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the advancement of Church reforms. Though we have been of late girding for the battle, it is permissible to indulge in the hope that there may be a happier time coming, when we can sheath the sword and take up the trowel. When this occurs, the network of Church committees throughout the country will furnish a means of expressing that consensus of Church opinion upon a particular measure, the absence of which has hitherto proved so great a hindrance to the progress of ecclesiastical Bills in Parliament. Church defence and Church reform are not antagonistic or competing subjects, but are intimately bound up the one with the other. We who believe that the Church of England is still the visible representative of the Catholic Church in this country, and yearn for the time when the bulk of those who are now separated from her shall be reunited to her communion, are bound to labour, that she shall be rendered as perfect as human efforts are permitted to make her, and be thoroughly worthy of her position as the true religious home of all English Christians, and the parent stock of the various branches of the Anglican communion throughout the world.

PHILIP VERNON SMITH.

ART. IV.—BISHOP HAROLD BROWNE.

IT may at first sight cause some surprise that the Liberal Dean of Durham should have been asked to write the biography of the late Bishop of Winchester. "An Oxford man writing a Cambridge man's life may be," as Dean Kitchin says, "an anomaly; but what shall we say to a Broad Churchman dealing with the problems of a High Churchman's mind, a Liberal in politics with those of a person instinctively Conservative, a Dean with the story of a Bishop's activities?" It would, however, have been impossible to have made a fitter choice. The Dean's charming and acknowledged literary abilities shine forth brightly in every page of the biography. His skill is the more conspicuous from the fact that Bishop Browne's life was singularly devoid of striking incidents. But he was pre-eminently a good and wise prelate, whose learning and moderation and Christian charity ever rendered his opinion of great weight in the deliberations of the Church. "My aim," says Dean Kitchin, "has been to do justice to one of the truest representatives of the Church of England, to a man who could with equal dignity and sympathy sit by the bedside of a dying cottager or stand in the presence of kings." In one respect only have we cause for regret. It was the wish of those who

entrusted Dean Kitchin with the biography that "the more clerical and episcopal" part of the Bishop's work should be "the prominent characteristic of his life." It is needless to add that the Dean has scrupulously regarded this expressed wish, but he has done so of necessity at the expense of rendering the memoir—for which the materials were none too abundant—less personally interesting than it might otherwise have been, considering that the late Bishop was a man of unusually engaging and attractive character.

Edward Harold Browne was born at Aylesbury in Buckinghamshire on March 6, 1811. Of his early years there is little of interest to record. At the age of twelve the slim, delicate boy, "who had already begun to outgrow his strength," was sent to Eton, where his career gave but little promise of any brilliant success in the future. Before going up to Cambridge it was deemed advisable that he should read for a year with a private tutor, and accordingly he was sent to the Rev. R. Holt, at Albury, where he received the first strong impressions of the seriousness of life. It is strange to find the future Bishop, who in later life "appears to have disliked the extreme Evangelical party as much as the Liberal school of thought," now embracing a stern and unlovely Calvinism. "I am very fearful," writes his mother at this time, "for his dwelling so much on election and predestination, and professing himself so strongly to be a Calvinist." At the age of seventeen he was entered at Emmanuel College, Cambridge, where he exercised a marked influence on his friends and companions. His presence raised them, almost unconsciously, to a higher level, and the questionable story was often left untold and the questionable jest unspoken, "because Browne wouldn't like it." Unfortunately, at Cambridge, as at Eton, probably owing mainly to his delicate health, Harold Browne did not make the best use of his advantages, and the degree which he took was in no way worthy of his acknowledged abilities. This seems to have stung him into a new energy, and, turning his attention to theology, he at last went vigorously to work. The effect was quickly apparent. In the following year he gained the Crosse University Scholarship, and afterwards the Tyrwhitt Hebrew Scholarship and the Norrisian Prize Essay Medal.

In 1836 Harold Browne took holy orders; and here we must pause for a moment to consider his theological opinions. We are not told by what stages his mind freed itself from the fetters of Calvinism. "He doubtless," suggests Dean Kitchin, "detected in the leaders of it a want of cultivation, and an unwillingness to recognise the claims of learning." Be that as it may, it is evident that by this time he had passed from the

old Evangelical school to the new and rising High Church party. And the change once made, "his moderation hindered him from pushing forward with his party; so that he was in the main the same in 1890 as in 1836, when he first knelt before the Bishop of Ely at his ordination. This, though it gave a certain want of freshness to his mental development, made his career consistent throughout, while his learning and power of acquisition gave great weight to the moderate and conservative position which he thus took up and maintained to the very end. Everyone knew at once what side he would take; his utterances were well balanced, tinted by a sweet charity, and the Church naturally loves and honours so consistent a character."

