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# THE CHURCHMAN

**December, 1913.**

## The Month.

Pulpit Preparation.

THE topic of the Rede Lecture recently delivered by Lord Curzon before the University of Cambridge, was "Modern Parliamentary Eloquence." By the term "eloquence" was meant "the highest manifestation of the power of speech of which—in an age when oratory was no longer recognized or practised as an art—public speakers were still capable." And, in spite of this characteristic of our own age, Lord Curzon declared that "never was eloquence, the power of moving men by speech, more potent than now." This emphatic pronouncement is worthy of remark by all, and especially by the clergy, and above all by those who may be inclined to relegate the sermon to a secondary or even still lower place in the sphere of ministerial activity. It is well to recall that our ordination is to the ministry of the Word and Sacraments, and that the solemn injunction is, to be "a faithful dispenser of the Word of God and of His holy Sacraments." Many feel that the ministry of the pulpit is, at the present day, suffering from neglect, and that a greater devotion to its exercise may be the necessary instrument for the needed and much wished for spiritual revival. We do not mean that oratory is to be cultivated as an end in itself for purposes of self-display; but it may be a factor of the greatest importance in the effective preaching of the Gospel, and with that high purpose in view may be well worth serious cultivation.

**The Cavendish Club.**

The formation of the Cavendish Club in the Coronation week of 1911, and the recent appeal which the Club has issued at various great meetings throughout the kingdom, stand out as very bright portents in the somewhat gloomy sky of our public life. The Club consists of University and Public School men in London who joined together with the purpose of devoting their leisure to useful service under the inspiration of Christianity. Now the appeal has gone forth to University and Public School men throughout the country to join together in their own particular localities with a view to national, municipal, and social service. The whole movement is the outcome of an increased sense of personal duty, of a feeling that the community has a claim on those of its members who are placed in more fortunate positions, and of a keen and earnest response to that claim with a glad desire to meet it. Such efforts have been made before by men like Toynbee and Barnett; the present movement is intended, in Mr. Asquith's words, not to supplant, but to supplement them. Those who are conversant with an industrial life know that one of its most disquieting features is the growth of syndicates and combines, in which all personal relation between masters and men is lost. The humanization not only of industry, but of our social life generally, is one of the great problems of the age, and the Cavendish Club is a well-devised attempt towards its solution.

**The Question in the Ordinal.**

The question addressed to candidates, in the Service for the Ordering of Deacons, on the subject of Holy Scripture, is again being brought under discussion. As at present framed, the question runs: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" Last November, in the Lower House of the Canterbury Convocation, the following alteration was proposed: "Do you unfeignedly believe that the Canonical Scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" An important letter has now been forwarded to the Archbishop

of Canterbury from a body of Cambridge men, consisting of Professors and tutors, all being Examining Chaplains under the approval of the Divinity Professors. It is supported by a letter from Oxford, signed by all the Divinity Professors and others, also Examining Chaplains. The suggestion made in these letters is that the question should run: "Do you believe in the Holy Scriptures as given by inspiration of God?" These repeated attempts at revision make it evident that there is widespread dissatisfaction with the question in its present form, and whatever may be thought of the proposed alteration, the names appended to these two letters represent a body of opinion that cannot lightly be set aside. Professors and Examining Chaplains are those who know most intimately the pressure of the difficulty. One thing is clear. The question in its present form is ambiguous. What do the words "unfeignedly believe" imply? They *may* be taken to imply so much that a man of sensitive conscience is perplexed about giving an affirmative answer. Without expressing, for the moment, any opinion on the proposed substitute, we must admit our hearty sympathy with the attempt to discover a form of words which would, as the Cambridge letter says, "remove the difficulty which many feel, while at the same time safeguarding the good purpose which the question is intended to serve."

**Evangelical Organization.**

We most earnestly hope that the correspondence begun in the *Record* of October 31, and now continuing, on the subject of a central organization for Evangelical Churchmen, will not end ineffectively in mere talk. The letters that are appearing make it abundantly evident that the discussion does not rise from the individual opinion of some particular enthusiast. It is expressive of a deep and widely prevalent conviction. It has often been said, and it needs now to be reaffirmed, that the characteristic weakness of the Evangelical school of thought, more especially during the later years of its history, has been the lack of power to combine and co-operate for the purpose of practical action. How far this

"individualism" has been the outcome of the great insistence in "Evangelical" doctrine on the life of the individual, his personal relation to God, his individual need for conversion, and the call to personal holiness, we need not now stop to inquire. We certainly hold that even if this has been the case in the past, the result is neither necessary nor inevitable. There is no essential antithesis between the characteristics of Evangelical doctrine on the one hand, and the power to co-operate loyally for purposes of practical intervention in the affairs of our Church life on the other; and our present ecclesiastical problems make it very necessary that we should show this to be the case.

