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oblige them to repair the banks of the river. But by evidence produced it appeared that by custom the tenants of the Archbishop in Malling, of William de Warenne in Piddinghoe and Meeching—*hodie* Newhaven—and of the Prior in Southover, had been wont to repair these embankments time out of mind.

Boniface, who died in 1270, was succeeded by ROBERT KILWARDBY. In the first year of his primacy he visited his Sussex *peculiar*s, and resided for a time at Mayfield. He early became involved in dispute with Sir Richard Waley and Joanna his mother, who held lands of the Primate at Tarring and elsewhere; and in 1273 the King (Edward I.) issued a writ to the Sheriff of the county to take the manor into the King's hands pending a settlement of the question. An amicable termination was ultimately arrived at, and particulars of the whole question may be found on a Patent Roll of the fifth year of Edward I., in which very interesting details on the manorial customs and the prices of various articles of rural use and produce in the lordship of Tarring are contained. In 1278 Kilwardby was created a Cardinal, and "gat him into Italy" (as Somner says), where he died.

(*To be continued.*)

RELIGION ON BOARD SHIP.

"RELIGION is out of place on board ship" was, not so long ago, a common saying even in the Royal Navy and amongst intelligent men, who were themselves worshippers of God, afloat as well as ashore. This did not mean that the regulation Sunday service was not good for naval discipline, but that personal devotion to a living God and Saviour, with special spiritual nourishment, were for the shore, and not for ship life. If there were any truth in that adage, then no baptized boy should have been sent to sea, and no baptized man should have served on board ship.

It was, no doubt, a practical outcome of the thought that "Religion is out of place on board ship" that "the custom of the service" forbade men afloat kneeling in individual prayer daily, or communicants "showing the Lord's death," even when there was a clergyman on board. True, on Trafalgar Day, 1870, the Admiralty issued an excellent circular requiring monthly administrations of the Lord's Supper on board that fourth part of His Majesty's ships which carry chaplains. Old prejudices, however, die hard, and this one

still obtains, at least in the mercantile marine, and even amongst some shore clergymen, who otherwise faithfully minister afloat. So that a glance at the practice of the sea as to Holy Communion may not be without some helpful lessons even now for devout sailors serving at sea, as well as for clergymen officiating on board ships at anchorages.

It is not easy to treat with due deference such pleas for withholding the paten as well as the cup from laymen on board ship as :

1. That there are no communicants on board merchant ships. Then, are all the religious officers and seamen Quakers? or have all the sailor societies, Church and Nonconformist, been failures? or have their teachers failed to teach their converts the Lord's command given the same night in which He was betrayed?

2. That some persons on board live foul lives, or are drunkards, or have impure tongues, etc. Are there no such people in parishes on shore, and do churches on shore withhold the Holy Communion from communicants because of such parishioners?

3. That the clergyman has no personal knowledge of communicants on board ships only a few days at the anchorage. Is the Holy Communion withheld from strangers at seaside churches in the season, or from commercial travellers on their travels? Merchant sailors are commercial travellers by sea, and their profession makes them always strangers wherever they go. Are stranger communicants on the waters to be penalized as no church dreams of penalizing strangers on shore?

4. That many religious seamen are Nonconformists. Are Nonconformist ministers or laymen on their travels repelled from the Lord's Table in the Churches of England abroad or at home? The rule that communicants of the Church of England shall either be confirmed or desirous to be confirmed does not apply to those who are not members of that Church.

5. That the accommodation of a cabin on board ship is not appropriate to the celebration of so great a mystery. Do the great missionary societies withhold Holy Communion from their native converts on the plea that there is not always a cathedral or other stately architectural building at hand for the purpose?

The Lord's command is clear. When He gave it He foreknew all difficulties. He laid no such restrictions as to places or appliances, and He gave no authority to withhold from communicants the means of obedience to His command. Sailors claim as their birthright every spiritual privilege which the Master has given to His Church to dispense.

Not only before but after the Reformation it was the practice—at least until the Commonwealth took from sailors the Book of Common Prayer—where a clergyman was present, for the Holy Communion to be administered to communicants on board ship. And it was only a revival of an ancient custom of the sea when this right of seamen was partially conceded to them in the nineteenth century.

The pre-Reformation practice, as given in the “Memorials of Richard I.,” edited by Bishop Stubbs, vol. i., p. 144, was expressed in the Articles of Agreement, when a great expedition left Dartmouth for Lisbon, in the reign of King Stephen, in 1147. Each ship was required to have a priest, and the same religious observances as in a parish on shore, whilst everyone shall “confess” (join in some prayer to God) daily through the week, and shall communicate on Sunday.

