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

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

THE

CHURCHMAN

DECEMBER, 1895.

Art. I.—THE NORWICH CHURCH CONGRESS.

THERE is no violence in stating that hundreds of persons attend Church Congresses from year to year without pausing to inquire into the nature or power of the principle which such gatherings represent. Such persons run their eyes through the programme. They detect in it some topics which arouse their interest, quicken their sympathies, or revive early memories. They observe the names of invited readers and speakers, and freely criticise their capacity to treat the theme which is assigned to them. They express their surprise that some are invited and others not, and they occasionally assume that only those who appear in the programme were asked to place their services at the disposal of the Subjects Committee. Add to these ideas others connected with the preachers of the Congress sermons, the ecclesiastical, historical, or local features of the centre in which the Congress is held, and we have the chief reflections of crowds of visitors to these autumnal manœuvres of the Church militant.

It is not unreasonable to assert that such persons have missed the main idea represented by the Church Congress. They only regard individualism. They accentuate each separate theme, and mainly so far as it presents itself to them. They have no larger field in their consciousness than the isolated speaker or reader of whom they have heard addressing those brought together by the topic under review. This individualism is narrow, is limited, is akin to intolerance, and is most perilous to growth. The man who accepts it will never be helpful to the expansion of opinion, and it will be no little difficulty to him to recognise the value, moral, intellectual, or spiritual, of these great assemblages. An exaggerated individualism is ruinous to the enjoyment of a Congress, for the

leading thought of such gatherings is the corporate life of the Church. They assert the power of the Divine society, together with its vitality, growth, extension, and enrichment. They indicate the regions which are invaded by its intrepid advance. They exhibit, in the themes to be discussed, the vastness and the variety of the Church's field. They proclaim, clearly and confidently, the Apostolic evangel, for surveying the ever enlarging areas of scientific inquiry and progress; contemplating the broad and ever broadening domain in which the associates of the Divine society live and labour and die, at home and abroad, the Congress says, in the name of the Church, "All things are yours."

And modern religion, so far as it is expressed in Church work, justifies this emphatic and enlarging idea. There is not a field of thought which the Church has not touched. There is not a social perplexity which lies outside her message. There is not a class or a section of human kind for which she has not some word of counsel in difficulty, of consolation in trouble, of warning in precipitancy, restiveness, oppression, or discontent. The corporate life of the Church is the fundamental principle of the Church Congress. Here we have the highest ideal of a splendid moral collectivism. Here we have a sympathetic concourse of individuals, animated by the same life, united by the same force, and intent upon a ministry of service, of which rich and poor, learned and ignorant, soldier, sailor, fisherman, waif and stray are the subjects.

There were in all six and twenty sessions in the Norwich Church Congress. Of these five and twenty represented the principle of corporate life. One, and that in the devotional meeting of Friday, recognised the individual life. This fact alone indicates extraordinary progress. Time was when individualism was the one dominating idea in the mind of thousands. It lingers on to-day in far too many vicarages, parishes, pulpits. It has, doubtless, its rightful place in the depths of our nature, in the history of the Church, in the ethics of religion. But, when fostered by selfishness, it engenders conceit, vanity, and exclusiveness, until such a cataract grows upon the moral vision as excludes all wider sympathies. This disease, which shrivels and dwarfs Nonconformity, finds its prophylactic in the Congress.

It will be seen at a glance that the corporate life of the Church has to do with that which underlies all activity, and which is the spring of moral enterprise. It deals, too, with the realm of intellect. It follows the student and the explorer to the ruins of ancient Egypt, to the monasteries and tombs of Palestine. It scrutinizes, with candid care and sacred jealousy for truth, the half-defaced inscriptions upon age-long

monuments. It handles, with gentleness and with reverence, manuscripts which were written five centuries before the Norman Conquest, probably in the great conciliar period, when the decisions of Nice, Constantinople, Ephesus, and Chalcedon were fresh in living memory. Professor Sayce, in language lucid and strong, exposed, as few men could, the fallacy of some disciples of the German school, who, violating the principles of mediæval logic, built a world upon a "single instance." He showed that the Old Testament was by no means the only literature of the ancient Oriental world. "From Egypt, from Babylonia, from Assyria, nay, from Palestine itself, old literatures and inscribed monuments are pouring in, coeval with the age of the patriarchs and of Moses, and offering numberless opportunities for testing the truth and the antiquity of the Biblical record."

These enabled him to show that the age of Moses was in Egypt a highly literary age—an idea which St. Stephen expressed in his apology before the Sanhedrin. He quoted, with approval and amid applause, the discovery by Mr. Pinches, and a similar discovery by Professor Flinders Petrie, of contract tablets, which render it not only credible, but certain, that Abraham, Jacob, and Joseph lived in the periods assigned to them in the sacred narrative. Mr. Pinches was followed by Sir Charles Warren. Each sustained the conservative view of the authority and credibility of Holy Scripture. Archæology bears the witness of hoar antiquity to the historicity of what St. Chrysostom was the first to term the Bible. Mr. Burkitt's paper was no less helpful. His tribute to the scholarship of the late Professor Bensly was most generous. It was especially welcome to a Norwich audience, since Mr. Bensly was born in this city. Mr. Burkitt's digest of the famous Sinai Palimpsest was characterized by candour, by regard for careful balancing of critical niceties, and by a most conscientious desire to avoid pitting one MS. against another, when each appeared to be of equal value, while containing apparently conflicting statements. This was especially clear when dealing with Matt. i. 16. He accepts the traditional view respecting the virgin birth of our Lord, allowing that, even if the Palimpsest reading be the authentic text, the critical difficulties are as they were. Dr. M. James dealt with the vast amount of documents which were recently given to the world, and made some important observations respecting their bearing upon Christology, early Christian art, literature, and even eschatology.

The session which followed, took the Congress into another region. It was, nevertheless, the region of thought. It revealed the Christian ministry, doctrine, and worship in recent discoveries. Here Professor A. Robinson spoke with authority.

He is one of the editors of the remarkable series of papers known to scholars as "Texts and Studies." He was followed by Professor Chase, and the audience had a rare intellectual treat. Those who had eyes to see, and were gifted with even a modest share of historic insight, could appreciate the way in which both these Cambridge leaders made their way through the darkness of the past, lighted as it is by the glimmering of Apostolic truths and of Christian doctrine, and as each paused to estimate a reading, an inscription, a word, its bearing upon modern and received beliefs was brought out clearly and cogently. In this connection there is not a more interesting field of inquiry than the catacombs. Their inscriptions have been pressed into polemical service by both Protestant and Romanist. This method was avoided both by the Archdeacon of London and Mr. Gee. Not one utterance of a partisan character fell from either. Strange to say, this session, though well attended, did not attract any voluntary speaker. The President announced he had not received a single card. In his perplexity he called on the Dean of Chichester and the Dean of Norwich, and the session was ended.

Once again, the intellectual side of the corporate life of the Church was evinced by the place which was assigned in the programme to what proved to be a most instructive debate, viz., the fixity of dogma and the progress of science. It goes without saying, that the first part of this subject—difficult, daring, but unalterably true—was, when treated by Bishop Barry, in the hands of a master. He made no divisions in the elucidation of his theme. He rather unweaved it gradually, with ever increasing light and power and beauty, until the attentive hearer was enjoying a theme for the hearing of which some had spoken of doing a little knitting, *à la* Exeter Hall. He dated Christian dogma from Pentecost. He regarded it as based on stupendous fact. He saw it in the living, throbbing, sympathizing Christ. It reposed for finality on His glorious resurrection and on His infallible Word. With the skill of the acute reasoner and with the varied learning of a scholar, he generalized the religious fluctuations of centuries, or alternations between dogma and speculation, on the sides of excess and defect. The paper was a masterpiece. It was appreciated by every one of the crowd who flocked to hear it. The Bishop was followed by Professor Bonney, who took a different view, and an intelligent discussion was sustained by Mr. Engström, Dr. Kinns, Rev. Chancellor Lias, and others.

On the following day the Congress had to deal with other phases of the all-pervading principle of corporate life. In the morning the subject was the National Church, its origin and growth; its continuity, in order, doctrine, autonomy; that con-

tinuity unbroken by the Reformation, and what was done at the Reformation. These themes were dealt with by some of the ablest men in the Anglican Church. Dr. Jessopp is one of the most popular literary men in England. The Bishop of Peterborough enjoys a European reputation. Bishop Herzog is one of the most erudite leaders of the Old Catholic movement. Professor Gwatkin has a great, and a deservedly great, reputation in the University of Cambridge, and the Bishop of Salisbury ranks with the Pope and Professor Palmer, of Dublin, as amongst the greatest living Latinists.

Those who were present at that session will not soon forget it. It would be difficult and even dangerous to specialize, where each is so great in his own department. But it must be said the Bishop of Peterborough's deliverance was a cataract of power and beauty. It sparkled. It crashed. It dazzled by its literary splendour. It overwhelmed by its masculine strength. Knowledge gleamed in it. Wit delicate, ironical, incisive, flashed from it. Culture wrought its every argument into a polished shaft; while sheer intellectualism hurled it triumphantly upon the Papal position. When the Bishop had taken his seat, the audience burst into a storm of appreciative applause. The Welsh dioceses were discussed in the afternoon. Here the perfervid enthusiasm of Archdeacon Howell carried all before it. But most persons felt the subject was selected in view of the attack which the nation has discomfited.

The morning and the afternoon of the same day were given to the consideration of hindrances to Christian Unity. Nearly all the morning was given to papers by Canons Garnier and Hammond, the Bishop of Coventry, Prebendary Meyrick, and Mr. W. J. Birkbeck. The Rev. Henry Sutton, the literary and laborious vicar of Aston, protested against the hard measure which extreme Anglicans dealt out to Nonconformists. Mr. Lang recited his speech with clearness, and was in consequence well heard over the entire hall. The Rev. H. E. Fox was opposed to the union of the Anglican Church with the Eastern Churches, because of all he had seen in Palestine. The grave defect of this part of the section was that no one pointed out the numerical dimensions of the Eastern Churches. Some assumed there were but two or three, others forgot their varying ritual, creed, discipline, and history. No one mentioned the straight-from-the-shoulder reply of the Archbishop of Smyrna to the Pope's call to reunion. In the afternoon, the interest of the theme, and of those who were present, rose to a very high pitch. Not in all the session of the Congress was there such enthusiasm, animation, and glow, as when the President called on Lord Halifax, and when, his lordship having sat down, he called on

the Dean of Norwich. Many described it as the duel of the Congress. But whether it was or was not, one thing is certain, there was an entire absence of acrimony. There was banter. There was humour. There was pleasantry. But there was no bitterness, no vituperation, no harshness of statement, or insinuation of sinister motive. It is not too much to say, that such a session, on such a subject, could not have been held twenty, or even ten years ago. The Church Congresses have enabled men who differ widely to extend to each other the generosities of tolerance and the courtesies of Christian gentlemen.

Thus far the intellectual side of the corporate life of the Church has been traced in the subjects which were treated. But as intellectual life, when under the dominating influence of morals, must be expressed in practical labour, we have now to see how far the Congress programme indicates this. We have not to go far to find the object of our search. It is seen in missionary enterprise, at home, in parochial missions, in universities' and schools' missions, in the Brotherhood of St. Andrew, and other Church agencies. These aspects of a sympathetic solidarity, which claims as its concern the youth of the nation in its poverty, and the succour of such by the youth of the same nation in its comfort, were most ably treated by men fresh from the scenes in which these aspects of our corporate life are daily in evidence. Canon Eyre was tender, but manly and strong. He has already made himself a name in Sheffield, as those who knew his work in Liverpool were confident he would. Mr. Winnington-Ingram, of the Oxford House, in the East End of London, was no less interesting and attractive; while the Rev. T. J. Madden brought all his experience in Barrow-in-Furness and in Liverpool to bear upon evangelistic enterprise. The far-off fields of missionary adventure, some of them soaked in the blood of the martyrs of our age and day, elucidated the idea which so far runs through every session of the Congress. The life of the Christ, which is the life of the Church, throbs in Jew, in Japanese, and in Chinese. Travel-stained men came to tell us what they had seen, and to strengthen what we believed. Moreover, the vital enthusiasm which works courageously in congested centres at home, as well as in Uganda, Tokio, Madagascar, or Metlakatlah, is the same heaven-born force that spends itself in evangelistic sympathy towards sailors, soldiers, fishermen, deaf mutes, and waifs and strays. Nor do these spheres of its courageous enterprise exhaust its power.

The message which is delivered by the Church to the age is not even a dulcet song of tenderness, arousing the finer sensibilities of pathos, or compassion. It can be again, as it has

been before this, a message of justice, of equity, of fair play. Such a message is to be conveyed to the capitalist and to the labourer. It is to be proclaimed to the one and to the other, and woe to either if it be disregarded. Socialism, trades unionism, and co-operation have to learn much from the principles of Him Who is the Truth as well as the Life. The higher and the humbler classes must bear to be told that society can hope for nothing which the principles of the Redeemer can not suggest. The complications of our day may be lessened, and their strain may be relieved by loyal obedience to the Spirit of the Church's Founder, Master, and Lord. There is hardly room to doubt that while ready acknowledgment must be made respecting the difficulties of labour, of wages, of foreign competition, none of these are comparable for gravity and for abiding disaster to those evils termed social, and which are represented by impurity and gambling. It is not to be supposed these evils assail the labouring classes more than others. But they do assail and overcome men; and much of their terrible grossness was exposed by the President of the Congress and by others.

The sacred sphere in which, by powerful tradition, as well as by still more powerful instinct, woman is supreme, was not forgotten. That she is influenced by religious faith, and, alas! by the want of it, as well as by reading, by work, by amusements, is to say that she is human. She is more impressionable than man. This makes her training of the most fundamental importance. What she is the nation will be, for the nation is made or marred by its mothers. Passing on to the prosaic theme of Church finance, connected as it is with agricultural distress, it is not too much to say that no more urgent theme was discussed by the Congress than the initiation of a National Church Sustentation Fund. Upon the ruling episcopate a most weighty responsibility lies. This, however, may be said. Few dangers are graver to the Church and nation than a clergy stricken by poverty, depressed by want, and overborne by need. These conditions affect their family life, their pastoral labour, their public efforts. Privation has not caused one murmur to pass from lips, some of which are white with poverty. The people committed to their care cannot help as they would, unless some move is made by constituted authority. In several dioceses much has been done. Liverpool, Ripon, York, Exeter, Worcester, Chester, have moved, but there is an enormous field to be covered. The first feet to fall on untrodden ground are those of the bishops. The nation is waiting to hear what they have to say, and to do what they in their collective wisdom have to propose. There is nothing unreasonable in this. Corporate life involves the care and even the comfort of

those upon whom its most sacred obligations lie. Those who treated this and cognate themes at the Norwich Church Congress knew what they were saying. Men like Mr. Sancroft Holmes, Mr. Clare Sewell Reade, the Hon. E. Thesiger, Chancellor Blofield, and Mr. Gurdon, brought to the treatment of the subject knowledge, experience, legal learning, and sympathy. All that is needed now is initiation.

