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The Month.

EDUCATION.

THE Voluntary Schools Bill has been read a third time in the House of Lords, and now only awaits the royal assent.

A draft scheme for the association of Church schools to receive the aid under the new Education Act has been issued by the National Society. The proposed method of working is as follows: Managers of Voluntary schools in rural deaneries are to signify their willingness to associate, and are then to elect representatives. These representatives are to be summoned by the Rural Dean, and to elect representatives for every ten, or fraction of ten, schools or departments to serve on the governing body for the three years ensuing. The governing body shall be convened by the Bishop of the diocese or his representative. It shall have the power to co-opt one-third as many additional members beside those elected to serve for three years. The whole governing body shall elect a president, not more than three vice-presidents, a treasurer, and a secretary. An important provision is made that the election shall be so arranged that at least half of the governing body shall consist of laymen.

The business of these governing bodies for Church schools in every diocese will be to "prepare and submit to the Educational Department a scheme for the distribution of the special aid-grant allocated by the Department under the Education Act of 1897." This will be the limit of their powers. They will have no right to interfere in the management of any associated school, unless the managers should delegate this authority.

Possibly some managers of Voluntary schools, presumably, the well-to-do ones, will refuse to co-operate in any scheme of association. They will take this course under the serious responsibility of following a policy of selfish separation. During the past years of single-handed struggle, hundreds of our schools have perished because they were obliged to stand alone. Here is an opportunity of combination by which the permanence, the strength, the efficiency, and the growth of our schools can be secured. The Archbishop of Canterbury has written concerning these diocesan associations: "It will take trouble to form them. It will take some sacrifice to work them effectively when they have been formed. It will need an unselfish, patriotic spirit to use them rightly. But the associations so worked will be a source of fresh strength; we shall be drawn closer to one another, and help each other to a perpetual increase of the efficacy of all our service." This is the rock upon which our adversaries predict we shall split. But it may well become a foundation for mutual support and consolidation.

Sir John Gorst has, according to promise, moved a resolution to enable the Government to bring in a Bill for the assistance of necessitous Board schools. The principle proposed is an automatic sliding-scale to add 4d. for every penny of the rate above 8d., until the highest limit, a 2s. 6d.

rate, is reached. The average rate in England and Wales is 9d. in the pound. Of all the school districts with rates above 1s., only forty-five will not get relief. London will be the only borough unrelieved, for the reason that the school rate for London exceeds the cost per head fixed by the scale.

Of course, every sort of desultory opposition has been showered upon this scheme. It has been styled unfair as compared with the aid given to Voluntary schools, inadequate as regards the needs of the Board schools, and unsatisfactory as regards the ratepayer. But the poverty of the arguments brought forward, and the cursory nature of the resistance, leads to the expectation of a rapid passage for the measure.

WOMEN'S DEGREES.

Cambridge is being as much stirred this year over the question of women's degrees as was the sister University last year. For a considerable time past women have been coming in continually increasing numbers to the two older Universities. They have built for themselves colleges, and have entered with zest upon all the permitted paths of university life. From the first they were welcomed by the authorities, and all reasonable facilities were placed in their way. Libraries and museums and all the sources of study were thrown open to them, and they were permitted to attend the lectures of college and university teachers. They could enter for the examinations of the University, and whenever they secured a place in the honours list, a certificate to that effect was granted them. But we are now told that these concessions are looked upon by their leaders as merely preliminary. They now ask in the clearest possible terms that they may be admitted to full membership of the Universities. Especially they complain that the fact of not possessing a degree is a serious disability to a woman in the teaching profession.

Few persons who have any intimate knowledge of either University would care to yield to the demand for full membership. Through a long period of years Oxford and Cambridge have grown up as residential Universities for men. All their institutions, rules, and customs were framed and are suited to the needs of the education of men. Women's education is different as women are different. To permit such a complete and unwarrantable alteration and overturning of the objects for which these Universities were founded, and the manner of their working, would be a course which only the visionary and the ignorant would recommend.

But, it may be asked, could not the degree be granted without membership of the Universities, and therefore a share in their government? A scheme to this effect has just been recommended to Cambridge by a syndicate appointed to consider the matter. By nine votes to five the syndicate urges that the *titles* of the degrees B.A., B.Sc., etc., be granted to all women who fulfil the regular requirements of the University. This is evading the logical outcome by a sleight. It is claimed that the distinction between the titles of the degrees, and the actual degrees as ordinarily conferred by the University, will preclude women from any share in the government of the University, while removing the injustice of not granting the degree when the examination has been passed.

