

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE
CHURCHMAN

NOVEMBER, 1893.

ART. I.—“FAITH AND CRITICISM.”¹

IT is always interesting when an important body of Christians put forward what may be taken to be, formally or informally, their own distinctive view of Christian doctrine or duty. The volume before us, however, is not “Congregationalist” in any special or controversial sense; very little of it is polemical; much of it might have been written by Christians of any Church or “denomination”; and to the last essay is appended an intimation that “the author is not a Congregationalist.” For a formal, if not an authoritative, exposition of Congregationalist dogmatics, we may have to turn to such a work as the little manual of Mr. E. J. Dukes, “Principles and Polity of Congregational Churches, being notes for teachers of Church-preparation classes.” This work is mainly taken up with attacking the Church of England, the Church of Rome, Episcopacy, Confirmation (“a ceremony generally misleading and often profane”), etc. We are informed that the “five great families of Churches, in the order of their rise,” are Independents, Presbyterians, Episcopalians, Society of Friends, Methodists; that “baptism is *not* a Church ordinance”; that we should avoid speaking of “administering” the Communion, for each is to wait on his brother, etc.

Happily there is very little of this spirit in “Faith and Criticism.” Happily, also, the title is a misnomer. It would be sad indeed if we could not think of faith apart from criticism; if we could not think of the “faith once delivered to the saints” without perpetually barking back to the nibbling of modern writers at the documents in which that

¹ “Faith and Criticism,” by Congregationalists, 1893.

faith has been so delivered. But most of the essays in this collection are quite apart from criticism, and for that reason some of them at least may have a permanent value, and may stand on our shelves side by side with those volumes to which we turn, not to seek weapons for controversy, but for calm and comfort, for spiritual edification and instruction. The two first essays, indeed, entitled respectively "Old Testament" and "New Testament," refer inevitably to criticism, and set before us what, from other sources, we should expect to be the general drift of the Congregationalist mind on critical questions. Mr. W. H. Bennett, Professor of Biblical Literature at Hackney College, the author of the first essay, represents the school which accepts all the extreme results of the modern rationalistic system, and endeavours to accommodate them to Christian belief. Thus, after going over the familiar ground of different documents, editions, "redactors," etc., Professor Bennett proceeds as follows: "This method of composite authorship preserves to us historical sources centuries older than the time of the actual composition of the books. The analysis of Samuel or Kings into a variety of documents provides us with a larger number of early witnesses to the history. Indeed, these books are seen to have greater authority when their composite authorship and repeated editings are recognised. The teaching of each book is sanctioned by every writer who put his hand to it. The Pentateuch is rightly clothed with the authority of Moses, for it is a result of the impulse he gave to the national and religious life of Israel; but it has also the authority of the group of prophets and priests who published Deuteronomy, of the writers who composed the Priestly Code, and of the editor who combined the various documents into our present Pentateuch." This is a plausible and ingenious way of putting the "critical" position with regard to the Old Testament; but it falls between two stools. The statement will not satisfy the critics, because it maintains that important parts of the sources or documents are of early date. It will not satisfy the maintainers of the integrity of the Holy Scripture, because it still leaves us to suppose that the "group of prophets and priests," whose existence is only inferred from the books themselves, *invented* the acts and words which they ascribe to Moses, while they give no hint that the book itself is not a homogeneous whole, which had come down to them from times very little, if at all, later than those of the great Lawgiver himself. Dean Milman, in his edition of Gibbon's "Decline and Fall," adds the notes of Wenck and Guizot, as well as his own, to those of the original work; but each source is distinguished by its own letter. What would be thought of a future editor who should

obliterate the distinctions, and incorporate "G," "W," and "M" into a book still professedly that of Gibbon?

The question of our Lord's relation to the Old Testament Scriptures is passed over by Mr. Bennett, as by other writers of the same school, in much too easy and off-hand a manner to satisfy any serious reader or thinker. In the New Testament, he says, references are made to passages ascribed to Isaiah or Moses, "as a modern writer quotes Chaucer or Shakespeare, on the authority of current editions, without intending to express an independent opinion as to the authenticity of their contents." This comparison fails in two important respects. Chaucer and Shakespeare are not made up piecemeal out of fragments, thrown together nobody knows when by nobody knows whom, as the critics allege to have been the case with the Old Testament Scriptures; the pieces falsely ascribed to these writers are pretty well known, and can be detached from their genuine works as easily as the subscriptions to St. Paul's Epistles can be detached from the Epistles themselves. And, further, no danger to religion or morals would ensue if it could be proved that half the works ascribed to Chaucer or to Shakespeare were never really written by them. No Christian believes, or none till lately believed, that Chaucer or Shakespeare were "inspired" in the special sense in which we ascribe inspiration to Isaiah or St. Paul. But the faith of millions is imperilled, and their sense of right and wrong, of truth and falsehood, is hopelessly confused and impaired, if they are taught that what they once regarded as the Word of God is in truth the invention of man, an unjustifiable and immoral "pious fraud"; and that Christ was either deceiver or deceived when He spoke of Moses as having "written of Him," or of a legendary and non-existent Abraham as having "rejoiced to see His day."

On the whole we prefer to Professor Bennett's optimistic and plausible presentation of the destructive results of rationalistic criticism the outspoken plainness of such a writer as Mr. W. E. Addis (of Melbourne, Australia), on the earlier books of the Bible. "If we put aside," he says, "a few fragments of ancient song, the earliest document cannot be much earlier than the ninth century before Christ, and is, therefore, posterior by many centuries to the time of Moses. True, we have at least four witnesses instead of one. But the earliest of these witnesses is anonymous and late; the witnesses, on the one hand, copy each other, on the other hand contradict each other; the oldest among them proceeds on unhistorical assumptions; each in his order displays an increasing taste for the marvellous, and wanders further from the fact. We cannot

out of such materials construct the history of Israel."¹ As, unfortunately, no other materials exist, it follows that the history of Israel can never be constructed.

In the second essay, on the New Testament, by Mr. W. F. Adeney, Professor at New College, London, we find ourselves on very different ground. It is a clear and, on the whole, decidedly orthodox and conservative statement of the view which is taken by the vast majority of professing Christians as to the supreme authority and unimpeachable veracity of the New Testament Scriptures. Professor Adeney will have none of the attempts that have been made to find contradictory "drifts" or "tendencies" in the different writers. "The objection that in John we have another Christ, different from the Christ of the synoptics, has received a crushing blow in the demonstration that the teaching of Jesus in the fourth gospel is in full harmony with His teaching in the earlier gospels." He speaks, again, of the "dull devices by which it was attempted to explain away the Gospel and the Apostolic narratives. The most remarkable example of the failures of negative criticism may be seen in the successive futile attempts to follow it up by some constructive theory, which shall account for the existence of the Gospel history, while denying the facts narrated therein." The contrast between the two Professors is here very instructive. Substitute the words "Old Testament" for the word "Gospel" in the sentence just quoted, and many will feel that the expressions used describe with complete accuracy the present condition of rationalistic criticism, English or continental. The inference seems irresistible—that just as the Second Essay might have been conceived and written in a very different spirit, had it been penned in the days when the theories of Baur and others had not yet received their final *quietus*, so the first essay might be no less different had its composition been postponed till the day when "this tyranny shall be overpast," when students of the Old Testament shall begin to breathe more freely in an atmosphere cleared of the clouds and the cobwebs with which German and Dutch critics have darkened and mystified us, and when the Euroclydons of strange doctrine shall at last have left us standing on the *terra firma* of the "impregnable rock of Holy Scripture."

The third essay, by Mr. R. T. Forsyth, of Leicester, on "Revelation and the Person of Christ," contains many beautiful thoughts, forcibly expressed, on the all-important subject of which it treats—perhaps the gravest and the most far-reaching of all touched upon in the volume before us. But this essay is

¹ "The Documents of the Hexateuch translated and arranged," by W. E. Addis, p. xciv.

far too purely subjective, and contains too much dangerous depreciation of all “dogma,” to find acceptance among members of the English Church. Thus Mr. Forsyth writes: “The constitution of the Godhead before the birth of Christ is no direct portion of His revelation, however necessary as its corollary.” And again: “Revelation is obscure even about the origin of the Redeemer.” With the Nicene Creed as our authoritative standard, it is impossible for us to accept such statements as these. The essay, indeed, bristles with anti-dogmatic and anti-ecclesiastical utterances. “Revelation is not a thing of truths at all. It is not scientific. It is a matter of will, not of thought.” “Christianity is not a book religion. It has a book, but the book is not the Revelation. It does not even contain the Revelation any more than the reflecting telescope contains the heavens.” “The priesthood is but the religious form of the tyrannical specialist.”

Having quoted from Melancthon, “Hoc est Christum cognoscere, beneficia ejus cognoscere, non ejus naturas, modos incarnationis cognoscere,” Mr. Forsyth says: “Only the beneficiaries of the Cross can effectually discuss the Cross, and through it the Incarnation, of which the Cross, and not the miraculous birth, is the key — the Cross, and not the miraculous birth, because the one can be verified in our Christian experience, while the other is a question of the record alone, and cannot. It is the one and not the other that is *used* in Scripture. It is in the one and not the other that our certainty lies, and so our Revelation; for nothing is revelation, in the close use of words, which is not verifiable in our Christian experience.” The absence of any *objective* body of *credenda*, which does not fluctuate with the faith or want of faith of the individual, is here very conspicuous; and it is well known to be the weak point of much Nonconformist theology.

On this point, it is instructive to contrast the very different position taken up by the writer of the fourth essay, “Christ and the Christian,” Mr. E. A. Lawrence, of Halifax. Speaking of the sense of the *authority* of Christ as the first step in the “course of conscious life in Christ,” he instances the conversion of St. Paul, and says, “Paul’s wonder at the love of Christ, and his sense of the infinite meaning of Christ’s death, depended on his sense of *who Christ was*. More and more, as his Christian life advanced, did he feel the power of that love and of that death; but it was not with the perception of it that his life in Christ began. . . . It was when he became assured that Jesus Christ was still alive, when he became convinced that the story of His resurrection from the dead was no mere tale, that his whole attitude towards Jesus underwent a complete

change." Could St. Paul have found "infinite meaning" in Christ's death, if Christ to him had been only "Jesus the carpenter, the son of Joseph," and the story of the Nativity a "mere tale"? On Mr. Forsyth's principles, there is no reason why the Resurrection should be accepted as an external, objective fact, on which our faith must rest as its foundation, any more than the Incarnation: neither can be "verified in our Christian experience."

The essay of Mr. Lawrence is a valuable one; more especially for bringing out forcibly the truth, so often forgotten, that in many cases of the relation of "Christ to the Christian," as notably in the case of St. Paul, the sense of the *authority of Christ* must precede the sense of *sin*.

The powerful essay of Mr. R. F. Horton, of Hampstead, on "The Atonement," will be welcome to many thoughtful minds, because, while emphasizing the fact that the New Testament has no definite theory about the Atonement, he shows, nevertheless, that the Atonement is the centre of all New Testament theology: that "the preaching of Christ and Him crucified has been the occasion and means of all decisive extension and rapid establishment of the kingdom"; that "in all countries and among all races of men the penetrating point by which Christian truth and civilization have pierced the prejudice and callousness of heathenism, has been the story of the Cross, the sufferings of the sinless Saviour proclaimed to men, as the means of their pardon and acceptance with God." While showing the essential immorality of that theory of the Atonement which represents our Lord as having "endured the wrath" of God, Mr. Horton, on the other side, points out the failure of the mere *moral* explanation of the mystery of Calvary, as only "the greatest moral act ever done in the world," and the impossibility of reconciling this with the thought of St. Paul and other New Testament writers. Perhaps he assumes too much when he says that "the unfortunate speculations of Protestant pietism, and the idea of penal suffering in an innocent Son satisfying the vindictive justice of the Father, so that wrath, having flared out against Christ on the cross, no longer burns against sinful men, *would evoke a unanimous cry of indignation from the New Testament writers.*" Those who hold the views which Mr. Horton denounces, appeal, like him, to the New Testament itself, and he himself admits that there are passages which, taken alone, countenance such views. It is by the combination of many passages, and by balancing against each other statements respecting the Divine purpose which seem at first sight conflicting, that we arrive at such a rational, sober, and reverent attitude with regard to this vital point of Christian belief, as

Mr. Horton himself has expressed in the following striking passage:

"It may be broadly stated that the subject of the Atonement appears in the New Testament as a vast and transcendental mystery, a truth revealed but not explained. It rises like a range of mountains against the sky, recognised as a constant feature of the landscape, tenderly loved in its shifting beauties of sunshine and shadow, rain and storm and snow, but never delved or quarried; with roots which strike into the inscrutable bowels of the earth, and summits which rise insurmountable into the azure heights of heaven. Men do not argue that the mountains are there; they lift up their eyes to the hills from which cometh their salvation, without any desire curiously to inquire into the formation and stratification of those mighty bastions. That is the general attitude of the New Testament writers. No theory will cover their thought on the Atonement. At most they permit us to contemplate certain great landmarks of truth on the subject which are reared, like lofty peaks, above the swimming vapour and the untraversed gorges."

A noticeable omission in this essay is the absence of any reference to the heavy and obscure, but thoughtful and suggestive, work of the late J. McLeod Campbell, on "The Nature of the Atonement, and its relation to remission of sins and eternal life."

It would be difficult to speak in terms of too warm commendation of the beautiful essay on "Prayer, in theory and in practice," by Mr. H. A. Thomas, of Highbury, Bristol. Its reverent and chastened language, its spiritual tone, its practical Christian wisdom, may well evoke the wish "*Quum talis sis, utinam noster esses*"; though that wish may be modified by the reflection that, so long as such a body of Christians as the Congregationalists shows no disposition to amalgamate with ourselves, it is well that it should contain men whose influence may leaven it with such a thoroughly Christian spirit as breathes in this essay. The true nature of prayer, its difficulties, its rewards, its privileges, are here dwelt on in a thoughtful and reverential spirit, which, while it is not afraid to grapple with the intellectual problems and the "searchings of heart" which modern thought has brought to the front, yet rises above these to that calm devotional serenity which we have, too much, perhaps, been inclined to consider specially Anglican—the spirit which breathes, for example, through the "Christian Year," and finds expression in the prefatory words of its author on the "*soothing* tendency of the Prayer-book," and the "sober standard of feeling in matters of practical religion."

Speaking of those who strive to pray faithfully, but apparently strive in vain, Mr. Thomas writes: "In their experience

the promise of Christ appears to fail of fulfilment. They ask, but do not receive. They seek, but do not find. They knock, but the door is not opened to them. Such words as they utter are spoken, as it were, into the air and lost. They speak, but there is a chilling silence. No whisper comes to them from other worlds. No invisible hand is laid upon their troubled spirits. No glory dawns upon their wistful eyes. All is darkness; all is stillness. They are alone, for no Father is with them. They are orphans in an empty universe. It is not so, but so it seems; and they rise from their knees with a bitter sense of disappointment and failure. They have tried to pray, and they have not prayed. They have done nothing but repeat empty words, to which there has been no response. If prayer is a privilege, they have not known how to use the privilege. If it brings joy and peace, the joy and peace have not been theirs."