The curtain has fallen on the Church Congress of 1895. Nearly all of those who took part in it "have gone away unto their own homes." There has been diversity of opinion, unreserved utterance in debate, and solidity of treatment by those to whom papers were committed. Various estimates will be made of the practical outcome of the gathering. It does not lie, happily, with the writer of this article to appraise the great symposium of the Church. This, however, he can and he will dare to say. Never in the history of the Anglican Church was there a nobler sphere before her. Never was it so important that all schools should address their highest and their holiest energies to work, studious, pastoral, homiletical. Never were men readier to hear, if the speaker has aught intelligent and reasonable to enounce. We are passing through a silent revolution, and whatever school of thought in the Church has wisdom to know the times and to take occasion by the hand, will win to God and His Christ the thousands who are now estranged from the Anglican society, now unwon by either Roman Catholicism or Nonconformity, but who can be brought in by that primitive Christianity, ante-Nicene, and yet Nicene; anti-Roman, and yet Scripturally Roman; and which was formulated by hands, some of which were reddened in fire, after they had given to England the matchless liturgy we dearly love and the Articles of Faith, as a Churchman's soundest body of divinity.

W. Lefroy, D.D.

Art. II.—THE AUTHORSHIP OF THE PENTATEUCH.

No. I.—Introductory.

THE quiet, believing student of Scripture has been much exercised by the so-called "Higher Criticism," which professes to be able to separate the Pentateuch into three or four distinct portions, written at periods extending over some four centuries and a half.[1] Fragments of various narratives, it

[1] It may perhaps be advisable to define the expression "Higher Criticism." It does not mean, as some may have supposed, that de-

is supposed, were pieced together in a somewhat peculiar way by an editor, or, as he is called, a "redactor," so as to form the so-called Five Books of Moses, as we now have them. This theory of the origin of the Pentateuch would be a matter of comparatively little consequence in itself; but when it involves the conclusion that the history as it stands is seriously incorrect in its statements, and has been deliberately falsified in order to support those statements, it becomes a vital question how far we can attribute inspiration to it in any shape, however elevated may be its sentiments and admirable its religious teaching. The history of Israel in its present form declares repeatedly that Moses gave the religious and political institutions contained in the books which bear his name to the Israelites in the wilderness, before they had set foot in the promised land, and that the reverses of Israel, and the ultimate destruction of the Israelitish polity, were due to their disobedience to "statutes and judgments" given them by Moses from God before their national existence could be said to have commenced. But if the "Higher Criticism" be correct, those statements are false—and not only are they false, but they are *deliberately* false. It matters not under what phrases we conceal this statement. We may say that the history was "worked over" by the Deuteronomist or the priestly writer if we please; but however excellent the purpose of the persons who thus perverted the truth may have been, they certainly, if the modern critical school be correct, have strangely and even wilfully misstated facts. For the institutions in question were not delivered, we are now given to understand, to the Israelites at all. The Book of Deuteronomy was given, not to the Israelites, but to the Jews, about the reign of Josiah. During the captivity Ezekiel did his best to give shape to Jewish institutions, and his efforts resulted in the establishment of a religious and secular polity among the Jews for the first time after the Babylonish captivity. And if it be shown, as it can be shown and has been shown, that some of these institutions were demonstrably in existence before the periods assigned for their origin, we are met by the statement that, although the Jewish institutions owe their origin to Ezekiel, yet, nevertheless, many of them were no doubt of considerable antiquity, and were embodied in their religious and political code by the authors of the Pentateuch as it has come down to us.

The confidence with which these conclusions, vague and

---

structive criticism is essentially superior to conservative criticism. The lower criticism has generally been supposed to be that of the *text*; the higher that of the *subject-matter*.

indefinite as they unquestionably are, have been presented to the world, and their acceptance by a considerable number of experts, have not a little staggered those who have been accustomed to regard their Bible as containing a true history. But to say nothing of the shock given to faith, sufficient attention has hardly been given to the fact that, on the hypothesis we have mentioned, it is impossible any longer to teach Jewish history at all. For the present, at least, it has been reduced to chaos. It is probable, we are told, though not apparently quite certain, that Moses gave Israel the Ten Commandments. The "Book of Covenants," composing Exod. xx. to xxiii., may also be of Mosaic origin, but the rest is centuries later. Therefore, when we further proceed to ask under what institutions, religious and political, Israel actually lived down to the reign of Josiah, we have, on these principles, absolutely no trustworthy information whatever. All we know is that we cannot believe the statements of our authorities. If an allusion is made to an institution, or a custom, or to an historical fact (such, for instance, as the existence of the Tabernacle or the Ark), we cannot be sure whether it is a genuine allusion, or whether it is an instance of the "working over," or the "setting," or whatever it may be called, of some later writer, who is anxious to make us believe that the regulations he desires to enforce were much older than they really are. Thus, on modern critical principles, we have no history whatever of Israelite, and no definite account even of Jewish institutions till the reign of Josiah. All the information we have is negative. We know that neither the tabernacle nor Solomon's temple was ever the centre of worship for a united people. We know that all the allusions to Israelite institutions in the Psalms are mistakes or misstatements. We know that "Jeroboam, the son of Nebat," did not make, and could not have "made, Israel to sin"; and that all the accounts of the law and worship of the Jews down to the reign of Josiah which have come down to us are an undistinguishable *mélange* of fact and fable. The study of the Old Testament, and the use in our public devotions of the Psalms, may still, under these circumstances, be very edifying occupations. But few will be found to deny that they have become a little indefinite and perplexing.

It may, therefore, be useful if we invite the believing inquirer to go over the grounds on which this theory is offered to our acceptance, and then endeavour to find out how far the critical examination of the contents of the Pentateuch tends to bear out, and how far to controvert it. It is needless to enter minutely into the history of Old Testament criticism. It is sufficient to say that at a date very soon after the Reformation

men began to see that there were traces of a later editing of, or at least of additions of a later date to, the Pentateuch. Astruc, a French critic, who wrote nearly a century and a half ago, imagined he had found the key to the authorship of Genesis in the use of the names Jehovah and Elohim by two writers whose compositions, with those of other authors, were embodied in the present Book of Genesis. This hypothesis was extended by other critics to the other books of the Pentateuch, though the use of the names Jehovah and Elohim was no longer considered, in the latter four books, to be a sign of distinct authorship, a point which was supposed to be determined by other *criteria*. By degrees, however, it was found that the Jehovistic and Elohistic narratives were so dovetailed into one another, and presented so many similarities of style, that there must have been *two* Elohists—the one approximating very closely to the Jehovist, and the other a writer of mere bald details, who must be supposed to have been an early chronicler, whose narrative was ultimately expanded into the story as we now have it in the five books attributed to Moses. This theory was built on the well-known truth that the earlier history of most countries was written in the form of brief chronicles, consisting of nothing beyond the recital of the barest facts. When historical criticism came to be added to literary, however, to use Wellhausen's language, it was found that this explanation of the phenomena would not hold good. The bald details of one of the two Elohists must be held to have come last, not first. And the Law of Moses, as it has been handed down, was mainly drawn up by the "Elohistic" author of the bald narrative to which reference has been made; while English Higher Criticism at least admits that the matter of the other Elohist is so closely connected in style and matter with that of the Jehovist, that they cannot be considered as separate writings, but must have been fused together at no great distance of time after their composition. The documents, therefore, of the Pentateuch are mainly these: (1) A Jehovistic and (2) an Elohistic writing of about the ninth century B.C., and fused together about a century later, (3) a Deuteronomistic writing of the reign of Hezekiah or Manasseh, about B.C. 700, which it is contended is the writing which was discovered in the temple by Hilkiah in the reign of Josiah, and which is to a great extent based on the two works just mentioned (B.C. 624). To these (4) must be added a document drawn up by the disciples of Ezekiel after the return from the captivity, being the work of the other Elohist already referred to. These four writings were used as the basis of the work of the final editor or redactor, who took bodily out of the narra-

tives lying before him such portions as he pleased, frequently interrupting the course of his excerpts from one by excerpts from the other, sometimes even in the middle of a sentence. The reasons for this strange proceeding on his part of embodying in the course of a coherent narrative extracts from another narrative which is said to be not in entire agreement with it, and which sometimes is asserted to be in direct conflict with it, appear somewhat difficult to comprehend. At all events, no satisfactory explanation of so singular a phenomenon has yet been given. It seems, therefore, extremely doubtful whether such a peculiarly unskilful and unsatisfactory mode of compilation was ever resorted to at all.[1]

One or two remarks may be made on the brief history of Old Testament criticism which has just been given. First of all it is to be remarked that the Jehovist and Elohist theory has broken down. In other words, we cannot look upon the use of the words Jehovah and Elohim as indicating an extract from two different authors. For (1) the Jehovistic narrative cannot, it is confessed by the critics themselves, be altogether disentangled from that of one of the Elohists; and (2) the other Elohist becomes a Jehovist after the narrative in Exod. iii. to vi. Next, the bare compilation theory has been given up, for it is now admitted that the Elohistic and the Jehovistic document were not copied as they stand, but were to a considerable extent rewritten. Next, we are told that

---

[1] Professor Sanday, in his "Bampton Lectures," declines to commit himself to the theory of the higher critics, but thinks that on the whole they have the "stronger case." He does not enter into the consideration of the very serious difficulties involved in that case, and even regards with no disfavour the idea that the very definite and coherent political, moral, and religious system of the Jews was compiled, as Professor Cornill has supposed, from a number of detached documents of various periods, and by various writers, and presented to the world as the institutions of the Israelitish people from the commencement. The case of the critics would certainly be a good deal stronger if they could point to the institutions of any other nation which have been handed down in this most extraordinary fashion, or if they would explain how institutions which came into existence after the destruction of a national polity could possibly have moulded the history of the nation—and *such* a nation—before they had come into being; for either the laws in the Pentateuch *were* the ancient institutions of the Israelites—in which case they were in existence long before the exile, a position which the critics deny—or else they were not the institutions of the Israelites, in which case the unique phenomena of the Jewish national character and history are absolutely without a rational explanation. To avoid misconception, it may be necessary to add that it is not denied, that, in fact, it would be absurd to deny, that laws have been reduced into codes. What is denied is that any such code—the *Code Napoléon*, for instance—has ever been represented or believed to have been in existence some eight or ten centuries before it was drawn up.

the narrative of the Deuteronomist or Deuteronomists (for it is generally supposed that there are more than one) is based on that of the Jehovist and Elohist after they were fused together. But it is interesting to notice how this is supposed to be proved. It is sufficiently extraordinary on all rational principles of investigation. *Every passage to which reference is made in Deuteronomy is first of all carefully separated from the rest of the narrative in Exodus and Numbers, and attributed to the fused Elohist and Jehovist* (generally known as JE), and then it is supposed to have been "conclusively proved," to use a favourite expression with the critics, that Deuteronomy is based on JE alone, while P (the work of the other Elohist, attributed to a priestly author after the exile)[1] is altogether unknown to the author of Deuteronomy. It is necessary to lay great stress on this point, for the structure with which criticism presents us is so intricate and involved, so like a Chinese puzzle, that most people, it is to be feared, take no sufficient pains to penetrate its intricacies, and are content to be captivated by its ingenuity, and the boldness, not to say audacity, with which it is promulgated. It is, therefore, most important to note that in this theory of the dependence of Deuteronomy on JE to the exclusion of P, the critics have first of all assumed what they wanted to prove, and then on this assumption have triumphantly proved it. They have attributed to a different author all that part of the narrative which is inconsistent with their theory, and then have proceeded to represent their theory as established. I once saw, a good many years ago, a Euclid paper written by a small boy, in which the following imposing demonstration appeared: "Because the parallelogram ABCD is equal to the parallelogram EFGH, therefore they are on equal bases, BC and FG. And they are between the same parallels. And therefore the parallelogram ABCD is equal to the parallelogram EFGH." This magnificent piece of reasoning on the part of the youthful logician will be found upon examination to present an exact parallel to the demonstration by which the contents of Deuteronomy are shown to be based on the narrative of JE. "Because the contents of Deuteronomy are based on JE, therefore those portions, and those portions only, of the narrative of Exodus and Numbers which are referred to in Deuteronomy can be contained in JE. And therefore the narrative of Deuteronomy is based on that of JE." This, as may easily be seen, is no caricature of the reasoning of the critics. Take, for instance, the history of Korah, Dathan, and Abiram in Numb. xvi. 1. In Deut. xi. 6

[1] One or *more* priestly authors, according to some critics.

Dathan and Abiram only are mentioned, as was natural in a book addressed, not to the priestly caste, but to the nation at large. Therefore every single passage in Numb. xvi. relating to Korah is separated from the rest of the narrative by the modern critic and assigned to P. The rest is stated to be the original narrative of JE. In order to understand what assumptions are required to establish this conclusion, it is necessary to subjoin the analysis of the chapter. Half of the first verse, we are told, forms part of P; the other half and half of the second verse belongs to JE. From the words, "with certain of the children of Israel," to the end of verse 11 is from P. Verses 12-16 are from JE. Verses 17-24 are from P; but here, as in the former passage taken from P, there appear, it is said, to be "more than one *stratum* in the narrative." Verses 25-34 are from JE, save that the first half of v. 27 and the second half of v. 32 are cut out and assigned to P. The rest of the chapter is from P; but again there is "more than one *stratum*" in the narrative. Of all this there is *absolutely no demonstration* whatever. It is simply assertion, except so far as Professor Driver has endeavoured to contend, that a narrative of a political combination such as that of the ecclesiastical faction of Korah with the secular faction of Dathan and Abiram is antecedently incredible. But in this case we must disbelieve all the political intelligence which reaches us in our daily newspapers. Professor Robertson Smith has, therefore, the wisdom to see and the candour to admit that this assumption will not do. So he falls back on what on the whole is safer, the policy of simple assertion.[1] But when all these large assumptions are granted, the course of demonstration proceeds merrily enough. Professor Driver, when he has struck out three-fourths of Numb. xvi. from the narrative, proceeds with not a little *naïveté* to observe ("Introduction," p. 76) that there is "a constant absence of any reference to P in Deuteronomy." "Solitudinem faciunt, pacem appellant." And so we naturally enough come to the conclusion (the italics are his) that "when Deuteronomy was composed *JE*

[1] See "Old Testament in the Jewish Church," p. 403, last Ed. "This, of course, proves nothing by itself, for modern as well as ancient history is full of examples of the union of distinct political parties against a common antagonist." He considers it, however, "curious," why, he does not say, that Korah and his people are "separate from Dathan and Abiram, not only in their aims, but in their action and in their doom." The circumstance, however, that it is "curious" does not prevent it from being authentic history. We read of a good many "curious" facts, which are facts nevertheless. The joint action of the Anti-Parnellites and Parnellites, for instance, in the present Parliament presents us with a striking parallel to that of Korah, Dathan, and Abiram, and it is in many ways far more "curious" than the facts related in the Pentateuch.

and P were not yet united into a single work, and JE alone formed the basis of P." It must be observed that whether these critical guesses be true or false, they have no more claim whatever to be regarded as such than that of my young friend, which I have mentioned above. The higher critics are evidently no mathematicians, for otherwise they would have learned that assuming the propositions which you are bound to prove will enable you to prove anything you wish, and that this is just the sort of blunder which the tyro in mathematics is especially cautioned to avoid.