This is a course which is certainly just within the range of practical politics. But, on the one hand, the present injustice is by no means so great as at first appears. While the general public may perhaps be struck by the degree, the value of the certificate is fully understood and appreciated as a guarantee of mental capacity by those to whom the teacher makes application. If a degree is thought necessary, it may be obtained from other Universities. On the other hand, if women were granted titular degrees they would be brought under the full control of the statutes of the University; they would keep the same terms, pay the same fees, and be subject to the same conditions as other members of the University. Is it reasonable to suppose they would consent to all this without having any share in its government? Would it be right or advisable or seemly for men to monopolize the control of a mixed University? The injustice would be far greater than that which is now said to exist. In short, the condition of things recommended by the majority of the syndicate could not last. The full demand, to which the titular degree is looked upon by the women as a stepping-stone, would from grounds of fairness and necessity be soon conceded.

There are other ways out of the difficulty. The five dissentient syndics were in favour of bestowing other titles, such as M.Litt., M.Sc., etc. A suggestion from the President of Harvard is that the plan of Barnard College should be adopted, which is a women's college empowered to grant its own degrees, while freely using the educational advantages of the men's University. Both of these suggestions are improvements upon the recommendation of the syndicate. But the ideal plan is that suggested by the Bishop of Durham, whose knowledge of Cambridge is perhaps greater than that of any other man. He thinks that "the time has now come for dealing comprehensively with the whole question," and proposes that a University for women should be founded, with a charter to grant degrees, and so constituted as to meet all the requirements for the higher education of women. If this could only be established, all existing colleges for women might be affiliated to it if they saw fit.

Undoubtedly the present is a crisis in the history of higher education. Oxford has already spoken against the proposal of mixed Universities with no uncertain voice. It will be not from any aversion to the fullest progress of women's education, but from hearty desire to forward it in every best way, that members of Cambridge University will vote positively against this disastrous motion whenever it is brought before the Senate by its well-meaning but misguided supporters.

THE REVENUE AND THE SURPLUS.

The revenue returns for the financial year just closed amount to £103,950,000. This is an increase of £1,976,000 over the receipts of the previous year, and exceeds by £3,470,000 the estimate of the Chancellor of the Exchequer. Thus the tide of national prosperity continues to flow. We are assured, however, that this large balance cannot be used to lessen the present high rate of income-tax. Voluntary schools and necessitous Board schools will swallow up the greater part of a million, while expenditure under the Agricultural Rating Act will soon reach

seven figures. A surplus of about £900,000 will probably be the most at the disposal of the Chancellor of the Exchequer, a sum resembling Mother Shipton's bonnet-strings—too long to tie once, and too short to tie twice; *i.e.*, too small for any important fiscal purpose, yet too large to be disregarded.

We have it upon our mind to mention in this connection the debate in the House of Commons on March 24 upon the taxation of clerical incomes. Mr. Round, the member for the Harwich Division of Essex, showed that more than half of the incumbents in England and Wales receive a stipend of less than £130 *per annum*. Notwithstanding this, their tithe rent-charge is subject to a threefold taxation, namely, income-tax, land-tax, and rates. Necessary outgoings, such as the stipend of a curate, procure no relief in assessment. This inequality has long been felt as a hard and grievous burden.

The Agricultural Rating Act of last year was passed for the relief of those suffering from agricultural depression. Now the rural clergy are among the greatest sufferers, yet they obtain no help under the Act because their holding is not directly land, but tithe rent-charge. The distinction is altogether academical. That tithe and tithe rent-charge should be rated for the relief of the poor is undeniably just. It has been customary from 1601 and 1836 respectively. But why those who receive nine-tenths of the income from land should be relieved under the Agricultural Rating Act, while the clergy, who receive only the remaining tenth, should be unrelieved, seems neither logical nor fair. We trust that the sympathetic manner in which Mr. Round's motion was received by Sir Michael Hicks-Beach and by Ministerialists generally, will lead to the inclusion of tithe rent-charge in the scheme of relief now in operation under the Agricultural Rating Act. In no better direction could some of the Chancellor of the Exchequer's surplus be directed.

S.P.G., 1896.

The Society for the Propagation of the Gospel has ended its 195th year. It has from the first pursued the plan of making religious provision for our colonists and settlers, such churches becoming eventually the bases for extending direct missionary work. Its first work was to provide missions for English traders at Archangel and Moscow in 1701. From 1702 the Society's missionaries laboured among our American colonies, until they became the United States in 1784. This indebtedness was cordially acknowledged by the Episcopal Church of the United States at its recent Triennial Convention, by a motion which expressed "with deep and unfeigned gratitude that whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing, care, and protection of the venerable Society." Such a fact forms a strong bond of union between the two countries. Many of our Colonial Churches, which have been founded and fostered by the S.P.G., are now able to maintain themselves. Hence the larger portion of the Society's income, which now amounts to £133,516, is spent on the evangelization of the heathen and on educational and medical work. Red Indians of North America, Kaffirs of

Africa, natives of India, of China, of Japan, of Madagascar, and the Isles of the Sea hear the Gospel from the lips of the missionaries of this society. It employs 763 missionaries, of whom 12 are bishops and 178 are natives of the countries in which they labour.