After the Reformation the practice at sea is illustrated in “Three Voyages of Martin Frobisher, A.D. 1576-8,” edited by Rear-Admiral R. Collinson, C.B. At p. 122 we find that Frobisher started on his second voyage of discovery, from Blackwall to Gravesend, on Whit-Sunday, 1577, where next day, “On Monday morning, the 27th of May, aboarde the *Ayde* we receyved all the Communion, by the Minister of Gravesende, and prepared us as good Christians towards God, and resolute men for all fortunes: and towards nighte we departed to Tilburie Hope.”

During Frobisher’s third voyage, with fifteen vessels, in 1578 (pp. 252 and 273), we find that “Mayster Wolfall, a learned man, appoynted by his Majesties Councell to their Minister . . . made sermons, and celebrated the Communion at sundrie other times, in severall and sundrie ships, because the whole company could never meet together at any one place.”

Whilst “ploughing a furrow round the world,” in 1578, Captain Francis Drake, in the *Golden Hind*, had to execute a mutineer at Port Julian, in South America. “Hakluyt’s Voyages” goes on to record: “This being done, our Generall (Drake) made divers speaches to the whole company, perswading us to unitie, obedience, love, and regard of our voyage; and for the better confirmation thereof, willed every man the next Sunday following to prepare himselfe to receive the Communion” (from Mr. Fletcher, our minister), “as Christian brethren and friends ought to doe, which was done in very reverent sort, and so with good contentment every man went about his businesse.”

Only occasionally was this practice observed at sea after the Commonwealth. And in the first half of the nineteenth century the Holy Communion was very rarely administered

by chaplains in the Royal Navy. And even now communicants on board four-fifths of His Majesty's ships rarely have the opportunity of showing the Lord's death before their shipmates.

That more frequent opportunities of receiving the Holy Communion is a felt want amongst men-of-war's men is shown in the Naval Church Society's "Church Organization in the Royal Navy," published in 1881. This book consists of a prize essay, and sixteen other essays and papers by naval chaplains, officers, and seamen. A chief petty officer writes: "It would surprise many, no doubt, to hear that on the Lord's Day, in harbour, a few in simple faith would get leave to land, and go aside into the mountain, taking their Bibles, and obtaining a loaf and wine, remember their Lord and Master in His death, in obedience to His own gracious command, 'Do this in remembrance of Me.' 'Where two or three are gathered together in My name, there am I.' Oh, how true! We have had blessed seasons together, and realized God's own words. . . .

"On our passage home from China we broke bread in the boatswain's store-room. We had a little wine given us by a Christian Lieutenant (who, I trust, is now with his Lord), who went down in the *Eurydice* when in sight of home. There, on the mighty ocean, a few sailors met and remembered Jesus and His death. Twice we had the blessed opportunity to do so on our passage home. Our Lord said, 'If ye love Me, ye will keep My commandments'; and 'Do this in remembrance of Me' is His commandment. Did we do wrong because there was no ordained clergyman present? 'Who shall condemn? It is God that justifieth.'"

The Naval Church Society does not endorse these practices, "but as such things exist, they deem it well that they should be publicly known."

Similar irregular practices are not unknown in the mercantile marine. In "Religion off Soundings," published by the American Seamen's Friend Society, New York, an ex-captain writes: "On a long voyage, when we had several professed Christians on board, the question of the Lord's Supper pressed upon my mind. I began to feel that we ought to manifest our unity by having fellowship in the breaking of bread, remembering our Lord's death, according to His command. Diligent study of God's Word convinced me that under the circumstances of our long exile from organized gatherings of Christians, it was our duty and privilege to observe this ordinance. After much prayerful consideration, and with some timidity at the thought of so great an innovation in sea life, I invited all who had confessed Christ to meet

with me to partake of the Lord's Supper. . . . Several such seasons have been observed since, on other voyages, and always with the consciousness of the Lord's presence and blessing."

Referring to the ordinary Divine worship at sea, the same writer says: "A captain who is diffident can conduct service without embarrassment by reading the prayers of the Episcopal Service. He should carry a good supply of Prayer-Books to sea with him, and encourage the crew to join in the responses."

Whatever may be thought of men-of-war's men or of merchant seamen taking upon themselves to administer the Lord's Supper to one another in the absence of clergymen, the practice at least evidences an earnest desire to partake of that holy ordinance. The responsibility for the irregularity must in some degree be shared by those who do not arrange for the legitimate gratification of a sacred craving for Holy Communion with their Redeemer as appointed by Himself.

During nineteen years (1844-1863) of life actually on board Her Majesty's ships, half of which were served in vessels bearing resident chaplains, the writer had but two opportunities afloat of receiving the Holy Communion.

A frigate, without a chaplain, manned by 250 men, was for five years (1852-1857) in the Pacific Ocean, and was twice visited by shore-going clergymen, but never by a naval chaplain. There was a small prayer-meeting every night for five years in a warrant-officer's cabin, besides the usual Sunday service for "all hands"; but there never was an administration of the Lord's Supper on board during her five years' commission.