Another point should not be allowed to escape us. It is frequently supposed that the question is one for Hebrew experts alone, and that all who are not Hebraists must bow to their decision. And if the theories of the critics depended upon their capacity for distinguishing pre-exilic from post-exilic Hebrew—if, that is, the pre-exilic Hebrew of JE had been embodied by the redactor in the same book as the post-exilic Hebrew of the author of P, it would unquestionably be a question for experts alone. But it is frankly admitted that the *style of the Pentateuch contains no traces of post-exilic diction.* In other words, not only are the critics compelled to admit that the author of the supposed "priestly code" is more of a compiler of laws than of a legislator—that is to say, that the majority of the laws he hands down to us are *not* post-exilic after all; *but in the very language he uses* he has projected himself some centuries back, and writes the pure Hebrew of the days anterior to the captivity. This must be admitted to be a singular fact, and one which has not yet been satisfactorily explained. That it *is* a fact will appear from the following considerations. Up to the time of Graf, whose labours have been popularized among ourselves by Wellhausen and Kuenen, the so-called "priestly code" was regarded as the earliest, not the latest, of the various portions into which the Pentateuch is divided. Even Dillmann, a recent critic, whose pretensions to be a scholar are admitted by the critics themselves, thinks the "priestly code" to have been written, though not published, *before* the rest of the Pentateuch. *No* question of a linguistic character has, in fact, been raised in regard to the style of the Pentateuch, save an attempt, which will be more fully discussed in subsequent papers, to assign to him certain phrases and terms of expression found in the books of Moses. There is *absolutely no* "stylistic" (to use an awkward, but almost necessary, word) difference between the parts of the Pentateuch assigned to the supposed writer of the days, possibly, of Jehoshaphat,[1] and the

[1] The date of J and E, and that of their subsequent compilation, has been left extremely indefinite by the critics.

supposed writer of the days subsequent—how long subsequent no one appears at present prepared to say—to the return from captivity. Under these circumstances it might have been supposed that the critics would have been inclined to state their conclusions with a certain amount of reserve. When they are obliged to confess that they do not exactly know when J and E were written, or whether they were originally separate compositions at all; when they are unable to tell us from what sources J and E were derived, or whether they had any source beyond unwritten Israelite tradition; when they cannot tell us under what institutions Israel lived in the days of the Judges, Saul, or David; when they are ignorant how much of the "priestly code" is a codification of pre-existent laws, and how much is the creation of the post-exilic period to which they assign it; when they are compelled to confess that the "priestly code," though written by post-exilic hands, was written in a pre-exilic style; when, as I have proved in the pages of this magazine, there is scarcely one of the laws contained in the Pentateuch, however minute, which does not find some mention in the history of Israel—one would think they might be willing to admit that their theory was still at least *sub judice*. But no. The oracle has spoken, and in no dubious tone. "Scholars are agreed." If anyone does not agree, he is not a scholar. And from this sentence there can be no appeal.

It will be my attempt, nevertheless, as one who is not a "scholar" in this sense of the word, and does not even profess to be one, to examine these theories critically, and see what claims they have on our acceptance. For we are told that to such a pitch of perfection has the science of criticism been brought—in spite of its absolute failure, as I have just shown, to interpret the history with which it deals—that it can infallibly tell, not only to a sentence or two, but to a verse or part of a verse, to which of the various authors from whom the compilation is made up any particular passage is to be assigned; and this though the compiler does not take bodily any particular passage from any one author, but dovetails their narratives into one another in the strangest and most complicated fashion. Thus, for instance, in the narrative of the flood in Gen. vii., verses 1-5 were written by J (the Jehovist), 6-9 by P (the author of the "priestly code"), 10 by J, 11 by P, 12 by J, 13 to the first part of 16 by P, the last part of 16 and 17 by J, 18-21 by P, 22 and 23 by J, and 24 by P. Unsophisticated persons might imagine that these propositions involved some very disputable points. Not in the least. It is all settled. No "scholar" doubts it, and therefore the faithful have no option but to accept it. And

the analysis of Gen. vi., which is established upon critical canons which admit of no dispute, is a very fair example of the way in which the rest of the Pentateuch is treated.

It is somewhat singular that scholars of repute, such as Mr. Rendel Harris, in an article of a conservative tone on New Testament criticism in the *Contemporary Review* for August, should appear to throw their *ægis* over some modern critical theories on points of this kind. It is perfectly true, no doubt, as Mr. Harris says, that the Oriental was in no way nice about what we call plagiarism, but was accustomed to embody in his work any documents which suited him. And he instances the embodiment of the "Apology of Aristides" in the dialogue between Barlaham and Josaphat. But then it was the Oriental custom to embody these documents *as a whole*. No instance has as yet been produced of a mosaic such as that which, on the critical theory, confronts us in the Pentateuch. The author of Chronicles embodies large portions of Kings in his later work. But, as I may claim to have shown in "Lex Mosaica," on no occasion is he found to piece together two different, and at times inconsistent, narratives into one incoherent and ill-fitting whole. No one has ever attempted to explain for what reasons the redactor of Israelite early literature oscillated backwards and forwards between one narrative and the other, when it would have been far easier for him, far less bewildering for his readers, and far more rational altogether, to follow one or other of the narratives to the end of each particular section of his story. We have no right, it would seem, to ask *why* the redactor took such a strange mode of compiling his history. It is sufficient for us to be told that it *is* so. And yet English critics have hitherto been unable to separate with certainty the work of Beaumont from that of Fletcher, or that of Dickens from that of Wilkie Collins,[1] even in their own language. It should surely be harder to perform the task in a language which is not our own, especially when we have no other extant works of the supposed authors to guide us in our task. Dean Milman, no mean judge, and no conventionally "orthodox" divine, has declared that the task the critics have set themselves is one impossible of accomplishment; and as for the particular phrases which have been separated from the rest, and arbitrarily assigned to the author of the "priestly code," they may just as easily be characteristic of the writer of the Pentateuch as a whole. We shall see later on that the latter is far the more probable theory of the two.

[1] Or, as Professor Sayce has said in the *Contemporary Review*, Besant from Rice.

The object of these papers is, as has been said, to subject the whole critical theory to somewhat minute examination. And if it should appear that, however carefully it has been elaborated to escape objection, it has left a large number of gaps yet open through which objectors may enter; if it shall be shown that, while laying stress on asserted differences of style, it has entirely ignored a large number of indications of common authorship; if we can prove that, in spite of the extraordinary industry and ingenuity with which the theory has been constructed, yet P presupposes JE, and even JE presupposes P in too many places to allow of their being independent narratives—we shall at least have furnished the ordinary reader of the Old Testament who reverences the Word of God, and does not readily part with his belief in its fidelity to fact, with an additional reason or two for doubting whether the critics are as infallible as they would have us believe.[1]

J. J. LIAS.

(*To be continued.*)

ART. III.—THE EDUCATION QUESTION.

THE advent to power of a strong Unionist Government, with a majority of 152, has led to a very general expectation on the part of the friends of Voluntary Schools that some earnest effort will be made in the coming or some early session, to relieve the financial difficulties under which in many parts of England those schools are suffering. In considering what forms of relief are probable, or even possible, several considerations should be borne in mind. To mention three:

I. With the income-tax already standing at 8d. in the £—a figure suggestive of a time of war rather than of a time of peace—with the land already overburdened with imperial taxation, and local rates thrown upon it, landowners and farmers crying out for relief, and not unreasonably expecting it, it is difficult to see from what sources aid, which would necessitate considerable increased taxation, or a large addition to local rates, will be forthcoming. If strikes and lock-outs do not check the revival of trade, the Chancellor of the Exchequer will have a fairly good surplus; but the agricultural interest and the friends of secondary education will claim to share

[1] It is perhaps necessary to remark that when this paper and the next were written the writer had not seen Professor Sayce's paper in the *Contemporary Review* for October last.

with the friends of Voluntary Primary Schools a portion of it. We must not ask or expect too much, or we shall surely be disappointed. The Chancellor must cut his cloth according to his means.

II. Though the Government have so large a majority available for most purposes, it is by no means certain that that majority would hold together for all the legislation for which some Churchmen are crying out. Certain recent utterances on the part of Liberal Unionists suggest caution. To weaken the Government by trying to force them to prepare measures which they cannot carry with their normal majority would be very short-sighted; it would be suicidal policy. It would certainly hasten the inevitable counter-swing of the pendulum. "If the Government do not do this or that I shall no longer support them," is a not uncommon observation. To my mind, this is a very foolish—I am inclined to say, very wrong—determination.

III. The friends of Voluntary Schools should be most careful not to use their present strength in a way which will provoke reprisals; but in pushing any political advantage they may enjoy they should let their moderation be known unto all men. There will be Radical Parliaments in the future, as there have been in the past; the Church and her institutions may again be attacked, and the attacking party be in a majority in the House of Commons. Our present policy should be, while in every possible and fair way we strengthen our position, above all to increase our hold on the affections of the masses; by earnest spiritual work amongst them; by showing our interest in every project which may advance their temporal well-being; and especially by promoting amongst them good sound education, based upon Christian Scriptural principles.

The object of the following paper is to indicate certain simple ways in which real definite relief may be given to Church Schools in the country districts, at no very great cost to the taxpayer or the ratepayer. The needs of Town Schools, especially where there are competing Board Schools, are outside my personal experience. I write also with reference to schools in the South rather than in the North, where, I believe, the conditions are very different.

1. It seems to be generally accepted that the 17s. 6d. limit will be abolished, and it is only right and fair that this should be done. It is quite true that its existence does in some parishes help the managers to keep up the voluntary subscriptions which otherwise might fall off; and for this reason Mr. Gray, M.P., at the recent St. Albans Diocesan Conference, urged its retention. So far, however, as I have been able to

learn from the many letters and addresses which have appeared upon the subject, he stands almost alone. It does seem unjust that after the managers have succeeded in raising their school to a higher pitch of excellence, often at aconsiderably increased expense, they should not be allowed to take the whole of the money the school has earned. In one of my schools we last year lost £7 9s. out of a grant of £149 18s., though our subscriptions were £43; and the year before £6 5s., out of £142 15s., with subscriptions amounting to £45 5s. 6d. It should also be remembered that each manager is often required by the trust deed to subscribe, at least, 20s. a year. This question is, however, a small one, smaller than most persons suppose; and the relief asked for will aid strong rather than weak schools. I have heard it said that the whole amount by which schools are fined under the 17s. 6d. limit is only £40,000 a year, but I have no means of verifying this statement.

2. Another matter which really seems to need no discussion is the proposed universal exemption of school buildings from rates. In most country districts they are not rated at present. It is really monstrous that the Voluntary School buildings should have to pay a School Board rate.

3. Another way of giving considerable relief to the country schools would be to allow the managers to borrow money for additional building purposes on the security of the existing buildings, the repayment being spread over, say, thirty years. The Department is continually, and often quite rightly, making new demands: additional class-rooms, cloak-rooms, and especially improved sanitary arrangements, are really needed; but in these days of very real agricultural depression it is impossible to raise the necessary funds. There need be no difficulty about repayment, because if the managers did not meet their liabilities, a School Board could be ordered, and the School Board rate would be available.

4. In connexion with this, I think we are entitled to urge upon the Department that when, sometimes after considerable expense, the buildings, offices, and various school appliances have been approved by her Majesty's Inspector, a certificate should be given protecting the managers from any further demands for at least five years, unless during that period there should be a distinct increase of population.

5. It would be a great relief to schools if some plan could be devised to ensure the prompt payment of the grant which is due for the past year. It is true that this depends for its exact calculation upon the information as to average attendance supplied by the managers on the day of inspection and upon the report of the inspector; but a certain sum must in

all cases, except in that of a warned school, be absolutely due, and a payment on account at the beginning of the school year would relieve what is often felt to be a heavy burden.

The treasurer has only three alternatives:

(1) To find the money out of his own pocket;

(2) To borrow it, paying interest, which he may not charge to the school account;

(3) To leave salaries unpaid, to the great inconvenience of the teachers.

I know of a school in Essex in which the "school year" ends October 31; the inspection was held on November 13, the grant was not paid till January 20, although Form IX. was correctly filled up, and no special correspondence ensued. In this case the treasurer, the Rector of the parish, had to advance nearly £100.

6. I have spoken of average attendance. As all payments, the fee grant and the merit grant, are calculated upon the average attendance, it is of the utmost importance that that average should be good. A bad attendance cripples the school financially the whole of the following year. Consequently managers and teachers do their utmost to keep up the attendances, and adopt all manner of methods tending to this end.

But wet days, heavy snow, bad weather of some kind, will come, and the attendance will drop perhaps for two or three days, it may be a week or two, running down 70 per cent. You cannot blame careful mothers, especially if they keep the *infants* at home, nor expect children of from three to seven to walk in pouring rain a mile or two to school. Nothing is more disheartening than these wet mornings. What is to be done? You cannot send home again the children who come, and close the school, though financially it would be your interest to do so, for if you did, mothers would never send them on doubtful days. You must open school, and if you open, the Code says, you must mark registers. We have heard of schools where, the registers having been marked, the school is closed ten minutes before the appointed two hours of secular teaching have expired, and the attendances cancelled. It is, however, very doubtful whether this is legal; you may cancel the attendances, but conscientious managers and teachers say the school has been opened, and the opening must count when the long division sum for Form IX. is done; if so, cancelling the attendances will only increase your trouble.

I have two suggestions to make. In order to obtain the Government grant, every Elementary School must be opened 400 times in each school year, unless closed by order of the Medical Officer of Health. As a matter of fact, most schools open 420 times or more. When this is the case, might not the

Department allow the managers, in calculating the average for the year, to reckon only 400 openings? They would of course select the 400 best, or, at any rate, they might be allowed to reject a certain number of wet days, provided the number of openings that remained did not fall below a prescribed minimum. This would be a great boon to country schools, and enable the head-teacher to open on a bad morning with a lighter heart. The other suggestion I would make — unnecessary perhaps, if the former suggestion is accepted—is that, in cases where the infant school is not a separate department, it should be possible to close it in bad winter weather without closing the whole school. In the case of my own school, I cannot make my infant school a separate department, because my excellent infant mistress, with whom I should be sorry to part, is not fully certificated; and yet I often wish to do so, in order that in a week of snowy weather I might close the infant room without closing the larger one. It is most disheartening to the head-mistress to have her averages so sadly reduced because the infants are rightly kept away by their mothers. Possibly for infants a somewhat lesser number than 400 openings might be accepted.

