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IT has been computed, with as much accuracy as is possible in the circumstances, that at the date of the Conquest, the population of South Britain did not exceed a million and a quarter. It is difficult to assign the relative proportions of these, to the two great divisions of the country; but we may compute approximately. At this moment, or by the census of 1881, the population of England is about eighteen times as great as that of Wales; and making ample allowance for the different conditions of eight centuries ago, we may fairly say that it was six times as great. There would thus be in England an average of less than 72,000 to each bishop, and in Wales nearly 43,000. What a contrast to our overgrown populations! And it was not a bad skeleton—especially for those unenlightened times—to be filled up by the future increase of population.

From this date to the Reformation, or from 1066 to 1517, a period of 451 years, the growth of the Episcopate was apparently, and indeed actually, slow; for Theodore and his successors had made their arrangements so well, and spread their network so completely over the whole country, that very little change was urgently called for.

(xx.) ELY.—In the county of Cambridge, and to a limited extent in the adjoining shires of Norfolk, Lincoln, Northampton, and Huntingdon, there is a long stretch of ground of a low level. A portion of it was formerly known as Holland (the hollow-land), and a wide extent of it is still known by the general name of the Fen country. Towards the close of the Saxon period, much of it was covered with water, and even in the driest seasons there were numerous lagoons or shallow lakes. It has been described as “a wilderness of shallow waters and reedy islets, wrapped in its own dark misty veil, and tenanted only by flocks of screaming wildfowl.”<sup>1</sup> Macaulay has described the people as a peculiar and almost amphibious race; and previous to the large drainage operations which converted the district into arable land, the passage from point to point was extremely difficult; and the recesses were the home of those who fled from society. An elevated portion of this territory was known as the Isle of Ely;

<sup>1</sup> Green's "History of the English People," p. 31.

and here a religious house was founded about 670, which was destroyed by the Danes just 200 years after. The wife of the Northumbrian king who founded it had been its first abbess. In 970, or after the lapse of another century, a similar building for males was erected, and largely endowed; and for the first half-century after the Conquest, or till about 1100, the place was greatly resorted to by eminent Saxons. In 1108, King Henry I. gave the abbot permission to establish an Episcopal See, as the latter was desirous to be freed from the control of the Bishop of Lincoln. The county of Cambridge was assigned as the diocese: the first bishop was Harvey, previously Bishop of Bangor, but who, it is said, was driven out by the Welsh; and the conventual church became the cathedral. It is now a beautiful building, though differing from the usual proportions in buildings of the kind, being long and narrow.

(xxi.) CARLISLE.—The history of this diocese is somewhat peculiar. At an early period, the date of which is not accurately stated, Fergus, Lord of Galloway in the south-west of Scotland, founded a priory of Praemonstratensians in Wigtonshire. This order, which took its name from a place in France, was also called the *Candidus ordo* from the white garb worn by them.<sup>1</sup> Adjoining the same spot, St. Ninian, who had converted most of the neighbouring people (the Southern Picts), had built a church of white stone about 432, which Pinkerton says was “the first stone house<sup>2</sup> erected in Scotland.” It probably had a little spire; for

<sup>1</sup> Spottiswood’s “Account of Religious Houses in Scotland, at the time of the Reformation.”

<sup>2</sup> This was probably true; but the remark does not refer to such structures as the prehistoric forts called the White and the Brown Caterthun at Strathmore (Wilson’s “Prehistoric Annals of Scotland,” vol. ii. pp. 90, 91; Roy’s “Military Antiquities,” pl. xlvii). Nor does he refer to the “Vitri-fied Forts,” produced by the application of fire to stone which experience had shown to be fusible. The houses of the Gauls, which Cæsar said those of the Britons resembled, were somewhat like Indian wigwams, constructed of wood, of a circular form, and with lofty tapering roofs of straw. The remains of houses found in bogs show that the sides were invariably of wood, scarcely six feet apart, the floors being usually of stone or earth, but sometimes also of wood. In comparatively modern times, wooden houses were common in the British isles; and wooden churches have existed, and still exist, in our own time, like those which gave the local name “Woodchurch.” In the “Pictorial Vocabulary,” of the fifteenth century, the word *domus* is illustrated by a wooden house with walls of lattice work. And in Alfric’s “Colloquies,” the “Lignarius,” or tree-wright, argues that he cannot be dispensed with, as with other useful things he constructs houses. He enumerates the parts, all of wood. John de Garlande, in the thirteenth century, enters still more into particulars, but in the same spirit (Mayer’s “Vocabularies,” from the tenth to the fifteenth century). “Jack of Newbury,” or John Winchcombe, a celebrated clothier, entertained Henry VIII. and Queen Catherine in his house of wood; and in 1836, the Angel Hotel at Derby had at least one remaining side of wood