The Need for It.

This weakness has not escaped the notice of ecclesiastical authorities in high places, especially of those who have little sympathy with Evangelical ideals. They know that on the High Church side they have to deal with a body of opinion that is compact, highly organized, and voluble—a powerful rope of many strongly-twisted strands. The Evangelicals are, as a correspondent says, a rope of sand. The pity of it is that Evangelical opinion and conviction exists in plentiful abundance; but it is helpless and inarticulate, just through lack of combination and cohesion. In saying all this we have no desire whatever to sound the "party" note. We would not say a word to hinder the loyal service which Evangelicals can render, and ought to render, to the larger life of the Church. But it is idle to affirm that the Evangelical school of thought has now done its work, and may be content to disappear in the general stream of Church life. Anyone who reads the signs of the times, who can trace the drift of some of the strong currents in our Church life, must admit that if the broad principles of the Reformation settlement are not to be undermined and overthrown, it is now as necessary as ever it was that all who value those principles should know one another or at any rate know of one another, should confer with one another, and should formulate schemes of combined action.

Possible Means.

What, then, ought to be done? Mention is made of the Islington Conference. That, with all its excellency and usefulness, is not sufficient. It takes place once a year; it lasts for a few hours; the majority of those present listen to the papers, speak to their own personal acquaintance, and return to their homes till the next Conference. We do not wish to underrate the work which God's Holy Spirit has done and does do by that great gathering, but it is confessedly an annual meeting. Again, we should deprecate the founding of any new organization. We have had more than enough already of separated organizations, representing various shades of Evangelical opinion. We do not need to create new instruments; we need to use with vigour and enthusiasm the instruments that lie ready to our hand; and, above all, we need to link up these existing instruments into active co-operation with one another, and to keep them in continuous touch with one another. For ourselves, we believe that the National Church League has large possibilities, not yet fully realized, as the focus and centre round which many of our existing conferences and societies might rally. It is neither party nor partisan, and it stands for that Evangelicalism which is the essence of strong central Churchmanship. Whatever means be finally adopted, we hope that the question which so many are asking will not be allowed to go unanswered.

Bishop of Manchester.

The Bishop realizes that it is part of his episcopal duty to drive away error and to warn us of danger. He does much else, for there is no busier prelate than he; but he never forgets this. He spoke at the Autumn Meeting of the Church Pastoral Aid Society, and his magnificent but solemn speech has helped and steadied us all. It was not only an appeal for the C.P.A.S., though it placed the C.P.A.S. in a new light to some of us as a real bulwark against the approach of danger. It was not only an apologia for that position at Holy Communion which the Prayer-Book, as its language is best interpreted, lays down. It was a

solemn warning against the drift Romeward, and it was a call to stay that drift. Men, with whom the wish is father to the thought, would tell us that Evangelicalism has done its work, and if it is not already ceasing to be, could be so without disadvantage. No, says the Bishop, not yet, until the Romeward drift be stayed, until the whole Church has caught the real spirit of the evangel. We venture to express a hope that the Bishop's speech will be reprinted in handy form, and that the C.P.A.S. will make it its business to see that it comes into the hands of the people. It will bring subscriptions to the Society. It will do more: it will awaken us from a slumbering and false security, to make us, not bitter partisans, not party controversialists, but more convinced adherents, more enthusiastic workers, in the cause of the spiritual faith handed down to us from the Apostles, and re-won for us in the sixteenth century. We will not go back on the Reformation because we will not go back on the faith of the Apostles and of the New Testament—the pure faith of the Gospel of Christ.