7. Might not the conditions under which a special grant of £10 or £15 is made (§ 104 of the Code) be a little relaxed, and the Inspector have power to recommend a small useful school for this aid, when it is for the convenience of a hamlet or small village that it shall be kept open, even though there is another school within the prescribed distance? At any rate, an infant school might be so recommended; a mile and a half, or two miles, is a long way for children between three and five to trudge daily, especially if the roads are bad and communication difficult.

8. Personally I am very anxious to see the age at which children may leave school raised, especially in the case of boys. At present a boy may leave school either because he has passed the fifth standard or because he is thirteen. A boy of average abilities, attending school fairly regularly, can leave at eleven, and often does. If he then goes on to the land, by the time he is fourteen or fifteen he has forgotten nearly all he learnt in school. The money spent by the State on his education is practically thrown away. He has certainly been taught too much or too little—too much, having regard to the pockets of the taxpayers, if all is to be lost in three or four years; too little, if he is to retain his knowledge for life. I can point out instances in my own parish justifying the view I take. Either no child should be allowed to leave school before the age of twelve—better still thirteen—or, if allowed to leave earlier because a certain standard has been reached, the child should be

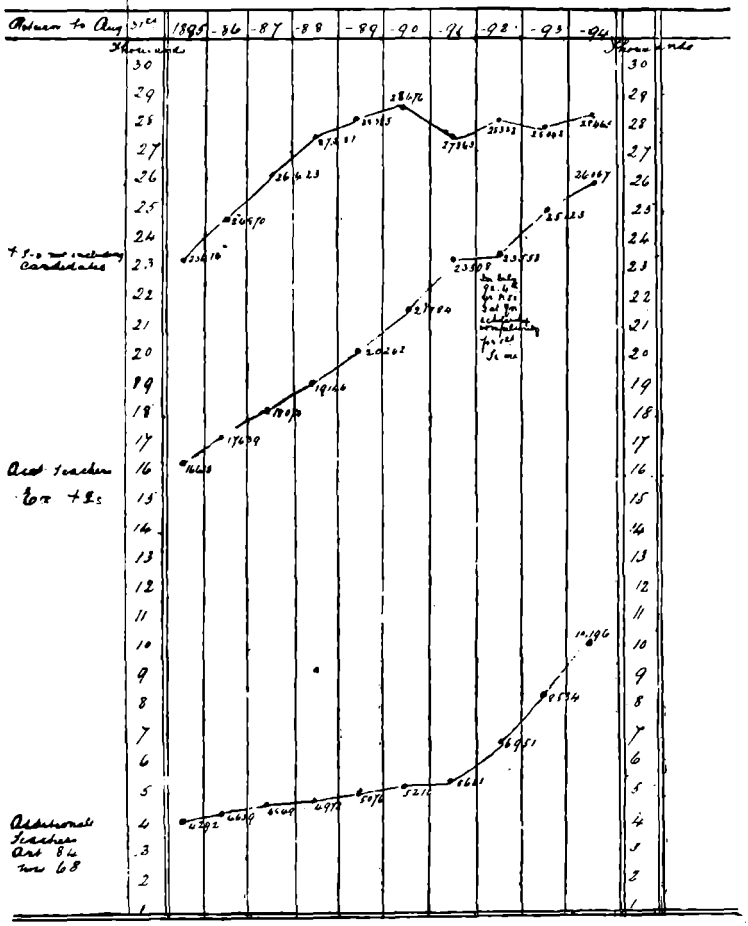
compelled to remain in school another year or two as a half-timer. I am glad to see that the Vice-President in a recent speech strongly condemned "the system of standard exemptions, which picks out the most promising children to be the earliest sacrificed to child labour."

As the grants to schools depend upon average attendances, the change I advocate would be a financial benefit, especially as older children can be expected to be more regular, whatever the weather, than younger ones.

9. The last-named consideration shows that our country schools will gain financially if the boarding-out system is extended. It is extremely probable that the boarding out of Poor Law children will be made compulsory on all Boards of Guardians, and it would be well that this should be, if a system of real effective inspection is at the same time organized.

10. Passing on to the important and difficult subject of country pupil-teachers, I think greater encouragement should be offered for their training. The small country schools find it very hard to obtain teachers for the salaries they are able to offer. The Board Schools, with the rates to help them, have raised the salaries to a very high standard, and teachers naturally will not take country schools, if they can get schools in bright, attractive towns, where society, evening amusements, and perhaps opportunities for self-improvement, abound. These high salaries apparently cannot be curtailed by outside authority; in each locality the managers must decide what they can afford to pay, and local circumstances vary. The great law of supply and demand cannot be artificially interfered with. The only solution is to increase the supply. Moreover, teachers born, bred, and educated in the country are those most likely to be willing to take country schools; and if, as often happens, they can live at home, they will accept a smaller stipend than would otherwise be possible.

The following diagram, compiled from blue-books, for which I am indebted to the Rev. W. J. Frere, of Hockerill, will show that the scarcity of teachers is likely to increase, because the pupil-teachers, from whom the great majority of masters and mistresses must come, are by no means increasing in numbers at the same rate as the schools, the children, and the number of teachers and assistant-teachers required. Each year the difficulty will be greater. The additional staff required after August 31, 1896 (§ 73 of the Code), will aggravate the evil.



The above diagram may be thus summarized:

	Certified Teachers of all kinds.	Assistant Teachers.	Article 84. Article 68.	Pupil Teachers, not including Candidates.
Year ending August 31, 1884. Average attendance 3,273,124	38,999	15,147	3,656	24,226
Year ending August 31, 1889. Average attendance 3,682,625	45,434	20,242 + 33·6 %	5,076 + 39 % nearly.	28,385 + 17·1 %
Year ending August 31, 1894. Average attendance 4,225,834	50,689	26,067 + 72 % on 1884.	10,196 + 179 % nearly on 1884.	28,465 + 17·4 % on 1884.

More accurately the diagram covers ten years, from 1885 to 1894; the summary takes the figures of 1884 and compares them with 1894.

In § 102 of the Code the words "required to make up the minimum staff" should be omitted, and managers encouraged in every way to article pupil-teachers. Surely the remuneration given for good instruction should be increased, instead of being often withheld under this article. I expect also it would be well if managers were able to pay the pupil-teachers better during their apprenticeship than they generally do. We lose many promising young teachers because the parents cannot afford to keep them at home. Often for the sake of the 1s. or 1s. 6d. a week to be earned, a promising boy or girl is taken early from school who might develop into a good pupil-teacher. Many years ago the Department gave certificates of efficiency to promising children who had early passed the fourth standard, by which the fees in subsequent years were remitted, to induce parents to keep such children at school. Now that there are no fees, this plan, which was, I think, abolished in 1884, cannot be revived, but some small scholarships might perhaps be offered. Of course the Department is bound to see that these country pupil-teachers are efficiently educated, and would be justified in withholding consent to article pupil-teachers where the facilities for instruction are not satisfactory. But heads of training colleges have told me that often a healthy country pupil-teacher who comes to college, not so highly trained as the town pupil-teacher, improves more rapidly, and passes those who started in college higher on the list. There is a reserve of physical and intellectual power which has not been drawn upon prematurely.

It would undoubtedly be well if all pupil-teachers were made half-timers, as is the case in many Board Schools; to do this, increased pecuniary aid would have to be given to the schools, so that often two pupil-teachers might be articled instead of one. A distinct advantage which would follow would be that the element of competition, which is nearly always lacking in connexion with our country-trained pupil-teachers, would be introduced into many new schools.

It has been suggested that the age at which a pupil-teacher may be articled, at present "not less than fourteen years" (§ 39 of the Code), should be raised, say, to fifteen. There are many arguments in favour of this change; provided that satisfactory arrangements can be made for the education and continuous employment in teaching of the young people between the years of thirteen and fifteen, sufficient inducement offered to parents to lead them to keep their children under instruction, and security taken that the young people remain in the service of the State. Perhaps the coming Secondary Schools may aid in the solution of this problem.

Most of the suggestions made in this paper require no fresh

legislation, and could be at once adopted in a new Code, the abolition of the 17s. 6d. limit and the exemption of school buildings from rating being, I think, the only exceptions to this statement.

Is it not, however, almost impossible to meet the cases of town and country schools in one uniform Code? and should not the standard of attainments required, the subjects taught, etc., vary in different localities? Are not two Codes required, one for purely country, another for town schools? An Inspector, entering a school in a purely agricultural district the other day, asked the children some questions upon topics of the day, and, failing to get any good answers, turned to the Rector, who was present, and inquired somewhat sharply if the children were not encouraged to read the newspapers, adding that if he had asked the same questions in another school, naming one in a large town, he would have received satisfactory answers. "Yes," said the Rector, "and what could those children have told you about a cuckoo's egg?" A Procrustean Code is surely a great mistake; and what is required of our country schoolchildren should differ from that required in the town. It is, in truth, the constant addition of new requirements, such as two compulsory class subjects and the like, which has caused the financial difficulties of some of our country schools. If the State is continually demanding more, the State must help to bear the expense. If the State cannot afford additional financial burdens it must not lay additional burdens on the schools. The one great argument in favour of increased State aid is the fact that, when the present scale of assistance was fixed, the requirements of the Department were far less than they now are. In writing thus, I draw a vast distinction between demands for improved health and sanitary arrangements, and demands for a higher intellectual standard. Against the former I have not a word to say, if the Department will make it easy for us to raise the money. The latter will probably cease under the new régime; a good system of secondary education, which the new Vice-President may be expected to carry out, will remove all excuse.

My firm impression is that, if most of the above suggestions were adopted, the financial difficulties of our country schools would be considerably reduced, if not entirely removed. The fee grant of 10s. a head on average attendance has helped them immensely, and, but for the new requirements, would have placed them in a strong financial position. In one school in my parish it has increased the amount received from fees from £27 to £81 10s. a year; in another, an infant school, from £6 10s. to £19 10s.

If only the supply of good teachers can be increased, and so

the competition for teachers between Board and Voluntary, between town and country schools, leading continually to an increase of salaries, be reduced, I for one shall be content. By the way, one asks in this connexion if some limit ought not to be placed upon the rating power of a School Board.

It is only right to add that I have not found the demands for improvement made by her Majesty's Inspector unreasonable or difficult to meet. Some managers seem to me to have found fault unjustly; the State, which now helps so largely, is only doing its duty when it sees that buildings, offices, and all appliances, are what they should be.

In this paper I have not touched upon either of the larger schemes which have recently been propounded for aiding Voluntary Schools. I take it that the proposal of the Archbishop's Committee, that the State should pay all salaries, is impracticable, because of the immense additional cost, nearly £2,000,000 a year at once, and this sum continually increasing as salaries rise, as under this arrangement they are bound to do.

To me the proposal has always seemed to involve a great risk—viz., that, if not now, hereafter, when next there is a Parliament with a strong Radical majority, managers will lose the right to appoint and dismiss teachers. No man can serve two masters, and teachers will consider themselves the servants of those who pay them. The National Society's Bill meets this objection; but Acts of Parliament are not like the laws of the Medes and Persians. It may be practicable to devise a scheme whereby the State pays a part of each teacher's salary; thus the whole grant in aid will not depend upon average attendance, and an arrangement of this kind would not be open to the objections which lie against the plan of the Archbishop's Committee.

I take it that the 5s. all round scheme will probably be objected to by the Chancellor of the Exchequer because of its cost, and this scheme would not remove the competition between Board and Voluntary Schools, which causes the chief difficulties of the latter.

The report of the Secondary Commission and other indications seem to point to some form of aid, if further aid is given, coming through some county or district authority, which shall exercise some powers of educational arrangement throughout the whole area under its control, and apportion money placed at its disposal in accordance with proved local necessities. It may be that some of the money now not always wisely spent in connexion with technical education may be available for this purpose.

To the new Vice-President of the Council, the Member for

the University of Cambridge, who as Third Wrangler solved in his day many a hard problem of another nature, and who has for so many years shown his deep interest in all matters which affect the social well-being of the people—as an undergraduate he made his first speech in the Cambridge Union upon a social subject—we leave the solution of the harder problem discussed in this paper, satisfied that at his hands it will receive as satisfactory a solution as the conditions allow.

C. ALFRED JONES.

ART. IV.—WHAT MAY THE IRISH CHURCH DO FOR CHRISTENDOM?

THE mission of any given Church in Christendom, that is, the office it may be adapted to fulfil in the Catholic system—it does not follow that it will fulfil it—is likely to differ from that of other Churches. Here, as in other relations, all members have not the same office. But in meeting certain needs, witnessing to certain principles, reconciling in varying degrees the claims of general loyalty and of local independence, there will be scope and need for many forms of Church life. So far it will be only a truism to say that the Irish Church may be expected to afford lessons of instruction or warning to others of its own communion, and that in so far as it differs in history and present relations from the rest—and it does—it will be as an object-lesson unique.

But is it only in this obvious way that the Church of Ireland may help us? Or are there any specific and peculiar ways in which it might be of service to Christendom generally? Or is it the inept thing some recent writers would represent, who can suggest nothing better than that it should lose itself in the Nirvana of Canterbury; become, to change the figure, a country branch of the great Anglican house of business? It is surely a pregnant illustration of what theological prepossession can do when well-informed and serious writers seem to determine the historical question of the succession in the sixteenth century by the wisdom or otherwise of some act of the nineteenth; and deploring, say, an isolated ordination in Spain, suggest the intrusion by the Church of England of a great organized schism into Ireland—for this, from their standpoint, would be what it would amount to.

But we are not dealing now with the Irish succession, or the merits or demerits of the revised Prayer-Book. Supposing the succession admitted, and the right to revise recognised, even if

its exercise were deplored, what could the Irish Church, if it would, do for Christendom?