from that date the place was called Whitehorn,<sup>1</sup> vulgarly Whitehorn, or in Latin *Candida casa*.<sup>2</sup> Here the See of Galloway was founded, consisting nominally of Wigtonshire and the Stewartry of Kirkcudbright, but the bishops exercised a permissive jurisdiction over other places adjoining. In the troubled periods of our history, the northern portions of Cumberland and Westmoreland belonged sometimes to the English and sometimes to the Scotch;<sup>3</sup> but their spiritual interests were generally superintended by the Bishops of Whithern in either case. These were frequently consecrated at York, and regarded as within that province. In the Scottish list there is a hiatus from 790 to 1154—*i.e.*, of 364 years;<sup>4</sup> and our diocese of Carlisle was founded by Henry I., in 1133. William Rufus had driven out Dolphin, son or grandson of the great Earl Cospatrick; so that the new diocese was created for the new subjects. It was not, like Ely and the other dioceses noticed here, a better provision for those on the same area. In 1703, when Bishop Nicholson made his primary visitation, it had only 106 churches. Most of the

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(*Reliquary*, vol. vii. pp. 178, 179). There was "a bird-cage wooden house" in Dublin till 1813, and another in Drogheda till 1824, which was 254 years old, for the builder had placed his name on the front, "Hiv Mor, carpenter, 1570." In 1513, the Borough Moor at Edinburgh was "a field spacious and delightful, by the shade of many stately and aged oaks," but it was so great a nuisance as a forest that the citizens were encouraged to build wooden galleries projecting over the street, in order to get rid of the timber.

<sup>1</sup> Uriconium, now Wroxeter, near Shrewsbury, was also built of white stone, which had a pretty appearance among the trees. It was burnt down by the West Saxons, and a British poet says:—"In the white town of the valley, its chieftain's hall is without fire, without light, without song."—Green's "English People," p. 14. In rural districts, white is a favourite colour, and white-washed houses are very popular. Also, the gates leading to fields or houses are usually swung from massive pillars—cylindrical, but with low conical caps—and these are usually white-washed. They are each about a yard in diameter. At a spot on the road near the Giant's Causeway, I saw thirty-two, or sixteen pairs, at the same moment; and from a point in Belfast Lough, on a clear day with a good glass, one might reckon as many as eighty!

<sup>2</sup> Whitechurch, in Shropshire, near Oswestry, is also called *Ecclesia Alba* (Latin), *Eglwys-Wen* (Welsh), and *Blonde Ville* (Norman). "Qui locus ad provinciam Berniciorum pertinens, vulgo vocatur: 'Ad candidam casam,' eo quod ibi ecclesiam de lapide insolito Brittonibus more fecerit."—BEDE. In 1154 Bishop Christianus is called "episcopus Wittern," and "episcopus candidæ casæ de Galveia."

<sup>3</sup> On the dangerous and elevated borderland between Yorkshire and Cumberland, a stone cross was erected to mark the boundaries between the two kingdoms. Its popular name was a corruption from the word meaning the King's Cross.

And the best of our nobles his bonnet will veil,  
Who at Rere-cross on Stanmoor meets Allen-a-Dale.—SCORR.

<sup>4</sup> Keith's "Scottish Bishops," edited by Bishop Russell, 1824.