**Russell Wallace.**

The last of the great Victorian scientists has gone, and his passing reminds us of the vigorous conflict waged years ago between religion and science. The conflict is practically over, ending not in the defeat of either side nor in a timid compromise, but in the frank recognition by each side of the functions of the other. Science deals with that which is natural, religion with that which is supernatural. In a very true sense science leaves off where religion begins. Science is limited by the fact that it can only pursue exact investigations in the realm of phenomena, and when it transgresses the region of phenomena it is quite as speculative as ever religion is—indeed, often more so. To match religion and science in deadly warfare was to bring forces into conflict which were armed with such different weapons that warfare was really impossible. Men began to realize this, and the unhappy strife has ceased, at any rate in wiser circles of religion and science. Now and again we see

effects of the old strife, reminiscences of the battlefield. Years ago Professor Romanes accepted the Christian faith. The fact that the best scientists are in the main men of faith is a truism. Now one of the great warriors passes to his rest, and in his later days, when the stress of strife had passed, he accepts the Theistic view of the universe. Behind all things, invisible to science, yet necessary to science, if science is ever to be an adequate explanation of things, God stands. This Science grants. It is a long step from it to the full Christian faith, but in the long run the full Christian faith is the necessary sequel. We do not, and we must not, exult now over the victories of faith. We rejoice when they come, we thank God, and with stronger faith and renewed strength we persevere.

**New Books.** The publishing season has already given us some valuable new books, and amongst them a little group of small books of particular value to Evangelical Churchmen. The Bishop of Sodor and Man has given us a Manual for Holy Communion, written with all the clearness and simplicity which *Central Churchmanship* would lead us to expect, written with real Christian charity, and yet with profound and definite Evangelical conviction. Dr. Thompson dares here and there to use language about which some of our readers may hesitate, but he uses it to carry the Evangelical and spiritual truths for which we stand. Churchmen of all schools of thought will do well to read this book.

Mr. R. W. Balleine, to whom we owe so much for his history of the Evangelical Party, has put us under a new obligation: he has written a short popular history of the Church of England. We have plenty of histories of the "tendency writing" type. Nothing is more mischievous, nothing more dishonest, than the distortion of history. The gift of Mr. Balleine's book will do more to put a student straight than any amount of condemnation of the comic-opera histories that we sometimes meet. It is written in the simplest possible way, and ought to be circulated by the thousand.

We should have been very disappointed if Mr. Watts-Ditchfield had not given us in print the lectures on Pastoral Theology he delivered at Cambridge. He and his work, if he never wrote a word, are an example and an inspiration. His book is a lesson in method from a past-master in the art of winning a way for the Kingdom of God. Of course, we shall all read it.

Mr. Bernard Herklots has assumed the rôle of a prophet, and has written a really valuable and suggestive book on the Future of the Evangelical Party, and to some extent of Evangelicalism. It is full of good and useful things, and although no reader will be likely to endorse every word of it, no one can afford to neglect it. It is a call to a step forward on the right lines, and every friend of Evangelicalism should read and ponder; indeed, we dare venture to commend it to our friends in the Church who differ from us.

Finally, four more English Church Manuals have come from the press. Principal Grey packs into a penny manual a sound and simple treatise on Holy Baptism—the work of a scholar, a teacher, and a courteous Christian. Archdeacon Madden deals in his inimitable way with the sin of gambling, and he is sure that it is a sin. Mr. Harington Lees and Mr. H. A. Wilson deal with the Lord's Prayer and with the Ten Commandments respectively; and these little books are just the things we need in the day of loose morality and prayerlessness. Confirmation candidates, Sunday-school teachers, young people, aye, and older people, should possess these little books. It is for the clergy first of all to see that they have the chance. We hope the new issue will give an impetus to the circulation of the whole series.

All these books are being reviewed for these columns. Altogether they do not cost half a sovereign, and the Christmas season ought to mean a large circulation for them all.

# The Church and the Poor.

## A SERIES OF HISTORICAL SKETCHES.

By W. EDWARD CHADWICK, D.D., B.Sc.

