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the Church; the ramparts of idolatry will fall, as did the walls of Jericho before the invisible Captain of the hosts of Israel, when once the Holy Ghost is truly understood and received among us. This is the focal centre which as yet we have not found, the missing link of Christendom. In the unhindered ministration of this Divine Paraclete we shall gain a deeper knowledge, a truer experience of Christ—a tenderer, more long-enduring love for one another and for all who are called by the One Name. By this supernal gift we shall receive a more perfect equipment, enabling us to issue forth against the hosts of evil that threaten us at home and the vast and massing legions of heathen humanity dumbly waiting our attack in the benighted continents where lies the future of the war of God. It will be the healing of our wounds, the crown of our labour, the victory whereby we shall overcome the world. For the Spirit of God has not come, as some imagine, to supply the place of an absent Christ, but to cause that He shall be evermore present with us. This alone can illuminate those two sayings of Christ, each so tender, yet so hard at first to harmonize: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." "And, lo, I am with you alway, even unto the end of the world."

A. C. DOWNER.

ART. VII.—THE ARCHBISHOPS OF CANTERBURY SINCE THE RESTORATION.

CHARLES MANNERS-SUTTON (*continued*).

WE had last month the beginning of the Church Missionary Society, on Friday, April 12, 1799. Its first thought was for Africa, "the blood-stained coast upon which English traders were still carrying on the accursed traffic in slaves;" but other fields almost immediately opened to their vision. The first measure taken was a grant of money to the Cambridge Professor of Arabic to produce the Scriptures in that language. But men for missionaries were not forthcoming. At the anniversary meeting in 1802 not a single man had been engaged; yet the founders did not lose heart. In the course of that year two candidates were obtained from Germany, and one brilliant Englishman, Henry Martyn, offered his services. He was a Senior Wrangler and Fellow of his College. Simeon wanted him to go to India, but the East India Company would not hear of a missionary. Nevertheless, an appoint-

ment was found for him as a "chaplain," and he sailed for India in 1805, worked hard for six years, then journeyed to Persia in failing health, and died there October 16, 1812, at the age of thirty-two. "God measures life by love." That young man was one of the greatest of missionaries. The influence of his name and character remains to this day, beautiful and inspiriting.

On its tenth birthday the society had only sent forth five missionaries; but all five died at their posts. To-day the same society's goodly roll numbers two thousand. Let us not forget, however, the difficulties of travel in those days. It took the first party of missionaries seven months to reach Sierra Leone, by no fault of their own, and the voyage and the detentions together cost the society £534.

It was a memorable day in Manners-Sutton's life when he consecrated Thomas Fanshawe Middleton as first Bishop of Calcutta (May 8, 1814). There had been much difficulty. The East India Company had resolutely set its face against missions, but Wilberforce and his friends had not ceased to dwell upon the duty of ministering at least to our own kinsfolk there. Great statesmen had conquered India and were governing it, but the clergy acting as army chaplains were poor and unlearned men, and they were *only* army chaplains. Not one had been suffered to attempt conversions. But the Christian statesman so far succeeded when he obtained this consecration. Still the new Bishop was only a Chaplain-General in Episcopal Orders, and "his position was one of limited authority, unique probably in the whole scope of ecclesiastical history."[1] The letters patent set forth that the Bishop of Calcutta was "subject to such power of revocation and recall as is by law vested in us and our successors." He was to be subject to the Archbishop of Canterbury. And to our day this so far remains, that the holders of the three sees of Calcutta, Madras, and Bombay are paid by the Government and appointed by the Crown. What changes have been forced on the Church in India in the course of years by changed circumstances we shall see in future chapters; but the law remains the same.

Bishop Middleton died in 1822, and the same Archbishop as before consecrated his successor, Reginald Heber, after a vacancy of eleven months. After his death (April 3, 1826) there was again a long delay. On June 3, 1827, Manners-Sutton consecrated the third Bishop of Calcutta, John Thomas James, who held the see only two months over a year, dying exactly a month after the Archbishop.