During the Russian War, in a line-of-battle ship, with 750 men and a resident chaplain, due notice was, with the captain's permission, given at a usual Sunday forenoon service that on the following Sunday it was proposed "to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ." But just before the morning service on the appointed Sunday the chaplain received a message from the captain requesting him to omit the administration, as he thought they were not in a fit frame of mind to receive it. No doubt the captain spoke for himself as to his own state of mind; for the mischief was that captains thought that their own personal participation was imperative at all public services, though all captains are not necessarily communicants, whilst their respect for the Lord's Supper forbade them personally receiving it unworthily. So the "religiously and devoutly disposed" men of the 750 in that ship were for three years deprived of the Holy Communion on board.

Yet one officer in that ship invited others to meet with him in his own cabin to partake together of the Lord's Supper without the presence of a clergyman, notwithstanding that there was a resident chaplain on board.

That there were administrations of the Holy Communion by naval chaplains in a few ships was some evidence that there were no insuperable difficulties against its celebration in all vessels which had resident chaplains. In that same Baltic Fleet, in 1855, the Rev. R. Noble Jackson, M.A., chaplain of H.M.S. *Hastings*, administered the Holy Communion on board from time to time. At a celebration in August of that year, a few days before going into action to bombard Sveaborg, there were twenty to thirty officers and seamen at the Lord's table. Amongst those joint-partakers were Captain (afterwards Admiral and K.C.B.) Crawford Ciffin, Captain (afterwards Admiral, Right Honourable, First Naval Lord, and G.C.B.) A. Cooper Kerr, Lieutenant (Commodore) James G. Goodenough, Lieutenant (Admiral) Philip H. Colomb, Lieutenant (Admiral) J. D. McCrea, Paymaster (Paymaster-in-Chief) C. S. Giles, Midshipman (Admiral) Noel Digby, and the Rev. W. R. Jolley, M.A., afterwards tutor to the Royal Princes, etc.

It is highly probable that there was hardly a ship in that great Baltic Fleet, small or large, in which at least the minimum of these communicants might not have been found had the Lord's table been spread before them on board their several vessels. Yet, though the fleet was fairly provided with chaplains, not half a dozen ships' companies ever saw this witness for Christ during the whole war. Where there is a will there is a way. If there be any real difficulties, it is the province of the "handy man" to overcome them by ready expedients.

Wherever it is possible to publicly conduct morning or evening prayer it is possible to administer the Holy Communion—in an African hut, an Indian wigwam, a sick room, or even on board a merchant ship, a fishing vessel, a barge, a lightship, or an emigrant vessel. All sorts of moral difficulties were pleaded against chaplains giving the Holy Communion on board His Majesty's ships, till on Trafalgar Day, 1870, the Admiralty ordered it to be administered monthly. The imaginary difficulties then vanished like smoke. People who could disobey the Master's own command issued "in the same night in which He was betrayed" dare not disobey the Admiralty instructions, and now every naval chaplain afloat administers the Holy Communion regularly on board his ship.

No doubt many seamen would much prefer to meet their

Lord in His own special ordinance in a cathedral or a church rather than in a sick room, a hut, a wigwam, or a ship, a fishing vessel, a barge, or a light vessel. But no man receives the Holy Communion for himself alone. It is also a witness, just as public prayer is a witness, an epiphany. We "show the Lord's death" to our shipmates better openly on board our own ships in the usual place "where prayer is wont to be made" rather than in a hole-and-corner way in a private cabin, or by going ashore to a landsman's church. He is equally present to the individual believer wherever He is approached in prayer. But the witness to the whole crew is more feeble when individual seamen go ashore to meet their Lord than when they witness for their Divine Master amongst their comrades afloat on board their several vessels at the anchorage.

Equally to the Lord's Supper applies the Apostle's injunction: "I desire, therefore, that the men pray in every place, lifting up holy hands, without wrath and disputing"; and the Psalmist's words: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

"We are as near heaven by sea as by land."

A COMMANDER, R.N.

(To be continued.)

"CHRISTIAN CHARACTER."¹

WHAT doctrine must be the fruit of experience and the motive or inspiration and guide of conduct was a favourite thesis of Bishop Westcott. To-day the attempts to separate Christian principles from a belief in the facts of Christian history, or the contents of the Christian revelation, and to divorce Christian conduct from a belief in Christian dogma, are manifold and of various kinds. One result of a study of this thoughtful book will be, we trust, to show that such attempts are not only illogical, but are doomed to failure. As Dr. Illingworth says in his preface, one result of a study of history is to show that "the fundamental nature of the Christian character, as exhibited by its best representatives, has always remained the same. And that character has been essentially dependent upon belief in the cardinal doctrines of the Christian Creed."

¹ "Christian Character," being some Lectures on the Elements of Christian Ethics, by J. R. Illingworth, M.A., D.D. London: Macmillan and Co., Ltd., 1904.