new and more accurate translation. We may recognise in him a scholar who would indeed have gloried in those aids to Biblical exegesis which some of his pretended admirers so disparage. But, after all, our worshippers yearn, not for Jerome, but for the Bible itself. Why, then, are we to acquiesce when Messrs. Hildebrand and Shum impose on us these black-letter Vulgate texts in their inadequacy or actual falsity? There is a suggestion here of that pseudo-reverence that makes the old woman love that blessed word "Mesopotamia," or that leads the ladies' curate to kiss the outside of the Gospels ostentatiously in church, and neglect the intelligent study of their contents at home. But (to probe the matter deeper) is this reversion to the Vulgate to be regarded as that eminent firm's idea of archæology? Or of scholarship? Or may we ascribe it to a sneaking deference to the Council of Trent, which first defined the Roman Catholic position: "Hæc ipsa vetus et vulgata editio . . . pro *authentica* habeatur."

Let me take a few instances from a provincè I have lately paid some special attention to—our Church Communion Plate.¹ Of the vandal outrages that have been perpetrated by restorers in doing away with old communion-plate, I could say much; but I confine myself to what we now substitute.

The 116th Psalm, then, as being part of that Hallel or Passover Hymn which our Lord Himself used after the Last Supper, is admirably appropriate for our eucharistic citation. It gives us an excellent legend for a communion-cup in the words which our Authorised Version well renders, "I will receive the cup of salvation." But why, when some pious benefactor proposes to give a chalice to his church, are the ecclesiastical upholsterers to stultify this in the indecent obscurity of a dead language. "Calicem salutaris accipiam," I find again and again on our new communion-cups. It is not at first sight even intelligible Latin; and I must leave it to more curious scholars to explain how the barbarism "salutaris" occurs here and elsewhere in the Vulgate in the sense "salutis." But, in any case, I suppose our Church cites Scripture not as a compliment to Jerome or his Vulgate, but

¹ These experiences were in connection with a forthcoming publication on the Church Plate of Gloucestershire, for the Bristol and Gloucester Archæological Society.

because of its own worth. And what, after all, has a Hebrew Psalmist to do with Latin any more than with English ?

Another legend I have frequently found on these brand-new chalices is "Pax hominibus bonæ voluntatis." This, you know, is the Vulgate rendering of the angels' Christmas anthem. It is just the one meaning, I believe, which scholars are agreed the passage cannot bear. Probably *eûdokias*, and not *eûdokia*, represents the true text in that celebrated "crux criticorum," and "goodwill towards men" must give place to "Peace among men of God's goodwill," or "Men in whom He is well pleased," as in our Revised Version. But the one meaning which is debarred is this, which our pseudo-archæologists grub up from the Vulgate to the perplexity of simple men—"hominibus bonæ voluntatis"—"to men (that is) who choose to have it." Possibly the obscurantists will favour us in time, when John Baptist is to be pictured, with the Vulgate distich, "Facite pœnitentiam." Some of us will recollect how potent that mistranslation once was in changing the Gospel message of repentance to the sacerdotal charge to "do penance." It may be our windows will in due course revive the belief that there is a prophetic allusion to the Blessed Virgin in Gen. iii. 15, and that they will defy scholarship with the old "*Ipsa conteret caput tuum*," which I have seen many times on real mediæval glass.

"*In templo ejus omnes dicent gloriam*," I read the other day on the wall of a highly embellished country church. The intention was doubtless good. But as the 29th Psalm, whence the text comes, is a description of a thunderstorm, and the Psalmist here takes us to the natural world as God's temple, it is a particularly inappropriate text to guide men's minds to the idea of a material sanctuary. Let us hope the rustic congregation will not detect the incongruity should any clergyman preach, as I have sometimes done, on that very suggestive Hebrew psalm.

Mr. Hunt champions the cause of the "Clergy and Artists' Association" as a means of resuscitating true sacred art. And I understand that body was to some extent in evidence at the last Church Congress at Nottingham. One of the most delicate subjects such a society will have to deal with will be ecclesiastical symbols. Symbolism, as you know, was the chief expression of Church Art in the first age. We see in the catacombs the Good Shepherd with the lost sheep; Orpheus attracting the wild beasts with his strain; the Ark of Christ's kingdom encouraged by the branch-bearing dove. And we have contrasted, perhaps, that primitive attitude of genial confidence with the ever-increasing doubt and dogmatism—the prayers for the dead, the gross incorporations of the Holy

Trinity, the repulsive realistic representations of our Lord's physical sufferings—which mark the age of decadence. It is not strange if, in that succeeding age, symbolism is often materialized, often perverted to endorse a kind of exegesis from which our common-sense revolts. Now, there is one instance of this which is very dear to Messrs. Hildebrand and Shum, and which, as an example both of bad symbolism and of misapprehension of Scripture, is, in my opinion, unrivalled. It is the attempt to bring the four mystic living beings about the Eternal Throne—which we probably know best in St. John's Apocalypse, but which really first occur in Ezekiel's visions—into a forced congruity with our four canonical evangelists. The earliest church¹ I have visited where this treatment occurs is the buried portion of San Clemente's at Rome (where, by the way, I noticed that tenth-century art had so far transformed the beautiful symbolism of the catacombs that the Good Shepherd had become St. Peter!). The twelfth-century mosaics on the apse of San Clemente's give, too, in allusion to the four evangelists, the symbol of stags and peacocks and other creatures drinking from the four rivers of paradise. Its mention may justify me in making a distinction. This last, besides being symbolism of very early date, speaks, as all good symbolism should speak, the language of poetry. The conception is both innocent and affecting. None but a dullard would raise the objection that the Hebrew creation story has nothing to do in reality with the four evangelists; or (to give another instance) that the beautiful symbol of the pelican presented in later art as a type of self-sacrifice has not strict sanction from natural science. But suppose people got it into their heads that Euphrates somehow really meant St. Matthew, or Hiddekel St. John. We should then, of course, have passed from the sphere of poetry to that of pedantry and dull literalism, and the symbol would be open to reproach. Now, Patristic exegesis² has unfortunately exactly thus treated that heavenly vision, a subject whose sublime mysteriousness should have surely saved it from such trifling.

¹ The use of these symbols was, however, common, according to Mrs. Jameson, in the seventh century. Four scrolls in the angles of a Greek cross, or four books, appear to be the earliest types selected where the four evangelists were to be indicated. "The second type," remarks the same author, "was more poetical—the four rivers which had their source in Paradise" ("Sacred and Legendary Art," vol. i., p. 132).

² Probably this type of interpretation was really borrowed from the Jews. The vision of Ezekiel was first interpreted in early Jewish exegesis, reasonably enough, as figuring the four archangels Michael, Raphael, Gabriel, Uriel. Then they were made emblems of the four great prophets.

The great German Harnack has, I suppose, solved for us the mystery of the cryptogram in that same Book of Revelation, the 666 or 616, which is the "number of the beast." Whether a like elucidation will ever be given, by Oriental scholars, to the four living creatures of Ezekiel and St. John, I cannot pretend to prognosticate. But as the characteristics indicated by the symbol are Divine, and not human, I say boldly that the whole exegesis which connects them with four men writing Gospels is a degradation of the mystery. It is from Irenæus¹ that the idea first comes, though one may hope that great Latin Father intends to speak the language of metaphor rather than of serious interpretation. The passage, a well-known one, is valuable as evidence of the early severance of four canonical Gospels. But as exegesis—as bearing on what the Hebrew seers really meant by those four embodiments of animal life—it is really as trivial as if he found in the vision an emblem of St. Paul's four Epistles to individuals, or of the four great² Patriarchates of the Church. There is an M in Monmouth and there is an M in Macedon. And when I tell you that exegetical authority has run perilously near identifying³ each of the four living creatures with each of the evangelists in turn, you will see that what our Thirty-nine Articles call "grace of congruity" is here confessedly conspicuous by its absence. A key that fits all locks cannot be claimed as special property by one. I suppose the best known of these applications is that which identifies the soaring eagle with the fourth Gospel. "More volans aquilæ verbo petit astra Johannes," as some mediæval versifier puts it. At all events, Messrs. Hildebrand will certainly, in their design for our carved pulpit or choir-stall, make the eagle mean the sublime St. John. But unfortunately this is just how the most ancient Patristic authority did not interpret. To Irenæus it is the lion who is St. John; the eagle is identified with St. Mark.

That extraordinary symbolic device—really taken from heathen art—which by an unaccountable perversion of language we called a "cherub," has, I think, gone finally out of fashion, and people know that the *cherubim* of sacred vision

¹ Iren., "Adv. Hær.," xi. 3, 8.

² Since writing this, I find Lyra actually does explain the four living creatures as types of the four patriarchal churches. Corn. à Lapide, quoting him, gives the additional embellishment: "Hæ quatuor sunt in circuitu throni Dei, id est *Cathedra Romana*, in qua sedet vicarius Dei."

³ For instance, taking our four Gospels in the familiar order, the correlative ζωα may be exhibited thus: Irenæus = man, eagle, ox, lion; Victorinus = man, lion, ox, eagle; Augustine = lion, man, ox, eagle. See further, Alford, "Commentary," Rev. iv. 8.

were not truncated cupids, but fearful shapes quite unproduceable in material art. Let us hope that the Clergy and Artists' Association will banish to a like limbo of oblivion that Patristic conception of the four "living creatures."

Of one thing we may, I think, be sure—that many thoughtful minds are sickened of our reproductions of old blunders and vagaries. There is a demand that sacred art shall minister to men's realization of truth. Detestable to the eye doubtless were the diaphanous scarlets and emerald-greens of the stained-glass artists of the Georgian age. But Art scarcely rises above reproach when she substitutes for these the blurred neutral tints of a sham antiquity. And shades of all iconoclasts, from Leo Isauricus to Will Dowsing, appear to one's fancy as phantoms of the blest, when one sees the subject-matter of the most sacred of all literature obscured by these servile reproductions of erroneous gloss. It is not our part to reinstate fogs and exhalations which the ever-waxing sun of truth has for thoughtful men finally dispelled. There are obscurities enough on the pages of Scripture—aye, and of Church history too—without our contributing an artificial supply. It is for truths living and suggestive that men are to-day asking. Not for stereotypes which every boy or girl who can pass the Cambridge Locals will detect to be misrepresentations of fact; not for what someone centuries ago thought a text meant, but which we know it does not; not for a kaleidoscopic medley of Scripture realities and mediæval myth.

Mr. Holman Hunt has given us, I think, a hint which we may well remember in our Church restorations. The matter is mainly in the hands of us incumbents. The path, I admit, is by no means always a clear one, for the day of true artistic renaissance has yet to dawn. Yet surely even now it is not impossible to steer between Scylla and Charybdis. We may escape wreck on the crude naturalism of the Georgian epoch, and yet not be swept away by the meaningless mimicries of Messrs. Hildebrand and Shum.

We will admit that art has been vilely defamed by Puritans of all ages from Tertullian onwards. She is neither a *Lais* nor an *Aspasia*. Neither is she a *Hagar*, whose ambiguous connection is best settled by exclusion from the ecclesiastical tent and relegation to galleries and museums. We all accept her, I trust, as the legitimate handmaid of religion. But having made that admission, I still insist, "Let the handmaid know her place." Her mistress has realized many an economical truth, not entered as yet in art's antiquated book of recipes. Beware, I would say, of the tyranny of the old retainer. "There be many servants" nowadays, we find, that

“break away every one from his master.” And the “missuses,” I believe, report the same melancholy experience.