Another noticeable episcopal consecration by this Arch-

[1] "The English Church in Other Lands." By Prebendary Tucker.

bishop took place at Lambeth on May 19, 1816. We have already had occasion to name the first Colonial Bishop, Charles Inglis, who was made Bishop of Nova Scotia, August 12, 1787. His see included all the British possessions in America, from Newfoundland to Lake Superior, an area about three times as large as Great Britain, and the total number of his clergy was twenty-four. He laboured for twenty-nine years, but was partially relieved by the foundation of the see of Quebec, for which Jacob Mountain was consecrated at Lambeth, July 7, 1793. But, notwithstanding this relief, the Bishop was never able to visit Newfoundland, which never saw a Bishop till Robert Stanser was consecrated for it (as referred to above), May 19, 1816. "Newfoundland," writes Prebendary Tucker, "which has never been amalgamated with Canada either for civil or ecclesiastical purposes, but remains outside the Dominion under its own Governor and outside the Provincial Synod, its Bishop holding missions direct from the see of Canterbury, is an island about the size of Ireland. It has been described as 'a rough shore with no interior.' There is not a human habitation beyond the immediate neighbourhood of the coast, which, with its endless succession of coves, inlets, and bays, enveloped very often in mist and fog, gives a home and harvest-field of water to a race of pious and hardy fishermen."

Before leaving this point it may be interesting to the reader to have a complete list of Bishops consecrated by Manners-Sutton, seeing that several of them will be within the recollection of many readers of this paper. I take them from Bishop Stubbs's "Registrum Sacrum": Bathurst (Norwich), 1805; Moss (Oxford), 1807; Luxmoore (Bristol, afterwards successively Hereford and St. Asaph), 1807: Goodenough (Carlisle), 1808; Mansell (Bristol), 1808; King (Rochester), 1809; Sparke (Chester, afterwards Ely), 1810; Jackson (Oxford), 1812; Law (Carlisle, afterwards Bath), 1824; Howley (London, afterwards Canterbury), 1813; Parsons (Peterborough), 1813; Murray (Sodor and Man, afterwards Rochester), 1814; Ryder (Gloucester, afterwards Lichfield), 1815; Legge (Oxford), 1816; Marsh (Llandaff, afterwards Peterborough), 1816; Van Mildert (Llandaff, afterwards Durham), 1819; Kaye (Bristol, afterwards Lincoln), 1820; Carey (Exeter, afterwards St. Asaph), 1820; Bethell (Gloucester, then successively Exeter and Bangor), 1824; Carr (Chichester, afterwards Worcester), 1824; Blomfield (Chester, afterwards London), 1824; John Inglis (Nova Scotia), 1825; Jenkinson (St. David's), 1825; Stewart (Quebec), 1826; Sumner (Llandaff, afterwards Winchester), 1826; Lloyd (Oxford), 1827; Gray (Bristol), 1827; Percy (Rochester), 1827; Copleston (Llandaff), 1828.

As we have already seen, Archbishop Manners-Sutton did not take very kindly to the newly-formed religious societies. He favoured the High Churchmen, and when we speak of these we have to remember that, excluding minor differences, there were two distinct classes of them: there were the men of earnest piety, who reverenced the principles of Laud and Andrewes and viewed the narrowness and the iconoclasm of the Roundheads with disgust, men who loved the Prayer-Book, its calmness, reverence, moderation; and there were also the old-fashioned Church-and-King men, who liked their snug parsonages, were (at all events, a good many of them) benevolent towards their parishioners, were not backward at sending some of the port of which they themselves were so fond to the sick, and wondered with mingled pity and contempt at those who went off to the conventicles. Fielding's novels give us a very vivid description of the many classes of Churchmen, as instanced in such portraits as Allworthy, Thwackum, Adams, Trulliber. It is but fair to our Archbishop to say that the High Churchmen whom he gathered about him as his personal friends were learned, pious, faithful members of the school. Perhaps I may be excused for mentioning that I myself have received personal kindnesses from all of these—Archdeacon Bayley, Christopher Wordsworth (whilom Master of Trinity), Joshua Watson, John Lonsdale (late Bishop of Lichfield)—and I have felt ever since that it is an honour to be remembered that I have had kind words from each. One and all bear honoured names in the records of the Church of England. But one of them wrote a severe pamphlet against the British and Foreign Bible Society because it made common cause with Dissenters, and thus in his opinion threatened to undermine the dignity and order of the Church and her worship. It is said that when Manners-Sutton parted with Middleton after consecrating him as Bishop of Calcutta, he charged him: "Now, my Lord Bishop, you will not forget that you will do all in your power to put down *enthusiasm*." He was thinking, of course, of the fervid harangues of Whitfield, of the imitation of them which was gaining ground, of the prominence which was being given to excitement of feelings as against moral exhortations.