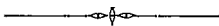
Mr. Thomas points out "two tendencies of the present age which have served to aggravate the difficulty" of prayer: one the "tendency towards free and widespread speculation in the region of religious truth"; the other the tendency towards practical philanthropy, which calls us not to be praying, but doing, and leaves, in fact, no time or thought for prayer; and he exposes the fallacy which underlies the popular use of the adage, "Laborare est orare." "The signs that are amongst us that what is described as devoutness is held to be of little moment so long as men are living good and useful lives, suggest the timeliness of the question whether a life wanting in the element of prayer can be a good and useful life in any deep sense of the words." With much force, too, he shows how in the "doctrine of the Holy Spirit," no less than in faith in Christ, is to be found the power which overcomes the "want of accessibility in God." "As it is the doctrine of the Incarnation which teaches us how we may acquire a definite conception of God, and may understand what He is, so it is the doctrine of the Spirit which teaches us how we may know Him, whose character is thus revealed to us, to be a God at hand, and not a God far off."

There is not in this essay any reference to what Dr. Goulburn has somewhere called the "magnificence" of prayer; nor does the writer touch directly on the special difficulties which surround that kind of prayer with which our Liturgy makes us familiar—prayers the answer to which involves results which are purely *physical*, and are, it is alleged, governed by invariable law or sequence—prayers, *e.g.*, for the cessation of pestilence, or for rain or "fair weather." But the following passage, part of the answer to the question, "Is it fitting for us to ask for temporal benefits?" will be read with interest: "We dare

not plead that miracles may be wrought on our behalf. While recognising this, however, we shall not forget how extremely difficult it often is to determine what does or does not involve a violation of the natural order. We shall remember how little we know of those relations which exist between the spiritual and the natural world, and how constantly and in what a variety of ways material things, as we call them, are being affected by what is happening in the spiritual domain. We shall remember how, within the sphere of our own experience, thought and will are incessantly producing changes, though none can guess by what process, in things belonging to the regions which natural science claims as its own. And, bearing these things in mind, we shall seldom be hindered, for fear that we may be demanding a miracle, from asking any good thing of Him whose relation to the visible world we may presume to be analogous to our own, and whose power to modify or control, without doing violence to, the laws which are the expression of His own mind and will, can scarcely be inferior to that which He has entrusted to His creatures.”

A. COLCHESTER.

(To be concluded.)



ART. II.—THE LEGEND OF THE VERONICA HANDKERCHIEF.

THE legends which have sprung up, as a kind of parasitical growth, around the simple narratives of the earthly life of our Lord, are interesting from many points of view, and not least from the contrast they present to the clearness of aim and simplicity of form in which the real facts of the Divine life are presented to us in the sacred record. Their relationship to one another is as curious a subject of investigation as the manner in which they were developed from age to age.

The germ of them is often to be found in some careless expression of an early writer, whether genuine or apocryphal,¹ or in the traditions imported from the East in the earlier days of the crusades, which were eagerly accepted and treasured by the monks and ascetics of the western world. These were soon enriched by visions and revelations of a later origin, and by the translations into Latin of the apocryphal gospels and acts, upon whose fables the Koran has drawn so largely. Not

¹ *E.g.* : The professed ignorance of Epiphanius of the death of the Virgin Mary, which led to the legend of the Assumption, and the reticence of St. Augustine on her liability to sin, which forms the germ of the doctrine of the “Immaculate Conception.”

unfrequently a legend is the product of a number of separate elements, constituting a kind of composite formation, and rendering the earlier lines of its pedigree as difficult to trace as those of the mediæval nobility. Among this class, a notable example is presented by the legend of St. Veronica and her fabled handkerchief, which, notwithstanding its acknowledged lateness of origin and obvious incredibility, has found a place in the so-called "Stations of the Cross," of which it forms one of the most sensational pictures. This legend, which has entirely superseded the earlier traditions out of which it has grown, has been successfully traced to its origin by many recent writers. In the last century it has a place in the interesting collection of dissertations of Ern. Salom. Cyprian (Jena, 1704), the second and third of which, "De Sudariis Christi" and "De Fasciis Christi," enter fully into the history of the handkerchiefs and napkins which form the materials for this legendary lore, including specially that of the Veronica Handkerchief and its origin. In the present century the subject has found incidental treatment in the critical investigation of the "Pilatus-Acten," of the late learned and lamented divine, Professor Richard Lipsius of Jena, whose loss to the theological world, as well as to his own university, is irreparable.¹ But it has had a larger and more direct treatment in an article in Herzog's "Real-Encyclopädie," and in various Roman Catholic writers who are quoted by Cyprian in his treatise. The story of the Veronica Handkerchief is one of the many legends which sprang up in connection with the apocryphal correspondence of our Lord with King Abgarus, to which Eusebius, unfortunately for his repute as a historian, gave currency and credence. It represents, however, rather a combination of conflicting legends than a clear and legitimate pedigree from that early "romance of history." Abgarus, a prince or ruler of Edessa, is said to have sent a letter to our Lord, praying Him to come and heal him of a disease which greatly afflicted him, and offering Him a place of refuge from His persecutors in his own town. Our Lord's reply (which Eusebius appears to have accepted as authentic) promises, after His ascension, to send to Abgarus one of His disciples to heal him. After the resurrection and ascension of Christ, Thaddæus, one of the seventy, is sent to Edessa, where his healing miracles awaken the wonder of the prince and lead him to the belief that he is the emissary designated in the letter of Christ. Then follows the usual narrative of a great and general conversion of the people of the city. In all this history we find no mention of a handkerchief as the curative medium,

¹ "Die Pilatus-Acten kritisch untersucht" (Kiel, 1871), pp. 34-38.

and it is clear that Eusebius gives us all that had been hitherto imagined or invented on the subject. But the fruitful germ soon developed. Eusebius, in a later place, had related to us a still more remarkable story in connection with the town of Cæsarea-Philippi, which in its Syrian nomenclature was called Paneas. That was traditionally believed to have been the native place of the woman whom our Lord healed of the issue of blood (Mark v. 25); and, according to the legend, her house was pointed out there, distinguished by a remarkable bas-relief cast in brass (or bronze), exhibiting an afflicted woman kneeling and stretching out her arms to a male figure, in a standing position, who extends his hand to her. This antique heathen work was soon claimed as representing the afflicted woman stretching out her hands to Christ. The Emperor Maximin (or, as others say, Julian) destroyed this monument, the fragments of which were put together again by the faithful, and placed in the church of Paneas. But Eusebius is ignorant of the name of the healed woman, which first occurs in the Acts of Pilate, then in the Chronicle of Malala, and afterwards in the letter of Bernice to Herod Antipas. And this name is none other than Bernice, or Beronice, which in the ancient Latin version assumes the form of Veronica. Now, it is remarkable that in the Clementine Homilies (iii., 73 and iv. 1, 4, 6) this name is assigned not to the woman whose restoration is described in Mark v. 25, but to the Canaanitish or Syrophenician woman whose residence is described to be Tyre; while at a later period the name was transferred to the "woman with the issue of blood," a change which was effected by the influence of the Valentinian gnostics, as Réville and v. Scholten have established. These writers have shown that when the old Clementine tradition died out, the name "Beronike" or Veronica was conferred, in a manner upon the latter subject, in whom the gnostics discovered a mystical representation of the æon *Προβυκος*.¹

We have here the first appearance of the name "Veronica" in connection with an actual person, and have now to trace the origin and history of the handkerchief which has been combined with it in the latest form of the legend. Here we fall back upon the Abgarus myth as it is presented to us in the Acts of Thaddæus, which are given in the Greek original by Tischendorf in his "Collection of the Apocryphal Acts of the Apostles." Here we find the legend amplified by the introduction of an element altogether unknown to its earlier narrator, Abgarus, being extremely desirous to see the face of Christ, importunes him for a representation of it. This is produced

¹ Lipsius, "Pilatus-Acten," p. 85.

by means of a napkin on which the features of the Saviour are impressed, and which is sent to the favoured convert. The first indication of this enlargement of the Abgarus tradition appears in the "Doctrina Addaei," which was published from the Syriac by Cureton. It is curious that this document in the Syriac form makes the Apostle to spring from Paneas, while the Greek form connects him with Edessa, an indication that the latest form of the legend, the Veronica Handkerchief myth, is a combination of the local tradition of Edessa with that of the bas-relief of Paneas. Akin to these traditions is the legend of Plautilla, who (according to the pseudo-Linus) lent St. Paul her handkerchief to bind his eyes before his execution. In some of the MSS. of the Acts of Peter and Paul, where the same incident is mentioned, the woman is called Perpetua, a name which reminds us significantly of the Montanist martyr, St. Perpetua, whose acts have come down to us not without the severe strictures of the Roman Catholic Valesius, and of the equally learned Protestant Ittigius. The Veronica of the later legend, as she appears in the "Stations of the Cross," is identified in all points with the "woman with the issue of blood," and the legend itself appears to have originated in the west, probably in Aquitaine.¹

The most learned of the writers of the Roman Church, who have undertaken the examination of the legend, ignore altogether the personality of Veronica, and apply the name to the napkin itself. They derive it from a barbarous conjunction of a Latin and a Greek term, making it *vera-icon* or *iconia* contracted, as Mabillon and Du Fresne allege, into the single word Veronica. Papebroche also doubts the very existence of such a woman as Veronica.²

The mediæval writers were not, however, satisfied with a mere lifeless handkerchief, but boldly vindicated the existence of its original possessor. They even undertook to show to the pious inquirers the very house in which she lived, which is described to have been "in the street leading to Calvary, and on the left side of it. It had a little gate, and before it in the street two projecting steps by which it was entered."³

"We have seen," writes Cyprian, "the woman and her house. Now let us inspect the handkerchief rather more closely." On the material of this precious relic (though many places claim its possession) our experts are in sad disagreement. Aldrichomius affirms that it was of linen. Quaresmius, that it was of silk. "'Tis a wonder," exclaims our author, "that

¹ "Pilatus-Acten," p. 37.

² *Vide* "E. S. Cyprian, de Sudariis Christi, Diss. Eccl.," pp. 34, 35.

³ Quaresmius, *Elucid. Terræ Sanctæ*.

they did not examine it and give ocular demonstration of its material, seeing that they claim the possession of it." A still more important question arises out of the manner in which it was folded—for so many claims are made for its possession that the reconciliation of them would put an end to many controversies. A *modus vivendi* was established between the claimants by the Jesuit Salmeron, who affirmed (on what authority does not appear) that the handkerchief was "long and in three folds, so that the image divinely impressed on it was also threefold. One of the folds is that at Rome, another is in the city of Jaen in Spain, and the third at Jerusalem." Quaresmius even ventures the statement that it is marked with the fingers of the soldiers by whom our Lord was scourged.

All this ecclesiastical romancing would be harmless and even amusing if it led to no more serious result. But no relic either real or imaginary has ever escaped the danger of becoming an object of direct worship to those who have attached to it a meretricious value and elevated it into a corresponding position of dignity. Everything connected with the incidents of the Passion, down to the very lance of the soldier which pierced the side of the Saviour, and the nails by which He was fastened to the cross, became the object of a direct worship in the Roman Church;¹ and not least of all the famous Veronica Handkerchief, said to have been offered Him by a pious matron while He was labouring under the weight of the cross.

Many readers of these lines will remember the large picture in the Royal Gallery of Munich representing a napkin drawn up at the four corners and covering the picture, in the centre of which is the face of our Lord bearing the crown of thorns. Few, we may conceive, have not seen the pictured group in the "Stations of the Cross," in which the pious act of the imaginary Veronica has so sensational a representation. The learned Roman Catholics, Du Fresne, Mabillon, and many others, as we have already observed, deny the existence of the fabled saint, and contend that the name Veronica belongs to the handkerchief itself, and is merely a variety of *vera icon*, a barbarous combination of languages which, if the theory is true, would go far to demonstrate the late origin of the legend. But the view of more recent critics, which connects the name with the earlier traditions of the two suplicants in the Gospel, and which rests on the Clementine Homilies as its earliest record, and on the apocryphal Thaddæus as its later development, presents the readiest solution of the many difficulties which beset the whole subject. The translation of the name

¹ See the Bull of Innocent VI. (1353), instituting the "Festival of the Lance and Nails."—("Würdtwein, Subs. Diplom.," tom. IV., p. 369.)

"Beronike" in the Latin versions in the form of Veronica, and the admitted western origin of the legend in its mediæval form lead inevitably to this conclusion.

Pope Benedict XIV. is very angry with the Protestant Reiske for "furiously," as he alleges, impugning the whole story, though he admits that "there are not wanting those who affirm the name to be moulded (*conflatum*) from the words *vera* and *icon*." Probably he would have found equal fault with Elijah or Jehu for their zeal against an earlier idolatry. For when under the shadow of papal indulgences largely bestowed by Pope Calixtus III. and others it formed the object of a very gross idolatry, it became the duty of those who appreciated the danger to expose the absolute groundlessness of the entire legend, and to dispel the illusions which mediæval ignorance had raised up around it.

A specimen of the devotions which were popular in the fifteenth century, taken from a MS. "On Indulgences," written in 1460, is given us in the following lines :

"Salve sancta facies nostri redemptoris,
In quâ nitet species divini splendoris,
Dataque Veronicæ signum ob amoris.
Salve decus sæculi speculum sanctorum
Quod videre cupiunt spiritus cœlorum,
Nos ab omni maculâ purga vitiorum
Atque nos consortio junge beatorum
Salve mundi gloria in hæc vitâ durâ
Labili et fragili, citò transitura
Nos perduc ad propria o! felix figura
Ad videndam faciem, quæ est Christi pura.
Esto nobis quaesumus tutum adjuvamen,
Dulce refrigerium atque consolamen,
Ut nobis non noceat hostile gravamen,
Sed fruamur requie—Omnes dicant : Amen."¹

At what period indulgences were first granted to those who engage in this worship, we do not clearly know. Matthew Paris places the date at 1216. He writes :

"While the die of fortune was thus agitating England with disturbances, Pope Innocent, urged by his anxiety for the state of the Church, carried in procession the picture of the face of our Lord, which is called Veronica, as is the custom, from the Church of St. Peter to the Hospital of the Holy Spirit. When he had done this the picture, when it was put in its place, turned itself round, reversing itself, so that the forehead was in the lower place and the beard in the upper. When the Pope saw this he was horrified, believing that it was a presage of some great calamity, and taking counsel with his brethren, that God might be reconciled, he composed an elegant hymn in honour of the picture called Veronica, to which he added a psalm with versicles, and for those who recited it he granted an indulgence of ten days, so that as often as it was repeated so often the indulgence might be obtained."

¹ E. S. Cyprian, "Dissert.," p. 42.