ARTHUR C. JENNINGS.

ART. IV.—ARCHDEACON BLAKENEY.

“**H**IS administration of Sheffield was a model to all England.” These words were used by a dignitary of the Church of his brother Archdeacon who had just passed away. It is true; and to anyone who is at all acquainted with the inner life of the great Northern city, the admiration and the respect that the looker-on feels will be more than doubled. For let us examine the facts. Here were, roughly speaking, thirty-three parishes, moulded, with but isolated exceptions, into one conception of Church life and one opinion of Church doctrine by a clergyman who did not graduate with any brilliance, who was not in the ordinary sense of the word eloquent, and who had not been in his youth brought up in England. Here was a zealous Churchman, of a family of Churchmen, revered by the great body of Protestant dissenters as if he had been one of their own spiritual heads. Here was one who, whatever else he was, would not be gainsaid as an unflinching advocate of active Reformation principles and who never tried to hide his opinions, lamented by the head of the Sheffield Roman Catholics in perhaps the most touching terms that fell from any pulpit in the city. Here was one whose intense personal devotion to his Saviour can hardly be measured even by those who knew him nearest, and who was yet, as one of them said, “as much to the Jews as he was to his fellow-Christians.” These are wonderful facts, even in this age of charity. Was the Archdeacon, then, one of those men who are tolerant because they have nothing to tolerate, and whose forbearance issues from the source of indifferent opinions? Anything but that. Principle and public profession were ingrained parts of his character. He never swerved from what his deliberate opinion had marked out as his course, but from the very fact that his own cherished convictions were so deeply rooted, he was ready to make every allowance for those of his opponents.

So much for the religious affairs of the great city. Let us examine its social side. This reveals a control on the part of the Archdeacon which is even more wonderful. The characteristics of Yorkshiremen are well known and clearly marked. Nowhere, perhaps, are they more rigidly defined than in Sheffield. The rugged determination that sometimes lapses into iron obstinacy; the outspokenness that

from pride in its own vigour sometimes degenerates into regardless rudeness; the suspicion of strangers that, when it has once been overcome, passes into the most generous affection on the face of the earth; the hatred of priestcraft that is so complete as to be hostile even to ordinary clericalism—who does not know these characteristics of the sturdy South Yorkshiremen? Surely if these iron natures were to be won and bent into obedience, it would be by some great man who rose from their midst and was versed in their ways? Well, to this smoky, stubborn city came an Anglo-Irishman who for thirty years had it at his feet, influenced personally all classes of society, was loved by the toiling masses with an affection almost amounting to idolatry, and at his last end was carried to his grave amidst the mute agony of a probably unparalleled display of mourning. It was not affectionate exaggeration, but bare matter-of-fact, that led the leading newspaper in the city to style him “the best-loved man in Sheffield.”

It is not the purpose of these pages to give any sort of biographical sketch of the late Vicar of Sheffield. A very admirable *brochure*¹ has been issued from the office of the *Sheffield Daily Telegraph*, which recounts the salient facts of his life and gives a most graphic description of the wonderful funeral. A fuller and more rounded biography² has been published, compiled by a well-known Sheffield incumbent. It contains a delightful chapter from the graceful pen of Mrs. Blakeney, and an introduction from the Bishop of Ripon. We may be pardoned for saying that this volume, interesting as it is to the Sheffield reader, contains a good deal that is not so attractive to the outside public. In our opinion, a sketch of the Archdeacon as a leader of the Church, and a man pre-eminent for his goodness, has yet to be written. The biography before us shows him merely as Vicar of Sheffield.

Let us, however imperfectly, try to recall some of the features which made Blakeney what he was during his long years of work.

A marked characteristic was the Archdeacon's knowledge of, and tact in dealing with, human nature. Both experience and intuition contributed to this. It is of fundamental necessity, surely, for those who have to deal largely in common concerns, and have to influence their fellows, not by books or pamphlets, but by word of mouth and action, often to be called up and prompted by a swift sagacity on some

¹ “Memoir of the Ven. John Edward Blakeney, D.D.” *Telegraph Office, Sheffield.* Price threepence.

² “Memories of the Life and Work of John Edward Blakeney,” by the Rev. W. Odom. London: *Home Words Office.*

startling crisis of the moment. It is a great thing to be prepared with an elaborate scheme, but a greater to confront hasty men, or involved intrigues, or conflicting interests, and by the sheer craft that comes of knowledge to rule them with an imperceptible triumph. The Archdeacon was never tired of urging on his curates that they should try to influence not only their own friends—those who were in the Church ring, so to speak—but even those who were, at all events, outside, if not hostile. “There is some credit in cracking one of those hard nuts,” he used to say; “anybody can manage their friends, but give me a real tough customer.” He could do it, too; and so, speaking for the moment under the aspect of Church defence, he might be regarded as a skilful general, who not only strengthened his own lines, but threw out earthworks into the enemy’s country and sent out pickets and scouts, with this difference, of course, that his raids were pacific. For instance, a gentleman, well known in Sheffield for his advanced Socialistic views, and who was in consequence a great power with a certain section of the people, got together a committee, with the object of helping the town authorities to enforce the Act for the better housing of the working classes. The committee as it was formed constituted a most curious amalgam. There were two or three clergy, two or three Roman Catholic priests, several strong Socialists, several representatives of the Nonconformist conscience, including a very able and very political Unitarian minister, a Conservative, and two or three Radical town councillors, and other heterogeneous elements. Speaking generally, such a body would be excessively chary of undergoing any kind of dictation from a parson. Yet the Archdeacon joined the committee, was elected chairman, insensibly ruled its deliberations, and welded the incongruous elements into an engine which did real good in the city. It was a privilege and a lesson to watch his deft handling of a body which it is not uncharitable to suppose might have either exasperated the landlords or inflamed the tenants if its energies had not been wisely directed. Perhaps this was one of the “hard nuts” which he gloried in setting himself to crack. But the Archdeacon’s skill in dealing with men was conspicuous in many ways. Disputes were frequently referred to him: between owners and employés, between parents and children—nay even, let it be whispered only, between his clerical brethren. The Vicar of a large Northern town, one who is not only head of the parish clergy, but shares with the Mayor and Master-Cutler the virtual dominion over its concerns, must be no recluse, no mere man of letters; he must be prepared, on occasion, to “hang theology,” and deal with men not as he would wish

them to be, but as he finds them. If one lived with "nice" people only, one would live in a wilderness.

We have said that the Archdeacon had a wonderful knowledge of the world; but no one who knew him would forget to think of another point in his character, which yet is usually thought to be incapable of existing side by side with the first. For surely it is the common feeling of "men of the world" that experience nurses distrust. But with him experience was the mother of sympathy. Nobody had a wider range of acquaintance with men or a deeper insight into human nature; nobody had a firmer belief that every man was innocent until he was proved guilty; and the Archdeacon was, in that regard, a very obstinate jurymen. It was impossible to quote any case of an erring clergyman, or a hypocritical Church worker, or a respectable rogue, which he could not cap out of the vast stores of his recollection. One sometimes wondered how he could maintain such a fresh belief in the purity of people's motives and acts as he undoubtedly held. He was, of course, a rigid opponent of the confessional, and yet he was a confessor to all sorts and conditions of men and women. Even before his position as Archdeacon and Rural Dean brought him officially into contact with evildoers, his kindly nature and reputation for spirituality brought shoals of anxious sinners to his side. He sought no confidences—rather discouraged them; his rebukes to women who ostentatiously offered an explicit act of confession were often severe. But, from the very nature of the man, he viewed, as few others could, a long vista of wrongdoing and unhappiness that had fallen beneath his gaze. The most marvellous point to be noticed in connection with all this is that his sympathy and confidence seemed to gain freshness instead of bruises from each disclosure. He was never tired of urging on his curates that sympathy should be the keynote of every minister's life. Indeed, it is true; for if God is love, God's religion must be the expression of love. A clergyman's ability, intellectual attainments, or vigour of character cannot count for their full worth in the sum total of his usefulness unless they are informed by the spirit of devotion to his fellow men. If it is true that he who loves God loves his brethren also, is it not equally true that he who does not love his brethren cannot completely love his God? There is no need for maudlin sentiment in this; it is simply a plain matter of fact that love covers a multitude of imperfections. It was this that led the Archdeacon to remark, when he was accused of indiscriminate generosity in his benefactions, "I would rather be imposed upon twenty times than refuse to help one deserving person." Over and over again the man

who must have frequently been beguiled by a specious story would yet have the cheery confidence in true human nature to declare his belief that the next claimant might be genuine : may we not rather say that he had the Christ-informed courage to forgive his brother for the seventieth time ? This was the recklessness of religion, the optimism of the Sermon on the Mount. Perhaps the woman in the Crofts partially realized this truth when she said : "There's nobbut wun gentleman i' Sheffield, and that's t' Archdeacon !" though she certainly need not have limited the range of her application !

No one not conversant with Sheffield history can properly appreciate the difference between the St. Paul's parish of to-day and of thirty-five years ago. Hundreds of dwelling-houses have been pulled down ; the present handsome Pinstone Street replaces an old lane ; the beautiful new City buildings replace old courts ; the Midland Station covers the area of what was probably the worst part of the parish, called the Pond Islands. Into this populous and poor district the Vicar of St. Paul's, and she who has always been more than his helpmeet, threw themselves with an energy and love that ask the utmost admiration. Archdeacon Blakeney's system has probably always been the same. In the forefront he put pastoral visitation. Schools were of the utmost importance, elementary, Sunday, and ragged, which we believe he was the first to start in Sheffield. All organizations that knit together the Churchpeople of a parish were worked with unflinching energy—mothers' meetings, communicants' unions, teachers' meetings, and so on. The whole system was intended to make the Churchpeople as much like one large brotherhood as possible : Christian people, even in our days, can have many things "in common." The Church services were modelled so as to be bright, cheerful, and hearty. Singing and choral services are not in the North so much a party badge as in the South. The Archdeacon enjoyed a good *short* anthem, but was not fond of elaborate "services" set to morning and evening canticles. He was strongly attached to evening Communion. Indeed, to see the furrowed faces and hardened hands of those who toil bent reverently over the communion rails at eventide was in itself an answer to those who ask why the Supper should be celebrated then. As a supplement to the Church, he carried on the work of the Mission Hall, which he always insisted was a necessity in some parishes. It is interesting to remember, however, that he was not an enthusiastic believer in open-air preaching. He did not discourage it, even practised it himself frequently ; but it was not one of his most cherished methods. It is impossible to enumerate here the different exploits in Christian warfare

that the Vicar of St. Paul's performed; but one may be noticed—the manner in which he influenced the thought of young men. At the time of his death there were in Sheffield alone four clergymen, at one time lay workers under him in St. Paul's parish, who had the spiritual charge of an aggregate of more than 40,000 souls. This, not including many others who are working elsewhere, would alone show the extent of his influence. Naturally, when he became Vicar of Sheffield, and again Archdeacon, the conditions of his work were altered. Not so his energy and success. There was still the same fervour without fussiness; the same sunny geniality combined with shrewdness; the Catholic sympathy without compromise of principle. One look at the buoyant upright figure, with the umbrella thrown soldier-wise over the right shoulder, and the bright eyes glancing alertly in all directions, would convince an onlooker that there was a master of men. All who came within his range owned the fascination of his magnetic personality. If it is true that a man's influence consists of his ideas multiplied by and projected through his personality, then it is impossible in this world to estimate the import of his benign sway.