Take four points—without saying they are all—two which concern practical work, and two, the great Reunion question. One thinks of the wonderful missionary record of the Irish Church in ancient times. Why not a missionary record now? There is more culture and ardour in the Irish Colleges than the home ministry can use. Why not emulate the old spirit, gather men together from the other British islands, study in convenient places near to where some practical work needs doing, and instead of a cloistered life in English villages or village-cities, where every old woman is over-visited, relieve and help the life of study by pastoral and teaching work among the scattered ones of the South, or the industrious but often unspiritual North? For Colonial missionary life it would be just the training. Dare we add, that the Irish Prayer-Book—it is not our ideal—might at all events protect this form of common life from much suspicion, or much danger of monasticism, and that the position in it of the Athanasian Creed (not a very effective missionary document) might be a consolation to some missionary spirits. Then there is the diaconate. At first this would seem to be far more an English than an Irish question. But it is an Irish one in some important ways. Those who have ministered in Ireland must often have felt how it weakens our case as towards Presbyterianism, that when we tell Presbyterians they have only two orders out of three, they can reply that practically we have only two. We may say that the one they lack is the most important; they can reply that the one we have practically abolished is as necessary as it ever was, that we have to supply its want from outside the ministry, while they supply what the episcopal office gives us, from within it. But there is a more practical side to the question. There are two very different directions in which a real working diaconate could be very useful in Ireland, and, at the same time, be an object-lesson of value to other communions. We hear of churches closed in some parts; certainly there is a lessened number of clergy and of ministrations, the scattered groups of Church Protestants might almost as well be in the colonies, and the maintenance of churches and clergy either by them or for them, that is, by, or for, handfuls of families here and there, miles apart, is obviously impossible. There is no normal remedy, nor likely to be. We cannot say to them, "*Do*" anything; we can only say, "*Don't* go to the Roman Catholic chapel." They manage, no doubt, to get married, christened, confirmed. But we all know what Sunday after Sunday without worship means, and, for the young, without Sunday-schools. But many of the gentry are really religious

men, members, perhaps, of Synods, and such like; many farmers very intelligent; many schoolmasters ready and capable. Why not make such as these deacons? Let them call together their neighbours and dependents, not to Plymouth Brethren meetings in drawing-rooms, but to Church services in licensed rooms, with simple but fitting appointments; catechize the children, baptize if need be, visit the sick, hold prayer-meetings in such groups of houses and with such frequency as would be quite out of the question for the regular clergy. The whole ground would be covered in this way. Better free-lance ministrations than none; but better Church ministrations than either volunteer or none. Then turn to the populous Protestant North. Do you want your deacons there? Well, let us take one district the writer has reason to know well. Ten miles long, several good-sized villages, many hamlets, very many groups of families enough to supply small congregations; altogether, thousands of inhabitants; one very moderate-sized church, two clergy. But how of the Roman Catholics? Well, they take off some hundreds only. The rest, mostly Presbyterians; some large meeting-houses, several ministers. Yes; but their people don't care to go unless they pay "steepence," pew-rent, and, if they do, they often take turn about to economize; numbers go but rarely or, practically, never. It is not a question of proselytism, and there is no occasion for friction. Many don't want you, but many do. They welcome Church ministers and ministrations. The writer had many a farm kitchen full of Presbyterians on a Sunday morning, surplice, Prayer-Book, and all. We are simply throwing away opportunities, of helping souls, we mean chiefly, of enlarging our own borders, if you like to add that. With a sufficient supply of deacons—the material is more abundant than it would be in England in most parts, and there are Presbyterian tradesmen even, who would make willing ones, and teach better Church doctrine than many Churchmen, too—hundreds of congregations could be created and sustained.

To come to the great question of Reunion. In a recent paper Mr. Price Hughes maintains that the true line of solution lies in the gradual working of what may be called the federation of likes; the different bodies of Methodists drawing together, the different bodies of Presbyterians, Congregationalists with Baptists, and so on; implying that after that, if there be no undue haste, or mere proselytizing and leakage, we may hope that the gravitation of the now larger and larger bodies may become too strong to be resisted, and the "larger hope," so to speak, in the way of union, be realized. Now, in ecclesiastical as distinguished from physical geo-

graphy, how do the different communions stand to each other? The body which in England comes nearest to the Church in culture and intelligence, breadth of horizon, sympathy with Church ideas, even in the development of the liturgical spirit in worship, is just the one which in polity is farthest removed, and least able to be dealt with in any corporate way—the Congregational. That which is nearest in polity, in the ecclesiastical genius, with antiquity, discipline, standards, claim of a sort of succession—the Presbyterian—is in England inconsiderable in numbers and little more than a Scottish colony (the original English Presbyterians having become Unitarian). In Scotland the conditions are reversed, and the Church is to the eye a sect, or an English colony, overshadowed by a great territorial system, fully equipped with its Church and collegiate organization, rooted in the soil, identified with the national history. Union would seem like either the absorption of the Church into Presbyterianism, or the surrender of Presbyterianism to an exotic sect. Nothing is too hard for the Lord, and if union is to come it may come in unlikely ways; but both the ways hinted at *are* unlikely.

What is the situation in Ireland? The frontiers of the Church and of its nearest neighbour in the ecclesiastical sense, not only approach, but merge. There hardly are frontiers. Churchmen and Presbyterians have for the most part a common origin, history, traditions, ideas, sympathies. Protestant in all these ways, they have become not only similar, but mixed and intermixed, in blood, in worship, interchanging in different generations. Many have received the first sacrament in one communion, the second in another; many a funeral party comes to church for the Burial Service and then goes to the Presbyterian graveyard for the interment.

There is yet another reunion bridge, connecting yet wider portions of European Christendom, which the Irish Church, probably better than any other, could build. Our isolation from what may be roughly called the Lutheran world is the greater scandal in that there is no such irretrievable committal to vital error, no such official *non possumus*, as seem to bar the way in the direction of Rome. But here, too, if the heart of the Continent, so to speak, seem inaccessible and even uninviting, as German Lutheranism no doubt is, there are points of contact much nearer and more feasible. There is that fine example of a missionary Church, the Moravian, and there is the Scandinavian, and more especially the Swedish. Both these, it is believed, claim the succession, and in the case of the Swedish, the evidence is very strong, has been well sifted, never determined, at all events, adversely, and the friendliness of the relations such, that it ought not to need much delicate diplo-

macy to convert presumption into certainty by the consecration, for instance, of a bishop or bishops. What Church shall fulfil this friendly office? It is natural and honourable that it should be a European one. The Church of England is half strangled with red tape, and long before we should get letters patent authorizing a commission to appoint a committee to instruct a secretary to ask someone to prepare a schedule of a thousand questions (with half a guinea to pay on each) there might be no England or Sweden to deal with. But there remains by its side a yet more venerable Church, sharing its history and greatness, but unfettered by its bureaucratic traditions, from whose veins no communion need scorn to receive an infusion of Apostolic blood; kindred in origin, in history, in institutions, in ideas, the British and Scandinavian peoples need no longer be alien in faith and worship, and no longer without hope that the bridge thus made may lead to highways and byways of the religious system of Europe, as the short sea passage from Larne, which seemingly only enables Antrim to shake hands with Dumfriesshire, really grasps also Orkney and Land's End.

The days that see the revival of a true Diaconate and of Celtic missionary enterprise, the reinforcement of the Church's "evangelic faith and apostolic order" with the statesmanship of Presbyterianism and the zeal of Methodism, and a *modus vivendi* with Protestant Europe, may or may not be in sight, and the Irish Church may or may not be ready to hasten them. But they are days worth hoping for and praying for; and if the enlargement and deliverance do not come from thence, we may yet feel they might well have done so, and say to that Church: "Who knoweth but thou art come to the kingdom for such a time as this?"

J. S. JONES.

ART. V.—WALES, EDUCATIONALLY, POLITICALLY, AND RELIGIOUSLY.

WALES does not suffer at the present moment from want of attention, counsel, and patronage. Religious leaders, politicians, and educationalists are vying with each other in paying their homage and offering their services to a people numbering less than two millions of souls. Besides the old Welsh Church, which is the representative of primitive Christianity in this island, and has conferred more benefits on the Welsh people during its long and chequered career than all its rivals combined, we have the Roman Catholic Church,

putting forth new and special efforts to bring the Welsh people into her fold, and we have the various Protestant denominations, each believing in the paramount value of its own message, and convinced that it has something to contribute to the fulness and completeness of Welsh life which none of its rivals has. We have our political parties, with their respective organizations and policies, which are professed and pursued just now with more vehemence than harmony. We have also our educational movements and institutions, which, in theory, at least, are fast approaching perfection, and are expected to crown with untold blessings the future generations of the Principality. What substantial benefits will be reaped from these newly-acquired political privileges and educational advantages remains to be seen. This new order of things cannot fail to produce a profound change in the moral and intellectual condition of the people. What the nature of that change will be, whether beneficial or otherwise, depends in a great measure upon the moderation, the good sense, and the unselfishness of the leaders of life and thought in Wales. Like all Celtic peoples, the Welsh are a delicate instrument to play upon. They are emotional, impressible, and impulsive; they are intensely patriotic, attached to their country, their language, and their traditions; they are quick of apprehension, and have an eager craving for knowledge; they are an eminently religious people, and are influenced by nothing so much as by religious earnestness and eloquence. Their intellectual acumen is keen and active; they revel in metaphysical discussions and speculative disputations; they have been always strongly attached to music and poetry; and, notwithstanding their temporary revolt against the Church, which is the oldest institution of their land, they are far from being devoid of reverence for antiquity. Indeed, it has been said, and with truth, that the somewhat advanced politics which find favour among them at present are the expression of their reverence for antiquity; for the leaders of Welsh Radicalism have wisely appealed to the people's love of their language, their traditions, and their nationality, while losing no opportunity of accusing their own rivals of being the opponents of everything that is peculiarly Welsh. To the amount of truth embodied in this accusation, is unquestionably due much of the success that has attended Welsh Nonconformity and Welsh Radicalism. The Welsh people are extremely sensitive. The most direct way to their affection and confidence is to trust them and to deal kindly and sympathetically with them; the most certain way to incur their distrust and contempt is to assume an air of superiority over them. If I were to deal with the less favourable side of the character of my countrymen, I should be compelled to acknow-

ledge that they are sometimes moved by unworthy jealousies. The sacredness of a common cause is not sufficient on occasions to restrain them from detraction and petty intrigue; their want of unity and loyalty to one another, even when labouring for a common object, has not seldom prevented them from obtaining their just rights, or enjoying the fruits of those rights when obtained. History unfortunately is full of illustrations of this, and the present state of religious and political parties in Wales reminds us often, and forcibly enough, that we have not yet learnt to profit by the experience of the past.

I have thus sought to set forth with some detail the peculiar characteristics of my countrymen, in the hope that we may be able in some degree to form an estimate of those materials out of which the present political, intellectual, and religious forces at work among us are shaping the future of Wales. What those forces are, it will be my endeavour to indicate briefly in the following pages.

If any proofs were needed of the readiness of the Imperial Parliament to do full justice to Wales, they would be found in the generous aids and encouragements which, without distinction of party, have been ungrudgingly given to the establishment of a system of higher education in the Principality. Our educational advantages are, or will soon be, equal to those of any other part of the kingdom. No Welsh youth will henceforth have reason to complain that the means of education and culture are beyond his reach. Indeed, I would almost say that the only danger seems to be that those means are too easy; for the difficulties surmounted in the acquisition of knowledge have been an essential element in the formation of the character of some of those who have struggled successfully with them, and have thereby qualified themselves to serve their God and their country. Be this as it may, we are not henceforth likely to hear much of the almost romantic efforts and self-denial by which many a Welsh youth in the past has climbed the tree of knowledge and carried off some of its choicest fruits. But our fatal misfortune is that the religion of Christ is excluded from our national system of education; it finds no place in that system as a contributory force in the formation of the moral and intellectual character of our youth. Nothing but sectarian blindness can render us insensible to the seriousness of this defect. Our University colleges and our intermediate grammar schools, as well as the overwhelming majority of our Board schools, make no provision for either the religious devotions or the religious instruction of their pupils. Those who are entrusted with the tremendous responsibility of training our youth are not allowed

to call to their aid the most effective means of all. This is no less a disadvantage and a wrong to the teacher than a loss to the pupil. One is often tempted to ask, What has Christianity done to the Welsh people that it should be thus tabooed and excluded from our schools and colleges? Previous to the formation of School Boards, religion had always formed an integral, if not a predominant, part in the education of our Welsh youth. If the means were inadequate, the most essential element was never absent. But we have entered on a new departure, and the change is a momentous one. The increased facilities for the acquisition of general knowledge intensify the need of providing means for religious instruction. A system which provides ample opportunities for the cultivation of the intellect, while it ignores the moral and spiritual faculties, is fraught with dangers. Our religious differences and divisions may unhappily explain, but they cannot justify, our present position with regard to this question. Those who are agreed on the fundamental truths of Christianity, who acknowledge the supreme authority of Holy Scripture, and use the same translation of the Bible, should surely not find it difficult to agree on a common basis of religious teaching, and I at least believe that the Word of God, read and studied with reverence, and explained with simplicity, would produce its own effect. The education question bristles with difficulties, and it behoves the friends of religious education and voluntary schools to be moderate in their demands. They should be content with insisting upon what is called the compromise of the Act of 1870, and avoid making any proposals that would introduce a principle which might be construed as a violation of that compromise, and serve as a precedent to a hostile Government for introducing measures that might prove fatal to our voluntary schools. I remember listening to a speech of the late Mr. W. E. Forster, delivered in Bangor in 1883, in which, after saying that he had had some difference on the subject of religious education with his friends in Wales during the passing of the above Act, he made use of these simple but significant words: "As to secular education, he thought that a mistake. He thought that this would be found hereafter to be a mistake." We are not without indications that the Nonconformists of Wales are beginning to realize this mistake. Even Mr. Lloyd George confessed in his speech at the recent conference of Welsh Baptists at Rhyl that he was opposed to purely secular education. "He thought they had made a mistake in excluding the Bible from certain schools in Wales. . . . He thought it would be an unfortunate mistake if they as Nonconformists went in for purely secular education." If the friends of religious instruction insist upon the significance

of the provisions embodied for that purpose in the Act of 1870, and loyally abide by them, we are not without hopes that the reproach which has hitherto attached to Board schools in Wales on this score will be wiped out by the force of the reaction which is unquestionably setting in among Nonconformists against "purely secular education." But I am afraid that it will be a long time before religion and theology will find a recognised place in the daily life and study of the students in our intermediate schools, and our University colleges.