## XII.

### The Industrial Revolution.—II.

DURING the first twenty-five years of the reign of George III. many Acts of Parliament having reference to the poor were passed, though none of them except that known as "Gilbert's Act" is of outstanding importance. In 1761 it was enacted[1] that a register be kept of all infants under four years of age who shall be in, or shall be brought to, any workhouse, hospital, or other place provided for the maintenance of the poor, or shall be under the care of the churchwardens and overseers. Six years later it was ordered[2] that all children under the age of six who shall be in any workhouses, etc., shall, within fourteen days, be sent into the country to a distance of not less than three miles from any parts of the cities of London and Westminster. By the same Act it is enjoined that in order to guard against all dangerous consequences which may arise to the said children from false parsimony, negligence, inadvertency, or the annual change of parish officers, five noblemen and gentlemen, inhabitants of each parish, shall be appointed and chosen, under the title of "Guardians[3] of the Parish Poor Children." They are to be in office for three years, and are to visit and inform themselves fully of the condition of these children, and, in case of neglect, are to inform a Justice of the Peace, who is empowered to give such orders as he shall think proper. These Acts show a much more tender solicitude for

[1] By 2 George III., cap. 22. (This Act, like the following, was limited to the Metropolis.)

[2] By 7 George III., cap. 39.

[3] Is this the first instance of the term in this connection?

the welfare of young children than was evinced some fifty years later, when, by the multiplication of factories, there was an enormously increased demand for child labour, a demand which the Guardians of those days did not hesitate to supply under conditions which it is impossible to condemn too strongly. In 1773 an Act[1] was passed "for the better regulation of lying-in hospitals," by which it was ordered that a licence must be obtained from the Justices in Quarter Sessions before such a hospital could be established. Also about this time[2] the Journeymen Tailors Act was so amended that the scale of wages was raised by about a third. The immediate cause of this was a rapid rise of food prices, occasioned to some extent by several deficient harvests, and producing not only discontent, but even disturbances among the poor.

It was in 1782 that "Gilbert's Act"[3] was passed. This Act removed the duty of relieving the poor from churchwardens and overseers, whose duties were now restricted to collecting and accounting for the Poor Rate. For the future in all parishes which adopted the Act the entire management and control of the poor is delegated to "Visitors" and "Guardians," together with the Justices of the district. The Guardian for each parish is nominated by the parishioners and elected by the Justices;[4] he is to receive a salary,[5] and do all the duties of the overseer except collect the rate. The Visitor is also to be appointed by the Justices out of the number of the Guardians, and his authority in all matters connected with the workhouse is to be practically absolute. The two most important sections of the Act are the 29th and the 32nd. The 29th section enjoins "that no person shall be sent to the poorhouse except such as

[1] 13 George III., cap. 82.

[2] 8 George III., cap. 17. See Nicholl's "History of the Poor Law," vol. ii., pp. 71 *et seq.*

[3] 22 George III., cap. 83. On this important measure, see Nicholls, *op. cit.*, vol. ii., pp. 83 *et seq.*

[4] The tendency to give more powers to the Justices is very apparent about this period.

[5] He was thus very much in the position of the present relieving officer.

are become indigent by old age, sickness, or infirmities, and are unable to acquire a maintenance by their labour ; except such orphan children as are sent thither by order of the Guardians of the Poor." These classes could hardly be otherwise treated. But it was the 32nd section which ultimately proved so disastrous both to the welfare and the character of the poor. This section enjoined "that where there shall be in any parish, township, or place, any poor person or persons who shall be able and willing to work, but who cannot get employment, the Guardian of the Poor of such parish, etc., on application made to him by or on behalf of such poor person, is required to agree for the labour of such poor person or persons at any work or employment suited to his or her strength and capacity, in any parish or place near the place of his or her residence, and to maintain or cause such person or persons to be properly maintained, lodged, and provided for, until such employment shall be procured, and during the time of such work, and to receive the money to be earned by such work or labour, and apply it in such maintenance as far as the same will go, and make up the deficiency if any."

I have quoted at length the exact words of the Act because, in view of subsequent developments, it is impossible to exaggerate the importance of this section.[1] In fact, together with the so-called "Speenhamland Act," it was the chief cause of the terrible rise in pauperism and of a large amount of the undoubted deterioration in character which certainly took place in the very poor during more than half a century after it became law. Its principle was bad, and its results nothing less than appalling. It has been unreservedly condemned by practically every expert either in the Poor Law or in dealing with poverty. The labourer was made certain of employment. He was made "certain of receiving either from the parish or the employer sufficient for the maintenance of himself and his family . . . he

[1] "It was the first great inroad on the old system of Poor Law, and had in the end the worst possible effects" (McCulloch, quoted by Aschrott and Preston-Thomas, "The English Poor Law," p. 20).

is made secure without the exercise of care or forethought. Could a more certain way be devised for lowering character and destroying self-reliance?"[1]

It is true that the adoption of "Gilbert's Act" was voluntary, but no less than 924 "parishes" actually adopted it.