"benefices" were wretchedly poor. It now contains 155 benefices in the old (Scottish) portion, and 138 in that which was added from the diocese of Chester about 1856.<sup>1</sup>

(xxii.) MAN.—This diocese is commonly called "Sodor and Man," but the term is a misnomer. Archdeacon Hessey says, "The first portion of this title has become as meaningless as the title *King of France* was upon the English coinage in the reign of George II., for it is understood to refer to a group of islands on the Scottish coast, which have long since been thoroughly Presbyterian."<sup>2</sup> The Scandinavian sea-rovers called the Orkney and Shetland groups the Norder-eyes and the Hebridean group the Suder-eyes; while we, very naturally from our position, call the latter the Western isles. There was a Bishop of Orkney from about 1100 till 1688; and the See now forms part of that of Aberdeen; but the Southern islands, lying more within the range of Christian influence, had, according to some, a bishop of their own from 360. A more credible account, however, is that St. Patrick appointed the first bishop, Germanus, in 447. The first nine bishops were each styled *Episcopus Sodorensis*,<sup>3</sup> and probably this term included, from time to time, the Isle of Man, for a very intimate connection was maintained with it.<sup>4</sup> The Danes and Norwegians, of whom there are numerous traces, subdued the island in 1065; but they did not obtain possession of Iona and the other Western isles till 1098. During this interval of thirty-three years, they appointed a bishop of their own at Man, distinct from the Scottish bishop of the isles or Suder-eyes. As the tide of battle ebbed and flowed between the Scots and the Danes, so the fortunes of the island changed. Sometimes the two lines of Bishops (1) of Sodor (or the Isles), and (2) of Man, were distinct, and sometimes coincident. In 1203, Bishop Nicholas is styled *quondam Manniæ et insularum episcopus*. After the conquest of Man by the English, the [Scottish] Bishops of the Isles were still styled *Epis. Sodorensis*; and this designation was retained down till 1566, when Queen Mary of Scotland dropped the

<sup>1</sup> I am indebted to Mr. Mounsey, the Diocesan Registrar, and also to Mr. R. S. Ferguson, F.S.A., editor of Bishop Nicholson's Primary Visitation, for some interesting information on the general subject.

<sup>2</sup> Report of the Norwich Conference, 1865, p. 168.

<sup>3</sup> This is the evident explanation of the term "Sodor," about which a good deal of nonsense has been written. Keith thinks that as the cathedral at Iona was dedicated to the Saviour, *soðer*, the name is explained: but how then could it have been in use centuries before the little building was erected? The people of Man, by way of giving in the course of time a *quasi* authority for the name, have called a little island on the south-west coast "Sodor;" but two falsehoods certainly cannot make one truth.

<sup>4</sup> The cathedral within Peel castle is dedicated to Germanus; and others of the early bishops,—as Maughold, Michael, and Brandan (now Braddon) have given names to churches and villages.

word Sodor and called the bishop *Epis. Insularum*. In 1380, the English, who had conquered the island in 1340, appointed a bishop under the old title of "Sodor and Man," then quite incorrect, while the Scotch continued their line under the correct title, Bishops of "Sodor."<sup>1</sup> The civil rulers of the Isles had never adopted the Latinized Danish title, but were simply *Domini Insularum*.<sup>2</sup> The diocese of the Isles is now united with that of Argyle.

Hence, the diocese of Man is an English one, and is correctly brought in here. It was not, like that of Carlisle, a necessary provision for new people; but the new subjects brought their own ecclesiastical arrangements with them. As Canterbury was our great ecclesiastical centre, it was first connected with that province; but by the Act 33 Hen. VIII., chap. 31, it was attached to the province of York.<sup>3</sup> The bishop is nominally a lord of Parliament, but has never had a vote.