In dealing with politics as a force in Welsh life, I am well aware that I am face to face with a thorny and complicated question. My countrymen have been for nearly a generation deeply absorbed in politics, and the effect is, I fear, far from favourable to their religious life. The recently-created parish, district, and county councils have multiplied our electoral contests; they have intensified the political interest and activity of the Welsh democracy, and have already introduced considerable modifications in the attitude of many old-fashioned Liberals. This is likely to result in some important and permanent changes in Welsh politics. But I must dismiss local politics, deeply instructive and significant as they are, and restrict my remarks to what I may call Parliamentary politics. These, just now, present several points of peculiar interest. The Unionist Party among us is full of buoyant hopes, fresh from its well-earned triumphs. But the significance of that triumph lies mainly in the fact that it is the result of hard work and sustained effort, and an augury of even greater triumphs in the future, provided always the work of organization and teaching be carried on assiduously in the interval between this and the next struggle. That the late victories were won by hard work is evidenced by the fact that they were the result, not so much of defections from Radicalism, as of an increase in the Unionist vote. This is surely significant, and should be carefully laid to heart. But it must also be acknowledged that the severity of the provisions of Mr. Asquith's Bill, and the fact that it did not propose to abolish the tithes, but only to apply them to objects in most of which the people felt little or no interest, served to extinguish the zeal of many voters for disendowment. Nor must we lose sight of another fact, namely, the serious dissensions that had arisen among the Liberal Party in Wales. Those dissensions have become more patent and pronounced since the General Election, and it becomes increasingly evident that, as usual with Celtic people, defeat has demoralized rather than chastened them. Welsh Radicalism, at present, is sharply divided into at least two parties, and this division threatens to

assume a permanent existence. The *Cymru Fydd* Section, led and inspired by Mr. Lloyd George, advocates the formation of one organization for Wales, while the great majority of the South Wales Radicals insist upon retaining their old organizations. The subject has been hotly discussed at two or three conferences, but there are no signs as yet of an amicable arrangement. The struggle goes on apace; hard words and violent threats are used. The attitude of Mr. Lloyd George towards the late Government and Mr. Asquith's Bill is severely criticised by the friends of Mr. Bryn Roberts. The member for the Carnarvon Boroughs is accused of wrecking Lord Rosebery's Government, and of deferring for many a year the most cherished hopes of Welsh Liberationists. The *Goleuad*, a Welsh Calvinistic vernacular weekly, takes up the cudgels on behalf of Mr. Bryn Roberts and the section which he represents, and the Carnarvon papers champion the cause of Mr. Lloyd George. Professor Henry Jones, one of the ablest of advanced Welsh politicians, almost went out of his way recently to say that he "suspected that *Cymru Fydd* was fast degenerating into a street cry, and that a sentiment, in its own place noble, is being exploited for petty ends." He added significantly, "We would, in fact, do better work if there were less noise." The Welsh correspondent of the *Manchester Guardian*, a singularly able writer and well-informed in Welsh Radical politics, has lately said that "there can be little doubt that many Liberals feel that the present situation is well-nigh intolerable." Mr. Lloyd George defended his attitude towards the late Government on the question of Welsh Disestablishment, as long ago as May last, in a speech of unusual ability: "We have been told that we ought to have patience. . . . Homilies on patience are preached to us almost continually. I do not quite know whether to take it for a compliment, as an acknowledgment of the meekness of our character, or for an insult, as an implication of the simplicity of our intellect. Ireland gets Home Rule passed through the House, Scotland gets her Grand Committee, London gets her equalization of rates, England gets her Parish Councils, and an Employers' Bill if she wanted it. But it is reckoned that Wales is sufficiently rewarded if permission is granted her for the exercise of patience. I honour the meekness of that patience which tranquilly submits to the suffering it cannot obviate. I admire the strength of that patience which calmly awaits the hour of deliverance, whose advent it cannot precipitate. Above all, I revere the self-sacrifice of that patience which nobly bears the burden of its own affliction in order to lighten that of others. But I cannot even comprehend the patience which stands inert on its monument, smiling inanely at a grief it can and ought

to avert. The patience which suspends the sword of righteousness when victory but awaits its fall; the patience which unduly prolongs the suffering of others, whilst to itself it arrogates the merits of endeavour—that patience is an impostor, and I am here to-night to brand it with its real name, as cowardice." This passage, with the help of what may be read between the lines, and especially when read in the light of what has transpired since, is a fair indication of the cleavage that is in process of formation between the two wings of the Welsh Radical Party. I will not trouble your readers with extracts from the controversy, which is still going on, and threatens to become as voluminous as it is violent. Very strong epithets are used, and unworthy motives are imputed on both sides. The last contribution of Mr. Lloyd George to his side of the question is a trenchant article in the October number of *Young Wales*, where he advocates the "Home Rule all round policy," to the exclusion of every other, as the only way out of the present *impasse* of the Liberal Party. He argues with lucidity and force that Irish Home Rule, the Abolition of the House of Lords, and apparently even Welsh Disestablishment, are impossible till his own favourite policy is carried out successfully. He bluntly tells his Irish friends that "to carry a Home Rule Bill for Ireland alone is as desperate a task as that of Sisyphus." In reading the opinions of twenty-two leading Liberals, which follow the contribution of Mr. Lloyd George in the same pages, we see that, where they are not merely oracular, they are hopelessly at cross purposes on this question. The writer of the notes in a recent number of the *British Weekly* takes Mr. Lloyd George sharply to task, and thus concludes his remarks: "A demand for a Welsh Parliament competent to settle the Church Question and the Land Question will simply be laughed at. We hope and believe that Mr. Lloyd George will soon move back to his old lines, and that Welsh Liberals, and especially the Welsh Nonconformist Churches, will do their utmost to put down a notion as preposterous, as extravagant, as impracticable, as hopeless, as ever entered a human breast." What is highly significant, and, at first sight, inexplicable, about all this is that it is a quarrel among men who appear to hold practically identical views on all political questions relating to Wales, and to differ only on questions of tactics or organization. Is it, after all, only a quarrel about who shall be first? If so, and appearances are in favour of this conclusion, it is the worst possible condemnation of those who take part in it. Judging from the tenor of the controversy, it is fomented and embittered by jealousies, not only between rival political leaders, but between North and South Wales, and between some of the

religious denominations who are suspected of aiming at political ascendancy.

What effect all this may have on the fortunes of political parties in Wales, may, perhaps, be a matter of comparative indifference; what effect it must have on the religious life and convictions of the people is a matter of supreme importance. To keep the political passions in a state of perpetual excitement cannot fail to exercise an influence which must prove highly injurious, if not fatal, to the spiritual life of the nation. And Churchmen as well as Dissenters are exposed to this subtle but real danger. I fear that the effects of the Disestablishment controversy and the struggle of the late elections are not wholly beneficial to us. The polemics of Church Defence, necessary though they be, are in danger of diverting the minds of the clergy, to some extent, from the higher work of the ministry, and perhaps of vitiating their taste for spiritual things. To take an active and prominent part in Church Defence is sometimes supposed to constitute the main qualification for preferment in the Church, which must create an essentially false standard of ministerial efficiency. I cannot help thinking, moreover, that the cry of Church Reform, which has of late been so earnestly raised, is not without its perils, especially to the laity. I would not utter a word against those administrative reforms which are urgently needed, if the Church is to be brought more in touch with the democracy of our times, such as better means for the training of candidates for Holy Orders, especially in the practical work of the ministry; better facilities for the removal of criminous or cantankerous clerks; the providing of effectual means for protecting the laity from the vagaries of clergymen whose offensive and unauthorized innovations, as not infrequently happens, close the doors of their parish churches against devout Churchmen; the giving of a more direct voice to the laity in the selection of their pastors; but I must confess my fear that a vague cry for Church Reform is in danger of leading the people to look for the efficiency of the Church more to administrative changes than to an increase of spiritual power, while it is calculated, especially when used by responsible persons, to foster hopes doomed to disappointment, which, in its turn, could hardly fail to produce a violent reaction, and its consequent disaster.

I have allowed myself little space to deal with the religious forces that are at work in Wales. It is confessed by many who are in a position to know that there are influences at work in Wales which are slowly but surely undermining the faith of the people. The late Mr. Henry Richard thought in 1887 that he foresaw a danger "of the people of Wales ceasing to be the earnestly religious people they once were." A

Welsh Methodist minister said, in 1888, that he was obliged to expel from communion in his chapel in Cardiff "more than one or two young men," because they "had learnt to deny the existence of God and the truth of the Bible." The Rev. Principal Edwards in the same year said that the Welsh people had become open to the charms of novel ideas on religion and politics, and for this reason were in danger of repudiating all theological truth. Two or three years ago a leading Nonconformist layman startled the Welsh public by expressing his doubts as to whether sectarianism had not accomplished its mission, and added as his reason for this opinion the fact "that the one great central idea of all the sects at this moment is the disestablishment and disendowment of the Church of England in Wales, a purely political aspiration. It is a low aim for any part of the Church of the living God." A leading Welsh Nonconformist minister used the following words in a private letter a little more than a year ago: "The indifference in religious matters is an alarming symptom. Many of our youth seem not to care a pin whether Christianity is true or not." Dr. Cynddylan Jones, in his able address delivered lately at Llangattock, said that "dogmatic preaching among them (the Calvinistic Methodists) had well-nigh, if not altogether, disappeared." It has been repeatedly asserted by those who ought to be in a position to know that there are half a million of people in Wales who do not frequent any place of worship.

While the Welsh people are thus politically divided, and are showing signs of uncertainty in their religious beliefs, the Church of Rome appears on the scene, offering to supply what she does not hesitate to call the fatal defects of our Christianity, and to satisfy our national aspirations. She sends us a Vicar Apostolic, a Welshman, at least by blood, who is under the direct authority and supervision of the Pope himself. Bishop Mostyn, in his first pastoral, recalls with tender emotions the ancient attachment to the Holy See of Wales, with its long roll of saints, apparently in utter obliviousness of the obstinate refusal of the bishops of the old British Church either to submit to the jurisdiction of Augustine and his successors, or to abandon their own peculiar rites in favour of those of Rome. He revives the discredited legend of Lucius, and appeals to the Venerable Bede, an unfortunate authority for him, for the pages of Bede abound in proofs of the enmity that existed between the leaders of the Celtic Churches and the Archbishops of Canterbury, who were favourable to the Pope. Bishop Mostyn further tells the Welsh people that, though the Church of Rome does "not confine her labours to one community, one nation, one race," yet she suits

"her various modes of government to the different wants and needs of each individual nation and community. And it is by reason of this, her watchfulness, and of her anxiety for the salvation of souls, that she has lately thought fit to consider Wales as a community by itself, and to form the whole of that Principality, with the exception of the county of Glamorgan, into what she terms a vicariate apostolic." This is inconsistent with what Cardinal Vaughan is reported to have said at Preston last year, when he gave as one of the "evident facts" on which rest his "hopes of a gradual submission of an ever-increasing number of Anglicans," "the growing realization of the Catholic, and therefore of the non-national character of the Church of Christ, and the increasing distrust of national limitations in the idea of religion."

Such are the forces that are at work in Wales. The Welsh correspondent of the *Manchester Guardian*, in his judicious comments on the papers read on the Welsh Church at the Norwich Congress, frankly admitted that "there are Nonconformists without number who are loth to believe in the eternal necessity of Dissent." He apparently believes that substantial measures of Church reform might do away with that necessity. Be that as it may, the Church has her task before her. Our systems of elementary, intermediate, and higher education are almost entirely secularized; political questions are absorbing the interest and sapping the spiritual vitality of many religious leaders among us; evolution and the higher criticism are fascinating many of our educated and half-educated people, and are threatening to undermine the faith and corrupt the Gospel which have done so much for us in the past; a large and increasing proportion of the masses are growing indifferent, if not hostile, to the claims of religion; the Roman Church, disdainfully exclusive in her pretensions as ever, is about to concentrate her attention on Wales; the Dissenting communities, while apparently anxious to devise a plan which would avoid the present system of overlapping each other, which obtains in almost every neighbourhood, and while bitterly resenting the alleged proselytizing tendencies of the Church, are, nevertheless, prepared to treat her as of no account, and to consider her work as altogether insufficient or unsatisfactory, however well she may have already occupied the ground. These are some of the facts with which the Church in Wales is at this moment confronted. How is she prepared to meet them? She must rely on the principles of the Reformation, not, indeed, as represented in the famous Tract Ninety, where an attempt is made to harmonize the Thirty-nine Articles with the doctrines of the Council of Trent—two sets of documents, it need hardly be said, which, on every logical and historical principle, are

eternally irreconcilable—but as represented in her own authorized formularies, and in the writings of her greatest divines. We doubtless want administrative reforms, but our greatest and most urgent need is a spiritual revival, and a due appreciation of our position as a reformed Church.

DAVID JONES.

ART. VI.—DECLARATORY ACTS AND THE REFORM OF CONVOCATION.[1]

IN inviting members of the National Church to consider once more the conditions of the Convocations of Canterbury and York, I would first of all ask them to remember that these Convocations are already in existence. Whether we like them or not, there they are; and it is unwise to ignore them. And next, I hope that they will also bear in mind that all Churches that ever were heard of have an opportunity for discussing their own affairs. Not to speak of the countless Synods of the early Churches in all their branches, I would remind them of the important and vigorous annual Synod of the Scots Episcopal Church, of the Irish Reformed Church, of the American Episcopal Church, of the Churches of the Colonies; the General Assembly of the Established Church of Scotland, that of the Free Church of Scotland, of the United Presbyterians, and other bodies in that country; and the annual meetings of the Wesleyans, the Congregationalists, the Baptists, and others in our own country. I am not discussing whether these are all Churches in the true sense of the word; I am quoting their example as that of contemporary Christian organizations within our own observation, all showing one and the same tendency to central councils more or less representative.

The Convocations of Canterbury and York have for many centuries acted as Synods for these two provinces. We must remember that there is a nominal distinction between a Convocation and a Synod. A Provincial Synod consists of the bishops of a province, together with some of their presbyters, summoned by the Metropolitan, for purposes of deliberation and action in matters ecclesiastical. A Convocation consists of a representation of bishops and clergy summoned by the Metropolitan at the command of the King, for advice and action in affairs of State. The two gatherings may co-exist. There

[1] I desire to express my direct obligations to Dr. Cutts's "Dictionary of the Church of England," Article "Convocation" (London S.P.C.R., 1889); and to two articles in the CHURCHMAN, "The Reform of Convocation," by Mr. Philip Vernon Smith. I think it desirable to reprint this article at the present time, as Church Reforms will probably be much discussed in the next few years.

are in both a large number of *ex-officio* members. The Synod and Convocation may meet separately on different occasions for their different objects. They may be summoned together and fused. Both courses have been adopted.

In Saxon times, bishops, abbots, and other chief ecclesiastics were often summoned to the Witena-gemôt on affairs of State. On such occasions it was also often found convenient by the Metropolitan to convert these assemblies into Synods.

After the Conquest, bishops and abbots still formed part of the King's Great Council, but ecclesiastical Synods were also held separately for ecclesiastical matters.

In the time of Edward I. there grew up, as is well known, the idea of the representation of the people in the King's Great Council. To this council, therefore, there were also added knights of the shire, burgesses, proctors from the cathedral, and collegiate chapters, and proctors from the archdeaconries. The Great Council was divided into three houses: (1) the bishops and nobles, (2) the knights and burgesses, and (3) the proctors. The ecclesiastical portion of this great national assembly received the name of Convocation. As in Saxon times, the Metropolitans of Canterbury and York often summoned purely ecclesiastical Synods when there was no meeting of Parliament and Convocation.

Since the Reformation, in consequence of the Act of Surrender to King Henry VIII., the Metropolitans cannot summon Synods without the King's licence. Accordingly, the Convocations summoned by the Crown, with the Parliament, have, as far as circumstance would allow, acted as Provincial Synods. The Convocations being summoned, like Parliament, primarily for purposes of taxation, which was collected separately in the form of subsidies from counties, cities, dioceses, chapters, the monastic orders, and other bodies, found organization a natural consequence, and, like Parliament, used every opportunity of meeting for the discussion of grievances. With the extraordinary pertinacity of ecclesiastical customs, these discussions still retain the name of gravamen in the immovable forms of the Convocations.

Owing to the unhappy and unchristian jealousy which existed for so many centuries between the Metropolitans of Canterbury and York, especially after the independence of the Province of York had been vindicated by Archbishop Thurstan, National Synods, to the great loss of the National Church, became almost impossible.

The Convocations of 1415 present the earliest instance of bishops and clergy sitting apart.

In the fourteenth century several Convocations were held about Wickliffe; but till the time of Henry VIII. they met

irregularly, and transacted little business except the granting of subsidies.