But (as our author observes) this parsimonious grant was not adhered to by his successors, as John XXII. gave a hundred days' indulgence to any who recited the prayer, while the book on the Roman Stations, printed at Rome in 1475, and again at Nuremberg in 1491, does not scruple to declare that, "When the Veronica is shown in the Church of St. Peter in the Vatican, then the Romans have 3,000 years of indulgence, the Italians 6,000, the more distant countries 12,000."

I do not imagine that those who endeavoured to reintroduce the "Stations of the Cross" into our own Church were aware of the great blessings attached to the Veronica worship, or considered the temptation which it gave to indulge in it. Nor, perhaps, were the bishops and Courts which prohibited the stations "sufficiently acquainted with the privileges they were so sadly withholding from the faithful. In any case, Christians who follow the teaching of the Church in its better days will rejoice that this "image of jealousy" has been removed, with all its apocryphal accompaniments, including the falls of our Lord under the cross, and the sensational and romantic treatment of the passage of the suffering Saviour to His final and glorious triumph. Superficial observers may see no danger in the revival of such apocryphal illustrations; but we might do well to remember that the dipping of handkerchiefs in the blood of martyrs, or claimants to martyrdom, survived till within comparatively recent years, and that the objects themselves were regarded with a religious, or rather superstitious, reverence by devotees of every persuasion. The legend of the Veronica, its illegitimate origin, and morbid development may well caution us against suffering any such poisonous parasites to grow up around the narratives of the Evangelists, to the great injury and corruption of the "faith once delivered," and to the inevitable corruption of history by its contact with legend and myth.

ROBERT C. JENKINS.



ART. III.—THE ENGLISH CHURCH UNION AND THE BIRMINGHAM CHURCH CONGRESS.

THE President of the English Church Union possesses many charming qualities, which are alike the admiration of those who differ from him and of those who agree with him upon religious questions. He is a pleasant companion, and his private life is exemplary. As the head of a great religious organization, it is impossible that he should escape criticism. By his conduct and utterances he necessarily courts it. The

special elements of piety and devotion which are transparently conspicuous in his life, and which his friends note with satisfaction, create in the minds of others a suspicion that they verge on a mediæval and one-sided fanaticism. His religious vision is very limited and notably circumscribed. He does not seem to understand the exact position of men belonging to other schools of thought in the Church of England, nor has he much idea of legitimate tolerance of any opinions other than his own. If narrow to a degree in one direction, he is absolutely lawless in another. His advocacy of so-called reform has no claim to catholicity or to generosity; it is simply, solely, always retrograde and mediæval. The great and glorious Reformation, which had to do with England's cherished liberties and religiously was England's salvation, seems in his eyes to have been effected on very slender, if not trivial, grounds. In his speech at the Birmingham Church Congress, he said: "I am not one of those who look upon the Reformation as an unmixed good, or those responsible for it as absolutely infallible. If we are to say that the Churches of Jerusalem, and Antioch, and of Rome, are liable to error and practice, I cannot persuade myself that the same thing may not be true of the Church of England." Why is poor "Alexandria" left out of this sentence? (See Article XIX.) And why are words so adroitly manipulated? The Article does not say that the Church of Rome is "liable to error and practice," but "hath erred," and it adds, "not only in their living and manner of ceremonies, but also in matters of faith." Her boast is "semper eadem." What she was, she is. She has never repented of her evil deeds. When Lord Halifax had the words of this Article in his mind, it is a pity he did not refer to the clause relating to "ceremonies," because the drift of his speech was the revival of what he was pleased to call "Primitive and Catholic practice." Granted that the Reformers were not "absolutely infallible." Granted that they made some mistake—for example, leaving the word "Priest" in the Prayer-book when they beyond all question meant "Presbyter." Yet they acted on a clearly defined, invaluable principle; viz., that Holy Scripture was to be the supreme and final test of belief and practice (Art. VI.). Even the Ancient Creeds of Christendom were only "to be received and believed" because they could be proved "by most certain warrants of Holy Scripture" (Art. VIII.). In the preface to the Prayer-book, and in the special Articles following it, the reasoning is based upon the authority of the Bible. Such expressions as the following are to be noted: "The Word of God;" "The Holy Scripture;" "God's Word;" "The very pure Word of God;" "God's Law;" "Christ's Gospel." There are some thirteen or fourteen refer-

ences to the Scriptures. How many are there in Lord Halifax's speech? His references are to a will-o'-the-wisp called "Primitive and Catholic practice." Where is the Primitive and Catholic practice to be found? Archdeacon Farrar and other learned writers have proved that the so-called "Catholic practice" is not "Primitive." In the very earliest Christian books recently discovered there is not a single element of that Romish practice which is wrongly called primitive. High-sounding titles and names and confident claims must not lead members of the Church of England to leave the definite and solid ground of God's most Holy Word.

There are two features about the utterances of Lord Halifax worthy of notice; he never opens his mouth on religious subjects without unfortunate mistakes, and he utterly ignores defeat. The Church of England in the present solemn crisis owes a debt of gratitude to his Lordship, for he lets every now and then the sacerdotal "cat" of his advancing party "out of the bag." Not that any persons at all acquainted with the proceedings or writings of his special school of thought are in the least degree surprised or alarmed. His partisans may esteem his unshrinking temerity, not to say audacity, courage. It pleases them; it only hurts and grieves his truest friends, for it is an exhibition of ill-informed fanaticism, which verges on open disloyalty. That which he designates Catholic is Roman Catholic, and the alterations he designs are solely in the Romish direction. A writer in "The Church and the World" says: "Anglicans are reproached by Protestants with their resemblance to Romans; they say a stranger entering into a church where ritual is carefully attended to might easily mistake it for a Roman service. Of course he might; the whole purpose of the great revival has been to eliminate the dreary Protestantism of the Hanoverian period, and restore the glory of Catholic worship. Our churches are restored after the mediæval pattern, and our ritual must accord with the Catholic standard. Our Book of Common Prayer is no Protestant invention. It is not the creation of the sixteenth century. The Eucharistic office is only a variety of the Western rite. . . . The altar and its ornaments are nearly the same; the actions are the same; the habits and vestments of the priesthood are the same; the plainsong is the same. Is it any wonder that they should be mistaken?" (p. 212). These are the sentiments and aims of the school to which Lord Halifax belongs. But the public, and particularly the Protestant laity of England, are apt to forget the avowed designs of the President and of the "wire-pullers" of the English Church Union. They desire "visible unity" with the Church of Rome. Speaking as President of the English Church

Union, and, therefore, officially, on June 10, 1885, Lord Halifax said: "Peace among ourselves, peace with our separated brethren at home, the restoration of visible unity with the members of the Church abroad, East and West alike, but, above all, with the great Apostolic See of the West, which has done so much to guard the true faith in the incarnation of our Lord Jesus Christ, and the reality of His life-giving Sacraments—these things surely should be our object, the object nearest our hearts." Dr. Lee, writing to the *Tablet*, used the same kind of language: "Surely, therefore, to maintain and mend the Church of England without breaking it up, to regain what has been lost, to restore it to *visible corporate communion* with the Holy See (as did Cardinal Pole under Queen Mary), and not to destroy it, seems to me the right and proper policy to adopt." What change, it may be asked, has taken place in the Church of Rome that honest Churchmen should seek for "visible, corporate communion" with her? Has she withdrawn one of the twelve novel Articles which she added to the Creeds of Christendom at the Council of Trent? Lord Halifax, at Birmingham, referred to himself and those who act with him as "loyal members of the Anglican Communion." But to advocate "visible unity" with what he cleverly designates "the great Apostolical See of the West," when the see has by error forfeited her title to apostolic, is a curious way of showing loyalty. The great men who had much to do with the reformation of the Anglican Communion formed such an estimate of the Church of Rome as absolutely precluded the idea of union with her. In the Preface to the Bible (1611), in the Articles of the Irish Church (1615), in the Homilies, in the writings of such men as Cranmer, Latimer, Ridley, Hooper, Bradford, Jewell, the "Judicious" Hooker, the Pope is designated "the man of sin," or "Antichrist." Wicklif, "the morning star of the Reformation," refers to him as "Antichrist and his wicked clerks"; and Tyndale calls the Popes of Rome "the right Antichrists." The Articles reject the Apocrypha, works of supererogation, purgatory, "the sacrifices of Masses," transubstantiation, the worship and adoration of images, praying in an unknown tongue, denying the cup to the laity, traditions contrary to God's Word, etc. Such being the case to advocate "visible unity" with the Church of Rome in an unreformed state, is a very singular way of saving loyalty to "the Anglican Communion."

Equally strange is the loyalty which seeks to undo some of the most markedly beneficial works of the Reformation. "I advocated," said Lord Halifax, "at the Church Congress at Derby the permissive use of the first Liturgy of Edward VI. I do so still." His Lordship appears to be oblivious of the

fact that for such unbecoming advocacy he was at once sharply rebuked by Canon Hoare. "This day," the venerable Canon observed, "we have been told by Mr. Wood" (now Lord Halifax), "the President of the English Church Union, that our beautiful English Church Service is 'meagre'; that there is nothing more meagre than our existing Liturgy; that our Holy Communion Service—in which we have taken so much delight—is a mutilated, an inferior, and a defective service. [Cries of 'No, no!'] I say, 'Yes,' and this great assembly has heard what Mr. Wood has said. We have been told to-day that we are to go back to the Liturgy and to the Communion Office of 1549, instead of accepting that of the year 1552, and finally revised in 1662. We are told to-day that it was a falling off from the use of Sarum. We are, therefore, it seems, to look upon the use of Sarum, that old Popish Liturgy—I say that old Popish Liturgy—which existed in the diocese of Salisbury, as the model to which we are to aim. . . . Now, then, my Lord, we fully know our ground, and where it is we have to stand. We have therefore learned something at this Church Congress. We know where we are. We go home to-day knowing with what a power and with what an intention we have to contend. We know what Mr. Wood has told us. He has told us as plainly as possible that the object is to bring back the Church of England from the Reformed Church of 1552—to stop just a little by the way in the refreshment-room of 1549—and then we are to plunge head foremost right into the use of Sarum. . . . Shall we begin by half-and-half retrograde measures until we go right back into the arms of Rome? My lord, I say no more; but I wish to thank Mr. Wood for having spoken out so plainly on this subject, and for thus having let us know this day what are the real intentions of the English Union." Here, then, are two great and startling facts—the President of the English Church Union desires "visible unity" with the Church of Rome; and one means by which the unity is to be brought about is by an attempt to undo the work of the Reformation. No wonder with such a policy he does not consider "the Reformation as an unmixed good." It is time that the laity of England should open their eyes to the real aim and end of the English Church Union, and pay serious attention to the warnings concerning it of the most sober-minded of England's prelates. The judicial, calm, keenly critical, but temperate Bishop Thirlwall was compelled to use the following condemnatory language in 1866: "No Churchman who does not desire the subversion of our Reformed Church and its final absorption in the Church of Rome *can too deeply distrust or too strenuously oppose the proceedings of the English Church Union.*"

Lord Halifax at Birmingham returns again to his old friend the Ornaments Rubric, who has been thrust forward on every available occasion since the English Church Union was founded. He asked, "Is it not time that the provisions of the Ornaments Rubric should be more generally obeyed than is now the case?" And he subsequently added: "Our Communion office is, and will continue to be, the Mass in masquerade till it is performed with the externals accustomed to be used in the rest of the Western Church, and prescribed by the Ornaments Rubric of the Book of Common Prayer." "The Western Church!" Always the same pattern, always the same goal—"the Western Church." Rome from first to last, as the sum and substance of all good. To say plainly, "the Church of Rome" might frighten honest Protestants; it is, therefore, better to substitute "the Western Church" and "the Great Apostolic See of the West." But the late Bishop Wordsworth proved to a demonstration that "the Great Western Church" is "the Babylon of the Apocalypse." The Church of England, of which Lord Halifax claims to be a loyal member, agrees with Bishop Wordsworth, and in the "Homily on Peril of Idolatry" calls the Church of Rome "Babylon the Great." The Convocation of 1606 did not use careless or unguarded language. "Times of persecution had passed away. Far from being Puritanical in any degree, the Church, under the presidency of Bancroft, had begun to put forth very high notions of episcopal and kingly authority; and yet, even then, by a *Synodical Act*, she declared the Pope to be the man of sin. *It cannot be shown that any of the Reformers or Reformed Churches denied this truth.*" (Note in Blakeney's "Book of Common Prayer," p. 116.)

But Lord Halifax has already been ably and conclusively answered on this oft-repeated, threadbare subject by Canon Joseph Bardsley, though it is evident no argument and no incontestable evidence prevents his lordship from reiterating his statements. At the Sheffield Church Congress Mr. Bardsley said: "The Hon. Mr. Wood being a layman might be pardoned for not remembering what is the solemn vow made by every clergyman at his ordination, that he will 'give faithful diligence always so to minister the doctrines and sacraments, and discipline of Christ, as the Lord hath commanded, and as,' not only 'this Church,' but also as this 'Realm hath received the same.' When I heard Mr. Wood protesting so strongly against the right of Parliament to touch things sacred, I was greatly surprised to find that notwithstanding this earnest protest the only statement in his paper which he attempted to support by evidence, viz., the use of the vestments, etc., was founded on an appeal to the Ornaments

Rubric, which is avowedly based upon 'the authority of Parliament.' This being Mr. Wood's only alleged authority for the use of vestments, we might have naturally expected that by him at least the authority of Parliament in such matters would have been viewed with more favour." It is to be noted that several reforms took place without being submitted to the Church's "Sacred Synod." "The Order of Communion," 1548; the order of council for the removal of 'all images,' 1548; and the Ordinal, 1550, were published without submission to them (*i.e.*, the members of the Lower House of Convocation). Moreover, the revisions in 1552, 1559 and 1604 were effected without Convocation." (Blakeney, p. 30, note.) Mr. Bardsley went on as follows: "I heard with some surprise the statement of Mr. Wood, viz., that the Latin and English services are essentially the same. Though I cannot agree in thinking this admissible, I may remark that even the first Prayer Book of Edward, which is the one the Ritualists much prefer, teaches us to pray that we may be delivered 'from the tyranny of the Bishop of Rome and all his detestable enormities.' Is it possible to conceive that the same men can be said to have given us a service identical in its teaching with the Latin service books, when in our Articles and Liturgy they condemn in the strongest terms the Romish doctrines of purgatory, pardon and the invocation of saints and angels; when they declare of transubstantiation that it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and giveth occasion to many superstitions; when they condemn the sacrifices of masses as involving blasphemous fables and dangerous deceits; when they affirm that to adore the consecrated elements of bread and wine is idolatry to be abhorred of all faithful Christians?" Lord Halifax assumes, like most sacerdotalists—though it would do him an injustice to charge him with ignorance of the contrary arguments—that the Ornaments Rubric sanctions the vestments. "The *ornaments of the Church and Minister* were regulated by Act of Parliament in 1559. The Statute of Uniformity of that year contained the following proviso: 'Provided always, and be it enacted that such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth, *until other order shall be therein taken by the authority of the Queen's majesty,*'" etc. "Other order" was formally taken in 1566. "The advertisements appointed the surplice as the Eucharistic Vestment, and this took order 'other' than of the book of 1549, which had appointed chasubles, albs and tunicles as Eucharistic vestments. This 'other order' was enforced as the law by

authorities of Church and State. The synods of the Church have recognised the advertisements. The Canons of 1571 refer to the advertisements. . . . The same Canons require preachers to use the vest such as is described in the book of advertisements. . . . The 58th Canon is framed upon the advertisements. . . . So completely was the surplice received by the Church as the Eucharistic Vestment that the Act of Uniformity of 1662, as it passed the House of Lords, contained certain clauses providing for its non-use under certain conditions by the Puritans, without any allusion whatever to the Mass Vestments." (Blakeney's "Doctrine of Reception," p. 6.)