At the time of his ordination Mr. Browne was tutor of Downing, but shortly afterwards, the Buckinghamshire Fellowship at Emmanuel falling vacant, he was at once invited to return to his old college, and there for a time he remained as tutor and lecturer. But his marriage in 1840 compelled him to seek other work. He therefore accepted the sole charge of Holy Trinity, Stroud, which he resigned six months later on being appointed to the perpetual curacy of St. James Church, Exeter. In the following year the mother church of St. Sidwell's, in the gift of the Dean and Chapter of Exeter, fell vacant, and the living was offered to, and accepted by, Mr. Browne. Here for a short time he worked assiduously, introducing daily services and weekly communions. He also determined, in accordance with his Bishop's wishes, to wear the surplice in the pulpit. So long as he remained at St. Sidwell's all went well; but he had no sooner left Exeter than the pent-up ill-feeling broke out the more vehemently, and threw the city into uproar and confusion. One of the lighter features of the controversy may be seen in the following epigram, which appeared in one of the local papers shortly after Mr. Browne had left Exeter:

A very pretty public stir
Is getting up at Exeter
About the surplice fashion;
And many angry words, and rude,
Have been bestowed upon the feud,
And much un-Christian passion.

For me, I neither know nor care
Whether a parson ought to wear
A black dress or a white dress;
Filled with a trouble of my own—
A wife who lectures in her gown,
And preaches in her nightdress!

In August, 1843, Mr. Browne was appointed to the Vice-Principalship of Lampeter College, and there he remained for

seven years, doing useful and, for the most part, congenial work. In dogmatic theology his labours bore much fruit, for it is to his lectures at Lampeter that we owe his standard work on the Thirty-nine Articles. The relationship, however, between the Principal and the other members of the staff of the college was far from satisfactory, and Mr. Browne was not sorry when, in 1850, the Bishop of Exeter offered him the large and important living of Kenwyn, near Truro.

The next fourteen years of the late Bishop's life were spent in the diocese of Exeter, first as Vicar of Kenwyn, and afterwards as Canon of Exeter, while for many years he held at the same time the Norrisian Professorship at Cambridge. Space will not allow us to linger long over the interesting details of Mr. Browne's life in Cornwall and Devonshire. At Kenwyn, he once said, he had worked harder than at any other period of his life. The parish was seven miles long, and what with preaching and teaching, and visiting, and supervising the local charities, we can understand that his hands were pretty well full of work. And, in addition to the zealous discharge of parochial duties, he also found time for literary work, while he took a prominent part in the agitation for the revival of Convocation. It was during this period that Mr. Browne came rapidly to the front as one of the most distinguished among the younger clergy. Alike by his parochial activities and his literary success, and by the force and beauty of his character, he was conspicuous among his brethren; and they, on their part, showed their appreciation of his worth by electing him as their representative in Convocation, a post which he continued to hold after he had become a member of the Exeter Chapter.

It was during the time of Mr. Browne's Professorship at Cambridge that the religious world was startled by the appearance of "Essays and Reviews," and by the opinions of Dr. Colenso. "Men," says Dr. Kitchin, "lost their balance; once more were heard the voices of those who woke from sleep and shouted '—*namus!*'" The seven contributors to the celebrated volume of "Essays" were scornfully spoken of as the "Septem contra Christum," and the most studied insults were heaped upon them. "The conduct of the attack was not a whit less violent, in its way, than had been the conduct of the vulgar mob at St. George's-in-the-East or at St. Barnabas, Pimlico." Amid this general alarm and uproar the Norrisian Professor was one of the very few who maintained the spirit of perfect fairness and of Christian charity. "Though he was perhaps one of the most orthodox and dogmatic of English Churchmen, and one to whom the strife was most painful, he was never betrayed into violent language. His share in the