After the failure, in the fifteenth century, of the Councils of Constance and Basel to reform the growing and notorious abuses of the Church, the question was taken up by various sovereigns in different countries. In France we have the Pragmatic Sanction, in Germany the Concordat of Vienna, in Spain the efforts of Cardinal Ximenes, and in England Wolsey summoned a National Synod. Unfortunately, the clergy had no desire to be reformed, and the assembly was dissolved.

King Henry VIII. had allowed this National Synod, but when Wolsey fell into disgrace he employed Thomas Cromwell to proceed against the whole clergy of England for having attended, laying them under the sentence of the Act known by its initial word as Præmunire. The clergy compounded with their tyrant for the enormous sum of £120,000, equal in the present time to one million and a half sterling, and surrendered their ancient constitutional liberties to the Crown. The results as to Convocation have been principally four:

1. It can only be summoned by the King's writ.
2. When assembled it can only make canons by the King's licence.
3. Its canons are of no force without the King's sanction.
4. None of its canons are valid against the laws and customs of the land, or the King's prerogative.

Since that time the Convocations have remained unchanged. They still consist of two—Canterbury and York. Their members are still bishops, deans, archdeacons, proctors for chapters and for archdeaconries. In the case of York there is a difference from Canterbury, in the fact that since, at least as early as 1279, two proctors have been summoned for each archdeaconry, maintaining thereby a fairer representation of the parochial clergy. York also, like Canterbury, has been modified, though only on fixed and strict principles, by the addition of the new dioceses of Ripon, Manchester, Liverpool, Newcastle and Wakefield. Till the present century the Northern Province only contained five dioceses — York, Durham, Carlisle, Chester, and Sodor and Man. The practice of summons is that whenever Parliament is called together the Crown sends the mandate to the Archbishop. In the case of Canterbury the Archbishop sends it on to the Dean of the Province, the Bishop of London. In the case of York the Archbishop sends it straight to his suffragans, the other bishops. There are also some little differences in the selection of proctors. In the diocese of London we have the extremely cumbrous form of the two archdeaconries, each sending up two names, out of which four the bishop selects two according to

his pleasure. In the diocese of Salisbury the three archdeaconries choose six electors, and these six finally select two from their own number.

If anyone asks what share did the Convocations take in the Reformation, he may be answered in the words of Fuller ("Ch. Hist.," v. 188): "Upon serious examination, it will appear that there was nothing done in the reformation of religion save what was asked by the clergy in their Convocation, or grounded on some act of theirs precedent to it, with the advice, counsel, and consent of the bishops and most eminent Churchmen (ecclesiastics), confirmed upon the past fact, and not otherwise, by the civil sanction, according to the usage of the best and happiest times of Christianity."

Or he may read in Joyce's "Acts of the Church" (p. 86): "At this epoch of our history, Acts of Parliament, Royal Proclamations, and Civil Ratifications, did not precede, but followed in point of time, the decisions of the Spirituality, and were merely auxiliary of the Acts of Convocation."

In his history of English Synods, Joyce gives us a list of some of the principal measures taken by the Convocations:

(1) 1534. The declaration that the Pope has no greater authority in England than any other foreign prelate.

(2) 1536. Forty-nine popular errors complained of, and ten Articles of Religion carried.

(3) 1542. The first Book of Homilies introduced and authorized. (They were published in 1547.)

(4) 1543. "The Necessary Doctrine and Erudition of a Christian Man" confirmed.

(5) 1544. The Litany, nearly as at present, authorized.

(6) 1547. Communion ordered in both kinds.
Repeal of the prohibition of the marriage of the clergy.
Edward VI.'s first Prayer-Book.

(9) 1550. Revision of the Litany considered.

(10) 1552. Cranmer's Forty-two Articles ratified.
Edward VI.'s Catechism authorized by delegates of the Convocations.

(12) 1559. Alteration of the Prayer-book under Elizabeth by an Episcopal Synod.

(13) 1562. The Thirty-nine Articles revised and reduced from a larger number.

(14) 1603. The canons, as collected and arranged by Bancroft, agreed upon with the King's licence.
The Hampton Court alterations received Synodical sanction in these canons.

(16) 1661. Occasional services drawn up.

Form of adult baptism.
Forms for January 30 and May 29.

(19) 1640. Seventeen canons made by Charles I.'s licence, including view as to Divine Right. These were repealed 13 Charles II.

(20) 1661. The Convocation of York sent deputies, and thus composed a National Synod under King Charles II.

The Prayer-book was reduced to its present form.

It was signed and sanctioned by the united Convocations, and appended by Parliament to the Act of Uniformity.

In 1664, Archbishop Sheldon and Lord Chancellor Hyde arranged that the clergy should cease taxing themselves, and be included in the money bills of the House of Commons.

King James II., as a Roman Catholic, did not allow the Convocations to do any business.

In the reign of William and Mary, when the Convention Parliament met, the Convocations were not summoned. Finally, a subsequent Parliament itself petitioned the Crown to summon the ecclesiastical bodies. From these, Sancroft and the non-juring bishops were absent. The Lower House was in an angry frame of mind, and entered on a contest with the Upper. The result was that in 1690 the Convocations were silenced for ten years.

Under Queen Anne the Convocations met again, and received letters of business; but the squabbles continued. In the reign of George I. the Lower House of Canterbury vehemently attacked Hoadley, Bishop of Bangor. The Crown pro-argued it, and it and that of York remained silent for 134 years.

As to this century and a half of prorogation the weighty words of Sir Robert Phillimore ("Eccl. Law," p. 1933), should never be forgotten: "It may well be questioned whether this discontinuance has not worked mischief to the State as well as to the Church. Probably, if Convocation had been allowed to sit to make the reforms, both in its own constitution and generally in the administration of spiritual matters, which time had rendered necessary, the apathy and Erastianism, which at one time ate into the very life of our Church, the spiritual neglect of our large cities at home in England, and of our Colonies abroad, and the fruit of these things, the schism created by the followers of Wesley, would not have occurred, and the State would have escaped the evil of those religious divisions which have largely influenced, hampered, and perplexed the legislation of her Parliaments and the policy of her statesmen.'

After 134 years, efforts were made to revive the synodical action of the two Provinces of the National Church of England under the forms of the ancient Convocations, in which Bishop Samuel Wilberforce and Mr. Henry Hoare took a leading part. On November 5, 1852, the Convocation of Canterbury resumed its sittings; in 1861 it was followed by that of York.

Among the subsequent Acts of Convocation may be mentioned these. If it is not a very important list, we must remember the hampering circumstances under which Convocation acts.

(1) 1859-1865. Preparation of a Harvest Thanksgiving Service.
(2) 1863. Repudiation of the opinions of Bishop Colenso.
(3) 1864. Repudiation of erroneous opinions contained in some of the articles in "Essays and Reviews."
(4) 1865. Modification of the oaths taken before Ordination and Institution to a Benefice, and of the oath against Simony.
(5) 1860-1868. Important debates on Ritualism and on events in South Africa.
(6) 1868-1874. Proposed revision of the Translations of the Old and New Testaments. The Committee appointed in 1870.
(7) 1871. Protest against the Vatican Council. Declaration on the Athanasian Creed.
(8) The new Lectionary.

Other measures proposed and carried are such as the provision of a Burial Service in cases where the Rubric forbids the present forms, the subdivision of the morning Sunday Service, the shortening of the first or of the second Communion on any particular day, the permission that parents may be sponsors at baptism. But in the present state of the House of Commons it has not been thought desirable to submit these proposals to Parliament. The actual achievements of the Convocations, however, by no means represent the value of their services. Their reports on all kinds of subjects, notably on that of intemperance, have been of lasting importance and great practical effect; and their discussions, always conducted on a very high level, have given uninterrupted opportunities for the ventilation of the opinions and feelings of the clergy.

The history of the Convocations may be divided into eight distinct epochs:

(1) The sitting of the bishops and dignitaries with the temporal magnates in council.
(2) The "Præmunientes" clause of Edward I., summoning proctors of the clergy to Parliament.

(3) 1515. The division of the clergy into two Houses.
(4) 1534. The Act of Submission.
(5) 1664. The abandonment of self-taxation.
(6) 1689. The accession of William and Mary, and their attitude to the Church.
(7) 1717. Prorogation to prevent the Lower House from censuring Bishop Hoadley.
(8) 1852. Revival.

It cannot be said that the Convocations as they exist command the confidence of the whole Church. This is particularly true of the southern Convocation; the fact that each archdeaconry only returns one proctor renders it not only possible, but probable, that, as different waves of thought and feeling pass over the Church, the minority may in each case be wholly unrepresented, just as is the case in the parliamentary representation of Wales. The fact of the two proctors for each archdeaconry in the Northern Convocation makes the representation far more just, satisfactory, and acceptable. All that we want to secure by the reform of the Convocations is such a measure of the general confidence of the Church as will enable those ancient Synods to discharge those occasional duties of administration which are discharged by the General Assembly of the Kirk of Scotland.

I may here give details of the exact composition of the Lower Houses of the two Provinces as at present constituted. The Lower House of Canterbury has 161 members. Of these, 113, or seven-tenths, owe their nomination to the Crown or to the bishops. There are only 48 proctors of the clergy. There are 24 deans, the Provost of Eton, 64 archdeacons, and 24 proctors for chapters. I would only point out how enormously the cathedral chapters are over-represented. They not only send 24 deans and 24 proctors, but for the most part they are also represented by the 64 archdeacons. In the Lower House of York the proportion is very different. It consists of 77 members. Of these, 36, or not one-half, owe their nomination to the Crown or to the bishops. There are 6 deans, 21 archdeacons, 42 proctors of the clergy, and 9 proctors for cathedral chapters.

The Lower House of the Province of Canterbury has not been unaware of its ancient and cumbrous composition. In the year 1855, three years after its revival, a case for reform was submitted to Lord Westbury and Sir Robert Phillimore which led to no result. In 1865, and again in 1868, the Lower House presented an address to the Queen, praying for licence to alter its constitution. But the question of authority was so obscure that Ministers were unable to grant the petition. In 1866 a committee was appointed by the Lower House to report

on the whole subject. At different intervals they presented no less than four reports. And in 1889 the question received the earnest consideration of the House of Laymen.

The difficulty which none of these attempts have been able to overcome is the great question, Where resides the authority for the reform of the Convocations? This can be only decided from a strictly legal point of view; and in offering a solution I have the advantage of two very clear and able articles on the subject in the CHURCHMAN magazine, by an eminent lawyer who takes a keen interest in all matters affecting the National Church—Mr. Philip Vernon Smith. There has been a misapprehension that Mr. Smith is not of the same opinion as when he wrote those articles; but I put the question to him not long ago, and he assured me that the misapprehension was entirely groundless, and that he held the solution with which I am to conclude my paper to be the only one possible.

There are four possible sources of authority for the reform of Convocation:

1. Convocation itself.
2. The Archbishop of the Province.
3. The Crown, in virtue of royal supremacy.
4. Parliament, as the governing legislative body of the whole realm.

First, then, can the Convocations reform themselves? Here we are met at the outset by a weighty point of ecclesiastical law: Did King Edward I. and King Edward II., in summoning the Convocations to meet Parliament, create a new body for taxing purposes, instead of the ancient Synods? Lord Selborne, in a conference which was held between himself, Archbishop Tait, and Mr. Gladstone when First Minister of the Crown, on this subject, held that in the legal sense it must be considered a new body. The only unquestionable basis of the existing representation of the presbyters of the Church in the Convocations is, according to that high authority, the *Præmunientes* clause of 1293, Edward I., followed always after 1315 in the composition of these assemblies. We must remember the fourth of the principles established by the arrangement between Henry VIII. and the Church in the Act of the Submission of the clergy: "None of the canons of the Convocations are valid against the laws and customs of the land, or the King's prerogative." Lord Selborne points out that no custom can be alleged in favour of Convocation on its own authority altering its own constitution. The custom is adverse.

Secondly, cannot the authorization be given by the Archbishop of the Province? Nobody can deny, at any rate, that he has the absolute and uncontroverted right of determining

all disputed elections. Nobody can deny that he summons, without challenge, proctors for new archdeaconries as they are created. In the Southern Province we have the new dioceses of Truro, Southwell, and St. Albans, with the new archdeaconries of Oakham, Kingston-on-Thames, Southwark, Bodmin, Cirencester, and the Isle of Wight. It is true, also, that the writ sent by the Crown to the Archbishop does not prescribe the mode of summoning. But the understanding of the year 1315, and the unaltered custom of six hundred years, would, according to the highest legal authorities, make it perilous in the extreme for the Archbishop to deviate. No harm could happen to himself, but the composition and acts of the assembly so reformed might be open to endless dispute.

Thirdly, why should not the Crown, which gave the original order in 1298, revise that order six hundred years later? The answer is, that six hundred years bring many changes. The Crown has not the same power that it had six hundred years ago. The power of the Crown is now shared by the House of Commons. In the time of Edward I. the Crown, which created the House of Commons, could alter its constitution at pleasure. The Crown could not alter the constitution of the House of Commons now. And it is held that the Crown, unassisted, could no more alter the constitution of the Convocations than it could alter the constitution of the House of Commons.

We are thus brought to the fourth alternative, the authority of Parliament. Here we come to an irreconcilable difference of opinion. Lord Selborne says that the power of the Crown having passed to Parliament—or, rather, to the House of Commons—Parliament could give the necessary initiative. But this proposal has been met by the strenuous opposition of the Convocation of Canterbury itself. It is replied by the Convocation that there is absolutely no precedent for Parliament interfering, and that such interference they never would accept, much less invite. Of course, as a matter of abstract fact, nobody doubts that Parliament has the power to interfere with everything that it pleases in the United Kingdom. But it is more to the point, at the same time, to remind ourselves that, on the one hand, Parliament would never use that power except at the desire of the Convocations; and, on the other hand, that the Convocations would never demand its exercise. It has been declared by the highest judicial authority of his day, Lord Coleridge, the late Lord Chief Justice of England, that the Convocations are as old as Parliament, and as independent.

Here, then, is a fourfold dilemma, out of which there is apparently no escape. What is to be done? Are we actually reduced to an *impasse*, and must we remain in our present situation for ever? A happy solution of the difficulty has been

provided by Mr. Philip Vernon Smith in a recourse to the principle of a Declaratory Act. Blackstone says that statutes are either declaratory of common law, or remedial of some defects therein: declaratory, where the old custom of the kingdom is almost fallen into disuse or become disputable, in which case the Parliament has thought proper *in perpetuum rei testimonium*, as a perpetual guide-post of the matter in hand, and for avoiding all doubts and difficulties, to declare what the common law is and ever has been.