"The Church of England has received and enjoined by her canon law, by the official action of the whole Episcopate for three centuries, and by her uniform reception and practice, not the chasuble and alb and tunicle, but the surplice as the Eucharistic vestment." The judges in the Ridsdale case observed: "No instance has been given of any person having acted on it"—*i.e.*, on the Ritualistic interpretation of the rubric. They add: "The practice has been *uniform, open, continuous*, and under *authoritative* sanction." "Loyal members of the Anglican Communion" ought to conform to its laws, as declared by the Courts of the Realm, and not to encourage disobedience by a one-sided, private, unauthorized, misleading interpretation of its rubrics.

In Canon Liddon's "Life of Dr. Pusey," Dr. Sikes is reported to have said, in 1833, to Dr. Pusey: "We now hear not a breath about the Church. By-and-by, those who live to see it will hear of nothing else." The people of the present generation have lived to see the shrewdness and accuracy of this prophecy. "The Church" and the "Eucharistic Sacrifice" are the great topics, the chief catchwords of the sacerdotal theology. The Holy Eucharist was Lord Halifax's main theme at Birmingham on "Church Reform." The doctrinal aspect of the question was ably dealt with by Sir C. Robert Lighton, a layman of no mean capacity. It is delightful to see one occupying his social position so clear-headed, so concise, pointed and transparent in diction, and so sound in doctrine, on one of the chief theological topics of the day. His paper is worthy of the most careful perusal, as it exposes sacerdotal pretensions and errors in a bold but becoming manner. Lord Halifax is enamoured with "the religious life of the Continent," as regards frequent Communion. He surely goes near to impertinence when he says, "Contrast Westminster Abbey with the cathedral at Cologne, or any French cathedral, and you will almost wish never to enter it again till a radical change has been effected in all its arrangements." But it may well be supposed that the authorities at Westminster Abbey do not think that the

Holy Eucharist is "the Church's one act of worship," or that the formalism, mere externalism and the general religious life of the Continent, or rather (for Lord Halifax has no eyes to see any Lutheran Christians) of Roman Catholics on the Continent, are examples to be copied in Christian England. "The Early Masses of a Continental Sunday," observed Sir Robert Lighton, "hurried over, that the people may have an unbroken day for worldliness and pleasure, will again be in our midst. May God long preserve us from the idea of a religious life that finds favour on the Continent!" Lord Halifax's view is that Christ comes near to men in the elements of bread and wine in the Lord's Supper—though he avoids so designating it, perhaps because of the recent controversy on evening Communion, and because of the supposed necessity of a fasting reception—and that "the Catholic Church" hath "power over the Lord's body." What a strange expression, and what does his Lordship mean? Does he mean that power is conferred upon any man to bring the Lord's body at his own will into any material substance in any and every Eucharist, or that when, in that substance, it can be moved about, carried on the shoulder, and used or abused? The Divinity of Christ cannot be separated from His body. Can a man possess power over God? But supposing there is no such power; supposing that Christ's body is in heaven, and must, as the Scriptures teach, remain there until the restitution of all things, then is the Eucharistic Sacrifice or the Sacrifice of the Mass a delusion, and the worship of Christ in the elements of bread and wine is gross idolatry. The Eucharistic Sacrifice, in the sacerdotal sense, requires a victim. What or who is the victim? Rome boldly faces the question and uses the word *immolate*; but Christ being risen from the dead, dieth no more; death hath no more dominion over Him. It is not a question of present, or represent, or re-offer; the question is, how is the victim sacrificed? The question is, Is Christ re-sacrificed? In the Eucharistic sacrifice, in the sacerdotal sense, is the Body broken? The bread is broken: is Christ's body broken? The sacerdotalists insist upon the word "do" in the expression, "Do this in remembrance of Me," being a sacrificial term. It has been said, "that a remembrance cannot be of a person present, but of one who is absent. I do not admit that 'do this' in the words of institution means 'sacrifice this,' for without entering into the question whether the word 'do' is a sacrificial term or not, the sentence would be simply absurd. It would mean, 'Sacrifice Me, in remembrance of Me! Sacrifice One who is present, in remembrance of His absence!" It is painful to thus deal with a sacred subject; but when the splendour of the one Sacrifice, once for all offered, is interfered

with—when some species of immolation is necessarily involved in the sacrifice of a body that is broken, when adoration is paid to the body of a Divine person, supposed to be in the elements of bread and wine, but which is in heaven, and is consequently open idolatry, to be abhorred of all faithful Christians—silence is culpable, and apologetic words are out of place. A holy indignation sets on one side disgraceful compromises, and the mincing, soft, betraying strains of a spurious charity.

A NORTHERN CHURCHMAN.

ART. IV.—CLERICAL INCOMES.

THE present condition of clerical incomes is, we are convinced, not merely a matter of anxiety to the clergy; it is one of serious interest to the laity also. The hopes that had been entertained that rents would rise, glebes be re-let, and tithe regain its proper level, have not been realized. We are told that this is the worst year the farmer has known in the half century. Trade in many quarters is depressed, and, as the corn averages have been sinking lower and lower, a further shrinkage in clerical incomes appears to be inevitable. It would seem that we have not yet touched the bottom; and some may even think that the only form of consolation applicable to our circumstances is that current among the students at Yale: "Cheer up! there is worse to come!" I do not share this view. There are sufferers amongst the clergy; but on all sides there is a desire to relieve their sufferings. Only let it be remembered that the clergy are not paupers; and I do trust that no scheme will be advocated which shall hurt, in any degree, their proper pride or impair their spirit of independence.

For the sake of clearness, I will divide what I have to say under three heads:

1. How the clergy can help themselves.
2. How the clergy can help each other.
3. How others can help the clergy.

In dealing with the first point, it should be recognised as a fact that there is probably no time in a clergyman's career (unless he be exceptionally fortunate) when he is likely to be better off than at its commencement. While the incomes of the *beneficed* clergy have fallen, the stipends of the *unbeneficed* (while young) have risen. Forty years ago the ordinary stipend of a curate rarely exceeded £100 a year; now

even a deacon may receive £120 or more. I do not say that it ought to be less; but I do say—or rather, common prudence says—that, being what it is, it affords an opportunity for some measure of self-help.

Now, there are two periods in life when the stress of small means is most severely felt: (1) when children have to be educated; and (2) when a man's vigour has begun to give way before the infirmities of age.

Of course, if a clergyman, from whatever motive, holds *determinedly* aloof from matrimony, he need not trouble himself about the earlier of these periods. It may be enough for him, in the interests of the Church to which he has devoted himself, to make some provision for old age. This he may readily do by joining the Clergy Pensions Institution. As I might be thought to regard this scheme with a parent's partiality, I will quote from one of the leading Church newspapers. The *Church Times* (May 27, 1892) says: "In time we may expect that no man will be ordained unless he invests a certain amount in the Pension Fund; and his subscription might very properly be deducted by the vicar, so long as the curacy stage lasts, and paid over to the fund. A pension of £60 a year would enable some men to retire from a living when too old to perform the duties, or at least give them a chance of employing an assistant." To this I may add, that if the money invested be not taken back in the shape of a pension, it is not lost to the insurer. It is still, with its accumulated interest, his own. He may leave it to whom he pleases; he may employ it to lay that spectre known as "Dilapidations," which haunts the pillow of many an aged incumbent. But, as a rule, the clergy do marry, and the people love to have it so. In view, then, of that probable contingency, let him as quickly as possible insure his life, and not rest content with that single act of forethought. Let him make himself acquainted with those modern developments of the insurance system—especially Endowment and Education policies—by which, at a comparatively small outlay, means may be furnished for the education of his children and for their advancement in life.

My first point, then, is this. The junior clergy, if they make the effort sufficiently early, can do something in the direction of self-help, which, if done, will not merely be to the advantage of themselves, their families, and the Church, but will win the respect of the laity, and enhance the claim on their sympathy.

2. How can the clergy help each other? I think the older clergy can do something by discouraging among the younger those improvident marriages which are a fertile source of

clerical distress. In spite of their special familiarity with the Prayer Book admonition the clergy are often guilty of taking marriage in hand "unadvisedly and lightly"; and while a married clergy, with well-ordered homes, are a blessing to a parish, they cease to be so when the home is one of disorder, the children neglected, and the parents harassed by debts and difficulties. The wealthier clergy may also do something by setting an example of simple and unostentatious living. The age of prince-bishops is gone; the race of "squarsons" is well-nigh extinct, and the "bloated pluralist" exists only in the imagination of the political Dissenter. But gone also are the parsons "passing rich on £40 a year," and the men like "Wonderful Walker" in the Lake district, who brought up a large family on half that income. There is a mean—a golden mean—which it is important to observe and which we can help each other to keep. We must think also of those who are to succeed us in our benefices. We must not hamper them with impoverishing legacies in the shape of costly greenhouses, extensive pleasure grounds and outbuildings, and with those mortgages that shake one's faith in the Bounty of good Queen Anne. Above all, we must avoid inflicting on them the wrong, the injustice, that arises from paying out of our own pockets those Church expenses which it is the duty—may I not say the privilege?—of the laity to defray, and bearing alone those parochial burdens which others ought in all fairness to share with us. We may gain a temporary popularity by such ill-judged generosity, but it is at the expense of the Church. In helping our brethren in these ways we shall also help to remove that reproach which is sometimes brought against our Church—that none but men possessed of private means can in these days afford to accept her benefices.

3. And this leads me to the last division of my subject: How the clergy are to be helped by others.

In this matter we naturally look to the Bishops as to those who both know the wants of the clergy and have the chief power to influence others towards supplying them. The clergy—especially the most needy of them—shrink from making public the worst features of their case. But the official returns which are in the Bishops' hands are explicit enough. They disclose in the most matter-of-fact way the crippled condition of the resources of the Church, and that the clergy *must* suffer therefrom is an inference that all might draw and, with their Lordships' help, would rightly draw. Their mandate would unlock our lips, which, for various reasons, have, hitherto, kept silence on this matter. Publicity of duly authenticated facts is of the first importance.

As to the mode of increasing the incomes of the beneficed

clergy through the contributions of the laity, permanent endowments seem to be—in most cases—out of the question. The amount of capital that would be required for such an operation forbids us to think of it.

But might there not be raised, year by year, an adequate fund, made up of donations and subscriptions and other offerings, and placed at the disposal of such a committee as that which deals with the Diocesan branches of the Clergy Pensions Institution? Into this fund I should like to see all the clerical charities of the dioceses ultimately absorbed, and out of it grants made towards the incomes of the poorer and older clergy, whether beneficed or unbeneficed, and likewise towards life-insurance and the education of children. The former grants would mean the satisfaction of the claims of justice; the latter the exercise of Christian sympathy.

This, then, is in outline the plan which I venture to suggest to the consideration of the authorities, and—as a last word—I would say that whatever is done in this or in any other way to relieve the existing distress, must be done not only with delicacy and discrimination, but so as not to discourage the exercise of that common prudence which every citizen—clerical as well as lay—is bound to practise.

I do think that in every case some measure of self-help should be required; for, of this I am sure, the claim of the clergy on the generous sympathy of the laity will meet with the readiest recognition when it is seen that they have done what they could to meet the difficulties which they bear so patiently, and that relief from the pressure of anxiety does not mean careless dependence on others, but more work and better work—better because more hopeful—done for the glory of God and the service of man.

C. J. ROBINSON.

ART. V.—CHOLERA.

Notes of "Lectures on Cholera" delivered at Gresham College.

BY E. SYMES THOMPSON, M.D., F.R.C.P.

IV. THE PUBLIC PREVENTION OF CHOLERA.

THE dangers of amateur prophecy and the chances that the amateur prophet will in the course of a shorter or longer time be exposed to ridicule are both of them so great that the writers of the present series of papers felt somewhat uneasy, lest their declaration that cholera would again show itself this year would prove to be false, confident though they were that

the grounds upon which they made that declaration were so secure, that nothing apart from a complete subversion of the teaching of past epidemics could suffice to give the lie to their prophecy. As it is, however, they may perhaps feel a little pardonable pride in thinking that the observations of the past have not been made with insufficient care, and that it is by those observations that England has been kept so singularly free from the danger which has threatened it again through the past summer. Standing as we do at the head of the nations in sanitary science, it is, or should be, to professional men and laymen alike a source of great satisfaction to know that our foresight and open-handedness upon the question of necessary expense have been testified to the world in the definite manner in which it has been testified in the case of cholera. Not that the attack of the enemy has been very definite and very violent, but that it has been insidious, and from many quarters, is the point that speaks to the greatest extent for our sanitary preparedness. It is admittedly more difficult to keep watch over a large area for small dangers than to see and attack an obvious one. This and last year have tested our sanitary guardians and their methods very severely, and it is the constant vigilance that they have exercised that has so conclusively proved their efficiency.

There is no need to give any account of what has happened with regard to cholera during the past summer, for the details have been so regularly and fully given in the daily newspapers that the readers of *THE CHURCHMAN* are no doubt as fully aware of the extent and distribution of the disease as the present writers. Only one case deserves special mention, and it is that of the woman, a cleaner at the House of Commons, whose death from cholera excited so much attention throughout the House itself and the country at large. It was one of those cases which start no one knows how and no one knows where. In spite of the strictest investigation, nothing could be found as to where she got the disease. From *some* other case there is not the faintest shadow of doubt, unless we are to believe that cholera can arise *de novo*; and in the face of so many facts to the contrary, that is a view that can hardly be held. But *what* other case? None was known to have occurred which could throw the least light on the subject, and it will remain in all probability for ever a mystery. But supposing it had not been recognised at once—supposing the woman had died and no precautions had been taken—supposing our sanitary authorities had not been so sharp-sighted as they were, who can tell what would have been the end of that case, situated as it was in one of the most densely-crowded parts of London? Does not past history tell us that she would in all

probability have become the centre from which would spread an ever-widening circle of infection, with all the attendant horrors of a cholera epidemic in its train ?

But the system of sanitary precaution which is exemplified by the above-mentioned case only arose from the ashes of another and much older system, that of quarantine. Our own system, which is called that of "inspection and isolation," is at the present time quite antagonistic to the fast-vanishing system of quarantine ; but this latter, both on account of its antiquity and of its being still in vogue amongst certain nations, is worthy of attention.