Through all the Archdeacon's strenuous work he was greatly aided by his innate cheerfulness. He was Irish, and therefore humorous, quick to appreciate and laugh at comic points, and with a strong fund of drollery in himself. In that year when the diocese of York was held by three successive Archbishops, at a meeting in the Cutlers' Hall convened to enable the Sheffield clergy to greet Dr. Magee, it was interesting to note the two eminent Irishmen sitting side by side, convulsed with laughter at different pauses in the proceedings, merry, ringing, and infectious, as they capped each other's stories or fired off witticisms. The Archdeacon believed in a good laugh as a good medicine. It is sometimes said that the poorer classes have an imperfect appreciation of humour. To a certain extent this is possibly true of the tillers of the soil, but not, certainly, of the keen-witted craftsmen of large cities. No audience is quicker to grasp a subtle allusion or a droll incident than one composed of Sheffield working-men, and their Vicar knew well how to play upon this faculty. They themselves have a great power of dry, caustic humour.

Space necessarily prevents us from touching on many points in the Archdeacon's character. But no memorial of him would be in any sense complete which did not allude to the deep personal piety which was so marked in him. Simple and unaffected devoutness were never proclaimed, but always perceptible. It is no exaggeration to say that he lived in an atmosphere of prayer. Like St. Francis of Assisi, he thought

nothing too unimportant to be referred to the great Source of Strength, and such a habit, though, as we have said, as far removed from ostentation as possible, could not but make it apparent that here was one "whose face was as though he would go to Jerusalem." Hence, it may, without any irreverence, be said that he was intimate with God. And as in our conversation with intimate friends we are seldom at a loss for words, so, without trenching on the sanctity of his inner life, it may be said that he was never at a loss for words in his praying, which is conversation with God.

This faculty for extempore prayer was the only respect in which the Archdeacon could be truly called eloquent. His public speeches, while attractive, could not be so designated, nor his sermons. These latter were always written, and read from manuscript. An extempore sermon, so-called, was never, to the writer's knowledge, delivered by him, and this is remarkable, considering that the Irish clergy of the Church of England have generally this gift in a marked degree. He would playfully tell his curates that he expected them to give a better sermon than he did. But "the gift of the gab," as it is called in Yorkshire, is not everything: the gift of sincerity is far better. No one could listen to his sentences without catching the reality that rang through them. They were deeply interwoven with Scripture, and arrested the attention, from their very faithfulness and earnestness, far more than any pretentious displays are wont to do—and, after all, that is the province of the preacher. In one respect, moreover, the Archdeacon was unsurpassed. Whenever any purely practical point, such as Roman Catholic claims, or the Lincoln judgment, or the destiny of Voluntary schools, or others of that nature were touched upon, his remarks were worthy of the closest attention, and his opinion almost invariably correct. His vast knowledge of affairs, and deep sagacity, gave his verdict an intellectual common-sense which is not always conspicuous in the pronouncements of all high dignitaries. No one was less prone to hysterics, or more full of the sanity of public life. He knew men, and his people too well, and in return his people would always rather listen to him than to a stranger, however fluent. Above all, his life was a sermon.

We may be permitted to close this very inadequate notice by relating three scenes in the Archdeacon's career.

The first illustrates his promptness in rising to an emergency, and his tact in dealing with men. In the end of 1887, a large gathering of the "unemployed" was held in Paradise Square. This square—"Pot" Square, as it is affectionately

called—was in former days the great arena for political meetings in Sheffield. It is still, to a certain extent; but some of its characteristics have of late passed away. The occasion promised some danger; there was certainly a great deal of distress, and the meeting was engineered by some well-known Socialistic leaders. Under these circumstances, the Archdeacon took a bold step, and yet, as it turned out, he was eminently successful. He attended the meeting. Scarcely had he joined the crowd before he was descried by the leaders, and one of them called out for the Archdeacon to take the chair. Was he surprised when the Archdeacon did so? Anyhow, here was the Vicar of Sheffield presiding over a meeting of the unemployed. He made a good demagogue. His speech succeeded in allaying whatever discordant emotions existed, and he ended by inviting the chief promoters of the meeting to discuss the question of relief with him at the Vicarage. So what might well have been a dangerous occasion passed off in the tumultuous greetings of the thousands of working men who cheered the chairman as the meeting broke up. But what an exercise of calculating audacity! It is one thing to preside in a room over a comparatively calm meeting of workers on one side and employers on the other—a great thing—but it is very different when the sky is above you and men's fierce faces are in front, and one word may do the mischief.

The second event occurred in 1890, at the Albert Hall. It may be doubted whether a similar scene has occurred at any other time in England. The hall is a large one, and takes a good deal to fill it. Yet it was crowded with an enthusiastic throng of the workers of Sheffield, who had come because they were enthralled by the Archdeacon's personality and conscious of the nobility of his work. Thousands of them had subscribed for a gift of Sheffield silver-plate, to commemorate his thirty years' ministry in the town, and now about four thousand came to see it presented. On the platform were the Archbishop of York (Thomson), the Bishop of Hull, Earl Fitzwilliam, Archdeacon Straton (now Bishop of Sodor and Man), nearly all the Sheffield clergy, many Non-conformist ministers, and the large committee of working men. The speeches were characteristic. The venerable Lord Fitzwilliam spoke a few touching words; a Socialist bore witness to the Archdeacon's philanthropy; and a working man, one of those untaught orators who play upon the hearts of the people, stirred the meeting to its depths. It was a grand sight when the stalwart Archbishop, a king among men—the "working man's primate"—confronted his people, and held them absorbed with one of his noble speeches, logical, affec-

tionate, and convincing. He struck a true note when he described the meeting as an argument in Christian evidence, a fact which, in different phraseology, had been pointed out by his predecessor, the cutler. But the ovation that greeted the Archdeacon when he rose to acknowledge the gift was truly remarkable. With one consent the whole gathering rose to its feet, with the electric thrill that passes through great assemblies at a time of common emotion, and amid waves of tumultuous cheering, all eyes were bent on the sturdy form and kindly features that were so well known and loved in his adopted town. He spoke with deep emotion, nor can we wonder at it, for the love of a city was expressed in that roar of welcome.

The third scene was his funeral. Pageants far more splendid are seen frequently; there was no pomp about this one; it was unostentatious and quiet, even to simplicity. But the onlookers were brought by grief, not by curiosity, and the mourning was of fact, not in name. A "city in mourning" is a trite phrase, and very often unreal and meaningless, but if ever a town could be so described it was Sheffield on January 15, 1895. The attendance in the "old church" which the Archdeacon loved so dearly was remarkable; every public body and every religious denomination was represented; but so they might be at other public funerals. What could not be summoned by a man's mere rank and position was the look of dull sorrow on the faces of the thousands who lined the way from the church to Ecclesall Churchyard. Pitiless rain was falling, and the roads underneath were thick with snowy slush, yet all along the way the poor people stood, the grimy faces working, and the eyes instinct, not with the glassy stare of curiosity, but the keen pang of grief. The cortège passed through the avenue of sorrow to the dreary, snow-laden churchyard, where Archbishop Maclagan committed the dead body to the ground. All knew that they had lost a friend, and all lamented the friend they had lost. There they waited and waited, until it was all over, and the working people had said good-bye to the kindly man who loved them so well, and who would have asked nothing more than to be regretted as he was. What valour is to the soldier, what acuteness is to the lawyer, what skill is to the surgeon, sympathy and goodness are to the clergyman. In these lay the secret of the Archdeacon's greatness.

W. A. PURTON.



ART. V.—THE CHURCH OF ENGLAND IN ITS
RELATION TO NONCONFORMISTS.

ARTICLE II.—INTRODUCTION.

FOR eleven years after Elizabeth's accession,¹ that section of the clergy and laity who sympathized with Rome conformed to the new Liturgy. Only 200 priests left their parishes on the death of Mary and the accession of Elizabeth. But the violence of the Popes encouraged a schism. Pope Paul IV. called her a bastard. Although Pope Pius IV. showed a more conciliatory disposition, offering to send a Nuncio to England, and inviting Elizabeth to send representatives to the Council of Trent, Pope Pius V. published against her a Bull of Excommunication and Deposition; and from that moment all English supporters of the Pope were forced to separate from the English Church. The English Papal leaders remained abroad, and established seminaries for young priests, who were to return as missionaries to England and convert the people back to the Roman faith. The principal leader of this crusade was William Allen, formerly Fellow of Oriel College, Oxford, and afterwards a Cardinal. In 1568 he founded the first English seminary at Douai, in Flanders; he also founded colleges for the same purpose at Rome and in Spain. In 1580 he sent the first Jesuit missionaries into England—Father Persons and Father Campion. All these Roman emissaries at this period were necessarily treated as traitors, as they were charged with the deposition of the Queen and the subversion of the constitution. The laws against them accordingly grew continually more and more ferocious. In the reign of James I. the plots were continued, and the repression was still further pressed. In 1604 an Act of Parliament was passed for the due execution of the statutes against all Jesuits, seminary priests, and recusants. It is said that not less than 5,560 persons were convicted of recusancy, and now for the first time the Holy Communion began to be used as a test. Recusants were required to attend the parish church, and receive the Lord's Supper at the hands of those whom they considered nothing but Protestants and heretical ministers.

About 1618 a more kindly treatment began. James I. wished to stand well with the King of Spain; so he promised him "that no Roman priest or other Roman Catholic should henceforth be condemned on any capital law, and, although

¹ See Cutts's "Dictionary of the Church of England" and Perry's "Student's History."

he could not at present rescind the laws which inflicted only pecuniary fines, yet he would so mitigate them as to oblige his Roman Catholic subjects to him." Some years later a very large number of Romanists—it is said 4,000—were released from prison. In 1623 James allowed a Bishop *in partibus* to reside in England. There had been an interminable quarrel between the secular Romish priests and the Jesuits on this point, the former desiring a Bishop, the latter opposing it, as limiting their authority, and preferring the direction of an Archpriest. This first Romish prelate was Dr. William Bishop. The people were much excited about it, but quieted down when the Prince of Wales came home safe from Spain and the detested Spanish marriage was abandoned. On Dr. Bishop's death another prelate was appointed, but during the Commonwealth the depression of the party and the bitter hostility of the people seem to have prevented further nominations.

The accession of James II., himself a Roman Catholic, gave new hopes to the Roman See, and a large accession of importance to the Papal party in England. A Vicar-Apostolic was delegated; and shortly after the kingdom was divided into four districts, each under a Vicar-Apostolic; and this continued to be the organization of the Roman Church in England until the middle of the present century.

The extraordinary measures taken by James II. for restoring Romanism only secured his downfall and banishment. Father Petre, Vicar-Provincial of the Jesuits in England, was a member of the Privy Council; Sunderland, the Prime Minister, was a Romanist; two or three others besides Petre were members of the Cabinet Council, which contained only eight in all. Fourteen Benedictine monks were installed in St. James's Chapel Royal; there was a Jesuit establishment in the Savoy; a body of Franciscans had a house in Lincoln's Inn; a body of Carmelites were in the City. The heads of Christ Church and University College at Oxford set up the Mass in their College Chapels. Four Vicars-Apostolic, appointed by the Pope, were paid £1,000 a year each out of the Exchequer to rule the Roman clergy in England. The King's unconstitutional Declaration of Indulgence would have enabled him to use his power and patronage to put Romanists into the dignities of the Church, the offices of the Government, the judgeships, and the command of the army and navy.