But as time went on, and under the influence of Episcopal order and the Church Liturgy irregularities of "enthusiasm" toned down, a great change was observable in the attitude of the Church parties. Old easy-going, high-and-dry men became aware of the good which the young enthusiastic men were doing, and how people previously careless came together to hear them, and it became common for the old-School rectors to seek out young Evangelical curates, who in turn

learned something of the noble traditions embodied in the history of the National Church. This mutual co-operation rubbed off differences, and this prepared the way, the Jacobite novels of Scott helping on, for the High Church revival which will come before us in the next Episcopate.

Before we close the life of this Archbishop we must not omit another record, not of any development of religious doctrine, nor of controversy, yet one of considerable interest to our Ecclesiastical archæology, a record which, so far as the Archiepiscopate is concerned, begins and ends in the nineteenth century—I mean the occupation of Addington Park as the Archbishop's residence.

Addington Hills are a continuation of the Kentish North Downs, and present a striking appearance from the Croydon valley and from the terrace of the Crystal Palace, their sides clothed with heather and their summits crowned with pine-woods. In the days of William the Conqueror there were two manors at Addington, one held by "Tezelin the Cook," the other by "Albert the Clerk." That of Tezelin was held by "right of serjeanty." He and his heirs were bound at every royal coronation to furnish a dish in an earthenware bason (*olla lutea*), made of "almond milk, brawn of capons, sugar, spice, chicken parboiled and chopped." No doubt the duty was fulfilled; we shall see proofs of it immediately. Tezelin's descendants in the reign of Richard I. had narrowed down to two girls. One married Fitz-Alwin, son of the Lord Mayor of London, and died without issue. The other married one Robert Aguillon, who thus became Lord of Addington. His line continued until 1292, when once more there was no descendant but a girl, who married Hugh Bardolph. His descendant joined Northumberland's rebellion against Henry IV. (see Shakespeare), and was put to death. His mangled remains were buried at Addington. I have never been able to discover whether the estate was then forfeited, but in the middle of the fifteenth century it belonged to one William Uvedale, the namesake, probably a relative, of the patron and benefactor of William of Wykeham. Uvedale sold it to John Leigh of the neighbouring village of Chelsham in 1447, and it remained with the Leigh family into the middle of the eighteenth century. Leigh also bought subsequently the other manor, that of Albert the Clerk, which had for a while come into the hands of the Templars, and afterwards of the Hospitallers. The Leighs built a new mansion on their first manor; the other was turned into a farmhouse, and afterwards pulled down, but the site is quite discernible still.

The Leigh family have an interesting history of their own, though it has no claim to a place here. The Church is full

of monuments to them, and there is a yearly dole to the poor of the parish left by the husband of a member of the family, as a memorial of his having defeated a roguish apothecary at Bromley who tried to rob his wife. This wife afterwards sold Addington Manor to Barlow Trecothick, who was Lord Mayor of London at the time of the Wilkes riots. One mean action of his, I think, deserves to be registered. The Leighs had been buried in a large vault under the Communion-table of the church. Mr. Trecothick had all their coffins broken up, and the bones piled together in a compact heap on the south side of the vault and walled up, and the rest of the space thus cleared he reserved as the burial-place of his own family. The old parish clerk and I once made our way into the vault, and found it thus. There were several beautifully-wrought coffin-plates thrown higgledy-piggledy amongst the bones. This Alderman Trecothick pulled the old manor-house down. The cellars are still intact; I have talked to a man who has been through them. The alderman built the present residence.

In 1803 the Trecothicks sold Addington to a Mr. Coles, a West Indian shipbroker, who was ruined by the troubles in Jamaica, and obliged once more to sell it. Meanwhile Archbishop Moore, finding the old Archiepiscopal Palace at Croydon "unhealthy," obtained Parliamentary power to sell it and to found another palace on the hill above, on the spot now called Park Hill. But he died before carrying out his project, and in 1807 his successor bought Addington instead, manor, rectory, and advowson, and made this the Archiepiscopal residence. He lived here a good deal. His successor, as we shall hereafter see, made large alterations. I found only three memorials of Manners-Sutton at Addington, to which I added a fourth. First there is his signature to his daughter's wedding. She married a Colonel Crofts, who thereupon retired from the army on half-pay, took Orders, and was loaded with preferments by his father-in-law—a canonry, archdeaconry, many livings, and the registrarship of all wills made in England and Wales. He died late in the "sixties," at his living at Saltwood, Kent. He never printed a sermon or charge, but there is no evidence that the world is poorer in consequence. His sole contribution to literature is a treatise in a floral magazine on a plant which he had cultivated in the American garden which he had made at Saltwood, and which his successor found a "white elephant."