Quarantine is the enforced isolation of individuals and certain objects coming, whether by sea or by land, from a place where dangerous communicable disease is presumably or actually present, with a view of limiting the spread of the malady. It is said that quarantine had its origin in the fourteenth century, when the principle of isolation, applied from a much earlier period to leprosy, began to be extended to pestilential diseases ; and leper hospitals (lazarets) then falling into disuse from the decline of the disease, were converted to what we should now call quarantine purposes. To this day quarantine establishments retain the name significant of their original purpose—namely, lazarets. Fodéré suggests that the period of forty days, during which it was formerly customary to enforce isolation, and from which the designation *quarantine* is of course derived, had its source in the teaching of Hippocrates, who, according to Pythagoras, attributed a special virtue for the completion of many things to that period of time. The methodical establishment of quarantine dates from the sixteenth century, when the earliest doctrines of contagion in the original acceptation of the term were also formulated. Plague, as we now understand the word, was the disease against which quarantine was chiefly, indeed almost wholly, levelled, until the beginning of the present century ; and the system is so imbued with the notions formerly held as to this malady, that it has been found impossible to disembarrass it of them in endeavouring to apply quarantine to other forms of disease. As plague declined in Western Europe, and its area of prevalence in the Levant became more and more restricted, the system of quarantine appears to have become more elaborate. Speculative notions, uncontrolled by experience and applied to the system, caused it to be overlaid with grotesque and puerile details. Notwithstanding these drawbacks, the arbitrariness of the system and the losses it inflicted upon commerce, without obvious proportionate gains, the advantages offered by quarantine in the protection of a country from pestilential disease, appeared theoretically to be so great, that neither

administrative follies, nor the lessons as to its fallacies derived from experience, nor its general futilities, availed to bring about the substitution of a more rational system of protection.¹ In England it remained substantially unaltered until about 1850, since which time it has undergone great changes, and is now only practised, and that to a very limited extent, with a view of relieving our maritime commerce from disabilities, which would otherwise be imposed upon it by countries in which quarantine is regarded as an essential part of public health administration. The regulation of quarantine here in England is not a function of the Local Government Board, which concerns itself with the sanitary administration of the kingdom, but of the Privy Council, aided by the Board of Trade, the subject being dealt with as a purely international commercial question. Three diseases are provided for—viz., plague, cholera, and yellow fever—and powers are given for land as well as maritime quarantine, though the former has never been enforced since the passing of the Act. Plague is practically unknown, and against cholera it has not been enforced since 1858, when its futility as a precautionary measure in this country was abundantly proved. Yellow fever is the only disease subjected to it in our ports, and this, as above said, from the commercial necessities of the case. The only quarantine establishment remaining in this country—that at the Motherbank—is for this disease. In spite of the circumstance that the Act covers *any* infectious disease, small-pox, scarlet fever, etc., have never been practically subject to it, but have been dealt with under the general sanitary laws of the country. From this system, however, sprang the system of inspection, which at present obtains in England, and which in the case of cholera is somewhat more stringent than in other quarantinable diseases. This system of inspection differs from quarantine in the following essential points:

(a) It affects only such ships as have been ascertained by inspection to be, or as there is reasonable ground to suspect of being, *infected* with cholera or choleraic diarrhoea, no vessel being deemed infected unless there has been actual occurrence of cholera or of choleraic diarrhoea on board in the course of the voyage.

(b) It provides for the detention of the vessel only so long as is necessary for the requirements of a medical inspection for dealing with the sick (if any) in the manner it prescribes, and for carrying out the processes of disinfection.

(c) It subjects the healthy on board to detention only for

¹ Art. "Quarantine." Quain's "Dictionary of Medicine."

such length of time as admits of their state of health being determined by medical examination.

The advantages of this over the older system are manifestly great. It restricts commerce as little as possible; it prevents an enormous waste of time, for although the old forty days have in most cases been cut down to seven or fourteen, yet that number is unnecessary in many cases; if there be sickness on board, it does not keep the sick and the healthy crowded together in a limited space, and hence does not tend to increase the number of cases and the mortality; and, lastly, it gives the sick the best chance of recovery by removal to a proper hospital. In addition to the other duties, during the present year the name and address of each traveller by any incoming vessel have been taken, and within a few days a sanitary inspector has called to see whether that passenger has continued in a good state of health.

Such are the two chief systems upon which nations rely for protection against some severe infectious disease, and the differences between them are so great, and the issues at stake so enormous, that in 1874 the relative advantages of medical inspection and of quarantine against cholera in the ports of Europe underwent thorough discussion at the International Sanitary Congress at Vienna. It will be instructive to consider somewhat in detail the positions taken up by the various delegates as given in the *Times* of that date.

In 1866 a conference was held at Constantinople with the same object, but though in both years the conclusions of the conferences upon the preliminary scientific considerations were practically identical, their views as to quarantine materially differed. These differences arose not from any disagreement as to the value of quarantine theoretically considered, but in the different estimates made of the practicability of the measure. The Constantinople conference believed that the inefficacy which to that time had generally marked the application of quarantine to cholera resulted from the insufficiency of the data upon which quarantine regulations had been founded. It prepared an elaborate scheme which, as applied to ports of Continental Europe during the epidemic previous to 1874, proved to be infinitely more vexatious than any probable benefit to be derived from it, and it was in consequence of this fact that the International Conference of 1874 was called together. It was in reference to this scheme as in operation on the Danube that an inhabitant of Rustchuck wrote to one of the delegates to the Conference: "Give us cholera; add, if you like, a little plague and yellow fever, but relieve us from quarantine, for it ruins us."

The Vienna Conference brought to its deliberations the

additional experience gained from eight years' observations of the practical operation of the scheme of quarantine devised by the Constantinople Conference, and its conclusions on the subject were largely governed by this experience. The question was considered in its several relations to land transit, sea-ports and river-ports.

In regard to land quarantine, the general opinion was that it was useless from the numerous and daily increasing means of intercommunication. The delegates of France were, however, in the small minority.

With regard to maritime quarantine, the matter was greatly discussed, and was finally accepted by the delegates of twelve States, and rejected by the delegates of eight, five of which were maritime, viz., France, Egypt, Greece, Portugal and Turkey. The twelve States that accepted the view that rigorous sanitary inspection of ships should be substituted for quarantine were all maritime. The most serious objection raised by the minority was based upon certain believed results of experience.

As to river quarantine, it was decided that the arguments against land quarantine applied equally to river quarantine, and therefore that vessels in rivers should be made subject to the same measures as maritime ports.

As regards the vexatiousness of quarantine, an extract from "Reports of her Majesty's Consuls on Manufactures, Commerce, etc.," part 2, 1874, may be of interest. The English Consul at Havre reports of the operation of quarantine in that port in 1873 as follows: "The regulations respecting quarantine have been carried out to such a pitch of useless severity that but for the injury inflicted by them on trade and commerce the matter would have been ridiculous. How much of these regulations are due to the spirit of mere routine will be seen from the following instance. A British ship arrived from Calcutta after having been more than four months at sea with everyone well on board, but was put in three days' quarantine owing to the French consul having stated in his certificate on the bill of health that a few cases of cholera had occurred in that town. There was a passenger on board whose brother came here to meet him. As the steamer for London was leaving three hours before the time for the ship's quarantine being completed, the latter went and personally asked the principal health officer to allow his brother to pass in a boat from one vessel to the other, but he positively refused to let him do so. As long as passengers can freely enter France from all parts of the world, either by the railroads coming from Germany, Italy, etc., or by steamers coming from Southampton, so long will quarantine be a farce in a sanitary point of view, while the

injury inflicted on trade and commerce is so great that it is much to be desired that some international understanding and convention should be come to on the subject."

And yet so deeply rooted are some prejudices, and that in favour of quarantine in particular, that last year the Town Council of Grimsby issued a circular to all the port sanitary authorities of the kingdom, suggesting that application should be made to the Local Government Board for power to detain all ships from infected ports in quarantine for seven days. Hull, however, very soon stated that "having regard to the opinions expressed by the highest sanitary authorities at the International Congress of Hygiene and Demography, held in London in 1891, and also to the experience of past epidemics, they do not see their way to apply to the Local Government Board for any extension of quarantine powers. It must be remembered in this connection that Hull has an enormous shipping trade with the Continent, and particularly with Hamburg, and that in spite of these disadvantages *quâd* cholera, it successfully dealt with various infected ships under the system of inspection and isolation.

From the above description of quarantine which has been drawn out to some length, though by no means fully discussed, and certainly discussed from a somewhat biased point of view, the reader will have gained a sufficient insight into the advantages of the alternative system. Apart from all other considerations it has the one pre-eminent advantage that it has stood the test of actual experience and has been found effectual. At all events, we in England who during the past two years have seen cholera all round us, and yet repelled from our shores or strictly limited to imported cases by this method can have no reason to wish for a return to the older and discredited system, while in the face of our own immunity we cannot but be struck with astonishment when we remember that France and Portugal are content with quarantine. It is a kind of conservatism that one would hardly look for in so advanced and enlightened a country as our neighbour across the Channel.

Within the past few months a method has been suggested in the case of cholera of conferring immunity upon the healthy individual by vaccination. This method, which was elaborated by M. Haffkine at the Institut Pasteur, was demonstrated by him in England during the present summer. The principle is that of inoculating a very weak culture of the cholera-bacillus beneath the skin, and then a week later another stronger culture. When the very slight effects produced by these inoculations have passed off, an intensely virulent culture is inoculated, and is found to produce no effect. The immunity thus conferred appears to last for some months. It is only in

the rarest cases accompanied by unpleasant results ; and there is no doubt about its power of conferring immunity upon such of the lower animals as are susceptible to cholera. It has been performed on man now a considerable number of times, and a virulent culture of cholera has hitherto always been withstood. M. Haffkine is at the present time in India, testing its value in the home of cholera. Its actual worth cannot as yet be decided with certainty ; nevertheless, it seems probable that it will prove to be successful.

May we not then, in conclusion, confidently trust that ere long the disease will be intercepted in its home, where its endemic prevalence has so long proved a destroying scourge, and earnestly pray that by careful inspection and isolation its epidemic prevalence in our own land may be permanently avoided ?

E. SYMES THOMPSON.

WALTER S. LAZARUS-BARLOW.

ART. VI.—THE LOCAL GOVERNMENT (ENGLAND AND WALES) BILL.

THE ANALYSIS OF THOSE CLAUSES WHICH AFFECT THE CHURCH OF ENGLAND, WITH SUGGESTIONS AS TO THE BEST MEANS OF SAFEGUARDING CHURCH PROPERTY WHICH OTHERWISE WOULD BE TRANSFERRED TO PARISH COUNCILS.

THE Local Government Bill, prepared and brought in by Mr. H. H. Fowler, Mr. Secretary Asquith, Mr. Arthur Dyke-Acland, Mr. Shaw-Lefevre, and Sir W. Foster, and ordered by the House of Commons to be printed, March 21, 1893; consists of five parts, viz. :

- I. Parish Meetings and Parish Councils.
- II. Guardians and District Councils.
- III. Areas and Boundaries.
- IV. Supplemental (Elections and Parish Meetings, Parish and District Councils, and Miscellaneous).
- V. Transitory Provisions.

Those parts which chiefly concern Churchmen are Parts I. and IV. In Part I., under the constitution of Parish Meetings and Parish Councils, it is set forth :

- I. There shall be a Parish Meeting for every Rural Parish, and there shall be a Parish Council for every Rural Parish which has a population of 300 or upwards.
- II. For the purposes of this Act every Parish in a RURAL SANITARY DISTRICT shall be a RURAL PARISH.

But there is no definition in the Bill of a RURAL SANITARY DISTRICT! The definition is in the Public Health Act of 1875 (38 and 39 Vic., c. 55, s. 5, 6, 7).

In section 5 it is enacted that, for the purposes of this Act, England, with the exception of the Metropolis, shall consist of districts, to be called respectively:

Urban Sanitary Districts, and
Rural Sanitary Districts.

In order to ascertain what constitutes a Rural Sanitary District, it is needful to explain the definition of an Urban Sanitary District with its authority. In the sixth section it is thus tabulated:

URBAN SANITARY DISTRICT.	URBAN AUTHORITY.
Borough, constituted either before or after the passing of this Act.	Mayor, Aldermen, and Burgesses acting in Council.
Improvement Act district constituted as such before the passing of this Act, having no part of its area situated within a Borough or Local Government District	The Improvement Commissioners.
Local Government District constituted either before or after this Act, having no part of its area situated within a Borough, and not coincident in area with a Borough or Improvement District.	The Local Board.

The seventh section sets forth that the area of any union, which is not coincident in area with an Urban District, nor wholly included in an Urban District, with the exception of those portions (if any) of the area which are included in any Urban District, shall be a *Rural Sanitary District*, and the Guardians of the Union shall form the Rural Authority of such district.

Therefore a Rural Sanitary District is one which is *not* a Borough, or an Improvement Act District, or a Local Government District, controlled respectively by the Mayor, Aldermen, and Burgesses in Council, the Improvement Commissioners and the Local Board, but is a district of which the *Guardians of the Union* in which it is included are the *Rural Authority*.

In Part I. of the Bill it is set forth in (3), that if a parish is partly within and partly without a Rural District, each part shall, under the Bill, be a *separate* parish.

In (4), if a rural parish has a less population than 300, it shall be grouped for the purposes of this Act with some other parish, and each group shall be a *separate* parish.

In Part IV., c. 42, s. 1, it is ordered that where a parish is divided, or united, or grouped with another parish, each new parish or group so formed shall bear such name as the Order directs. In (11), where a parish is divided by this Act, each parish so formed shall bear such name as the County Council directs.

Therefore the Bill proposes that power should be given to *change the names* of districts or parishes. This power, when exercised, will probably lead to serious complications with regard to the original designations of parishes, and their association with parish churches.

The *constitution* of the Parish Council is set forth thus :

3. (1) The Parish Council shall consist of a Chairman and Councillors.
- (4) The Parish Councillors shall be *elected* by the Parochial Electors.
- (7) At the Annual Meeting the Parish Council shall *elect a Chairman*.

Therefore the incumbent will not be a member of the Parish Council unless he be elected, and if elected a member he *may not be elected chairman*.

The meetings of the Parish Council may be held in (Clause 4, s. 1) the schoolhouse of any elementary school receiving a Parliamentary grant. The parochial electors and Parish Council are entitled to use the same, free of charge, at all reasonable times. Therefore the elections and meetings may be held by right in Church schools.

Under Clause 6, s. 1 (b)—

The powers, duties, and liabilities of Churchwardens are to terminate, except so far as they relate to the affairs of the Church and Ecclesiastical Charities. They will have control of Churchyards now open ; but the closed Churchyards will be under the control of the Parish Council.

Therefore churchwardens will cease to be *parochial officers*, and will only represent the parish church. Can they, therefore, be elected by the parish ? The Bill is silent !

By Clause 6 the Parish Council will *provide parish books* ; and under Clause 16, s. 6, all documents originally required to be deposited with the parish clerk, shall be deposited with the clerk or chairman of the Parish Council.