The island had a separate king, with laws and recognized customs of its own, so that it became a sort of city of refuge for offenders against law and order. In 1764 this over-lordship was purchased by the Crown; but it was not till 1826 that the island became thoroughly incorporated with Great Britain. After the minute inquiries in 1835, which led to many of our modern ecclesiastical arrangements, an Act was passed in 1836 which provided, among its many clauses, one for the union of Sodor and Man with the diocese of Carlisle. This excited such an outcry, however, among the people of the island, that a short Act was passed, consisting of only one paragraph besides the preamble, on the 4th of July, 1838, repealing this portion. Still it was felt that the diocese was anomalous, and hardly afforded sufficient work for a bishop, so that Bishop Powys, about 1856, wrote to the Ecclesiastical Commissioners, suggesting a "union of the Bishopric of Sodor and Man with a portion of the Bishopric of Chester." This suggestion was taken up in 1875, or nearly twenty years after, by the Bishopric Committee of Liverpool; but neither the Manx nor the Liverpool people received it with favour. So it fell to the ground.

We thus arrive at the number of twenty-two bishops, when the Reformation took place. In this third great period, 451

<sup>1</sup> Similar ancient designations exist among ourselves, as *Ebor* and *Sarum*, to denote York and Salisbury respectively. The episcopal seal of Sodor or the Isles was, *az.* St. Columba in an open boat at sea, all *ppr.*, in chief a blazing star, *or.* It is engraved in Bishop Russell's edition of Keith.

<sup>2</sup> "Lord of the Isles."—*Scott*.

<sup>3</sup> It is called in the Act the "Diocese of Man;" there is no mention of "Sodor."

years, the country appears to have gained three bishops, when it had in reality gained only one. With the exception of Ely, there was no founding of a new diocese for the better spiritual supervision of the people. At the time of the Reformation the population had risen to four millions—that is to say, every 100 people had become 320—and many had found homes in obscure or almost inaccessible parts of the country.

#### FROM THE REFORMATION TO THE PRESENT TIME.

This period extends from 1517 to 1882, or over 365 years; and it is very curious that each of the three periods already treated of approximates to four centuries and a half. Their average is 446 years. In the present era our social changes have been more important, and our intercourse with the world more widely extended, so that we “make history” with a rapidity formerly unknown. For the sake of clearness, it will be necessary to examine the three and a half centuries in sections.

##### *a. The Reformation.*

It is commonly said that Henry VIII. founded six new Sees in 1541; and though this is quite true, we cannot find this number in existence at the present day.

(xxiii. *a.*) WESTMINSTER.—One of the new Sees was Westminster; but there was only one bishop, Thomas Thirleby; and when he was translated to Norwich, nine years after, Westminster ceased to be a bishopric. Some of the funds set apart for the purpose of endowing the See had been misapplied; and the diocese, which consisted of the county of Middlesex, was restored to London, from which it had been taken.

(xxiii. *b.*) GLOUCESTER.—There is a tradition that before the departure of the Romans, Gloucester had been for a short time the seat of a bishop; and the name of Eldad is mentioned as having presided over the diocese in 490. It is much more likely that one of the Bishops of Caerleon-on-the-Usk, in the adjoining county of Monmouth, resided at Gloucester for a short time. The whole county of Gloucester was part of the large central kingdom of Mercia, and therefore originally a part of Lichfield diocese; but in September, 1541, the King, by letters patent, afterwards confirmed by Act of Parliament, erected it into a separate diocese. The cathedral church, which is dedicated to St. Peter,<sup>1</sup> was the old abbey church; the building of it occupied a long time, and though presenting different styles it is very elegant. At the Dissolution, in 1540, the revenue of the abbey

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<sup>1</sup> The arms of the diocese are two gold keys in saltire, on a blue ground.

was nearly £2,000. This See was afterwards united with that of Bristol (which see).

(xxiii. c.) BRISTOL.—The diocese of Bristol, founded at the same time as that of Gloucester, was taken mainly out of Salisbury; both dioceses affording relief to others which had become too large and populous. The cathedral, dedicated to the Holy Trinity,<sup>1</sup> was also the collegiate church of a priory. It was of Black canons; was founded in 1148; and at the time of the Dissolution its annual revenue amounted to £768.