We must pass to the period which stretches from about 1785 to the end of the reign of George III. This is undoubtedly a period during which events happened and developments occurred which had far more than an ordinary or average effect upon the religious and economic future condition of the poorer classes of the community. First, let us remind ourselves very briefly of certain outstanding events which took place. The Seven Years' War, which ended in 1763, left this country with a National Debt of £138,565,430. Ten years later the American War broke out, and lasted for eight years. This war added no less than £121,000,000 to the Debt. There were considerable repayments during the short intervals of peace; but the wars which began with the French Revolution in 1793 and closed with the Battle of Waterloo added again no less than £601,500,343 to the Debt; so that in 1816 this stood at £900,436,000, the annual charge for which was £33,000,000.[2] I recall these figures because I want to make quite clear what taxation meant in those days. Then, it must be remembered that the national wealth was at that time very small in comparison with what it is to-day. Even so lately as 1842 a penny on the income tax produced only £700,000, whereas in 1909-10 it produced £2,691,422, or more than four times the amount. It is, I think, generally admitted that any large increase of taxation weighs heavily upon the poor —so to speak, it filters down to them. We must therefore try to realize what this increase of taxation, necessitated by the

[1] Nicholls, *op. cit.*, vol. ii., p. 90; see also Aschrott and Preston-Thomas, *op. cit.*, p. 21: "The self-reliance of a large part of the working classes was thus undermined."

[2] These figures are taken from the tables in *Whitaker's Almanack*. Sir G. Nicholls states (*op. cit.*, vol. ii., p. 161) that "in the last three years of the war—1813, 1814, 1815—the amounts raised altogether exceeded a hundred millions annually."

increase in the National Debt incurred by war, meant to the poor.[1]

I must also again refer briefly to the instability in the price of corn (and so of bread) during this period, and to the very considerable rise in its price which took place. The average price of the quarter of wheat between 1785 and 1794 (an interval of peace) seems to have been about 49s. 9d.; but between 1794 and 1801 it was 87s.[2] In the spring of 1796 it was above 100s., and in June of 1800 it was 134s., while in the spring of 1801 it rose to 156s. 2d.[3] A rapid fluctuation in prices always hits the poor more hardly than the rich, because they are compelled to buy in small quantities, and cannot take advantage of a cheap market. Then, during this period there began those great fluctuations of trade which, with alternations of much and little employment, have ever since that time weighed heavily upon the workers. So long as our foriegn trade was comparatively small, so long as both the population of the country and its wealth either remained stationary or grew but slowly, and so long as the needs of the population within the country were the chief market for either agricultural produce or manufactured goods, the fluctuations of industry were comparatively small. But with the Industrial Revolution, with the growth of a great overseas trade, with the dependence of industry upon foreign markets, which were liable to be closed, as well as upon foreign supplies of raw material, which were liable to be stopped in time of war, the conditions of industry entirely changed.

In an excellent chapter on "Government and the Wage-Earning Classes,"[4] during this period, Meredith states that "a period of anarchy"—for as such he regarded the one before us, so far as the welfare of the poor was concerned—"can be created

[1] "As late as 1834 half the labourer's wages went in taxes" (Toynbee, *op. cit.*, p. 107).

[2] Nicholls, *op. cit.*, vol. ii., p. 130.

[3] These figures are quoted in Nicholls, *op. cit.*, vol. ii., p. 129, from Tooke's "History of Prices."

[4] "Economic History of England," pp. 261 *et seq.* This chapter should be carefully studied.

. . . by suddenly creating new conditions to which law and custom cannot adapt themselves with sufficient rapidity." These "new conditions," he believes, "were unduly prolonged in England from two causes—first, by the coincidence of a philosophic movement opposed to intervention, and, secondly, by a strange dearth of socio-political talent." [1]

When the Industrial Revolution arrived, England was, at least theoretically, under a system of industrial law which dated from the times of Elizabeth—a system entirely unsuited to the new conditions of trade. In practice the system had absolutely broken down, though it was not until 1813 that the wages clauses of the "Statute of Artificers" were repealed, and it was only in 1814 that its apprenticeship clauses were so; while as late as 1799 and 1800 severe laws were passed penalizing combinations of workmen.[2] It must be open to serious doubt whether those who urged the principle of free competition realized how little fitted this principle was to adjust economic, and consequently social, difficulties satisfactorily.