controversies of the period was always marked by genuine, true Christian feeling, and by a desire for fairness of treatment as beautiful as rare in those angry days." In reply to Mr. Jowett's essay on "The Interpretation of Scripture," the Professor wrote an article on "Inspiration" in "Aids to Faith," in which he sums up the matter thus: "Granted a God, then miracle is not merely possible, but probable; and inspiration may be classed among God's miracles of mercy towards mankind." In reply to Dr. Colenso, he published a series of lectures on the Pentateuch and the Elohistic Psalms, which contain a masterly defence of the older view of the relations between those portions of the Old Testament and the declarations of the Gospel. But more important, from a Christian point of view, than the replies themselves was the spirit in which they were written. There may be sadness in the tone, but there is no bitterness, no wrath, no clamour, no evil-speaking, none of that *odium theologicum* which has ever been the bane of the Christian Church. "I trust," he writes in the preface to the Lectures, "I have nowhere expressed myself with the bitterness or insolence of controversy. Deeply as I regret the course which the Bishop of Natal has taken, widely and painfully as I differ from him, I know him to be a man in whom there is very much to esteem, and I feel that he deserves all credit for his former self-denying labours in the cause of the Gospel." We may well exclaim with Arthur Stanley, that happy would be the day when controversy was carried on in this Christian spirit! It is pleasing to be able to add, as "a kind of epitaph on the subject," that when, twenty years later, tidings came of Bishop Colenso's death, his old antagonist took notice of it thus in a letter from Farnham Castle: "I am afraid poor Colenso's death will be a great sorrow to Mrs. McDougall and to you all. It caused me some pangs of sorrow, for I had always a regard for him, though I deplored the course he took."

In 1864 the see of Ely fell vacant, and everyone seemed to feel that the distinguished Norrisian Professor was the right man for the "Cambridge bishopric." He, too, desired the promotion, and, when the offer came from Lord Palmerston, it was at once, and without hesitancy, accepted. Subsequent events amply justified the choice of the Crown. His ten years' episcopate at Ely was marked by an immense revival of Church work and energy throughout the diocese; while the Cambridge part of the Bishop's duties was altogether successful. Under his fostering care diocesan conferences came into being, and a diocesan fund was started; fresh life was infused into ruri-decanal organizations; much was done for schools and for foreign missions; the laity were encouraged to take their

rightful part in the work of the Church; and the office of deaconess was revived. "The energy and zeal displayed by the Bishop," wrote Archdeacon Emery in 1873, "and the result of the various organizations set on foot by him, had made the diocese of Ely a positive picture of the progress of the Church of England during the last ten years."

In his primary visitation at Sudbury in Suffolk, the Bishop took occasion to state with admirable clearness his views as to the Anglican doctrines of the Holy Communion. We cannot forbear from quoting the following passage: "So long as the Communion is called a sacrifice, the presbyter a priest, and the holy table an altar, only in the sense in which they were so called by the primitive Christians, the names may be innocent and possibly edifying. So long as it is desired only to pay due reverence to the highest ordinance of Christ in His Church, and to honour Christ by honouring His sacraments, there can be no ground of censure. But if by all this ceremony it be meant to indicate that there is not only a spiritual presence of the Saviour when His feast is ministered, but a distinct local presence in the bread upon the table, then there is not only a sacrifice of praise and a solemn commemoration of the sacrifice of Christ, but also a renewal of Christ's sacrifice, and a propitiatory offering Him up anew for sin—then there is surely reason enough why we should dread the recurrence to those ceremonies which certainly meant this, and which have fallen into desuetude simply because they did mean this." It will be seen from these words, as Dr. Kitchin points out, how far the Bishop was from sympathizing with the later High Church developments. Indeed, he became seriously alarmed at them. "There are, no doubt, many," adds the Dean, "who can remember how anxiously he used to scan the manifestoes of the party; and with what regret and even distress of mind he came to the conclusion that their language could not be brought into line with that of the Prayer-Book and the Articles."

On the sudden death of Bishop Wilberforce in the autumn of 1873, the See of Winchester was offered to, and accepted by, the Bishop of Ely. It was not, however, without some anxiety that he decided on making the change. "I am going," he said, "from a land of peace to a land of turmoil and difficulty." And for a time he seems to have found the Winchester diocese as he expected. "There is more diversity of opinion and variance here than at Ely," he writes, soon after entering on his new duties. Ritual extravagances troubled him in one direction, while in another Puritan opinion was strong. There seemed to be a feeling of unrest throughout the diocese. And for this very reason wise men welcomed his appointment. "I welcome you," wrote Charles Kingsley from Eversley, "with

the hope that you will be able—willing you will be—to keep the balance even between extreme parties, and win the respect and affection of the good men (and there are many amongst us) of both."