The "Third Report of the Ecclesiastical Commissioners, appointed to consider the state of the Established Church in England and Wales," recommended the foundation of a new See at Ripon, to relieve those of York and Chester; but as a great dread existed at the time of increasing the number of spiritual peers, it was further recommended that the two Sees of Gloucester and Bristol be united. An Act to this effect was passed in 1836 (6 & 7 William IV. cap. 79), and an order in Council was published in the *Gazette* on the 7th of October in that year, declaring them one See. The bishop of the united diocese is styled "of Gloucester and Bristol." In 1830, James Henry Monk, D.D., was appointed Bishop of Gloucester; and a vacancy having been created at Bristol by the translation of Bishop Allen to Ely, Bishop Monk at once became prelate of the united See. [Hence we have, thus far, only twenty-three dioceses, instead of—apparently—twenty-five.]

(xxiv.) OXFORD.—When the little village of Dorchester, situated at the junction of the Thame with the Isis, ceased to be the seat of a bishop, the whole county of Oxford became part of the diocese of Lincoln. This was shortly before the Conquest; and about 1525, Cardinal Wolsey commenced the foundation of Christ Church College in Oxford, which was completed by the King, after his death, in 1532. The church of St. Frideswide was raised to the position of a cathedral, under the name of Christ Church; the new diocese of Oxford was founded in 1541; and it was endowed out of the lands of the dissolved monasteries of Osney and Abingdon. It was at first almost confined to the county, but now it includes also Berkshire and Buckinghamshire. The revenues of the See were greatly diminished by Queen Elizabeth.

(xxv.) PETERBOROUGH.—This was another of the dioceses founded by Henry VIII. in 1541. The city lies on the west side of the wide dreary flats known as the Fens, and is just within the county of Northampton. On the river Aufona, now the Nene, which flows past the town, there was a sort of whirl-

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<sup>1</sup> The arms are three crowns, arranged perpendicularly on a black ground.



pool, which gave the early name to the spot.<sup>1</sup> Here Peada, a violent heathen,<sup>2</sup> having been converted to Christianity, founded a monastery, which was completed by his brother Wulfhere. This was destroyed by the Danes; and again, after its restoration, by Hereward the Saxon, who was irritated at the thought of his paternal lands having been given to a Norman by the Conqueror. A castle or fort was subsequently built for the protection of the town. The abbey was a Benedictine one, and the abbots mitred, several having been summoned to Parliament, *temp.* Henry III. At the Dissolution, its revenue amounted to nearly £2,000; and on its erection into an episcopal See, the conventual church became the cathedral and the abbot's house the palace.

(XXVI.) CHESTER.—This ancient city has long held a prominent place, partly owing to its lying in the immediate neighbourhood of the Welsh. Its Roman name was *Deva*, derived from the *Dee* (or river of black water), and the old Welsh one was *Caer-Leon-Vawr* (the Station of the great Legion). Its neighbourhood was the battle-field where the monks of Bangor-is-Coed were slaughtered in 607; and after varying fortunes, King Edgar, about 972, was rowed from his palace to St. John's Church by eight tributary kings.<sup>3</sup> Chester was an important station as a bulwark against the Britons; and it formed a Saxon wedge breaking them into two sets,—those of Wales proper, and those of Cumberland, Westmoreland, and Lancashire, all of whom formerly lay in one continuous piece. The whole of Cheshire

<sup>1</sup> Peada, King of Mercia, succeeded his father Penda in 655; and he and Oswy came together and agreed that they would rear a monastery to the glory of Christ and the honour of St. Peter. And they did so, and named it "Medeshamstede," because there is a whirlpool at this place which is called Medeshamstede. This is one of several late additions, to one copy of the Saxon Chronicle. The place was afterwards named "Burgus S. Petri," literally St. Petersburg, but commonly Peterborough. "In eo, sedes episcopalis, saluberrima concilio posita, ecclesia, episcopo digna, post Danorum incendia, et rebellium furorem restat adhuc insigne antiquitatis monumentum."—*Mon. His. Brit.* p. 217, n.