The effects of the new conditions of industry upon the physical health of the people must not be forgotten; and physical health, especially to the poor, is an asset of enormous value. Agriculture had, until this time, been the chief industry of the workers; but with the advent of the factory system, for many of these indoor employments now took the place of outdoor labour. Machinery introduced nervous strains and monotonies, the effects of which were not then clearly appreciated.[3] The results of child labour in factories was often terrible. Children had before then been exploited, but child labour had not been sold wholesale to third persons for wages and keep. Under the old apprenticeship system at least something of home and family life was preserved, and in those days children would not be set to plough, or dig, or work a heavy hand-loom. But now Poor Law officials sent pauper children into the factories to watch

[1] Meredith, *op. cit.*, p. 264. [2] *Ibid.*

[3] It is only those who have an intimate knowledge of the working classes who can realize this to-day. I had more than abundant evidence of this when working among the shoe operatives.—W. E. C.

machinery from twelve to sixteen hours a day.[1] Was this because people were really less humanitarian? Not entirely, because at this time, especially when we remember the even reckless distribution of outdoor relief, we have evidence of a certain amount of at least sentimental humanitarianism. But there seems to have been little conception of a real justice due to the workers, and even less of any true science of social life; and certainly there could have been no idea of the inevitable results of unwise legislation upon the characters of the poor. A very brief consideration of the laws made on behalf of the poor during this period will show that there was no clear conception of what were their real needs, and what would have been best for their permanent welfare, and for that of the community.

Unfortunately, during this period, again, the Church gave absolutely no lead as a corporate body. Individuals, especially among the Evangelicals, and small societies, like the so-called "Clapham Set," were, as I showed in the last chapter, doing excellent work in dealing with individual cases of distress, and even with certain classes of sufferers, and in certain confined areas of activity. But if there was a want of "socio-political" talent, there was an even greater absence of any socio-ecclesiastical effort. There was no attempt to apply the broad fundamental principles of Christianity either towards guiding the development of society upon right lines, or towards extirpating the social evils which year by year were growing greater, and therefore more unmanageable. To take a single example: what evidence is there of any really serious and self-sacrificing effort to supply the spiritual needs of the rapidly increasing numbers of the poor who were congregating more and more closely in the great manufacturing towns? I can find very few cases of new churches being built between 1750 and 1820 in Manchester, Liverpool, Birmingham, Leeds, or Sheffield. When churches were erected they were usually pew-rented, and in which the poor were generally relegated to obscure corners and to uncomfortable benches. Had it not been

[1] Engels, "Condition of the Working Class," pp. 141 *et seq.*, 167, 171 *et seq.*, 193.

for the labours of John Wesley and his many co-workers, there would have been but little preaching of the Gospel to the poor. Fortunately, this preaching was often of a very practical nature.[1]

I have already drawn attention to "Gilbert's Act," by which both the self-reliance and self-effort of the working classes were so greatly weakened. By an arrangement proposed by the Berkshire Justices in 1795,[2] the evils arising from supplementing low wages by a grant from the Poor Rate were still further accentuated. The Justices had met for the purpose of "rating wages." They declared that, owing to the increased cost of living, the poor required still more help than they were already receiving; but they further declared that, instead of regulating wages according to statute, they would recommend farmers and others to raise wages in proportion to the cost of the loaf of bread and according to the size of the workman's family; and also that, when the workman failed to earn the prescribed amount by his own labour and that of his family, he should be paid the balance out of the Poor Rate.[3] This arrangement, which was widely adopted throughout the South and West of England, was nicknamed the "Speenhamland Act." It brought into full force the fatal "Allowance System," which in succeeding years proved so disastrous both to the moral and the economic welfare of the workers, which, by Gilbert's Act, had already been seriously impaired. It inevitably kept down wages. It meant not only a contribution to the labourer, but also to the employer, who supplemented the starvation wages he gave his men by a contribution paid by other ratepayers. Upon the labour the effect was very evil. "It removed every incentive to saving . . . it made him careless and indifferent, encouraged improvident marriages, and produced an artificial increase of population which was bound to engender fresh masses of poverty."[4]

[1] For examples of this see the previous chapter.