But no definition is given in the Bill of *parish books* ! It may, however, be assumed that they do not include registers of baptisms, marriages, and burials, as these are kept, under 58 Geo. III., c. 146, s. 3, in the custody of the officiating minister of every parish. And the Bill in the second schedule

(page 41), in which there is a list of enactments to be repealed, does not include this enactment.

In Clause 5, s. 2, it is set forth—

That the legal interest in all property vested either in the Overseers, or the Overseers and Churchwardens, other than property connected with the affairs of the Church, shall vest in the Parish Council.

Therefore churchwardens will cease to be trustees of all parochial charities and other parochial property, with the exception of those charities and properties which are ecclesiastical or are connected with the affairs of the Church.

This phrase—affairs of the Church—occurs again and again in the Bill, but it is nowhere defined!

An elementary school, built, supported, and controlled by churchmen, if vested in churchwardens, is not apparently viewed under the Bill as property belonging to the affairs of the Church! If the school is vested in the churchwardens, their place will be taken by the Parish Council; or if the school is vested in the incumbent and churchwardens, the Parish Council will supersede the churchwardens. But in either case, by the vote of *the majority* the school *could* be transferred to a School Board!

It is almost incomprehensible that parish halls should be in danger of alienation, but it has been admitted by the President of the Local Government Board, in a correspondence, that under the Bill as it at present stands, parish halls will pass to the control of Parish Councils, *unless* they are vested in trustees for spiritual and other purposes connected with the parish church. And, therefore, under the Bill parish halls which are not so vested are not viewed as property belonging to the affairs of the Church, but the public property of the whole parish, although they were built by Churchmen for Church purposes!

Under Clause 8, s. 11—

The Parish Council may sell, exchange, or let any land or buildings vested in the Council; but this power shall not be exercised in the case of property which has been acquired at the expense of any rate, or is applied at the passing of this Act in aid of any rate.

Therefore the lands or buildings which may be sold, exchanged, or let, are those which have been transferred to the Parish Councils under this Bill. And therefore it is possible for a Parish Council to sell, exchange, or let, for example, a parish hall, which originally was vested in churchwardens.

Under Clause 13, s. (3), it is set forth that—

Where the Vestry of a Rural Parish are entitled, under the trusts of a Charity, other than an Ecclesiastical

Charity, to appoint any trustees or beneficiaries, the appointment shall be made by the Parish Council.

Therefore under the Bill the trust of a charity, other than an ecclesiastical charity, will be over-ridden.

In Clause 58 an ecclesiastical charity is defined as a charity, the income of which is either wholly or partly applicable for any spiritual purpose which is now a legal purpose. But although so much depends on the meaning of the words—a spiritual purpose which is now a legal purpose—they are not defined in the Bill!

From time immemorial Churchmen have believed that property vested in the incumbent and churchwardens has been invariably *vested for Church purposes*.

But under the Bill it is considered that all property so vested is *public property*, unless it is *specified* that it is for an ecclesiastical purpose, as the principle of the Bill, is that the incumbent and churchwardens represent not only Churchmen, but all other parishioners in their parish.

If, therefore, Churchmen have under a *misconception* vested property in the incumbent and churchwardens, without specifying that it is for spiritual or other purposes in connection with the parish church, there can be no doubt that it is their duty so forthwith, in every case in which it is legally possible, to re-vest the property that it may not be diverted from the purpose for which it was intended.

In very many cases it may be possible for the donor or his representatives to sign a supplemental deed, with the consents of the incumbent and churchwardens, giving them power to appoint new trustees, or jointly to make a new conveyance under the existing Mortmain Act to named trustees, with power to appoint new trustees, with the clause that the property is for *spiritual and other purposes in connection with the Church of England*, under the control of the incumbent for the time being of the Church specified, or, if needful, of the Bishop of the diocese.

If Church property has been vested in the incumbent and churchwardens as *individuals*—that is, by name—then if they have died, under the Conveyancing and Law of Property Act of 1881 (44 and 45 Vict., c. 41, s. 31) the personal representative of the last surviving trustee may by writing appoint a new trustee or new trustees. Or if all the trustees have not died, then, under the same section, the *continuing* trustee may by writing appoint a new trustee or new trustees.

It has been found on inquiry that there are buildings and other property given by Churchmen for Church purposes which have not been legally vested. Therefore it is imperative that, without delay, they should by Deed of Conveyance,

under the existing Mortmain Act, be vested in individuals as trustees with *power* to appoint new trustees, for spiritual and other purposes in connection with the Church of England under the control of the incumbent for the time being of the Church specified, or, if needful, of the Bishop of the diocese.

In order to obtain united action, it seems desirable that the incumbents in each Rural Deanery in England and Wales, acting under legal advice, should re-vest the Church property of their respective parishes which may be imperilled by the Bill, except, of course, in those cases in which re-vestments are legally impossible. Or each Rural Deanery in a diocese could elect its representatives to appoint, in council, diocesan trustees, who, under 35 and 36 Vict., c. 24, could probably be constituted a corporate body to hold and convey the Church property of the diocese.

It is also important that in the House of Commons amendments should be pressed to obtain, if possible, just definitions of the "affairs of the Church," "spiritual purposes," "ecclesiastical and parochial charities," in order that Church property, given by Churchmen for Church purposes, cannot be alienated or endangered.

A. J. GLENDINNING NASH.

J. J. GLENDINNING NASH.

ART. VII.—MITRES.

IT has been remarked by one of the most eminent of living naturalists that in a barbarous condition of human society it is the male who chiefly adorns himself; as social life improves, or arrives at its middle condition, both sexes alike are splendid in their apparel; but that when civilization has advanced to the reasonable and reflective stage, the male divests himself of ornaments and colours, and leaves them to the female, who considers them the natural and fitting accompaniments of the beauty to which she always desires to lay claim.

In the time of the Apostles Roman and Greek civilization were far advanced, and the costume of men was extremely simple. In the early Church the ministers of the assemblies wore merely the dress of ordinary life, and no doubt the soberest and most decent that they could command. It was only as civilization began to decline and fashions to change that reverence began to be paid to the obsolete costumes which the clergy, by force of habit and by aversion to change, continued to wear. As the intellectual elevation of the days of

Greek and Roman culture continued to fade into the past in the time of the later empire, attention began to be paid to these details, as if they were part of religion. Rich and handsome garments of the particular shape on which the continual change of fashion had fixed the character of ecclesiastical were sent by devotees to bishops and presbyters; and as civilization sank even farther into the dark ages these increased in pagan splendour.

The revival of the obsolete and unauthorized mitre, part of the gorgeous paraphernalia of the centuries of superstition, by the present eminent and beloved Bishop of Lincoln in 1885, as one of the stages in the march of the Oxford movement, and the fact that his example has been already followed by six other exalted occupants of English sees, makes it desirable to look into the history of this strange adornment.

The mitre is first mentioned amongst ecclesiastical vestments in the middle of the eleventh century, though some kind of decorative episcopal head-gear had been in use considerably earlier. It was first made of embroidered linen, and it does not appear in its well-known double, or cleft, form until the twelfth century had made considerable advance, when it began to be constructed of some rich material and to be adorned with gold and jewels. It was in the fourteenth century, when ladies' head-dresses became very high, that this peculiar and bizarre object attained its full development. Previously mitres were very low and concave in contour.

The words used for it in Latin and Greek are *mitra* and *infula*.¹ *Mitra* is a cap worn by women. Isidore of Seville, in his "Etymology," says: "It is a Phrygian cap protecting the head, such as is the ornament of devout women. The head-covering of men is called *pileum*, the head-covering of women *mitra*." It was also worn by Asiatics without distinction of sex. *Mitra* was thus the cap of women and effeminate men. Its prototype, the Phrygian cap, came into startling prominence at the time of the French Revolution. *Infula*, on the contrary, was the fillet which decked the head of heathen priests and victims. Servius defines it as "a garland, like a circular diadem, from which ribbons hang down on each side. It is usually broad and twisted of white and purple." Virgil often mentions the sacrificing priest wearing this garland. Victims about to be sacrificed, whether beasts or men, were tricked out with the same ribbons. We have a gladiator in Suetonius, who, having been guilty of cowardice, was ornamented with a garland on being led to execution.

¹ This paper is throughout indebted to Mr. Sinker's article in the "Dictionary of Christian Antiquities."

The earliest alleged instance of some sort of head-dress as part of the official costume of the Christian ministry is really only a metaphorical expression, and has nothing to do with the question. The passage occurs in a letter of Polycrates, Bishop of Ephesus, to Victor, Bishop of Rome (A.D. 192-202), on the subject of the Easter controversy (Euseb., "Hist. Eccl.," v. 24; also partly in iii. 31; cf. also Jerome, "De Viris Illustribus," c. 45), in which Polycrates cites the names of different Asiatic bishops and martyrs who are claimed as having held to the Asiatic practice. Amid this enumeration we read: "Yea, moreover, John too, he who lay on the Lord's breast, who became a priest wearing the golden plate (*ὁς ἐγενηθήη ἱερεὺς, τὸ πέταλον πεφορεκῶς*), and a witness and teacher; he sleepeth in Ephesus." A somewhat parallel instance may be quoted from a later writer, Epiphanius. The reference has been to Christ as heir to the throne of David, which is a throne not only of royalty, but of priesthood. The Saviour thus stands at the head of a line of high-priests; James, the Lord's brother, being, as it were, successor, in virtue of his apparent relationship, and thus becoming Bishop of Jerusalem and president of the Church. Then follows a very extraordinary sentence, which can by no possibility be taken literally, unless it is a sheer mistake: "Moreover also, we find that he exercised the priestly office after the manner of the old priesthood; wherefore also it was permitted to him once in the year to enter into the Holy of Holies, as the law commanded the high-priests, according to the Scripture. Further, it was permissible for him to wear the golden plate upon his head (*ἀλλὰ καὶ τὸ πέταλον ἐπὶ τῆς κεφαλῆς ἐξῆν αὐτῷ φέρειν*), as the above-mentioned trustworthy writers have testified" ("Hær.," xxix. 4; vol. i. 119, ed. Petavius).

Mr. Sinkler, the librarian of Trinity College, Cambridge, from whose article on the subject in the "Dictionary of Christian Antiquities" much of this information is taken, points out that the question must mainly turn on the words of Polycrates, whose position, both in date and locality, would give his words more importance than those of Epiphanius. The probability lies strongly on the side of the language being viewed as allegorical. The passage in general has that character (cf. *μεγάλα στοιχεῖα κεκοιμηται*), and the perfect participle could hardly refer to a habit. Polycrates clearly aims at bringing out in a pointed and picturesque way the fact of the supreme apostolic authority of St. John, whose office in the Christian Church was to bear rule in spiritual things over the spiritual Israel, even as the high-priest of old over Israel after the flesh. This is the view of Marriott in the "Vestiarium Christianum." Epiphanius is no doubt referring loosely to the words of Polycrates; that

James could have been admitted as high-priest into the Holy of Holies of the Temple at Jerusalem is simply an impossibility. One thing, at any rate, Mr. Sinker considers plain enough. Even if the interpretation be not allegorical, and even if so remarkable a statement is to be taken as a matter of fact without any other evidence whatsoever, it would in any case have been an ornament special to St. John, or St. James, or both of them, and ceased with them, affecting in no sense the further use of the Church.

The metaphorical sense of Polycrates and Epiphanius is emphasized by the language of the oration delivered by Eusebius on the consecration of the great church at Tyre ("Hist. Eccl.," x. 4). This highly rhetorical discourse begins with an address to Paulinus, Bishop of Tyre, and his assembled clergy, as "friends of God and priests (*ιερείς*), who are clad in the holy robe that reacheth to the feet, and with the heavenly crown (*στέφανον*) of glory, and with the unction of inspiration (*τὸ χρῖσμα τὸ ἔνθεον*), and with the priestly vesture of the Holy Ghost." These words are an exact parallel to St. Paul's description of the Christian armour. They are no more to be taken literally in the one case than the other. Hefele, who argues for the early use of the mitre, does not suppose that *στέφανος*, even if taken literally, could mean more than the tonsure, which often went by this name.

Another poetical passage of the same character occurs in one of the discourses of St. Gregory Nazianzene (died A.D. 389), where he addresses his father, then Bishop of Nazianzus, who sought to associate his son with him in the duties of his office. He remarks: "Thou anointest the chief priest, and clothest him with the robe reaching to the feet, and settest the priests' cap (*τὸν κίδαριον*, one of the Septuagint words for the head-dress of priest and high-priest) about his head, and bringest him to the altar of the spiritual burnt-offering, and sacrificest the calf of consecration, and dost consecrate his hands with the Spirit, and dost bring him into the Holy of Holies" ("Orat.," x. 4, "Patrol. Græc.," xxxv. 829). There is no reason why one of these expressions should arbitrarily be taken as literal, while the burnt-offering, the calf, the hands, and the Holy of Holies are metaphorical.

Another passage which is sometimes misinterpreted is from a heathen writer, Ammonianus Marcellinus. He describes (xxix. 5) the outbreak of an African chief, Firmus (A.D. 372). Against him is sent Theodosius, afterwards emperor. Firmus is compelled to sue for peace. The pagan historian describes the sending of "Christiani ritus antistites oraturos pacem." Two days afterwards Firmus restores "Icosium oppidum . . . militaria signa et coronam sacerdotalem cum cæteris quæ inter-

ceperat." This was clearly the golden crown worn by heathen priests (cf. Tertullian, "De Spectaculis," c. 23; "De Idololatria," c. 18; "De Corona Militis," c. 10). The evidence of the Council of Elvira on the wearing of the crown by heathen priests is very curious. One of its canons ordains that "(those who have been heathen) priests who only wear the crown, and do not perform sacrifices, nor contribute from their own funds to the expenses of the sacrifices, may be admitted to communion after two years" ("Concil. Illib.," can. 55; "Labbe," i. 976).

The use of the word *infula* has similarly been misunderstood. In classical usage it came to mean any ornaments or insignia of magistrates, and even the magistracy itself. In later ecclesiastical Latin it is used for a chasuble. In the absence of evidence pointing the other way, Mr. Sinker remarks that the natural explanation of the early use of the Christian *infula* is that the word betokens in a poetical or rhetorical sense the official dress, or hardly more than the quasi-official position of ordained persons. The Christian poet Prudentius, dwelling on the names of famous martyrs connected with Saragossa, says ("Peristeph.," iv. 79):

*Hic sacerdotum domus infulata
Valeriorum,*

where the reference is to Valerius, Bishop of Saragossa. The meaning is, "Here is the family of the Valerii, adorned with the episcopate." The whole poem is written in a highly-wrought strain of metaphor, and is a palpable imitation of classical imagery.