<sup>2</sup> The mode of signing and sealing, as mentioned in reference to one of the grants of the king is curious:—"These are the witnesses who were there, who subscribed it with their fingers on the cross of Christ, and assented to it with their tongues. King Wulfhere was the first who confirmed it by word, and afterwards subscribed it with his fingers on the cross of Christ." In 852, the abbot and monks let to a person for his life, certain land in Medeshampstede, for which he was to give another portion of land absolutely, besides paying the following rent:—"Sixty fother of wood and twelve fother of 'graefan' [brushwood?] and six fother of faggots, and two tuns of pure ale, and two beasts fit for slaughter, and six hundred loaves, and ten measures of Welsh ale, and each year a horse, and thirty shillings, and one day's entertainment." [N.B.—There is very little mention of money; but rents were paid "in kind," as tithes were till lately, down to about the year 1136.]

<sup>3</sup> For a picture of this triumph, see the margin of Speed's Map of Cheshire.

was comprised in the large kingdom of Mercia, and therefore originally formed part of the See of Lichfield; but Mercia had also extended northward as far as the Ribble, so that the whole of South Lancashire was part of the Archdeaconry of Chester. In 1541, Chester was one of the new dioceses of Henry VIII.; and the Archdiocese of York gave to it the Archdeaconry of Richmond, embracing large parts of Yorkshire, Cumberland, and Westmoreland, and all the remaining portions of Lancashire. It was an enormous diocese; but the population at that time was very small. It was endowed with the revenues of the old Abbey of St. Werburgh, which at the Dissolution amounted to £1074;<sup>1</sup> and the cathedral, originally the conventual church, was dedicated anew to Christ and the blessed Virgin. Bishop Peter, of Lichfield, removed the See to Chester in 1075, but his successor, Robert de Limesey, removed it to Coventry in 1102. The diocese of Chester was originally in the province of Canterbury, but was given to that of York, along with the See of Man, in 1542.<sup>2</sup>

In 1803, a list of the churches in the diocese, grouped under their proper heads, was printed on a large broadside, accompanied by a map. They were intended to be sold privately,<sup>3</sup> for the benefit of the Girls' Blue Coat school in the city, and have now been long out of print. The list is of great interest and importance, and from it I restored the map which is still more rare; and I also discovered that it had been reprinted in the third "Report of the Church Commission," 1836, map xxiv.

In 1803, the diocese of Chester was 120 miles long, 90 broad, and 570 in circuit. It appears to have been about 5,000 square miles in extent, or equivalent to four average counties. Its 592 benefices were scattered over seven shires, as follows:—in Lancashire 252, Cheshire 139, Yorkshire 114, Cumberland 44, Westmoreland 35, Flint 6, Denbigh 2. Of course the number of churches on the same area has been greatly increased since; but it may be interesting to see how these 592 are distributed<sup>4</sup> among the fragments of the dismembered diocese.

#### b. From the Reformation to 1831.

During a period of nearly 300 years, or from the death of Henry VIII. till 1831, there is very little to record in connection with this subject. The movement in favour of chief pastors

<sup>1</sup> One account says £1,073 17s. 7d.; and another £1,003 5s. 11d.

<sup>2</sup> 33 Henry VIII., cap. 31. <sup>3</sup> Price 3s. 6d. coloured.

<sup>4</sup> Lancashire (252), to Manchester 173, Carlisle 29, Liverpool 50. Cheshire (139), all in Chester diocese. Yorkshire (114), all in Ripon. Cumberland (44), and Westmoreland (35), all in Carlisle. Flint (6), and Denbigh (2), all in St. Asaph.

appears to have died out; the people became apathetic, and large classes arose, who did not recognize the value of episcopacy. Indeed, there are many thousands of professing members of the Church of England, and even some of her faithful children, who have taken their religious tone from Nonconformists, a large and increasing number of whom hold (privately or avowedly) that "clergy are not necessary, but every man is his own minister."

Yet in England of the olden time, the importance of bishops was thoroughly recognized; for a practice, very little known in our times, though recently revived, existed long before the Reformation. I mean that of having suffragan or assistant bishops in large or populous dioceses. Of these, there was a regular succession during several generations; and greater facilities were afforded for appointing them, by the Act 26 Hen. VIII. cap. 14. This is the Act which had been in abeyance almost since the time of the Reformation, but which was revived in 1869, with the hearty concurrence of Mr. Gladstone, then, as now, Prime Minister.