[2] On May the 6th. See Nicholls, *op. cit.*, vol. ii., pp. 131 *et seq.*; also Aschrott and Preston-Thomas, *op. cit.*, pp. 21, 22.

[3] The exact scale is given by Nicholls, *op. cit.*, vol. ii., pp. 131, 132.

[4] Aschrott and Preston-Thomas, *op. cit.*, p. 21. Probably as the result of Gilbert's Act and the "Speenhamland Act," the expenditure for the relief

Still further measures towards increasing the amount of out-relief, and also towards the ease with which it could be obtained, were taken by two Acts of Parliament, one of which was passed in 1796[1] and the other in 1815. By the first of these any Justice is empowered at his discretion to give out-relief to any industrious poor person for a month, and any two Justices may continue the order for another month, and "so on from time to time, as the occasion may require." By the second Act[2] a single Justice may give this relief for three months, and two Justices for six months. Sir George Nicholls rightly regards these Acts as evidently contributory causes to the large increase of poor relief given at this period. He also believes that owing to the wide separation in "social position and habits of life" between the ordinary Justice and the ordinary applicant for relief, the Justices as a body were far less qualified to deal with the real wants of the poor than were the class of men from whom the overseers had generally been chosen.[3]

Thus, from a variety of causes—from unwise legislation; from a great increase of taxation; from a very considerable fluctuation of, and, to some extent, a very serious rise in, prices; from the wider acceptance of the principle of *laissez-faire*, which sanctioned the unlimited exploitation of the poor, and especially of the children of the poor, an exploitation to which the manufacturers were more and more tempted as trade further and further expanded—from all these various causes the condition of a large proportion of the workers became steadily worse and worse.[4]

In 1817 Mr. Curwen moved for a Committee of the House of Commons to examine into the present state of the Poor Law and into the way in which it was administered. The motion was

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of the poor rose from an average of £2,004,238 in 1783–85 to £4,267,965 in 1801. (There are no intermediate returns.)

[1] There were really two Acts passed in the same session—viz., 36 George III., caps. 10 and 23. [2] 55 George III., cap. 137.

[3] Nicholls, *op. cit.*, vol. ii., p. 154.

[4] "If one thing is certain about the first half of the nineteenth century . . . it is the misery and want of the mass of Englishmen" (Meredith, *op. cit.*, p. 261).

warmly supported by Lord Castlereagh, who stated that the subject was of the utmost importance for both the safety and prosperity of the country. "The present system," he said, "not only went to accumulate burdens on the country which it could not continue to bear, but to destroy the true wealth of the poor man, the capability of making exertions for his own livelihood; for if pecuniary relief went on with the laxity which now prevailed, and all the cunning of uncultivated minds was to be diverted to the means of escaping from labour and enjoying the fruits of the labours of others, a national calamity might be said to be overtaking us by a double operation—in the increased burdens imposed upon the country and the diminution of the industry from which its resources were derived."[1] The Committee was appointed, a lengthy and, to some extent, a valuable Report was issued, but the actual legislation which resulted consisted of two "Vestry Acts" and a small amendment in the "Law of Settlement."

But though little was accomplished, it is clear that the subject was engaging the attention of a very considerable number of thoughtful people. One proof of this is in the agitation which was beginning in regard to the conditions under which young people and children were employed. The first of the long series of "Factory Acts," that known as the "Health and Morals Act," was passed in 1802, though Professor Dicey is probably correct in saying that this Act "was not suggested by any general principle, but by the needs of the moment."[2] An epidemic had broken out in Manchester, and had caused many deaths among the apprentices—mostly pauper children sent by the Guardians from the South of England—in the cotton mills. The Act did not go far: it enjoined that the rooms of factories should be washed with quicklime and water twice a year; that each apprentice should receive two suits of clothes; that apprentices should not work more than twelve hours a day; and that not more

[1] Nicholls, *op. cit.*, vol. ii., pp. 168, 169. A synopsis of the Report of the Committee, issued in July, 1817, is given by Nicholls, *op. cit.*, pp. 171 *et seq.*

[2] "Law and Opinion in England," pp. 108 *et seq.*

than two should sleep in one bed. Unfortunately, no measures seem to have been taken to see that the Act was enforced, and it became little more than a dead letter.[1]