There are other passages where the word *infula* is used in a classical way of episcopal authority. Gelasius (died A.D. 496) speaks of certain characteristics in a person rendering him "clericibus infulis reprobabilem" — episcopal authority ("Epist. ix., ad episc. Lucaniae," Patrol., lix. 51). A biography of Willibald, a disciple of St. Boniface, speaking of his consecration, says: "Sacerdotalis infulæ ditatus erat honore" — endowed with episcopal authority (c. xi., Canisius, "The-saurus," ii. 116). In a biography of Burkhardt, of Würzburg, another disciple of St. Boniface (written probably two hundred years after his time), he is spoken of as "pontificali infula dignus" — worthy of episcopal authority; and the Pope of the day is said to be "summi pontificatus infulæ non incongruus."

There is absolutely no weight in two other passages. Eunodius, a poet of the fifth century, says of St. Ambrose:

*Serta redimitus gestabat lucida fronte,
Distinctum gemmis ore parabat opus—*

"He wore shining garlands on his brow, and the work of his

mouth was glorious with gems." It is a poetical passage speaking of his noble appearance and his brilliant eloquence. And Theodulf of Orleans (died A.D. 821), contrasting a Jewish high-priest with the spiritual character of the Christian minister, says :

Illius ergo caput resplendens mitra tegebat :
Contegat et mentem jus pietasque tuum—

"The Jewish high-priest's head was covered with a splendid mitre ; and so may your mind be covered by justice and piety."

None of these passages really point to a Christian head-dress. On the contrary, Tertullian asks : "Quis denique patriarches . . . quis vel postea apostolus aut evangelista aut *episcopus* invenitur coronatus ?"—"What patriarch, what apostle, or evangelist, or bishop is ever found with a crown on his head ?" ("De Corona Militis," c. 10). This ought to settle the question. The remains of Christian art furnish no evidence whatever for the use of such a head-dress, but distinctly point the other way. We have every reason to agree with Menard that "*vix ante annum post Christum natum millesimum mitræ usum in ecclesiâ fuisse*" ("Greg. Sacr.," 557). Menard justly insists on the fact that in numerous liturgical monuments (*e.g.*, a Mass for Easter Day in the Cod. Ratoldi, before A.D. 986, where the ornaments of a bishop are severally gone through), as well as in early writers who have fully entered into the subject of Christian vestments, as Rabanus Maurus, Amalarius, Walafrid Strabo, Alcuin (Pseudo-Alcuin), there is no mention whatever of a mitre.

Mr. Sinker will pardon the free use that has been made of his article in view of the practical importance of the subject. The first indisputable mention of a mitre is in A.D. 1049, when Archbishop Eberhard of Treves was at Rome, and Pope Leo IX. placed on his head, in St. Peter's, on Passion Sunday, the Roman mitre : "Romanâ mitrâ caput vestrum insignivimus, qua et vos et successores vestri in ecclesiasticis officiis Romano more semper utamini"—"We have decorated you with the Roman mitre, so that in virtue of it you and your successors may always employ the Roman usage in ecclesiastical affairs" (Epist. iii., Patrol. cxliii. 595). It is a Roman ornament, introduced in a corrupt age. It is rightly associated in the minds of the people of England with superstition, error, and tyranny. Heraldically it is a symbol of dignity, like the coronet or the helmet : for peers to wear their coronets, and knights and gentlemen their helmets, whenever they are on official duty, would be as reasonable as the revival of this obsolete Roman adornment. By declaring what the dress of a bishop should be, the Prayer-Book has declared what it should

not. May we not humbly hope that the seven august and venerated personages, who in deference perhaps to the contemporary taste for antiquarian and mediæval decoration have adopted it, will gradually lay aside what can hardly be considered consistent with the simplicity that is in Christ?

WILLIAM SINCLAIR.

Short Notices.

A Girl Governess. By A. E. WARD. Sunday School Union.

THIS pleasant and interesting story for girls would have been still better had it been compressed into about two-thirds of its present length. The heroine, her invalid sister, and her pupils are well drawn and life-like, but the conversation of the cottage child, Elsie, is hardly true to nature. The illustrations are remarkably pretty and artistic.

Joan. By M. J. HOPE. S.P.C.K.

An interesting but improbable story, which, treating of the gradual development of two workhouse girls into young ladies, who carry all before them, is scarcely a wholesome theme for readers of the class for which this book is intended.

All about a Five-Pound Note. By HOPE CARLYON. S.P.C.K.

We can give unqualified praise to this excellent little tale for elder girls; it is well and brightly written, full of incident, and contains an excellent moral.

Dick's Water-lilies, etc. By CRONA TEMPLE. S.P.C.K.

These four pretty and touching little "parables from nature" are, perhaps, rather above the comprehension of the average village mind, but they will be welcome in many a schoolroom, and quite keep up the reputation that Crona Temple has made for herself.

A Storm in a Teapot. By FRANCES H. WOOD. S.P.C.K.

This story of a snowy Christmas Eve will be a useful addition to the parish lending-library or the mothers' meeting, as the interest is well sustained, and the language simple, but graphic and descriptive.

Miss Percival's Novel. By NELLIE HELLIS. S.P.C.K.

A pretty but rather commonplace story for the upper and middle classes, perhaps not quite worthy of the author of "Little King Davie."

Good Friday and Easter Communion. From the days of the Apostles to the present time. By W. A. FROST. Masters and Co. Pp. 65.

Mr. Frost has taken up an important and interesting subject—the question whether Christian practice and precedent point to communion on Good Friday and Easter Eve, or not, especially with regard to the former. He has examined a mass of complicated evidence with distinguished perseverance and accuracy; and the pamphlet may well be considered as a permanent handbook on the subject. His position is indicated in the following words:

"I think I have now fairly established that under the first Prayer-

Book it was intended that there should be a Good Friday Communion, if people could be found willing to communicate with the priest ; nor can I see the least indication in the later editions of the Prayer-Book of any departure from that intention. . . . It is sometimes said that the doctrine of the continuity of the Church of England involves the principle that all pre-Reformation laws which have not been repealed are still binding. Without staying to inquire into the correctness of this contention, and assuming for the sake of argument that it is true, it is obvious that as Reservation and the Mass of the Presanctified have been abolished, the two rules of Ælfric, one of which forbids consecration on Good Friday, whilst the other orders a general communion, cannot both be obeyed together ; and it therefore becomes the duty of every loyal Churchman to find out, if he can, which of the two is treated by the Prayer-Book as abrogated. The facts I have mentioned about it, and especially about its first edition, cannot leave any unprejudiced person in doubt of the Reformers' intention that there should be a celebration on Good Friday."

The treatise is a model of temperate and learned controversy.

Christ and Our Times. By the Archdeacon of London. Pp. 320. Price 3s. 6d. Isbister and Co., 1893.

This volume is one of Messrs. Isbister's series. It contains twenty-one sermons dealing with such subjects as Modern Scepticism, Secularism, Inspiration, the Difference between Faith and Knowledge, the Function of Hope, the Simplicity of the Elements of Religion, the Nature of Christ's Influence and where to seek it, the Atonement, the Supremacy of Christ's Words, His Work as Head of the Church, the Gifts of the Spirit, the Work of the Holy Spirit, the Law of Suffering, the Law of Unselfishness, the Law of Purity, the Law of Moderation, the Day of Rest, Home, the Function of Wealth, Intemperance, and the Duty of Self-Examination.

In the preface the writer says : "The sermons in the present volume extend over a period of seventeen years, and, taken in combination, form an attempt to express, from within the National Church of England as reorganized at the great crisis of the Reformation, the reasonable grounds of belief in the Christian faith, and its application to some of the needs and inquiries of the age.

The *Revue Internationale* contains some interesting articles this time. That on Marcus Eugenius and Cardinal Bessarion is worthy of notice from the position of its writer, a Greek Archbishop. The well-known writer on Ecclesiastical History, Professor Langen, of Bonn, writes on the School of Hierotheus. Professor Belayew writes on Romanism, Professor Ivantzoff-Platonoff on the Patriarch Photius, and the American Professor Isaac on his own communion. There are the usual copious notices of books, including a short review, in English, of Mr. Gore's book on the Ministry, by the Rev. A. J. C. Allen, and a review by the editor of M. Le Ray's book, compiled from sources hitherto unedited, which throws a lurid light on the reputations of Louis XIV., of Mme. de Maintenon, and even of Fénelon. But the most important communications appear to us to be that of Professor Swetloff, on Dogma and Theological Speculation, that of Mr. Lias on the Orthodoxy of our own Church, and that sent by General Kiréeff in answer to certain strictures on the part of Canon Meyrick in regard to negotiations between the Russian Church and the Old Catholics.

Professor Swetloff enlarges on the resolution passed at the Old Catholic Congress at Lucerne last year in regard to the distinction between dogma and theological speculation. He approves of that resolution, and declares

that "dogma represents the Divine element in Christian teaching: it communicates to man what has been received from God." Speculation, on the contrary, has to do with man's reception, acknowledgment, representation of Divine truth. Professor Michaud warmly accepts this view of the case in a note in which he lays down the following principles: That for a proposition to be a dogma it must (1) have been taught by Jesus Christ; (2) it must have been recognised as having been so taught by the Catholic Church; and he goes on (3) to deny that even an Œcumenical Council can define as necessary truth anything which cannot be shown to have been so taught; and (4) that no decisions of local councils or local Churches can be regarded as dogmatic definitions, but only those of the Universal Church.

Mr. Lias' article is chiefly remarkable for the note which the editor has appended to it. Mr. Lias has defended the orthodoxy of our Church, assailed by a Greek Professor Mutrazé, on the ground that the Church of England is no longer committed to every particular statement in the Thirty-Nine Articles, but only to their general drift and spirit, on which the editor, Professor Michaud, adds the following important comment: "Cet article, conçu dans un sens essentiellement pacifique, contient sans doute des opinions qui ne sont pas les nôtres, notamment sur quelques sacrements; mais il contient aussi des déclarations *que nous enregistrons avec une joie sincère, et qui ne peuvent que contribuer à l'avancement de l'union désirée.* Etant donné, d'une part, que les Trente-Neuf Articles sont simplement considérés comme un document théologico-historique, dont on reconnaît les défauts en même temps que la valeur sur certain points, et, d'autre part, que l'on accepte le critérium catholique formulé par Vincent de Lérins, et qu'on veut distinguer à sa lumière le véritable dogme chrétien et les spéculations purement théologique, *l'entente n'est plus qu'une affaire de temps, de travail, et de sincérité.*"

General Kiréeff appears to have been very much hurt by a suggestion of Canon Meyrick's that the Orientals wished to "absorb" the Old Catholics, and repels the insinuation with a good deal of animation, declaring that respect for national customs and habits of thought is always a first principle with the Churches of the East.

MAGAZINES.

We have received the following (October) magazines:

The Thinker, The Newbery House Magazine, The Anglican Church Magazine, The Critical Review, The Religious Review of Reviews, The Church Missionary Intelligencer, The Church Missionary Gleaner, The Quarterly Record, Blackwood, The Cornhill, The Quiver, The Fireside, The Sunday at Home, Good Words, The Sunday Magazine, The Leisure Hour, Cassell's Family Magazine, The Girl's Own Paper, The Boy's Own Paper, Home Words, The Evangelical Churchman, The Church Monthly, India's Women, Open Doors, The Bible Society's Monthly Reporter, Sunday School Helps, Awake, The Dawn of Day, The People's Almanack, New and Old, The Parish Magazine, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Children's World, The Child's Pictorial, The Child's Companion and Light in the Home. Number 112 of the R.T.S. "Biographical Series" deals with Savonarola, the Italian martyr; and the S.P.C.K. sends us a useful and interesting addition to their "Penny Booklets for the People," called "The Dread Cry."

THE MONTH.

THE much-canvassed and eagerly-expected Birmingham Congress is over, and may be adjudged a success from every point of view, certainly as regards attendance and interest, and doubtless, as it must be left to time to prove, in practical value and real usefulness. It will be seen from the following comparative statement that Birmingham stands very high indeed in point of numbers :

RETURN OF TICKETS.

Year.	Town.	Members.	Day.	Evening.
1882	Derby	3,219	779	—
1883	Reading	3,640	—	—
1884	Carlisle	1,967	793	137
1885	Portsmouth	2,141	1,493	—
1886	Wakefield	1,999	1,254	—
1887	Wolverhampton	2,567	641	474
1888	Manchester	4,450	1,531	411
1889	Cardiff	2,348	691	542
1890	Hull	2,303	1,023	575
1891	Rhyl	3,269	34	—
1892	Folkestone	3,343	827	361
1893	Birmingham	4,371	} About 3,500 day and evening.	

Also some of the depôts, it should be added, have not yet sent in their reports of sales. However, the expenses in connection with the Congress have been so high that some call will have to be made on the guarantee fund, while it is suggested that the guarantors should pay in full, and that the balance, amounting to several thousands of pounds, should be given to the fund for establishing a Birmingham Bishopric. The Congress made a great impression in Birmingham. On the whole, an advance was shown in the spirit of toleration, forbearance, and mutual respect. Bigotry flamed up when the Bishop of Worcester enunciated the views of Jewell, Whitgift, Bancroft, Andrewes, Hall, Cosin, and Laud ; but it was only for the moment. The scene with the self-appointed monk was quite extraneous to the system of the Church of England. The balance of effect chiefly verged towards moderation and evangelical principles. The chief figure in sermons, addresses and working-men's meetings, apart from the Primate and the president, was the eloquent and learned Arch-deacon of Westminster.

On September 20th the Bishop of Chester laid the foundation-stone of a new National School for boys at Northwich, which is being erected at a cost of between £3,000 and £4,000. In the course of an address he said those who took the broad and liberal view of education and tried to secure religious as well as other training for their children laboured under disadvantages. The money which they, as parents and ratepayers, paid was not allowed to be used for that education towards which their consciences very plainly pointed. They must, however, bear up stoutly, remembering that those members of the Church of England and others who had clear and tenacious views on that subject asked no special privileges, but merely wished for fair play all round.

The Bishop of Newcastle Fund for Church Building on the Tyne-side, which was started ten years ago, and which had for its object the raising of £100,000 in the decade, has nearly fulfilled its purpose, having collected £98,820. In addition to church building, the fund has made itself responsible for the stipends of several clergy in charge of conventional districts. The fund comes to an end on December 31st next,

when it is hoped the Diocesan Society will be in a position to take over much of its work.

The Bishop of Liverpool's recent appeal for a fund for the extension and enlargement of Church schools in the diocese has met with a liberal response. New and enlarged schools are already being proceeded with in the neighbourhoods of Southport, St. Helens, Wigan, Litherland, Kirkdale and Walton Breck.

The Archbishop of Canterbury has nominated the Rev. George Albert Ormsby, M.A., Vicar of St. Stephen's, Walworth, to the Bishopric of Honduras. The Bishop-designate is the eldest surviving son of the late Mr. Justice Ormsby, and was educated at Trinity College, Dublin, where he took Hebrew, Syriac, and Chaldean prizes. He has held the livings of Jarrow-on-Tyne and Rainton, in the diocese of Durham. For four years he was Organizing Secretary of the Rochester Diocesan Branch of the Church of England Temperance Society, and is Early-morning Lecturer at St. Swithin's, London-stone. He was appointed to his present living, St. Stephen's, Walworth, in 1885.—*Record*.