The Revolution of 1688 accordingly swept away the King and the Stuart dynasty. Parliament took precautions in the Act of Settlement of William III. and Mary against the recurrence of the danger by requiring that the Sovereign should always be in the communion of the Church of England. The penal laws against the Romanists were revived, and the

Roman Church in England sank back into its former condition. A few families of the titled and landed aristocracy, with their adherents, formed its scanty but very respectable body. Their patriotism was undoubted, and their religion, of a Gallican, or national independent type, which had no virulence towards the Church of England, excited a feeling of interest rather than of dislike towards them as chivalrous adherents of a fallen cause.

In the end of the last century, and in the course of the present, large numbers of Irish Roman Catholics settled in the great towns of England, especially London, Liverpool, and Glasgow; but the number of English Romanists had not increased. The call for the full emancipation of Roman Catholics—that is, enabling them to take their full share in municipal and political government—came first from Ireland, but it also became part of the great Whig reforming programme which culminated in the famous Reform Act of 1832. Roman Catholic emancipation had been proposed by Pitt in the reign of George III.; but the King was resolute against it. After many struggles, it was carried in the last year of the reign of George IV., in 1829.

This act of justice, together with the revival of the High Church party in the second quarter of this century, and the secession of Newman, Manning, the two Wilberforces, Ward, and about 3,000 other distinguished and educated persons, roused in the advisers of Rome a keen and sanguine hope that the time had come when England might be won back again to the Roman obedience. The Roman claim was set forth in the most striking way by the creation of a Papal episcopate, with English titles, all over the country, with a Cardinal-Archbishop of Westminster at its head. This was in 1850. The greatest endeavours were made to win converts. Money was found for the erection of beautiful churches in the most conspicuous positions, and for the maintenance of attractive services. Convents of men and women were dotted over the country. Charitable institutions presented the religion in its most persuasive character. Social influences were brought to bear on individuals. In short, all that statesman-like plans, skilful intrigues, Jesuitical astuteness, and money, all that Christian earnestness, zeal, and devotion, ably directed, could do, was done to restore the old Roman Catholic religion, in the hope of gaining a preponderance of influence and political power, and so ultimately of winning back England to the obedience of Rome. In spite of all this, however, the Roman Catholics have rather fallen off in numbers. Their influence is chiefly to be found in the press

and amongst the masses of the Irish Roman Catholics settled in the great towns.

We will now return to the other Nonconforming secessions.

I have said that the Calvinist principles of some of the Continental Reformers were sure to find an echo in England.

The followers of these principles in England are known in history as the Puritans. They were not only dissatisfied with abuses and corruptions, but also with some main points of the primitive and Scriptural constitution and doctrine of the Church. During the Reformation this school became an extreme section of the general body of the Reformers; and after the Reformation had been settled, in the beginning of the reign of Elizabeth, it became an organized body within the Church, aiming at further changes and causing great difficulties to the Queen and her bishops. Laud did his best to overthrow Puritanism; but it was too strong for him, and his repressive policy ended in the subversion of the Church, the Crown, and the Constitution. It was finally by its own extravagancies that Puritanism wearied the country, and caused the restoration of Charles II. and the astounding reaction of his reign.

The system of organization, doctrine, and discipline which Calvin had established at Geneva was accepted by the English Puritan party as the model to which they desired to bring the establishment of religion in England. Bucer, the German Reformer, Regius Professor of Divinity in the reign of Edward VI., wrote a book "On the Kingdom of our Saviour Jesus Christ," published in 1557, in which the Puritan platform was formally set forth.

The exile of Church of England clergymen during the reign of Mary, chiefly in the Low Countries, familiarized them with Calvinistic doctrine, and made them long to change their own Church in this direction. On their return, some of the bishops sympathized with their opinions, and allowed great liberty to the clergy.

The Puritan clergy, however, were not at liberty as individuals to disregard the law of the Church in their personal ministrations. They organized a system by means of which they endeavoured to introduce the Calvinistic model (the form of service with which we are familiar in Presbyterian and Dissenting places of worship) as a supplement to the lawful order, and to inculcate the whole country with its principles, under cover of their status as clergymen of the Church of England, and of the advantage it afforded them. They divided the whole kingdom into districts, and created an ecclesiastical organization of class, district, and general assemblies. The classes consisted of a few neighbouring

ministers, generally twelve. The district included several of these classes, and there were about three districts in a county. The General Assembly was a synod of the whole body. Influence was brought to bear on patrons to induce them to nominate to vacant benefices men of Puritan opinions. The Puritan incumbents were to dispense as far as possible with the legal ritual of the Prayer-Book; they were to teach the Scriptural character of the Calvinist form of Church government and discipline as well as doctrine. Where incumbents were orthodox Church of England men, means were taken to leaven their parishes. The Universities had an old privilege of nominating twelve preachers who might preach in any parish in England. The Puritans procured the appointment of eminent Puritan preachers, who itinerated through the important towns, gathering large congregations, and propagating their special opinions. Another plan was the founding of lectureships in important churches. The Puritan incumbents and lecturers often showed their dislike of the Book of Common Prayer by remaining in the vestry until the service was done; then mounting the pulpit, they gave out a metrical psalm, uttered a long extempore prayer, then the sermon; then another psalm and prayer, making a kind of supplementary service in Puritan fashion.

It was this state of things that Elizabeth and her Archbishops, Parker and Whitgift, struggled to suppress. But the minds of the people became leavened with Calvinistic teaching, especially in the great towns; and when were added the repressive measures of Laud, Stratford, and Charles I., we see how the way was prepared for the overthrow of the constitution in Church and State which was at length effected in the year 1648.

There were some, however, for whom this mixture of Puritanism with the Church of England was not sufficient. The first body of men who set up a separate communion were the Independents, about the year 1658. The cause of their secession was the assertion of the principle that the people were the legitimate source of authority in religious matters; instead of the previous view that the officers of one generation handed on the authority to the officers of the next; and so on, back to the time of the apostles themselves. Their opinions and history will be treated in a separate paper.

Next in point of time come the Baptists, or Anabaptists as they used to be called, because they baptize over again, or Antipedobaptists, because they deny the validity of infant baptism. This denomination is first heard of in Holland, where unfortunately it mixed up its religious belief with political designs, and ran into excesses subversive of all religion

and all society. Their seizure of the city of Munster, and their conspiracy for seizing other cities, made them special objects of repression by the Governments of the period; and this accounts for the severity of their treatment. Fourteen Anabaptist refugees from Holland were put to death in the reign of Henry VIII., others in the reigns of Edward VI. and Elizabeth; and the very last person who suffered death in England on religious grounds was an Anabaptist named Whiteman, in the reign of James I.

The modern denomination of Baptists justly disclaim any connection or sympathy with these fanatics. It began in 1633, and arose out of a secession from the Independents. A few members of the Independents, who held a stricter form of Calvinistic doctrine, and desired to maintain a stricter discipline among Church members, formed themselves into a separate body. Their history, again, will be given in a distinct paper.

The greatest and most lamentable secession from the Church of England was of later date, and of very different character from the three which we have thus sketched. It was that of the Methodists or Wesleyans. But of that I will say nothing here, as another writer will recount the story.

A few words must be added about the Presbyterians, who for a short time were supreme in England. Presbyterianism was the form the Reformation took in Scotland under the influence of John Knox and Calvin, and because the Scottish Reformers could not get any bishop to join them. It consists of a system of government by Kirk Sessions, Presbyteries, Synods, and the General Assembly. Lay elders are always present in these different courts as well as the clergy. The doctrines of Presbyterianism are expressed in the Westminster Confession and the Shorter Catechism; and though they insist strongly on predestination, they do not differ in really essential points from the doctrines of the Church of England. Under Scottish influences, Presbyterianism became predominant in the Long Parliament in 1641, in the time of Charles I. Parliament had no taste for Presbyterianism, but it was forced upon it by the Scotch, who insisted that there should be one confession of faith, one directory of worship, one public catechism, one form of Church government, and that prelacy should be plucked up root and branch as a plant which God hath not planted. In 1642 the Root and Branch Bill for the Abolition of the Episcopal Church was carried through both Houses of Parliament.

The Presbyterians were strongly opposed by the Independents, who looked upon them as little better than Episcopalians. From the rise into power of the Independents, the Presbyterian system, which was favoured by the Westminster

Assembly of Divines, was of necessity overturned. From about 1648 the Presbyterian discipline ceased, and, with the enthusiastic support of Oliver Cromwell, Congregationalism became the ostensible religion of the country.

The Presbyterian Church of England, which ministers chiefly to Scottish people residing in this country, has 11 presbyteries, 297 congregations, 10 preaching stations, and 68,992 communicants. It has a theological college in London, and supports 52 missionaries abroad.

The Unitarians, who are the only distinctly heretical body of Nonconformists, deny the distinction of persons in the Godhead. They date as an organization in this country from 1773, when a sceptical and Semi-Arian clergyman named Lindsey resigned his parish of Catterck, and set up a meeting in Essex Street, Strand, where he was assisted by some other seceding clergymen, and formed a congregation of sympathizers. From this Essex Street congregation modern Unitarians have sprung. Priestley is their greatest name; Belsham's "Calm Inquiry" is their ablest religious publication, and may be taken as an exponent of their doctrines. They are a small body, generally of well-to-do and educated people. Some of the old English Presbyterian congregations have become Unitarian. They are strongest in Birmingham, Manchester, and Leeds. They have about 350 ministers, and 345 chapels and other places of worship.

Taking these different movements into review, I should say that the Independents or Congregationalists represent the idea of individual liberty, and the freedom of congregations to choose their own pastors. The principle of election ought certainly to have been always recognised in the Church; and as for individual liberty, so harsh and rigid was the tyranny of Strafford, that we cannot be surprised at the rapid growth of Independent opinions. At the Restoration most of them might again have been absorbed into the great national communion; but unhappily the statesmen and prelates who framed the Act of Uniformity in the reign of Charles II. contrived it on purpose to exclude the Congregationalists, and so the division became irreconcilable. The Presbyterians represent the principle of the original identity of presbyters and bishops. That brings them very near indeed to ourselves. Many High Church Bishops have been inclined to recognise Presbyterian succession and orders. They were right in protesting against an episcopal rule which had degenerated from the primitive standard of a bishop, ruling with the consent of his presbyters, into an autocracy, as it once seemed, resting on the power of the secular arm. The Baptists may be taken to remind us that, although infant baptism is the primitive rule, yet adult

baptism may be in cases acceptable to God. Whenever infant baptism degenerated into a mere mechanical performance, without a living faith on the part of minister, parents, sponsors, or congregation, there was the natural inducement to Baptist principles. The life of the Puritan party was the intense belief in God's government of the world, and its stern, ascetic piety, in contrast with the lukewarm faith and lax lives of the mass of the orthodox. The Wesleyan movement, which was originated and conducted by clergymen of the Church of England, was a revival of the ancient discipline of the Church. It was not merely the love of autocratic power in the leaders of the movement, but want of confidence in the lawful authorities into whose hands that discipline ought to have been committed, which led to the hardening of the society into a sect.