Nor did Henry VIII. stop with the founding of six new Sees. He agreed with the Reformers, that a more minute ecclesiastical supervision was necessary; and his ideal was that as nearly as possible there should be a bishop in each county. We have actually reached that condition in Cheshire; the county and the diocese are coextensive. Accordingly, an Act was passed—31 Hen. VIII. cap. 9—the preamble of which the King wrote out with his own hand, and after making out a list of the new Sees with the means of their endowment,<sup>1</sup> he endorsed the whole "Bishops to be made."<sup>2</sup> There were twenty-seven dioceses then existing, not reckoning Man, of which we still possess twenty-five, besides twenty-six suffragans for whom also he had provided. The enlarged episcopate which the King then contemplated, would have given to us great ease and freedom of action during the present century, and would have prevented the growth of difficulties which will long press upon us, less or more.

### *c. The Last Half-Century.*

When the census of 1831 was published, it created a feeling of alarm in several parts of the country. It was seen that the large towns had quite outgrown their spiritual provision; so

<sup>1</sup> The See of Lancashire was to have been founded out of the revenues of Fountains Abbey and Richmond, neither of them within the county itself, which was then very poor and thinly populated.

<sup>2</sup> It is described as "An Act authorising the King's Highness to make Bishops by his Letters Patents." Repealed 1 & 2 Philip and Mary, cap. 8, sec. 18.

that dense masses of population were growing up in practical heathenism. Then, the resources of the Church were virtually wasted; a rector with nothing to do from Sunday to Sunday had a large income, while a town incumbent, whose daily toil was one continuous act of indirect suicide, was left to starve. Accordingly, two separate Commissions were appointed, to consider generally the condition of the Established Church, with a view to its improvement, and on their report several valuable Acts of Parliament were drawn up and passed. One of these was the Act of 1836, referring to episcopal dioceses, revenues, and patronage, by which the diocese of Ripon was founded.

(xxvii.) **RIPON.**—The foundation of this diocese attracted great attention, as it was the first occurrence of the kind since the Reformation, and was therefore unexpected. There was, however, a practical difficulty, as there was great jealousy respecting the increase of spiritual peers; and we had not yet arrived at the solution of the problem, as to how bishops could be increased in number without such pre-eminence. It was necessary, therefore, to unite two dioceses in the thinly-populated south in order to give relief to the teeming north. Accordingly, Gloucester and Bristol were united that Ripon might be founded.

(xxviii.) **MANCHESTER.**—It was thought that the same process must necessarily go forward, and so it was proposed to unite Bangor and St. Asaph. This was in 1847. But popular feeling showed itself unusually averse to the destruction of either of those ancient dioceses, and fortunately a solution of the difficulty was reached. This was, that while the Archbishops and the Bishops of London, Durham, and Winchester should retain seats permanently in the House of Lords, the other bishops should sit according to seniority—so as not to exceed the then existing number.<sup>1</sup> The youngest bishop, therefore, and in after times several of the youngest bishops, would not be lords of Parliament; for the principle was capable of indefinite extension. The foundation of these two dioceses gave great satisfaction, but in the suggestions which were made from time to time for the extension of the episcopate, the great question was how funds were to be raised if the ordinary grade of prelates was to be maintained.

In 1866, the Society was founded for the increase of the Home Episcopate; and the very next year it promoted a Bill for the creation of three new Sees, St. Albans, Truro, and Southwell. This passed through both Houses with little opposition, and yet it did not become law. The Commons thought that the new bishops should not have seats in the House of Lords,

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<sup>1</sup> 10 & 11 Vict. cap. 108.

and that the new endowments should all be practically raised by voluntary subscription. There was no opportunity for a conference, so the subject dropped.