The vacancy at the Church Training College for Lay Workers, Stepney, caused by the resignation of its warden, the Rev. Paul Petit, who has been chosen to succeed Dr. Deed as Chief Secretary of the Additional Curates Society, has been filled by the appointment of the Rev. Ernest R. Ford, M.A. The College has met with marked success since its establishment by the S.P.C.K. in 1889. It began with seven students, and there are now twenty men resident under training for parochial work as Scripture Readers and Evangelists. Mr. Ford, who was Curate of St. Matthew's Parish, Barnwell, Cambridge, from 1887 to 1891, has for nearly three years been working as Sub-Warden of the College, and is a man of energy and moderation.

On St. Matthew's Day, 1891, the foundation-stone of the new permanent church of St. Matthew's, Northampton, as a memorial to the late Mr. Pickering Phipps, was laid by the Bishop of Peterborough, and again on last St. Matthew's Day, his lordship consecrated the edifice. This church, which, with the site, cost £40,000, has been erected by the family of the deceased, they carrying out his original intentions in a more extended form.

Through the liberality of Mrs. Blanshard, of Leamington, a new church and vicarage have been erected at West Seaton, near Workington, Cumberland. For some years a large population has been springing up on the north side of the river Derwent, and the need of church accommodation has often been commented upon. Now that blot has been removed through the instrumentality of one lady, whose old home, Camerton Hall, is close by. Not only has a church and house been built, but Mrs. Blanshard has handsomely endowed the living.

Mr. Washington, Incumbent of Portman Chapel, has issued a circular to his congregation, in which he says: "It is with very deep regret that I write to tell you that, after much prayerful consideration, I have decided on relinquishing the charge of Portman Chapel at the close of the present year. For some time I have been conscious that I have not been equal to the unavoidable strain of the work in connection with our Church and district. Besides this, my dear wife's health has proved to be unequal to bear the constant demands upon her strength. We believe, therefore,

that God is guiding us to undertake parochial work in the country. It has been very hard for us to come to this decision, and it will be a very real sorrow to us both to give up work amongst you all. For nearly two years we have been closely associated with Portman Chapel and its various agencies. It has been a time of much joy to us both in the work of the Lord, and we shall never forget the tender, loving sympathy and hearty co-operation which you have shown us throughout. In regard to the future, I have every confidence that the trustees will appoint as my successor one who will carefully preserve the continuity of Evangelical Church teaching which you have always heard from the pulpit of Portman Chapel, and maintain the active organizations which are at work in connection with our Mission-hall and district. Unite with us, dear friends, in prayer that this step which we are being led to take may result in the furtherance of our Master's work and the advancement of His glory.'

A well-informed correspondent sends to the *Guardian* the following notes on the general question of the *Coal Strike*, made after conversation with masters and men :

"*A (Masters' Side)*.—The trouble is greatly caused by the enormous development of coal-getting power under the following heads:—(1) Migration of labourers from agricultural districts to mines: there are 40,000 more men in pits than a few years ago; more coal is produced in a day now than in a week ten years back. (2) Machinery (to a small degree). (3) Opening of new pits (to a very great degree). *N.B.*—(1) No new pit can get its coal on the market without underselling current prices. (2) This brings prices down to such a low figure that many pits are worked at a loss. (3) Some pits are so wet that pumping adds to cost of getting coal 50 per cent. *B (Men's Side)*.—(1) The strike fund amounted to £180,000 when the strike began. So large a sum made the men overrate their strength. *It lasted four weeks.* (2) The masters were practically obliged to force the 'lock-out'—it has never been a strike—in order to establish *the discipline of the pits*, which had got as bad as it could be. So even the men admit. The strike fund is now broken, and the trade of the whole country will be vastly improved and rendered secure for some ten years and more. The suffering has been borne splendidly. All pits will probably be working within four weeks' time. *C (Relief has been given to Children)*.—In elementary schools (a) breakfast; (b) dinner when required. *Result*—Lessons and work in schools much improved. *N.B.*—(I.) Children after receiving breakfast have (1) paid as much as one shilling into school penny bank; (2) Parents have sent school-money even though children have been on breakfast-list; (3) Parents in full work have refused to pay fees because of breakfast being refused to them. *N.B.*—(II.) All photographs, all drawings of poverty-stricken districts are misleading. The 'strike' was long prepared for both by masters and men. It was known by authorities to be impending in February last, if not before. All relief given to adults has been worse than thrown away. The men-on-top and pit-bank men have suffered much. Neither masters nor miners have suffered to any degree."

Mrs. Bartle J. L. Frere, of Twyford House, Bishop Stortford, has given £1,000 for the purpose of founding a hospital at Bishop Stortford, in memory of her late husband. Sir Walter Gilbey has promised to give the site, and a sum of about £500 has been subscribed by residents in the district towards maintaining the hospital.

The Earl of Leicester has presented £2,000 to the Norfolk and Norwich Hospital, in addition to a previous endowment of £15,000. Mr. W.

Waring, of Taverham Hall, Norfolk, has transferred to the hospital £1,000 of railway stock. The same institution has become a reversionary legatee to the extent of £1,000, under the will of the late Rev. W. F. Thursby, some time Rector of Castle Rising.

Obituary.

WE greatly regret to record the death of the Rev. William Joseph Smith, M.A., Vicar of St. John the Evangelist's, Kilburn. Mr. Smith left home on Saturday morning, August 19th, to spend a brief holiday in the neighbourhood of Manchester, where he had a large circle of friends. He arrived at the house of the Rev. H. J. Meres, Rector of the Stowell Memorial Church, Salford, about three o'clock in the afternoon, and a few minutes after he was seized with a fit of an apoplectic nature, and died before medical aid could be obtained. He had arranged to preach on Sunday at St. Thomas's, Pendleton, of which parish he was incumbent for twelve years. Mr. Smith was formerly Hastings Exhibitioner of Queen's College, Oxford, took his degree in 1864, was ordained in the same year to the curacy of St. John's, Fitzroy Square, and two years later he went to St. Stephen's, Avenue Road. He was perpetual curate of St. Thomas's, Pendleton, 1873-85, and in the latter year was presented by the Church Patronage Society to St. John the Evangelist's, Kilburn. Soon after his appointment to St. John's, Mr. Smith accepted the editorship of the *Rock*, and he also contributed largely to other religious periodicals. He was one of the selected speakers at the forthcoming Church Congress in Birmingham on "The Church and the Press." Mr. Smith was association secretary to the Church Missionary Society 1868-73. He leaves a widow and several children.

The death is recorded, at the age of fifty-nine, of the Rev. John Mee Fuller, M.A., Vicar of Bexley, Kent, and for ten years Professor of Ecclesiastical History at King's College, London, and Examining Chaplain to the Archbishop of Canterbury. He was taking a holiday at Ilfracombe, and on Wednesday morning died suddenly when out for a drive with his wife and son. Mr. Fuller was Fellow of St. John's College Cambridge, Cross University Scholar (1858), Kaye's University prizeman (1863), and First Class in the Theological Tripos (1859), having taken his degree in 1858. He was ordained in 1860 to the curacy of Christ Church, Ealing, and, after serving curacies at the Grosvenor Chapel and St. Peter's, Eaton Square, he was Editorial Secretary of the S.P.C.K. 1870-4, becoming in the latter year Vicar of Bexley. Among his works are contributions to the "Speaker's Commentary" and the S.P.C.K. "Commentary."

The death is recorded, at the age of seventy-one, of the Rev. Edward John Selwyn, M.A., for twenty years Rector of Pluckley,

Kent, and perhaps, says the *Times*, better known as having been principal of the Blackheath Proprietary School from 1847 to 1864, in which capacity his scholarly refinement, learning, and administrative power achieved a great success. He was educated at Repton School, and was a scholar of Trinity College, Cambridge, and Bell University Scholar (1843). He took his degree in 1846, and was ordained the next year. After leaving Blackheath he became the first incumbent of St. Paul's, Wokingham, to which charge he was appointed by Mr. Walter, who built and endowed the church, and he was afterwards (1867-73) Vicar of St. George's, Bickley. "He was devoted to his work, and in the Canterbury diocese especially, of which he was a Rural Dean, he will be greatly missed by a large circle of friends, to whom he had endeared himself by his genial and lovable character."

The death is recorded of a well-known City clergyman, the Rev. Thomas Darling, M.A., who only recently resigned the rectory of St. Michael Paternoster-Royal-with-St. Martin-Vintry on College Hill, which he had held since 1848. He graduated at St. John's College, Cambridge, in 1838. Ordained in 1839, during the first three years of his ministerial career he did good work in the district around the Dials as a curate of St. Giles's-in-the Fields. He afterwards for six years was perpetual curate of Tharington, Kent.

The death, at the age of seventy-six, is recorded of the Rev. Foster Barham Zincke, B.A., Vicar of Wherstead, Ipswich, and Chaplain-in-Ordinary to the Queen. The deceased graduated at Wadham in 1839, and was ordained the next year to the curacy of Andover. In 1841 he became curate of Wherstead, being appointed vicar of the parish in 1847. He was made a chaplain-in-ordinary in 1858. He married the widow of Sir W. Stevenson, Governor of Mauritius, and is stepfather to Mr. F. S. Stevenson, the Home Rule member for Eye. By Mr. Zincke's death the Liberal Party have lost "a zealous platform advocate, who for many years took an active part in the propagandist work of the Liberals in the country districts." He was the author of several works of travel, etc., and the following list of them is given: "The School of the Future," "The Duty and Discipline of Extemporary Preaching," "Winter in the United States," "Egypt of the Pharaohs and of the Khedive," "A Month in Switzerland," "The Swiss Allmends, and a Walk to See Them," "A Walk in the Grisons," "An Inaugural Address to the Society for the Development of the Science of Education," "The Dollar and the Plough, or the Englishry of a Century Hence," and "Materials for the History of Wherstead."

Surgeon-Major Thomas Heazle Parke, medical officer in charge of the Emin Pasha Relief Expedition, died suddenly on Sunday, September 10th, at Alt-na-Craig, Ardrishaig, where he was paying a visit to the Duke of St. Albans. In a Preface contributed to Dr. Parke's "Guide to Health in Africa," Mr. H. M. Stanley wrote that: "Few

men could be so well qualified as he to instruct the missionary, traveller, merchant, miner, and soldier in the 'secrets' of African diseases. I am personally a witness to his excellence as a physician and to his skill as a surgeon, and I repeat what I have said already elsewhere, that he is the cleverest of his profession that has been in Equatorial Africa." What is still better worth recalling, Dr. Parke had qualities of heart which endeared him to all, black or white, with whom he came in contact.

Preaching in St. Paul's Cathedral on Sunday, Oct. 8th, the Archdeacon of London said in reference to the late master of Balliol: "There was much in his theological position with which not many in this cathedral would be able to sympathise. His earlier scholastic life coincided with the outburst of unrestrained and imaginative German criticism, and of the writings of the new school he became a close student. His recoil from the theory of verbal inspiration in which he had been brought up led him far in destructive treatment; and the more recent and more conservative results of investigation into the origins of Christianity did not in his later years impress him in a corresponding degree. His attitude towards revelation was one of suspense; but he remained all his life a conscientious minister of the Church, taking a warm interest in the services of his college, and preaching regularly in the chapel, in the University pulpit, and in the churches of his friends. It is specially of his zeal for honest work and his enthusiasm for self-denial and duty that I would speak. He was himself a man of intense and untiring industry, of the simplest possible life and taste, and of entire and absolute devotion to the interests of his beloved college and the University. The great object toward which he moved in all the changes which he advocated in the University, and all the methods of education which he pursued in the college, was to send forth into every rank of life and into all parts of the kingdom 'men of simple manners, who felt that there would be no shame in entering on a career in which learning and usefulness would be the only claims to distinction.' With this view his method with his pupils was to empty them of all mere prejudice and conceit, and then to set them on sound and solid ways of acquiring knowledge and high principles. He was marvellously skilled in making them discover and expose their own ignorance and folly; and the process, under his pungent sarcasm, however painful, was eminently wholesome. While his intellectual manipulation was keen and scathing, often in a very unexpected degree, he had a tender and sympathetic heart, and his acts of kindness were innumerable. About the fundamental ideas of religion he had no doubt. With materialistic agnosticism or scientific doubts about the existence and goodness of God he had no sympathy at all. Like the great transcendental German philosophers whom he expounded, and like Plato, of whom he was the disciple, he thought he could read in the human heart the evidence for the love of the Divine Being and for the life beyond the grave. For the Lord Jesus Christ and all His teachings he had the profoundest reverence.

Cant, hypocrisy, and all infringements of the rights of conscience were abhorrent to him. But the state of mind which rested content with positive discovery and found no place for belief or idealism seemed to him fundamentally incomplete and perilous. Through the pupils whose characters he moulded, he influenced not only every college of the University, but every walk and rank of modern British life. His sagacity, penetration, common-sense, contentment, good-humour, thoroughness, earnestness, generosity, and benevolence were all conspicuous and exemplary qualities; but it was his absolute devotion to duty that was the chief element in his great influence; intellectually, in the high, resolute, and uncompromising pursuit of knowledge and wisdom; morally, in zealous devotion to the improvement, not merely of the largest and poorest section of the commonwealth, but alike of every class of the community.

Sir William Smith, who occupied an almost unique position as a writer and editor of educational works, died on October 7th, having completed his eightieth year on the 20th of last May. He took his degree at the University of London, gaining the first prizes in Latin and Greek, and afterwards kept his terms at Gray's Inn, though never called. His "Dictionary of Greek and Roman Antiquities" came out in 1842, and gradually ousted the famous and (in its way) charming work of Lemprière. Six years later appeared the "Dictionary of Greek and Roman Biography and Mythology," in three volumes, the "Dictionary of Greek and Roman Geography" following in 1857. Dr. Smith was, of course, assisted in the compilation of these works by a numerous staff, but he wrote many of the articles himself, beside being responsible for the whole. The dictionaries were also reproduced in admirable abridgments for the use of schools. Dr. Smith next set himself to the preparation of the well-known series of school histories which bear his name—the "Student's Hume," the "Student's Gibbon," the "History of Greece," etc. To this series Dean Liddell contributed a "History of Rome," which everybody likes, and which has the sole defect of ending with the fall of the Republic. In 1855 Dr. Smith published his Latin-English Dictionary, based on Forcellini and Freund; in 1870 its English-Latin complement, the University of Oxford crowning his work the same year with the honorary D.C.L. Between 1860 and 1863 he brought out his "Dictionary of the Bible," in conjunction, more especially, with Mr. (now Sir George) Grove. With the "Dictionary of Christian Antiquities" (1875-80) the name of Archdeacon Cheetham must be prominently associated; with the "Dictionary of Christian Biography, Literature, Sects, and Doctrines during the First Eight Centuries" (1877-87), the name of Dr. Wace. Meanwhile, Dr. Smith had been editing the *Quarterly Review* since 1867, a post he held till his death. Last year, on the recommendation, of Lord Salisbury, he received the honour of knighthood.