The second memorial is a fine cedar which the Archbishop planted in the park on the occasion of George III.'s Jubilee (October 25, 1810), and there is a marble pedestal close by with a graceful Latin inscription from the pen of his chaplain,

John Lonsdale. The third is his obituary monument in the church, of which a word presently. And the fourth, which I supplied, is his portrait in the vestry. I placed it there with all his successors up to the time of my own incumbency. I showed this portrait to an old man, since dead, who remembered him. "Who is that?" said I. "That's Archbishop Manners-Sutton," was the reply; "and that's the very coat he used to wear—well, to be sure!" The said coat is a long surtout, buttoned up to the throat, with a collar rolled back all round, not a bit like a modern Bishop's garment. The same man told me that the Archbishop, as he rode through the lanes, used always to throw a shilling to every boy that capped him; and my informant said that when he saw the good Prelate ambling along, he would cut off corners so as to run and meet him and get the bounty.

Those who knew the Archbishop intimately had a very deep veneration as well as affection for him. Joshua Watson's opinion must always be held in respect by those who knew what faithful work he did for the Church, and this is what he says of him: "Seldom has any Primate presided over the English Church whose personal dignity of character commanded so much deference from his suffragans, or whose position was so much strengthened by their concordant support." The Archbishop sometimes spoke in the House of Lords on ecclesiastical matters, but, so far as I have found, only once on any other. When the proceedings against the unhappy Queen Caroline were brought to an end, the Archbishop took the opportunity of saying that he could not have any respect for her, or regard her as his Queen. He very earnestly opposed Roman Catholic Emancipation, but was in favour of recognising the claims of Protestant Dissenters. He died at Lambeth on July 21, 1828, and was buried eight days later at Addington, under the vestry, now the organ-chamber. In the same vault is buried his son, afterwards Speaker of the House of Commons and Viscount Canterbury. The funeral service was said over the Archbishop by John Lonsdale, who was his favourite chaplain, and who wrote the epitaph which appears on a very simple marble slab, without any sort of decoration, on the north wall of the church. The first words run: "Haud procul situs est Carolus Manners-Sutton." The first time I took Archbishop Tait round the church he remarked on that: "An odd expression, *situs*." I replied that the inscription was written by Bishop Lonsdale. "Was it?" he said; "then we may depend upon it that *situs* is right. Lonsdale was probably the best master of Latin of our time." And some years afterwards I repeated this conversation to Archbishop Benson. "Oh yes," he said, "*situs* is quite right."

From that day onwards all the successors of Manners-Sutton were buried at Addington until Benson broke the record. He was buried in Canterbury Cathedral, the next after Cardinal Pole; and a few weeks later Addington passed away from the see, and was sold to a layman. The portrait of his Grace which is in the Guard Room at Lambeth is by Sir Thomas Lawrence.

It must not be overlooked that this Archbishop was a munificent donor to the Archiepiscopal library at Lambeth. The "Manners-Sutton MSS.," comprising no less than forty-three volumes, include a splendid collection of manuscripts of the New Testament in Greek, Syriac, Arabic and Armenian, which proved of much use in the last New Testament revision.

I shall mention also that I have found amongst the State Papers several notices of the presentation by the Leigh family of the dish of meat at the Royal Coronation, as the condition of their tenure of Addington, and that at the last Coronation banquet held in Westminster Hall, that of George IV., Archbishop Manners-Sutton is named as presenting his.

W. BENHAM.

ART. VIII.—RECENT BIOGRAPHY.

THE late Mr. Childers[1] belonged to a type of Churchman of whom, perhaps, too little is made. It is the fashion in some quarters to assume that all members of the English Church are very much of one mind in regard to such questions as the Church's right to her endowments, and the principles on which those endowments should be distributed. It may be a good thing for us now and then to meet with the Life of one who, although firmly attached to the English Church, held in regard to her property views which are commonly identified with the principles of the Liberation Society. It is the more important because we are, as a matter of fact, so ignorant as to the real feelings of the electorate on these subjects. There are those who hold that a wider diffusion of some knowledge as to the history of the Church, and the sources whence her endowments have been drawn, has led to the electorate being steadily diverted from what once seemed

[1] "The Life of the Right Hon. Hugh C. E. Childers, 1827-96." By his son, Lieutenant-Colonel Spencer Childers, C.B. Two volumes. London: John Murray.