Under these circumstances, and with all these past mistakes in view, we ought to be very humble in our attitude, charitable in our judgment, and tender and respectful towards those who differ from us. While conscientiously holding to our own views, as the truest and most reasonable, we ought not to act as if no other view was possible to minds differently trained and in different circumstances from our own. We ought to be looking for points of agreement, instead of points of difference. One Lord, one faith, one baptism, one God and Father of all, one Holy Spirit, one invisible body, the ideal Church of Christ, one Atonement for sin, one right of prayer, one hope of immortal life, one repentance, one Christian love; surely these elements, besides an infinity of others that we hold in common, are already much!

That is, at any rate, the view of our Bishops. At the last Lambeth Conference they issued to us the following instruction on the subject in their encyclical letter:

"After anxious discussion, we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, four in number, will be found in the appended resolutions.

"The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the

great deposit entrusted to us. We cannot desert our position, either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

“But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ’s sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men’s hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions, as well as its resolutions, that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences.”

The special committee of Bishops also sent in the recommendation for mutual conference already quoted.

They added that they could not conclude their report without laying before the Conference the following suggestion, unanimously adopted by the Committee :

“That the Conference recommend as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine, and the formularies in use in the Anglican Church ; and that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.”

They also desire—following in this respect the example of the Convocation of Canterbury—to pray the Conference to commend this matter of Reunion to the special prayers of all Christian people, both within and (so far as it may rightly do so) without our Communion, in preparation for the Conferences which have been suggested, and while such Conferences are going on ; and they trust that the present Lambeth Conference may also see fit to issue, or to pray His Grace the President to issue, some pastoral letter to all Christian people upon this all-important subject. For never certainly did the Church of Christ need more urgently the spirit of wisdom and of love which He alone can bestow who is “the Author and Giver of all good things.”

Are we doing what we can to carry out the suggestions of the Bishops and the instructions of the Lambeth Conference ?

If we are indeed sincere and genuine disciples of our Master, we shall each of us try to make personal friends of any Nonconformists that we meet, and endeavour to learn from them some Christian grace or virtue. We shall try, by the consistency of our lives, the earnestness of our faith, and the width of our charity, to recommend to others the principles that we hold to be true. We shall take every opportunity of joining together on religious and philanthropic platforms in all good works. Throughout every town, and in every country village, we shall do our utmost to make those who do not agree with us feel that there is no social ban upon them because they are unable to subscribe to the national organization of religion. Outward and formal unity we cannot at present expect: the lines of division sunk by the mistakes of the past are still too deep; but we can all strive for the unity of the spirit in the bond of peace—for that we can all daily and earnestly pray. And some day, in God's own good time, some great favour of love will overspread the land like the universal dawn of a calm and cloudless summer day; and barriers will be broken down, and prejudices will be discarded, and misunderstandings cleared up, and we shall find that, by each coming as close as we can to the Lord Jesus Christ, we have come close to each other also!

The Removal of the Disabilities of Nonconformists has been in the following order, and has been promoted in all cases by liberal members of the Church of England:

- 1689. Toleration Act.
- 1812. Repeal of the Conventicle and Five-Mile Acts.
- 1813. Disabilities of Unitarians removed.
- 1828. Repeal of the Corporation and Test Acts. Nonconformists in future only to make a declaration on the true faith of a Christian.
- 1829. Emancipation of Roman Catholics.
- 1832. Nonconformist Ministers may sit in House of Commons.
- 1833. Quakers, Moravians and Separatists admitted to Parliament on making affirmation.
- 1836. Marriage and Registration Acts, allowing Nonconformists to be married in their own churches, with presence of Registrar, or before Registrar alone.
- 1836. Royal Charter and Annual Grant to London University, founded for giving university education to Nonconformists.
- 1845. Founding of the Secular Colleges for Cork, Galway, Belfast.
- 1854. Religious tests for B.A. at Oxford abolished.
- 1856. Tests for all degrees except Divinity abolished at Cambridge.
- 1845. Jews admitted to Corporations.
- 1858. Jews admitted to Parliament.
- 1866. Abolition of Church Rates.
- 1871. Nonconformists eligible for Fellowships (except clerical) at universities.
- 1882. All Headships and Fellowships at the universities thrown open, except a few.
- 1882. Churchyards open to Nonconformist burials and ministers.

Except a few phrases in the obsolete Canons of 1604, there is no real bar to friendly intercourse between Churchmen and Nonconformists. The Church of England is so enormously the largest body, containing more than half of the population, that, if the other bodies will only be content to leave her alone to do her work, she can heartily bid them God-speed in their religious efforts for the people, and join with them cordially in many a philanthropic and religious movement for the benefit of the great Master, of the unfortunate, the godless, and the indifferent.

WILLIAM SINCLAIR.

Reviews.

Religions of Primitive Peoples. By D. G. BRINTON. G. P. Putnam's Sons, London and New York.

THIS is a book that we have read with a great deal of interest. The author's range of authorities is very wide, his style is clear and attractive, and there is a tone of scrupulous respect maintained which will cause the reader, even if he dissent from certain remarks, no irritation at statements so reverentially made. We do not say—far from it—that the book is one which commands our assent altogether, but there is nothing in it to rouse rancour or give unnecessary pain.

In 1891 a committee was formed in America to promote the historical study of religions. Lecturers were selected to give courses of lectures, which were afterwards to be printed, on some religion or phase of religion. They were intended to be popular, somewhat after the style of the Hibbert Lectures in England; we do not know the particular denomination, if any, under whose auspices they fall. The first series was published in 1896, and the lectures composing it were by Professor Rhys Davids, on "Buddhism." The volume before us is the second in the series. Dr. Brinton is a well-known American ethnologist, and a Professor in the University of Pennsylvania.

Beginning with the methods and definitions of a scientific study of primitive religions, he next investigates their origin and contents, and further, what is capable of more exact research, the expression of primitive religions in word, in object, and in rite. A final survey of the lines of development of these primitive systems closes the book.

We cannot, of course, follow Dr. Brinton through the whole of the line of his arguments, and we can only refer a reader to the infinite variety of allusions and quotations with which he supports them, but mention may be made of certain leading facts, to which he invites particular attention.

There is a striking similarity in primitive religious ideas. We have all recognised this. Wherever we turn to the earliest and simplest religions of the world, we find them dealing with nearly the same objective facts in nearly the same subjective fashion, the differences being due to local and temporal causes. How is this to be explained? By tradition, say some. By the relationship or historic connection of early peoples, is said again. But it would seem that the true answer lies in the fundamental

unity of the human mind and of its processes. There is no doubt that modern psychology is impressed with the reflection that the laws of human thought are very rigid. Indeed, if psychology is to be anything of a science at all, mental processes must of necessity be fairly uniform, or else they could not be used for scientific purposes. They are—to such an extent that an eminent writer lays it down as a fundamental maxim of ethnology that “we do not think; thinking goes on within us.” And while we are not disposed to underrate the influence of tradition, we think that this unity of action of man’s intelligence, which is, of course, due to the arrangement of the Almighty, is a reasonable and satisfactory explanation of the remarkable coincidences and similarities that we notice in primitive cults.

Again: to what particular mental process is man’s universal belief in a Supreme Being due? For—and we note it gladly—our author is one of those who strongly assert that there never has been a single tribe, however rude, which has been shown to be destitute of religion under some form. We know that some modern writers have asserted the contrary of this, for instance, Herbert Spencer and Sir John Lubbock, and therefore it is of value to have such a strongly-expressed opinion as that of our author. He says, alluding to the statement that any tribe has ever been devoid of some form of worship and belief: “I speak advisedly when I say that every assertion to this effect, when tested by careful examination, has proved erroneous.”¹ This being so—and, indeed, most writers outside the French school, with its outspoken advocacy of atheism and materialism, will admit it—to what is this universal belief in a God, this pervading religiosity, due?

Those who have read Mr. Kidd’s book on “Social Evolution,” famous by now, will remember, perhaps, his discussion of the subject.² His final remark is that religion is a form of belief, providing an ultra-rational sanction for conduct. When allowance is made for the peculiar mental colouring of each writer, it seems to us that their explanations come to very much the same thing. We quote Dr. Brinton, who says:

This universal postulate, the psychic origin of all religious thought, is the recognition, or, if you please, the assumption, *that conscious volition is the ultimate source of all Force*. It is the belief that behind the sensuous, phenomenal world, distinct from it, giving it form, existence, and activity, lies the ultimate, invisible, immeasurable power of Mind, of conscious Will, of Intelligence, analogous in some way to our own; and—mark this essential corollary—*that man is in communication with it*.³

It seems to us that this is very true and very important. All mankind is unconsciously obliged to think that there is a Supreme being. Who obliges him to think this? According to his own laws of thought, there must be some conscious originator of this mental force, and that is surely God Himself. It is, to say the least, a fair inference that this universal hypothesis is not a waste product of inexplicable energy, but a germ of higher things deliberately instilled by an Almighty. In other words, the crude beliefs and depraved yearnings of primitive races share with the Christian religion, though in a degree rudimentary and unspeakably less developed, the universality of Divine influence. Christianity holds the last whisper of revelation: “What therefore ye worship in ignorance, this set I forth unto you.”

In many other ways Dr. Brinton supports assertions that distinctly make for orthodox religious belief, although, as we have said, he refrains himself from drawing any inferences from the facts he adduces. To take one point. It is often asserted that Negro races are incapable of

¹ P. 30.² “Social Evolution,” p. 89, etc.³ P. 47.

profiting by Christianity because of a low mental and moral development. Dr. Brinton controverts this. In his opinion, savage children, when taken quite young, and brought up in civilized surroundings, "display as much aptitude for the acquisition of knowledge, and as much respect for the precepts of morality, as the average English or German boy or girl."

In another direction Dr. Brinton stoutly upholds mankind's belief in a future state. The idea of Life is anterior in the human mind to that of Death. The savage does not know death as a natural occurrence. His language has no word meaning "to die," but only "to be killed." Ancestor worship, funeral sacrifices, even the fear of ghosts, all testify to man's strong belief that the soul lives after the body has passed. Dr. Brinton mentions a mummy of a woman that he saw, one of the cliff-dwellers of Arizona, holding in her arms the body of her babe, which had been strangled with a cord, still tightly stretched round its little neck. Plainly, he remarks, the sympathetic survivors had reflected how lonely the poor mother would be in the next world without her babe, and had determined that its soul should accompany hers.

We cannot follow the author far into his long and complex, though very clear and orderly, series of arguments. The picture he presents of primitive tribes vainly yearning after the Unknown God, and dumbly looking around, like dull, half-witted people, for the author of their existence and their homes, is full of pathos. We think, too, that his statements and inferences are all the more valuable, because they are confined to the purely scientific method of treatment, and do not seek either to gainsay or to buttress the statements of revealed religion. Indeed, on his own showing, he would be unable to combine both. The fundamental difference between the laws of religious thought and scientific thought consists in the fact that they lie in different departments of the mind. The former dwell in the "sub-limital consciousness"; the latter in conscious mental effort. All psychologists recognise the distinction between these two powers of the mind. Sub-consciousness is the unperceived labour of our minds, the fruit of the stored-up impressions and gains of conscious effort. "The most complex mechanical inventions, the most impressive art-work of the world, even the most difficult mathematical solutions, have been attained through this unknowing mechanism of mind."¹ This is the province of religion, the sphere of man's unaided religious thought. And where Reason fails to guide and Science is paralyzed, because it is not her atmosphere, her *milieu*, Revelation steps in, and God directs the gropings of the hands that He has taught to stretch out after Him.