In 1872 the late Lord Lyttelton sent out a circular letter to all the rural deaneries in the kingdom, and replies were received from 450. (1) Of these, 441 were strongly in favour of dividing the dioceses into two or occasionally more smaller ones. (2) There were three great suggestions as to the mode of raising funds—viz., (a) from the episcopal estates in the hands of the Commissioners; (b) in this way, with or without a readjustment of episcopal incomes; and (c) from voluntary contributions. (3) On the subject of spiritual peers, 80 per cent. or four-fifths thought we had a sufficient representation in the House of Lords at present. Again the Bill was brought forward, but after passing the Lords without a division, and being cordially received by the Commons, it was found necessary to withdraw it owing to the amount of business.

(xxix.) TRURO; (xxx.) ST. ALBANS.—This want of success on the part of two bills, led to an attempt being made on a new plan. This was to get a separate Act for each new See. My impression is that the one respecting St. Albans was passed first, but that the Bishop of Truro was first appointed. Both of these are, in one respect, special cases. The minimum salary of each bishop is fixed at £3,000, which is the lowest sum except in the case of [Sodor and] Man.

In 1878, the Right Hon. Sir R. A. Cross, then Home Secretary, brought in an enabling Bill for the founding of four Sees, in the hope that this would meet the necessities of the case for several years. Besides Southwell in the southern province, which had been twice before Parliament and approved, the schedule contained the names of three places in the northern province, Liverpool, Newcastle, and Wakefield. The Bill became law at the very close of the session; and Liverpool had already begun to make preparations, calculating on the success of the movement.

(xxxi.) LIVERPOOL.—March 16, 1880: The forms having all been complied with, the Ecclesiastical Commissioners were requested to issue their certificate, that Her Majesty might found the bishopric. March 18: They certified to Her Majesty that the salary has been secured. March 24: The bishopric was founded, the diocese was described, the cathedral announced, the position of the future bishops declared. April 19: The new bishop was gazetted. June 11: He was consecrated in York Minster; and, July 1, he was enthroned in his cathedral at Liverpool.

The diocese consists of the hundred of West Derby, except one parish; or of South-west Lancashire. It is in many respects

a very important district, and its population at the recent census was 1,084,844.

Within the present area of the diocese of Liverpool there were ten churches in 1292 (Taxation of *Pope Nicholas*). In 1541, when Chester became a separate diocese, there were twenty-eight. In 1650, when an inquisition was held at Wigan, thirty-seven. In 1722, when Bishop Gastrell compiled his "Notitia," thirty-eight. In 1803, according to the list referred to, fifty. In 1850, when the late Canon Raines wrote, 122. In 1880, under the new bishop, 215.

#### *d. Conclusion.*

My last words are naturally retro-spective, and yet they are pro-spective. It is permitted to us—for the law must sanction the Act—to found three new Sees yet, and these are as follow:—

(xxxii.) NEWCASTLE.—For this, the whole of the endowment has been raised, and the Rev. Canon Ernest R. Wilberforce has been nominated as Bishop.

(xxxiii.) SOUTHWELL.—An interesting diocese will be attached to this See when it is founded, consisting of the two counties of Nottingham and Derby; and there is a magnificent church ready as the cathedral.

(xxxiv.) WAKEFIELD.—This will probably be completed last of the three, as it has to encounter difficulties which were not known, or less known, at some of the other places.

It thus appears that from 180 to 1880, or in 1,700 years, there have been thirty dioceses founded on the large scale; one brought in with new population; and three others sketched out. This is not much for a rich and Protestant country like England, but it is something; and it is desirable and proper that the facts should be extensively known.

A. HUME.

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## Reviews.

*Memories of Old Friends.* Extracts from the Journals and Letters of CAROLINE FOX, from 1835 to 1871. Edited by HORACE N. PYM. Pp. 350. Smith, Elder & Co. 1882.

CAROLINE FOX, of Penjerrick, Cornwall, we read, "was one of the three children of distinguished parents—distinguished not only by their fine old Quaker lineage, but by the many beautiful qualities which belong to large hearts and minds." She was born in the year 1819. Her father, Robert Were Fox, was not less conspicuous from his public spirit and philanthropy than from his scientific acumen, his geniality, and the simplicity of his life. Her only brother, Robert Barclay Fox, married Jane Gurney, daughter of Jonathan Backhouse, of Darlington. In the year 1840 commenced her friendship with the Mills and the