THE BISHOP OF NEWCASTLE ON THE C.P.A.S.

As chairman at the annual meeting of the Newcastle Auxiliary of the Church Pastoral Aid Society, the Bishop spoke in warm commendation of the Society's work. He observed that in the Church they did some things better in pairs. They had two Societies for Foreign Missions and two for Home Missions; and, viewed from a broad standpoint, these varieties of organization enlisted a wider amount of interest and co-operation than single societies could effect. His own diocese was greatly indebted to the C.P.A.S. It had received £650 in the past year, but it had only returned £330. Some people had objected to that principle of the Society which required that its committee should be fully satisfied as to the character and qualifications of the agents which it employed. They held that it was better for the incumbent to select his fellow-worker without any restriction, subject only to the control of the Ordinary. But in his opinion he held it to be perfectly legitimate for the Society to take steps to assure itself that those receiving its grants were such as the subscribers of the Society would desire to see employed. He trusted that the returns from his diocese would very largely increase in the future.

A JANSENIST VIEW OF ANGLICAN ORDERS.

One reply to the Archbishops' letter on Anglican Orders, which was addressed to the Bishops of the Catholic Church, has already arrived. It is from the Jansenist Archbishop of Utrecht, the spiritual head of a small and schismatic church which claims to be Catholic in doctrine, acknowledges the Primacy of the Papal See, but holds that the Pope is subject to the authority of a General Council. The Dutch prelate points out that the Thirty-Nine Articles of the Anglican Church expressly declare against Transubstantiation, and that therefore there is in her ordinal no donation of the power to offer the Sacrifice of the Mass. Accordingly, he expresses his opinion that her orders are not valid in a Catholic sense, though he wishes to suspend judgment for the decision of the whole Church. It is refreshing to have the Thirty-Nine Articles for once placed in their rightful and authoritative position. The Archbishop declares that there can be no question of reunion until we renounce them. This is just the position in which we are content to remain.

SLAVERY IN ZANZIBAR AND PEMBA.

A Parliamentary paper has just been issued respecting slavery in the islands of Zanzibar and Pemba. The British Agent at Zanzibar has been ordered to tender the following advice to the Sultan: A decree should be at once issued abolishing the legal status of slavery. Assurance should be given that no interference with family life is contemplated. The

form of apprentice labour is deprecated. Those holding slaves under Seyyid Ali's decree of 1890 should receive compensation, and the money should not be seizable for past debt. Her Majesty's Government are willing to help the Zanzibar Government to effect these measures without injustice to individuals, and without detriment to the public welfare. Mr. Hardinge has telegraphed from Zanzibar to say that the Sultan accepts the proposed decree, and will himself call together the leading Arabs and explain the measures to them.

CHURCH DEFENCE.

In the autumn of last year the Church Defence Institution and the Central Church Committee were amalgamated into one body, styled the Church Committee for Church Defence and Church Instruction. At the annual meeting it was reported that upwards of 1,000 lectures had been delivered during the past year. The Archbishop of Canterbury, who presided, strongly urged the necessity of continuing the work of instruction in the history and nature of the English Church.

APPOINTMENT.

The vacant deanery of St. David's has been filled by the appointment of the Ven. David Howell, B.D., Canon of St. Asaph, Archdeacon of Wrexham, and Vicar of Gresford. The new dean was ordained deacon in 1855 to the curacy of Neath. He was an Assistant Secretary of the Church Pastoral Aid Society from 1857 to 1861, when he became Vicar of Pwllheli. For ten years he was Vicar of St. John's, Cardiff, and Vicar of Wrexham from 1875 to 1891. He became a Canon of St. Asaph in 1885, Archdeacon of Wrexham in 1889, and Examining Chaplain to the Bishop. Archbishop Tait conferred the degree of B.D. upon him in 1878. He is well known as an eloquent speaker, and at the time of the Welsh Disestablishment crisis he rendered invaluable service.



Obituary.

DEATH OF THE ARCHBISHOP OF DUBLIN.

THE Right Hon. and Most Rev. William Conyngham Plunket, Lord Archbishop of Dublin, died on the morning of April 1 at the Palace, St. Stephen's Green, Dublin, after a short illness. The late Archbishop was the eldest son of John, third Baron Plunket, and was born in 1828. His school education was at Cheltenham College, where he came under the influence of Dr. Close, afterwards Dean of Carlisle, and to this he owed much of his subsequent warm attachment to Evangelical doctrine and principles. He graduated at Trinity College, Dublin, B.A. in 1853, M.A. in 1864. His health did not allow of his taking honours. Ordained in 1857, he became Rector of Kilmoylan the following year, and laboured