W. A. PURTON.

THE INTERNATIONAL CRITICAL COMMENTARY.

A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians. By Rev. T. K. ABBOTT, B.D., D.LITT. Edinburgh: T. and T. Clark. 1897. Price 10s. 6d.

A Critical and Exegetical Commentary on the Epistles to the Philippians and Philemon. By M. R. VINCENT, D.D., of New York. (Same publishers.) 1897. Price 8s. 6d.

The aim of Dr. Abbott's commentary, being primarily philological, is, we are told in the editor's brief preface, "to ascertain with as great precision as possible the actual meaning of the writer's language. The main object which Dr. Vincent has had in mind in writing his notes has been "to exhibit St. Paul's thought in these two letters." And, accord-

ingly, "to this end all comment . . . has been directed." It is, of course, quite impossible in the brief space at our command to attempt anything approaching to a detailed notice of these two elaborate and learned works; but we should be less than just if we did not bear testimony to the general excellence of the commentaries. The various cruces both of criticism and exegesis are handled with great skill and fulness; the introductions are admirably concise, and both volumes are supplied with good indices.

It is, perhaps, inevitable in any case, but more particularly so in view of the recent correspondence in the *Guardian* called out by the publication of Archdeacon Gifford's fine and scholarly treatise on the problem of the Incarnation, that we should turn to that *locus vexatus* of modern criticism, Phil. ii. 7—*ἰαυρὸν ἐκίνωσεν*. Dr. Vincent's treatment of the passage is brief, but thoroughly convincing. His elaborate excursus on Phil. i. 1 ("Bishops and Deacons") is most careful, and deserves a thorough study. The editor's bibliographical knowledge is wide, and he does not appear to have overlooked points of real value in the commentaries of previous writers.

Dr. Abbott's commentary is, perhaps, one of the most thoughtful and exhaustive pieces of work which have yet been done in connection with the Pauline writings; it will assuredly rank with Sanday and Headlam's commentary on the *Romans* (in the same series) as a masterpiece of erudition, in its own province. The critical notes are particularly useful. An excellent example of Dr. Abbott's thoroughness is furnished by his notes on Ephesians ii. 14 (where he is half disposed to adopt V. Soden's view of a difficult passage).

Needless to say that, typographically, these two volumes are everything that can be desired, even by the most exacting of readers.

The Secret of Hegel; being the Hegelian System in origin, principle, form and matter. By J. HUTCHISON STIRLING, LL.D., Foreign Member of the Philosophical Society of Berlin; First-appointed Gifford Lecturer (Edinburgh University, 1888-90). New Edition, carefully revised. Edinburgh: Oliver and Boyd. London: Simpkin, Marshall and Co. 1898. Price 16s. Pp. lxiii, 751.

At last, and after the lapse of all but a third of a century, Dr. Stirling has allowed his celebrated work to see the light in a second and revised edition. That a book of such magnitude, such profundity, and such difficulty, should have attained the honours of a second edition—the first has long been out of print and exceedingly scarce—is a notable fact in itself, and, though it must inevitably fall out that this work will not make a stir in the literary world, after the fashion of the latest novel by the latest literary lion, nevertheless, among those who have patience to think and study it will assuredly be welcomed with deep and lasting satisfaction.

Originally published as far back as 1865, this book is, literally, the *fons et origo* of nearly every important contribution to philosophy in England from that day to this. *The Secret of Hegel* is the vast quarry from which all who have sought to understand the problem of metaphysical inquiry in its fulness and significance have digged. That is saying a great deal; but it is no more than the plain truth. When Dr. Stirling wrote, in 1865, his ever-memorable preface to the *Secret*, it may safely be averred that the inner history of German philosophy, the vital pulse of German thought, the real root of the whole matter—in its philosophical import—was unknown, untouched, unreachd. Sibree's rendering of Hegel's *Philosophy of History* was, perhaps, the only book which even pretended to make the thinking of the German master available for English readers, and Sibree's translation must be pronounced a somewhat unsatisfactory

performance. The kernel of the Hegelian dialectic—nay, the accurate meaning of that dialectic itself—remained a mysterious intangible entity, until the *Secret of Hegel* appeared. The world was astonished, and, at first, unconvinced; for the book was hard, and the matter wholly remote from the common pabulum of our insular consciousness; but it won its way, little by little, and may fitly be described as the intellectual ancestor of such first-rate performances as Wallace's edition of the *Logic of Hegel* (1874), Caird's *Introduction to the Philosophy of Religion* (1880), and the *Introductions* contributed by Green to his admirable recensions of the *opera majora* of Hume.

It is no intention of mine in this brief notice of a remarkable, and, indeed (for English-speaking people), epoch-making work, to touch upon any of the thousand and one speculative interests that crowd in upon one as one turns the pages of the revised and improved *Secret of Hegel*. The book is, we are informed, "unabridged," but, without specifying further, pp. 32 to 36 in the *old* edition, and footnotes not a few, appear to have taken to themselves wings, for there is no trace of them in the *new*—at least, in their original position. The one fault in the volume—a fault which it shares with its two-volumed precursor—lies in its lack of index; but perhaps Dr. Stirling may see his way to supply the omission in the copies of the work yet unsold.

To one who has striven to comprehend, in some sort, the meaning of philosophy in its entirety, and to find in its highest fulfilment the reflection of the thought of God in the secular movements of the world-spirit, the value of Hegel is immense, nor is it possible to overrate it. These are days when the fundamentals of human hope and Christian faith—to say nothing of the Christian experience of nineteen centuries—are confidently assumed to have been struck down, demolished by the ruthless hands of the Enlightened Ones, the party of Positive Science, the enemies of Superstition and the Follies of Mankind! A negative attitude, be it noted, eventuating in a Religion of Chaos—derelict of Time, forlorn and ineffectual. Now, by way of contrast, observe the actual position of Hegel, and his forerunner, Immanuel Kant. To quote Dr. Stirling's own emphatic declaration (Preface, new ed., p. xxii): "It is the express mission of Kant and Hegel to replace the *negative* of that party [*i.e.*, the Apostles of the new Aufklärung] by an *affirmative*: or Kant and Hegel—all but wholly directly both, and one of them quite wholly directly—have no object but to restore Faith—Faith in God, Faith in the immortality of the Soul and the freedom of the Will, nay, Faith in Christianity as the revealed Religion—and that, too, in perfect harmony with the Right of Private Judgment, and the Rights, or Lights, or Might of Intelligence in general."

E. H. BLAKENEY.

Short Notices.

Heart Cheer for Home Sorrow. Edited by CHARLES BULLOCK, B.D.
Third edition. Home Words Office, 7, Paternoster Square, E.C.
Price 1s.

THE adequacy to its purpose of this small compilation of thoughts in prose and verse is attested by the fact that a third edition has been required. Monsell's "Soon, and for Ever," and Bonar's "Thy way, not mine," and "Tears," are a sufficient indication of the lines upon which the selection has been made. The book is well printed, and deserves commendation.

Elisha, the Man of Abel-Meholah. By Mrs. O. F. WALTON. Religious Tract Society. Pp. 256.

The graphic story of Elisha is worked up by the writer into a very interesting narrative, the supplementary details of which are supplied by commentaries, and by Biblical and other historical literature. The writer shows knowledge of character, reverence for Holy Scripture, and a useful power of spiritual application.

Dies Dominica : being Hymns and Metrical Meditations for each Sunday in the Natural Year. By MARGARET EVANS and ISABEL SOUTHALL.

London: Elliot Stock, 62, Paternoster Row, E.C. 1897.

Some of these metrical meditations show that the authors possess a very considerable poetic gift. "To the Crocus," as evidence of things not seen, and "Rhododendrons in Bloom," as recurring reminders of the bush that burned with fire and was not consumed, are good. So, too, are "The Dusk" and "Evening," and, in a different vein, "At the Funeral of an Agricultural Labourer." The book is written in the spirit of the words of a Bishop of the English Church that "the more we read the Scriptures, both of the Old Testament and the New, the more we must see that the animal world is bound up with mankind in the prospect of redemption"; and "the further truth, so dear to Henry Vaughan," to whom the book is dedicated, "has not been forgotten, that the whole of creation is a sharer in the redemption of Christ, and is indwelt by the Spirit of God."

Murriage Customs. By Rev. H. N. HUTCHINSON. Seeley and Co. Pp. 348.

A curious and interesting collection of various rites which have grown up in different countries round this important epoch in the individual human life. Mr. Hutchinson has done his work with care and taste, and the result is an amusing and instructive book.

In London; and other Poems. By C. J. SHEARER. London: Elliot Stock, 62, Paternoster Row, E.C. 1897.

Marred by metrical irregularities which seem due to carelessness in revision, rather than to set purpose for whatsoever object, these poems none the less contain a great deal of promise for Mr. Shearer's future as a poet who must be reckoned with. He thinks, and can express his thoughts, and although he is frequently "reminiscent" he has individuality too. If this is a first volume we congratulate its author, and invite him, with all the greater cordiality because it is not an invitation to be given lightly in these days, to give us another taste of his quality.

Dante's Pilgrim's Progress. Second edition. By EMILIA RUSSELL GURNEY. London: Elliot Stock, 62, Paternoster Row, E.C. Pp. 421. Price 7s. 6d.

A thoughtful commentary on salient passages in the "Divina Commedia," written under the inspiration of the Bishop of Ripon's delightful lectures. The selection is intended to illustrate the spiritual development of the heart and mind from the isolation of the selfhood into union with the life of God in man and the universe through the Incarnation of Christ. The explanatory passages are written with great care and spiritual insight, and form a helpful introduction to the study of the great poem.

Success to You. By Rev. E. C. DAWSON. Sunday-School Union. Pp. 126. Price 1s. 6d.

Twelve excellent straight talks with boys, written in a fresh, simple, manly style, and with experience of the nature and difficulties of boys.

To be had in Remembrance. Compiled by A. E. CHANCE. London : Elliot Stock, 62, Paternoster Row, E.C. Pp. 195. Price 5s.

This beautiful book is designed for mourners. It is divided into subjects for the twelve months of the year, each month having a number of quotations from well-known writers in prose and verse suitable to the subject. It is illustrated by drawings of flowers and leaves appropriate to the different months. The quotations are exceedingly well chosen, full of consolation, hope, and suggestion, and the whole forms a really choice gift-book.

Raymond's Angel: a Story of Two Lives laid down. By BLANCHE GARVOCK. London : Elliot Stock, 62, Paternoster Row, E.C.

This is a perfectly simple story of a form of heroism which we are glad to know is common—the quiet heroism which not only dares to do, but dares also to resign and be resigned, to give up and to suffer. The story is told straightforwardly and unaffectedly, and is informed with sincere piety.

The Grotto of Pan. By FRANCES HARIOTT WOOD. S.P.C.K. Pp. 79.

An interesting little story of the early days of Christianity, in the locality of Paneas, in Palestine.

Her Silver-Wedding Day. By PHOEBE ALLEN. S.P.C.K. Pp. 80.

This little book narrates how grumbling was cured among humble folk by learning something of the troubles of the rich.

