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THE MONTH.

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

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

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

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

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

“HALIFAX, President of the Union.”

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

The comments of Cardinal Vaughan are as follows :

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

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

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

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

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

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

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

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

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

" II.

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

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

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

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

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

"Your Excellency's humble and most devoted servant,

"HERBERT (CARDINAL VAUGHAN),

"Archbishop of Westminster."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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