With many readers it will cause a feeling of disappointment that this portion of the Bishop's biography is not more fully treated. Though he ruled the great diocese of Winchester for seventeen years, only one hundred pages are devoted to this period of his life, and of these a large number are taken up with extra diocesan matters. It may be, however, that his reign at Winchester is too recent to make a fuller record either desirable or wise.

The question of ritual early occupied the Bishop's attention in his new diocese. In his pastoral letter of 1875 he deals with it, and attempts to neutralize, or at least to minimize, the doctrinal significancy of the symbolic acts in the Holy Communion. Later on he suggests a conference on ritual; and, again, the formation of diocesan synods, which, under the direction of the Bishop, should decide "the law of ritual" for each diocese. But nothing came of these suggestions. "I am not sanguine of your success," wrote Lord Selborne. "The subscribers to the *Church Times*, etc., and the members of the 'Order of Corporate Reunion,' the 'English Church Union,' and the other self-constituted confraternities which have undermined and disintegrated our Church, will (I feel only too sure) set at naught all episcopal declarations against their views, whether made in diocesan synod or elsewhere, as they have always hitherto done." And so, in deference to the opinion of Lord Selborne and of many of the leading clergy, the Bishop abandoned his scheme of diocesan synods.

It will be news to many in the Winchester diocese that there was once a chance of Bishop Fraser settling in their midst. There was some talk of his resigning the bishopric of Manchester on grounds of ill-health; and the living of Old Alresford with a small income but a truly episcopal residence being then about to be vacant, Bishop Harold Browne proposed to invite him to settle there as his helper. But in this he was checked by the fears of one of his most trusted counsellors: "A., to whom I hinted it, says it would be very unpopular in the diocese." And so the Bishop paused; and the diocese, "which," adds Dr. Kitchin, "has too often been unable to keep its men of ability," lost the chance of being reinforced by a really strong man.

Many, too, will be glad to know the Bishop's opinion on the question of the central figure of the great screen of Winchester Cathedral. It will be remembered that, instead of a crucifix, which doubtless originally occupied the central position, the

Dean desired to place there the figure of Christ in Glory. The suggestion met with much opposition, and eventually the screen was left unfinished. But when the aged Bishop was consulted as to placing a majestic figure of the Lord in Glory on the central cross, amidst a great company of adoring and rejoicing saints, "he expressed himself," says Dean Kitchin, "as decidedly favourable to the proposal, because he not only thought it artistically superior to any other treatment, but still more because he deemed it a more true representation of the complete work of redemption and of the final triumph of the Cross."

In 1882, on the death of Archbishop Tait, it was generally expected (for the second time) that Bishop Harold Browne would go to Canterbury. And had it not been for his advanced age, there is no doubt he would have succeeded to the Primacy. The Queen wrote to him an autograph letter:

'No one could more worthily have filled the position of Primate than the Bishop, and the Queen would have sincerely rejoiced to see him succeed our dear and ever-lamented Archbishop Tait. But she feels it would be wrong to ask him to enter on new and arduous duties, which now more than ever tax the health and strength of him who has to undertake them, at his age, which, as the Bishop himself says, is the same as that of our dear late friend."

Mr. Gladstone wrote in the same strain, pointing out that "no bishop since Juxon—a very exceptional case—has assumed the Primacy after seventy." The Bishop was naturally somewhat disappointed, though he felt, as he wrote to his great friend, Bishop McDougall, that "Gladstone was quite right to pass by an antiquity like myself for the youth and vigour of Benson." And yet, he adds, "It is perhaps a little mortifying to see in all the papers so much about one's advanced age and growing infirmities, when, thank God, I feel stronger and better than I have been for years." For nine years longer Bishop Harold Browne was to continue to reign over the Winchester diocese, but from this time forward it was evidently a growing struggle against failing strength. In 1884 he had the satisfaction of seeing the close of one of the most important of the many labours in which he had borne a leading part, that of the Revised Version of the Old Testament. In the following year he presided over the Church Congress at Portsmouth. In 1888 he was present at the Lambeth Conference, and, as the senior prelate in the assembly, exercised great influence over its deliberations. For a time he sat as assessor in the memorable trial of the saintly Bishop of Lincoln, until the weak state of his health compelled him to withdraw, when his place was taken by the able and dis-

tinguished prelate who was destined ere long to succeed him in the throne of Winchester. In the following year, shortly before his resignation of the See, the aged and beloved Bishop celebrated his golden wedding, when an illuminated address was presented to him, together with a purse containing £727, which he handed over to the Deaconess' Home at Portsmouth.