Declaratory Acts are rare, and only for great occasions. They have cleared up doubts as to the marriage law. In 1766 such an Act declared the subordination of the Colonies in America to the Imperial Crown and Parliament of Great Britain. In 1783 such an Act declared the right of the Irish people to be bound only by the laws of Grattan's Parliament. In 1865 such an Act declared the resolution of doubts as to the validity of laws passed by the Colonial Legislatures. Here, then, in the doubt as to the authority for the reform of the Convocations, is an exact case in point for a Declaratory Act. In the words of Blackstone: "The old custom of the kingdom has become disputable." The old custom was for the King to determine who was to attend the Convocations; that ancient royal prerogative is now obviously a matter of dispute. What we have to do is to persuade Parliament, in justice to the National Church, to pass a Declaratory Act authorizing the Convocations, with the consent of the Crown, to amend their own composition in accordance with the requirements of the age. Mr. Smith has given a sketch of such an Act:

"Whereas doubts have arisen as to the powers of the Convocations of Canterbury and York to make . . . ordinances with respect to the representation of the clergy in such Convocations: Therefore, for removing all doubts respecting the same, be it declared by the Queen's most excellent Majesty, with the advice, etc., of her Parliament, that the Convocation of each of the said Provinces has power to make . . . ordinances with respect to the representation of the clergy of the Province of such Convocation, so as every such . . . ordinance be made with the Royal assent and licence."

This would obviously be no interference with the independence of the Convocations, or claim of Parliament to control their measures for reconstitution, but a distinct disclaim of any desire so to interfere or control. It is difficult to see why either the Convocations or Parliament should object to so happy an arrangement. Here are combined all the four possible sources of authority for such a reconstitution.

It is with the question of a possibility of a reconstruction, that I am in this paper concerned, and not with the course which the reconstruction would pursue when found to be possible. There are, however, two main objects of reconstitu-

tion which have my hearty sympathy. The first is the redress of the balance between the nominated and elected members of the Convocations, including probably the abolition of the cathedral proctors. The second is the appointment of representation to dioceses with some regard to size and population. For instance, the representation of the Diocese of London and the Diocese of Bangor is at present the same; whereas the Diocese of Bangor has 141 benefices and less than a quarter of a million of souls, and the Diocese of London 511 benefices and nearly four millions of souls; the Diocese of Bangor has 80 curates, the Diocese of London about 650. Such irregularities are a reduction to absurdity of the principle of representation. A third point is that some kind of representation must be devised for the unbeneficed clergy. In London they outnumber the incumbents by more than 100, so that the subject will require careful consideration.

A resolution in favour of the proposed Declaratory Act was passed this year by the London Diocesan Conference. A like resolution was adopted by the President and Fellows of Sion College, and presented during the February sittings to both Houses of the Convocation of Canterbury. I should be hopeful for the future if such a resolution should be carried at every important meeting of the clergy or of Churchmen in general. The reconstitution we desire is no slight matter. It is one thing that the clergy should be able to make their voice heard; it is a far more important thing that that voice should be the true, real, genuine voice of the clergy, and not a counterfeit or accidental phantasm. And we must remember that it is not without the united and repeated expression of the whole National Church, clergy and laity alike, that we shall prevail upon Parliament to give us the Declaratory Act for reconstitution. The reconstitution would be so useful to the National Church that the political Nonconformists are sure to oppose it on that very ground. We must be united and persistent, and decline to be discouraged. And may God Almighty grant that in this and all our other desires we may seek only His honour and glory, and in subordination to that the good of His Church, and the well-being of every class and section of our fellow-subjects! May He, of His great goodness and in His own good time, grant us relief from the opposition, obstruction, and persecution from which we are suffering, and enable us to go calmly on our course of well-doing, following in all things the example of His Son, and devoting all our energies to the conquest of sin, the relief of suffering, and the lifting up of the lot of all mankind, that they may know the riches of their inheritance in the Gospel of Immortal Life.

WILLIAM SINCLAIR.

Short Notices.

A High-School Girl. By MRS. HENRY CLARKE, M.A. With Illustrations by M. A. BOOLE. Pp. 160. Price 1s. 6d. Sunday-School Union.

A STORY for girls, hingeing upon the discovery of the secret drawer in an old family bureau. It has an interesting plot, and is brightly told. We cannot say the full-page illustrations are much addition.

In Humble Dales. By CATHERINE E. MALLANDAINE. Pp. 128. Price 1s. S.P.C.K.

The diary of a young clergyman and his sister in the Black Country, showing how duty well done brings happiness, quite independent of depressing surroundings. Suitable for boys.

Martha's Trial. By MABEL QUILLER-COUCH. Pp. 61. Price 6d. Sunday-School Union.

A story for girls, inculcating honesty, truthfulness, and bravery. Martha's patience under false accusations is rewarded by the discovery of the truth.

Pixton Parish. By FLORENCE MOORE. Illustrated by F. BARNARD. Pp. 220. Price 2s. S.P.C.K.

The plot is a good one, and the interest is well sustained. It is a warning against the dangers attendant on gambling, which in this case ruins a life of great promise.

Three Golden Words. By MRS. ALEXANDER SMITH. Pp. 64. Price 6d. Sunday-School Union.

This story for children is quaintly written, and "Little Lord Fauntleroy" might have sat as the model for Archie. "Cash" is a housekeeper of the old school. All the characters might have been drawn from the life, and we can recommend this pretty story.

Ishmael Jones. By RICHARD PARDOE. Pp. 121. Price 1s. S.P.C.K.

Exposes the fallacies of socialism, and shows how a loving wife rescues her husband from them. We hope this book may produce the desired effect.

The Outcast, and the Pappas Narkissos. Translated from the Greek by F. BAYFORD HARRISON. Pp. 78. Price 6d. S.P.C.K.

Two powerful tales, full of local colour. The scene of the "Outcast" is laid near Patras. The translator has done his work well.

Ups and Downs; or, The Life of a Kite. By ASCOT R. HOPE. Pp. 80. Price 1s. S.P.C.K.

A simple story for little children, pleading for kindness towards their toys.

Ralph Latimer. By MAUD CAREW. Pp. 126. Price 1s. S.P.C.K.

A book for boys. The story is well told, and the tone healthy, with a good moral.

Ten Talents. By HELEN SHIPTON. Illustrated by W. H. OVEREND. Pp. 249. Price 2s. 6d. S.P.C.K.

A rather painful story, dealing with rescue work in a colliery village, and in the East of London. The writer is not afraid to give us a view of the seamy side of life. Though not a book we should recommend for young girls, it is a well-written and interesting tale.

Golden Chains. By G. E. VAUGHAN. Pp. 160. 1s. 6d. S.P.C.K.

This story will be acceptable to young servants; and the illustrations are decidedly above the average of the S.P.C.K.

The Silver Link. Sunday-School Union. Pp. 236. Price 2s. Sunday-School Union.

Music, poetry, stories, illustrations make up a wholesome and charming whole. There is a series on the musical instruments of the Bible, another on some of its water-birds, another on old stories of Egypt, another on the Moors, another on familiar proverbs, besides interesting and valuable biographical sketches.

The Child's Own Magazine. 62nd Annual Volume. Pp. 144. Sunday-School Union.

As usual, charmingly illustrated and full of appropriate and varied matter, grave and gay.

One Hundred New Animal Stories. By ALFRED E. LOMAX. Pp. 125. Sunday-School Union.

This is a highly interesting collection of amusing and more or less probable stories of the intelligence shown by various animals under unusual circumstances. The book is eminently readable, and forms a very treasure-house of entertainment for juveniles. Its value is increased by a plentiful supply of illustrations.

All the Prettiest Nursery Rhymes and some New Ones. Pp. 128. Sunday-School Union.

This is a companion volume to the Animal Stories, and will be no less welcome to young readers. The illustrations here also are many and very appropriate, of themselves conveying a fair idea of the subjects of the rhymes. This fact will make the book interesting to children who have not learnt to read, as well as those who are older.

We have received from the S.P.C.K. :

The Churchman's Almanack for 1896, which, in addition to the usual information, has a beautiful reproduction of that exceedingly handsome old church, Ottery St. Mary, Devon, and a number of features which will make the almanack an indispensable article in the clergyman's study.

The Churchman's Remembrancer for 1896, a large and exceedingly useful diary, containing all the varied helps and information which we have come to expect in such publications of the S.P.C.K.

The Churchman's Pocket-Book and Diary for 1896, which can be had at several prices, according to the style of binding, and which we strongly urge every busy Churchman to possess himself of.

The Churchman's Almanack for 1896 in three sizes, all of which are extremely useful and well got up.

One marvels at the excellence and small cost of all these publications, and wonders what one would do without them. They are indispensable.

MAGAZINES.

We have received the following (November) magazines :

The Thinker, The Expository Times, The Religious Review of Reviews, The Review of the Churches, The Anglican Church Magazine, The Church Missionary Intelligencer, The Evangelical Churchman, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, and *Hand and Heart.*

THE MONTH.

The New Bishop of Chichester.

THE Right Rev. Dr. Ernest Roland Wilberforce, Bishop of Newcastle who has been appointed to the Bishopric of Chichester, is the third son of Bishop Wilberforce, of Oxford and Winchester. He was born in 1840, and was educated at Harrow and at Exeter College, Oxford. He was ordained by his father to the curacy of Cuddesdon in 1864, and from 1866 to 1869 was rector of Middleton Stoney, near Bicester. Subsequently, on the presentation of Mr. Gladstone, he became Vicar of Seaforth, one of the suburbs of Liverpool, a benefice of which the late Prime Minister is the private patron. In 1878 he was appointed by Bishop Harold Browne to a canonry of Winchester, and four years later was chosen by Mr. Gladstone, at that time Prime Minister, for the approval of Her Majesty as first Bishop of the newly-created see of Newcastle-on-Tyne. Bishop Wilberforce is a High Churchman.

The New Bishop of Newcastle.

The new Bishop of Newcastle, the Rev. Edgar Jacob, Vicar of Portsea and honorary Canon of Winchester, is a son of the late Archdeacon Jacob, and was educated at Winchester and at New College, Oxford, of which society he was a scholar. He took a first class in classical moderations in 1865, and a third class in the final classical schools in 1867. Ordained in the following year by Bishop Wilberforce, he was licensed to the curacy of Taynton, Oxfordshire, and from 1869 to 1871 served as curate of Witney. After a year's parochial work in Bermondsey, Mr. Jacob accepted the domestic chaplaincy to the late Dr. Milman, Bishop of Calcutta, and remained in India until that prelate's death in 1876. In 1878 he was appointed by Winchester College to the important and populous parish of Portsea, and during his incumbency the parish church was rebuilt by an anonymous donor, who was subsequently found to be the late Mr. W. H. Smith, M.P. Mr. Smith's benefactions to the parish were on a very extensive scale, and after his death Lady Hambleden completed her husband's work. The new Bishop was appointed an honorary canon of Winchester Cathedral in 1884, and became a chaplain to the Queen in 1887.

At the St. James's Vestry Hall, Piccadilly, on Saturday afternoon, November 9, the Marquis of Bristol, as chairman of the Testimonial Committee, made a presentation to the Rev. J. E. Kempe, in commemoration of his services to the parish over a term of 42 years. The testimonial took the form of a cheque for £205 and a book, bound in red morocco, with gilt edges, vellum leaves, and gilt metal mounts, containing the names of the subscribers, with an inscription on the outside plate and on the title-page. In making the presentation, the Marquis of Bristol bore testimony to the admirable character of the services of the rector, and detailed many of the good works for the benefit of the parish which he had personally initiated. Addresses were also delivered by Professor Wace, Bishop Barry, the new rector, Mr. Winnett, and other speakers.

The Bishop of London has appointed as one of his examining chaplains the Rev. W. Murdoch Johnston, Vicar of St. Stephen's, East Twickenham.

The Duke of Westminster has given £50, and promised the same for five years, and Adeline, Duchess of Bedford, £25, towards the fund of £2,000 now being raised by the London Diocesan Board Church of England Temperance Society for the providing of scientific temperance lecturers in Church day-schools.

The Church of England Waifs and Strays Society has received an anonymous donation of £1,000 in reduction of the debt of £4,000 on the society's general fund.

Obituary.

—◈—

Bishop James Colquhoun Campbell.

THE Right Rev. James Colquhoun Campbell, D.D., late Bishop of Bangor, died lately at Hastings, in his eighty-third year. Dr. Campbell was the son of the late Mr. John Campbell, of Stonefield, Argyleshire, by Wilhelmina, daughter of the late Sir James Colquhoun, of Luss, Dumbartonshire. and was born at Stonefield. Having graduated in honours at Trinity College, Cambridge (senior optime and second class in the Classical Tripos), he was ordained deacon in 1837, and priest in 1839, when he was appointed Vicar of Roath, Glamorganshire. Five years later he accepted the rectory of Merthyr Tydvil, and in 1855 was appointed honorary canon of Llandaff, from which office he stepped to that of archdeacon in the same diocese in 1857. At the death of Dr. Bethell, in April, 1859, Dr. Campbell was, upon the nomination of Lord Derby, consecrated Lord Bishop of Bangor, and he held the See until 1890, when advancing age induced him to retire, giving place to Dr. Lloyd, the present Bishop. The deceased prelate married, in 1840, Blanche (who died in 1873), daughter of Mr. J. B. Pryce, of Duffryn, Glamorganshire.

Ven. Benjamin Strettell Clarke.

The Ven. Benjamin Strettell Clarke, D.D., Archdeacon of Liverpool, who died in that city a few days ago, was born in Dublin in 1823, and graduated at Trinity College, Dublin. After clerical work at Christ Church, Liverpool, and Thorpe Hesley, in Yorkshire, he was appointed to the vicarage of Christ Church, Southport, in 1849, which living he held at the time of his death. In 1876 he was made hon. canon of Chester, and was transferred to Liverpool when the new diocese was formed in 1880. He was appointed Archdeacon of Liverpool in 1887. He devoted himself almost exclusively to his pastoral work in Southport, and was not often seen in public in Liverpool. A short time back he underwent (in Liverpool) a successful operation for ophthalmia, but subsequently had a paralytic seizure, and was unconscious for a week. Towards the end of last week he seemed to improve, and the improvement was maintained till Monday morning, when a sudden change took place. His family were summoned to his bedside, and he lingered till about half-past five in the evening, when he died.

Canon the Hon. John Grey.

Canon the Hon. John Grey, D.D., died at a late hour on November 11 at the rectory of Houghton-le-Spring, in the county of Durham, after a brief illness. He was a son of the second Earl Grey, the Prime Minister of 1832, and was born in 1812. He was educated at Trinity College, Cambridge, where he took his degree in 1832 with a first class in the Classical Tripos. The deceased clergyman was the last surviving son of the second earl, his younger brother, the Rev. the Hon. Francis Richard Grey, who was Rector of Morpeth, having died five years ago. Canon Grey was appointed Rector of Houghton in 1847. There has only been one presentation to the Rectory of Houghton in a hundred years. He was appointed an honorary canon of Durham Cathedral in 1849, and chaplain to the Bishop of Durham in 1890. Canon Grey was twice married—first, in 1836, to Lady Georgiana Hervey (she died in 1869), daughter of the first Marquis of Bristol, and secondly, in 1874, to Helen Mary, daughter of the late Mr. John Eden Spalding, of the Holme, New Galloway, N.B. The funeral of Canon Grey has been fixed for to-morrow. Earl Grey and other members of the family were at the rectory at the time of Canon Grey's death.