Under Two Sceptres. By "TETTA VOGEL." S.P.C.K. Pp. 92.

This little book gives an account of the influence of an excellent governess ; how she could no longer remain in a certain family ; how foolish the step-mother was ; how the governess was missed ; how she came back, and restored peace and order.

The Polished Jewel. By C. ETHEL FOX. S.P.C.K. Pp. 93.

An account of how a humble and common life became fit to be a stone of price in the Kingdom of Heaven.

Alfendean Rectory. By LADY DUNBOYNE. S.P.C.K. Pp. 92.

A worldly young clergyman is here changed to better things by various troubles, and the influence of a good girl.

Bob and his Rabbits. By EMMA LESLIE. Sunday-School Union. Pp. 95. Price 9d.

A good story of boy-life in elementary schools, its temptations and possibilities.

A Trip to Fairyland ; or, Happy Wedlock. With other poetical pieces.

By the Rev. JOHN MORGAN. London : Elliot Stock, 62, Paternoster Row, E.C.

The title is, to our thinking, perhaps the least happy part of this volume, which, for the rest, contains no small quantity of careful thought, judiciously expressed. The poems are not equal in merit, and occasionally lines are even commonplace, when the thought that lies behind is often scholarly and true. The poem begins with the dissatisfaction of a thinking mind with the isolation of a celibate life ; describes the marriage of the poet to the woman of his choice, and his leisurely honeymoon journey with his bride to his country home. Quiet, narrative poems of this kind demand no little genius from their writers. Some of the best of the class were written by Gerald Massey, and Mr. Morgan will not bear comparison with him. None the less, with the exception of "The Debate," the poems are on a good level, although they would have gained in merit by greater simplicity of expression. The free translations of some popular Welsh hymns are interesting.

The Faith of Centuries. Edited by the Rev. and Hon. W. E. BOWEN. Nisbet and Co. Pp. 350. Price 7s. 6d.

This is a volume of Essays on subjects connected with the Christian religion by various writers. The Rev. A. Chandler, Fellow of Brasenose and Rector of Poplar, deals with "Faith in God"; Mr. Alexander, Reader of the Temple, with "The Knowledge of God"; Mr. Strong, Tutor of Christ Church, with "Faith in Immortality"; Canon Scott Holland (in two papers) on "Faith in Jesus Christ"; the Editor with "The Divinity of Christ"; Professor Ryle with "The Historic Fact of Christ's Resurrection"; Canon Girdlestone with "Sin" and "Atonement"; Canon Newbolt with "Temptation" and "The Punishment of Sin"; the Bishop of Rochester with "The Preparation in History for Christ"; Bishop Barry with "Christ in History"; Professor Bonney on "Nature and Miracle"; the Archdeacon of London on "The Kingdom of Heaven"; and Mr. Welldon, of Harrow, on "Heaven." The book shows how much profound agreement there is between men of different schools of thought. It is intended not so much for scholars as "Lux Mundi," but for the great mass of educated men. It is hoped that it will be found by many thoughtful, suggestive, helpful, and explanatory of difficulties.

Mrs. Rule's Foundlings. By ANNETTE LYSTER. S.P.C.K. Pp. 154.

The story of a good woman in humble life, to whom various circumstances bring opportunities of being useful; written with knowledge and sympathy.

Lessons from Life, Animal and Human. London: Elliot Stock, 62, Paternoster Row, E.C. Pp. 527. Price 7s. 6d.

This is a compendium of moral teachings illustrated by curious and interesting habits, relations, instincts, peculiarities, and ministries of living creatures. Dr. Macmillan writes an introduction; and the compiler, who is evidently a close student of nature, has amassed an enormous number of striking facts to illustrate moral and religious teaching. To those who believe that all creation and all being proceeds from one and the same Eternal Omnipresent Mind, the collection is one of extraordinary interest.

Baptism: What saith the Scripture? By Rev. D. H. D. WILKINSON, M.A., with a Preface by the Rev. H. C. G. Moule, D.D. Seeley and Co. Price 1s.

"I commend the present work," says Dr. Moule, in his brief preface, "cordially to the attention of my readers. It is, in my opinion, a valuable and timely contribution to the literature of Christian Baptism."

The Protestant Faith; or, Salvation by Belief. By DWIGHT HINCKLEY OLMSTEAD. Third edition. G. P. Putnam's Sons. Price 3s. 6d.

Originally written over forty years ago, and first printed in 1874, this brochure seems to have had considerable influence in certain quarters, to judge from the imposing array of "Commendatory Criticisms" which the author has affixed to his essay. Briefly, the purport of Mr. Olmstead's little book is to attack and upset Luther's cardinal doctrine of Justification by Faith.

Sundays Round the World. By the Rev. FREDERICK HASTINGS. Religious Tract Society. Pp. 319.

This is an account of Mr. Hastings' personal experience of Sunday observances in many lands. The first chapter deals with "Sunday on a Liner," and succeeding chapters give most interesting particulars of the way in which Sunday is regarded in North and South America, as well as in most of the countries of Europe, and in the Holy Land. Chapters eight, nine and ten are specially interesting, by reason of the picture

given therein of Sunday in New York. The book is full of capital illustrations, and altogether is one of the most interesting and instructive books of travel, from its special standpoint, that could be desired.

A Fight for Freedom. By GORDON STABLES, M.D., R.N. Nisbet and Co. Pp. 328. Price 5s.

This popular writer of tales for boys never fails to be entertaining and sensible; and he has, in this story of exciting adventures in Russia, that land of political unrest, provided his readers with a book full of interest from the first page to the last. Some of the results of the hateful political police system are realistically shown.



The Month.

THE Bishop of Bath and Wells has appointed the Rev. James Lunt, Rector of Walcot, Bath, to a prebendal stall in Wells Cathedral.

The Very Rev. Principal Caird, D.D., LL.D., of the Glasgow University, is about to resign that important position, which he has filled for many years. Principal Caird, in his early ministerial days, was considered the most eloquent preacher in the Church of Scotland, as the late Dr. Guthrie was in the Free Church. The late Dean Stanley was of opinion that Dr. Caird was the greatest preacher he ever heard. The retiring Principal is the elder brother of the Master of Balliol. His "Introduction to the Philosophy of Religion," published in 1880, is one of the great works of the century.

There is shortly to be a further extension of the Episcopate in Australia. A new diocese is to be formed, which is to embrace the northern part of the continent, including part of the diocese of Adelaide, which at present runs from south to north through the continent, and the northern part of the diocese of North Queensland. When this is carried out the number of the Australian dioceses will be twenty-four.

The *Manchester Guardian* says: "In regard to the proposed South Yorkshire bishopric, we learn that the Home Secretary, having been approached by the Archbishop of York, consulted with the Marquis of Salisbury, and afterwards informed his Grace that the Government would support the formation of a bishopric for South Yorkshire, and would for this purpose consent to the alienation of £1,000 a year from the income of the see of York. The Government, however, are quite firm in insisting that the income of any new bishopric must reach £3,500 per annum, as provided by the Act of 1878, or £3,000 per annum with a suitable residence. This means the raising of a capital sum of £100,000, which, in view of the cold reception given to the scheme at Sheffield, is regarded as an impossible sum to collect. An alternative suggested by the Government, that in default of carrying out the larger scheme a suffragan bishop should be appointed, meets with little favour in Church circles in Sheffield."

The foundations for the nave of Truro Cathedral have been completed. The building committee, under the presidency of the Bishop of Truro, have decided to continue the work, and to appoint Mr. F. L. Pearson to carry out his late father's designs for the completion of the nave. The west front will be the special memorial to the late Archbishop Benson. The Bishop stated that he intended making a tour through the principal

towns of England during the year in aid of the fund to complete the cathedral. The fund now available is £24,000.

The Bishop of London has accepted the presidency of the Executive Committee of the Church of England Waifs and Strays Society, Lieutenant-General Lowry, C.B., having been elected chairman. Field-Marshal Lord Roberts, V.C., has become a vice-president of the society.

An "Oxford Evangelical Settlement" has been established in the parish of Bermondsey. Its first task is to open a medical mission for poor people who cannot afford to call in a doctor.

The Rev. J. F. Hastings, Rector of Shelsley Wash, Worcester, says the *Globe*, has made the important discovery that by certain Acts of Parliament passed between 1806 and 1822, "all small livings and charities under £150 a year" were, on application, exonerated from liability to land tax for ever. His own living was found to be one of these, and he has been relieved from payment of the tax, after being told on the demand-note that no proof of exemption would be accepted except a certificate of redemption. The important point to notice is that redemption has nothing to do with exoneration under the Acts mentioned, which were applied to 2,140 livings and charities. There seems reason to believe that very many of these are illegally assessed to the land tax.

The see of Eastern Equatorial Africa having been divided, Bishop Tucker has issued a charge in which he takes farewell of that portion of the diocese included in the coast districts and the Usagara Mission. The Bishop, it is understood, will retain the episcopal oversight of the Uganda and interior missions.

The third annual Conference of the Scottish Church Society has recently been held at Aberdeen. The proceedings were prefaced by a communion service in the East Parish Church, after which the conference was opened in the West Parish Church Hall. The Very Rev. Dr. A. K. H. Boyd presided. The opening address, on "The Church during the Queen's Reign," was delivered by the Rev. Dr. Sprott, of North Berwick, who strongly advocated reunion with the Church of England.

An earnest appeal is made in this month's *Church Missionary Intelligencer* for men for the diocese of Selkirk, in which Klondyke is situated. Archdeacon Canham, who has spent fifteen years in North-West America, says: "The white population of this part of North-West Canada exceeds that of the native, and the marked indifference, in matters of religion, of the majority of the former as compared with the latter is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sundays and week-days, as soon as the summons is given." Bishop Bompas, in his annual letter recently received, remarks: "This is probably the poorest and most ill-supported diocese in the world, though just now almost untold wealth is being exhumed from its soil. The Bishop is now senior Bishop in the Canadian Dominion after the Archbishops."

The Rev. John Talbot Godfrey writes to the *Essex Herald* from Woolverstone Parsonage, Ipswich, as follows: "Would you kindly allow me to make known through your columns that clergy and their wives can be received at the Clergy Rest in this parish without incurring any charges? The 'rest' was founded a few years ago by the late Captain Berners, R.N., and the house stands in his park, which is one of the most beautiful in this part of the country. The air is bracing, and guests are received

for periods not exceeding four weeks. All expenses are defrayed during the visit, as well as travelling expenses from and to Liverpool Street Station, London. Clergymen from East and South London have the first claim, and applications should be addressed to me."

The trustees of the British Museum have decided to discontinue the opening of the exhibition galleries on week-day evenings after the close of this year, as the number of visitors continues to decline; and, instead, to keep them open until 6 p.m. all the year round. The arrangements for opening on Sunday afternoons will not be altered.

The Rev. Dr. H. C. G. Moule has been asked to preach the Church Missionary Society's annual sermon in May next.

Clonfert Cathedral, founded by St. Brendan in 558, has recently undergone a very careful and necessary restoration. At the installation, a few weeks back, of the new Dean of Clonfert, the clergy then assembled inspected the work already carried out, and expressed themselves highly satisfied. To complete the work at least £1,500 will be required, and this ought certainly to be forthcoming, for the fame of Clonfert Cathedral is justly very great. Its doorway is perhaps the most superb of its kind in the kingdom.