In conclusion, we desire to quote one or two passages in which the Bishop sought to define his position in the English Church. That position may perhaps best be described as that of an Evangelical High Churchman. "I have always," he said, on coming to the diocese of Winchester, "called myself an Evangelical, but I am equally ready to call myself a High Churchman . . . most distinctly an Evangelical and most distinctly a High Churchman. I believe very thoroughly in both." And in his opening address at the diocesan conference in 1889 he gave expression to the noble words:

"I have lived a long life, and have seen and known leaders of all three parties. In my youth it was my privilege to know Simeon, a leader of one section at that time; I knew Keble, who led another section; and I knew F. D. Maurice; and I can say that I agreed in the main point with every one of these great and good men, and honoured and loved them."

And again, a month later, he wrote:

"The assertion that I am a High Sacerdotalist is absolutely untrue. I am quite as much an Evangelical as I am a High Churchman. I can find no party name by which to call myself."

Towards the Liberal school of thought there is no doubt the late Bishop always felt a decided coldness, and he never seems to have fully appreciated its influence on modern theology. In his pastoral of 1875, which deals with "The Position and Parties of the English Church," he relegates the third or Liberal school to a footnote, as though he thought its influence on English opinion need hardly be considered. "It was one of the permanent sorrows of his long life," says Dean Kitchin, in the beautiful passage in which he sums up this aspect of the Bishop's character, "that there should be so many good and lovable Christian people with whom he could not act in harmony. It is not often the case, but in him it was so, that in true dignity and nobleness his character was higher than his principles. Those principles tended towards a certain narrowness and limitation of relationships, and prompted him to stand aloof from those, however good, who did not come up to his standard, whether of orthodoxy or of Church government; and yet so loving and so charitable was he, that he refrained from pushing his principles to their logical conclusion. He loved his fellow-creatures as he loved God, and was content

to hope even when he was unable to feel assured. And so, while happily he never sought to be a party leader, his influence over the opinions and actions of others was always great and wholesome. Men felt that here was a genuine Christian spirit, moving with a dignified simplicity through the mazes of the world; they discerned something of the character and impress of Him who stilled the tumult of the sea."

JOHN VAUGHAN.

ART. V.—IRELAND ECCLESIASTICALLY CONSIDERED.

PART II.

HITHERTO I have said nothing of the religion of the Irish at, and previous to, the time of this Papal aggression.

Dr. Reid thus summarizes the matter: "It is now generally admitted that the primitive Church in Ireland, though not free from error, differed most materially, and for a length of time, from that of Rome. The free and commended use of the Scriptures; the inculcation of the doctrines of grace and of the efficiency of the sacrifice and intercession of Christ, without any allusion to the Mass, to transubstantiation, purgatory, human merits, or prayers for the dead; the diversity in the forms of celebration of Divine worship; the rejection of the Papal supremacy; the marriage of the clergy; the Scriptural character of the early bishops, as having the charge of only one parish, and being labourers in word and doctrine; the Presbyterial order of the Culdees, and their singular piety and zeal; all their important points of doctrine and discipline, which were maintained and practised in the ancient Church, clearly indicate its opposition to the Papal system."[1] Dr. Reid adds that the Irish Church was "the last of the National Churches of the West which preserved its independence."

The learned and accurate Usher, Archbishop of Armagh, made the following statement on this subject. He wrote: "As far as I can collect by such records of the former ages as have come into my hands (either manuscript or printed), the religion professed by the ancient bishops, priests, monks, and other Christians in this land [Ireland], was for substance the very same with that which now [A.D. 1624] by public authority is maintained therein against the foreign doctrine brought in thither, in later times, by the Bishop of Rome's followers."[2]

[1] "History of the Presbyterian Church in Ireland," vol. i., p. 2, Edinburgh, 1834.

[2] "Discourse on the Religion anciently professed by the Irish and British." Dublin, reprint, 1815. See first six chapters.