A very interesting and valuable experiment is now being made by the Agricultural and Industrial Union. The movement is intended to be far-reaching in its scope, its essential feature consisting in testing a number of methods by which all classes may be supplied with substantial meals, under various conditions, at so low a cost as will lead to the introduction of marked changes in the national system of food distribution. The movement will be carried out by the above-mentioned union, acting in connection with the Commercial Agricultural Co-operative Society and the Meat Agency. As such a movement may operate powerfully on our social system, especially in the case of the poorer classes, our readers will do wisely to write to the organizing secretary of the movement (Mr. D. Tallerman, 187, King's Road, N.W.) for further information on the subject.

APPEALS AND BEQUESTS.

A very earnest appeal comes from the Church of England Scripture Readers' Association, which has met with considerable losses during the past year. Fresh *annual subscribers* are urgently needed.

IRISH SOCIETY.—We are requested to direct the special attention of our readers to the urgent appeal of the above society for an increase in funds to enable it to carry on its work. Reverses have fallen heavily upon the society during Jubilee year. The Primate of Ireland writes: "I desire to bear my testimony to the valuable work of the Irish Society. That society is the faithful servant of the Church of Ireland. It would indeed be an unspeakable blessing, not only to our own communion, but to the unhappy land in general, if the operations of the society could be extended. The heavy air around us would be freshened and purified if thousands more were able to read the Scriptures and to feel the influence of our services. I know no agency so likely to effect this great end as the Irish Society."

BRITISH JEWS SOCIETY.—This society is making an urgent appeal for £2,000. It has at present no reserve fund, and an overdraft from the bank of £1,200. What it wants is a reserve fund of £2,000 from which to draw, to pay the salaries of the missionaries and meet the working expenses from October until January or February, the months during

which little or no money comes to hand, and to be returned at or before the close of the financial year, the last day of April. The treasurer, Mr. R. Cory, has given £50, and has promised to give the last £50 of the first £1,000; and the secretary, who has during his secretariat specially given or obtained from his friends on behalf of the society during the last twenty years £8,000, has promised to give the last £50 of the second £1,000.

The Rev. Thomas Loxham, for forty-seven years Rector of Great Lever, a suburb of Bolton, has given £12,000 for the purpose of building a new church and schools at Rishton Lane, a district which in recent years has become populous.

The Bishop of Peterborough having received under the will of the late Lady Jane Dundas £1,500, to be distributed for the benefit of foreign missions belonging to the Church of England, has disposed of it as follows: Society for the Propagation of the Gospel, £800; Church Missionary Society, £300; Universities' Mission, £100; Zenana Mission, £100; South American Missionary Society, £100; Oxford Mission to Calcutta, £50; and Cambridge Mission to Delhi, £50.

Lord Overton has presented the Dumbarton Y.M.C.A. with a building at a cost of £5,000.

THE SOCIETIES.

CHURCH PASTORAL AID SOCIETY.—It is announced by the Church Pastoral Aid Society that the financial statement for the first eight months of the society's year—viz., April 1 to November 30—while showing an increase—mainly due to legacies—on the gross receipts, shows a considerable decline where advance was looked for. As compared with the corresponding period in 1896, donations show a falling off of £339, and the auxiliaries a decrease of £657, while the forward fund has declined from £968 to £306, or a loss this year of £662. The total decrease in income for the period in question is, therefore, £1,659. But against this decrease must be set an increase in subscriptions of £244, in legacies of £1,947, in the Ladies' Union of £101, and in interest of £64, making a total of £2,358, or (subtracting the decrease above noted) a net increase of £699. The society has 822 grants in operation at the present time, and there are 107 approved applications on the list waiting for aid.

LONDON JEWS SOCIETY.—During the past year this society has received a very considerable accession of episcopal patronage. First and foremost, we have to record with pleasure that the Archbishop of Canterbury accepted the office of patron, and the following Archbishops and Bishops have been enrolled amongst its vice-patrons: The Archbishop of Dublin, the Archbishop of Ontario, the Bishops of London, Bristol, Peterborough, Wakefield, Crediton (North and Central Europe), Shrewsbury, Clogher, Cork, Killaloe, Kilmore, Limerick, Meath, Athabasca (Eastern Equatorial Africa), Travancore, and Cochin, and Sierra Leone, the Assistant Bishop of Western Equatorial Africa, Bishops Ingham and Shone.

Y.M.C.A.—The Central London Association, co-operating with the Evangelical Alliance and many Y.M.C.A.'s in various parts of the country in the observance of the universal week of prayer, arranged, from January 3 to 7, a series of mid-day meetings at Aldersgate Street, the Centenary Hall, and Exeter Hall. The speaker at Aldersgate Street was W. R. Lane, Evangelist, who was holding a ten days' mission at the centre; and amongst those who gave addresses at the other meetings were the Revs. H. E. Fox, M.A., W. T. A. Barber, B.D., Chas. Spurgeon, William Pearce (Hampstead), W. E. Burroughs, B.D., F. B. Meyer, B.A., B. J. Gibbon, John Wilson (Woolwich), E. W. Moore, M.A. (Wimbledon),

and G. H. Macgregor, B.D. (Notting Hill). There were good attendances each day. On Wednesday, at the invitation of Sir George Williams, a reception was held at Aldersgate Street in connection with Mr. Lane's mission. A very large number of young men assembled, and the proceedings were marked by many features of interest and encouragement.

MISS WESTON'S WORK.—The Royal Sailors' Rests at Devonport and Portsmouth, under the care of Miss Weston and Miss Wintz, have prospered amazingly during the past year. Miss Weston, in her report just issued, says: "Our number of service men sleeping on the premises during the past year has been 181,700. The receipts taken over counter have been £19,168 9s. 5d.; of these receipts, beds have been £4,514 5s. 9d.; baths, £542 18s. 2d.; billiards, £118 3s. 9d.; parcels, £118 3s. 9d.; the rest refreshments. Our balance-sheets show a surplus of £3,385 14s. 5d., which has been passed to the credit of our reserve account, enabling the trustees to make a special grant to our general funds (used for philanthropic purposes) of £1,229 8s. 4d., and to our building fund of £4,871 6s. In this way all profits accruing are used for the benefit, in some way or other, of the seamen and their families."

A special course of lectures upon English Church History, in connection with the N.P.C.U., will be delivered during February and March at Exeter Hall. The programme is excellently arranged, and among the lecturers chosen may be mentioned the following: Rev. H. J. R. Marston (February 10), Canon McCormick (February 24), Principal Moule (March 10).

NEW BOOKS.

- Sacred Books of the East.* Edited by Prof. MAX MÜLLER. Vol. xliii. The *Satapatha - Brâhmana*. Translated by JULIUS EGGELING. Part IV., Books VIII. to X. Oxford: at the Clarendon Press. Price 12s. 6d.
- Teats and Studies.* Edited by Prof. J. ARMITAGE-ROBINSON. Vol. V., No. 2. Clement of Alexandria: *Quis Dives Salvetur*. Cambridge University Press. Price 3s. net.
- The Religious System of China.* Vol. III., Book I., Part III. By Dr. J. J. M. DE GROOT. With numerous plates and illustrations. Leyden. 1898. Price 20 marks.
- Practical Ethics.* By Prof. HENRY SIDGWICK. London: Sonnenschein. 1897. Price 4s. 6d.
- A Vindication of the Bull "Apostolica Curæ":* A Letter on Anglican Orders. By the CARDINAL ARCHBISHOP AND BISHOPS OF THE PROVINCE OF WESTMINSTER. London: Longmans. 1898. Price 1s.
- Fragments of the Book of Kings:* According to the translation of Aquila. Edited by F. C. BURKITT, M.A. Cambridge University Press. 1897. Price 10s. 6d. net.
- The Book of the Dead.* Hieroglyphic, text, onomasticon, and translation, together with numerous illustrations. By Dr. WALLIS-BUDGE. London: Kegan Paul. Price £2 10s. net.
- Poems.* By STEPHEN PHILIPS. London: John Lane. 1898. Price 4s. 6d. net.
- Religion and Conscience in Ancient Egypt.* By W. M. FLINDERS PETRIE, D.C.L., LL.D. London: Methuen. 1898. Price 2s. 6d.
- Allegories.* By DEAN FARRAR. London: Longmans. 1898. Price 6s.
- The Origin and Growth of Plato's Logic.* By Prof. LUTOSLAWSKI. London: Longmans. 1897. Price £1 1s. [Discussed with great skill and learning by Prof. Lewis Campbell in the January number of the *Fortnightly Review*.]

Christina Rossetti: A biographical and critical sketch. By MACKENZIE BELL. London: Hurst and Blackett. 1898.

LITERARY NOTES.

Messrs. Morison Brothers announce a book which promises to be replete with interest, "The Book of Glasgow Cathedral."

It is announced that Prof. Max Müller will shortly complete a "History of Ancient Philosophy," upon which he has been working with his usual vigour for some time past.

Messrs. Methuen will publish immediately a new book by Rev. Arthur Wright, entitled "Some New Testament Problems." The same firm announce a new work on "Cranmer," by Canon A. J. Mason.

A district fresh to English holiday-makers, and reached as easily as the Ardennes, will be opened up in "New Walks by the Rhine," by Percy Lindley, whose "Walks in the Ardennes" and "Walks in Holland" did so much to popularize new Belgian and Dutch touring grounds.

 Obituary.

WE regret to record the death of the Rev. Charles Frederick Childe, for nearly twenty years Principal of the Church Missionary College, Islington, and for twenty-six years Rector of Holbrook, Suffolk, who died at Bramleigh, Cheltenham, on his ninetieth birthday. Born in 1807, he was educated at Emmanuel College, Cambridge; and, having graduated in 1832, was ordained the following year to the curacy of St. Michael's, Cambridge. After filling curacies at Harrow-on-the-Hill and Petersfield, and the incumbency of St. Paul's Church, with the Headmastership of Queen Mary's Grammar School, Walsall, he was appointed, in 1839, Principal of the Church Missionary College at Islington, which he held till 1858, having also filled the offices of evening lecturer at St. Mary-le-Bow, Cheapside, and at St. Mary, Islington. In 1858 he was presented to the rectory of Holbrook, near Ipswich, which he resigned in 1884.

We have also to record with regret the death, on December 25, of the Rev. R. W. Kennion, who for many years was Rector of Acle, Norfolk. He had been ill for some time past, and died at Southborough, near Tunbridge Wells. Mr. Kennion, who was in his eighty-second year, graduated at St. John's College, Cambridge, in 1837. He then went to the Bar; but relinquishing the law in 1854, was ordained to the curacy of Alton, Hants, which he held till his appointment to Acle in 1858. Here he did much quiet, useful work, winning the respect and esteem of all who knew him. He resigned the living in 1894. Mr. Kennion was the author of "Unity and Order," which appeared first in 1866, and reached its second edition in 1892. He was an occasional contributor to the pages of THE CHURCHMAN.

News of a deeply-distressing kind reaches us from the Uganda mission-field to the effect that one of the most devoted, laborious, and successful of the agents of the Church Missionary Society has been killed—Mr. George Lawrence Pilkington, B.A. His career, though short, has been a brilliant one, whether we regard his University career at Cambridge, his self-sacrificing labours in the African mission-field, or his scholarly industry and enterprise in the translation of the entire Bible into the tongue of the Luganda people.—From the "English Churchman."