The progress of what may be termed "humanitarian legislation" was extraordinarily slow.[2] The next Act of the kind was not passed until 1819. By this children were not to work in factories under the age of nine, and those between nine and sixteen were not to work more than twelve hours a day, exclusive of an hour and a half for meals. In 1825 a partial half-holiday was ordered on Saturdays. In 1831 night work was prohibited for persons under twenty-one; also, for those under eighteen, the working day was not to exceed twelve hours, nor on Saturdays to exceed nine hours. Woollen factories were apparently not touched by legislation until 1833, when work in these was prohibited for persons under eighteen between 8.30 p.m. and 5.30 a.m. This Act restricted the working time of children between nine and thirteen to forty hours a week, and those of young persons between thirteen and eighteen to sixty-eight hours. In silk factories children might still be admitted under nine, and those under thirteen might work ten hours a day.

Another most serious disability under which the workers then suffered was due to the Combination Act,[3] which forbade all combinations of workmen, whether temporary or permanent whose object was to obtain an advance of wages or fix the terms of employment. The Act made it a crime to assist in maintaining men on strike; it also imposed a penalty upon combinations among masters either for the reduction of wages or for an increase in the hours or quantity of work. Behind the Combination Act stood the whole law of conspiracy; "from these two," Dicey says, "any artisan who organized a strike or joined a trade union was a criminal, and liable on conviction to imprisonment; the strike was a crime, the trade union was an unlawful association."[4] Of course, as an individual, a workman could go where

[1] Factory inspectors were not appointed until 1833.

[2] See Dicey, *op. cit.*, p. 106 (where the official numbers of the various Acts are given), and also pp. 187 *et seq.*

[3] 40 George III., cap. 106; see Dicey, *op. cit.*, pp. 95, 96. [4] *Ibid.*, p. 99.

he liked and try to make the best bargain he could; but neither directly nor indirectly could the pressure of numbers be brought to bear upon either employers or other workers.

Let me say once more that, as my chief object is to enable my readers to see how the evils and difficulties of the present have grown out of the mistakes of the past, I am much more anxious to explain the spirit and tone which existed towards the working classes at the beginning of the nineteenth century than to dwell upon particular evils, at any rate no further than this is necessary to elucidate my argument. The first thirty years of the nineteenth century were a period of "legislative quiescence." [1] It was a time when the "Old Toryism" was dominant alike in Church and State. There was not merely strong objection to any kind of legislative interference; there was a positive dread of this. The excesses of the French Revolution had not been forgotten. Even statesmen of very considerable ability were averse to reform, lest reform should lead to the undermining of old institutions whose stability was regarded as essential for the national welfare. As Professor Dicey says: "In England the French Revolution worked nothing but evil; it delayed salutary changes for forty years, and rendered reforms, when at last they came, less beneficial than they might have been, if they had been gradually carried out as the natural result of the undisturbed development of ideas suggested by English good sense and English love of justice." [2]

After the close of the war with France, trade, population, and the national wealth increased even more rapidly than hitherto. The changes which had been taking place for more than half a century now proceeded at an accelerated pace. The large towns grew larger, and the manufacturing districts became more and more populous. At the same time the national and civic institutions became less and less able to meet the needs of the age. Parliament became even less representative of the people. It was still actually representative of England as it was before

[1] On this subject see Dicey, *op. cit.*, Lecture V., pp. 70 *et seq.*
[2] Dicey, *op. cit.*, p. 123.

the Industrial Revolution began, for the great majority of the members were still either landed proprietors or the nominees of these. The Church became more and more incapable of doing the work which urgently needed to be done. Many of the northern parishes were of immense area, over which formerly a sparse population had been scattered in tiny hamlets. What could the clergy do when there poured into these huge parishes great hordes of workers, so that the population within them multiplied many times over? When we compare the immense efforts made by the Church to-day to meet the needs of new populations,[1] with the almost absolute want of effort evinced under similar circumstances a hundred years ago, we cannot wonder that the people lapsed into indifference—indeed, almost into heathenism.

There are still here and there in England undivided parishes of from twenty to forty thousand people, but in these we generally find a large staff of clergy at work. A hundred, even sixty, years ago there were parishes where two clergymen were working amid similar populations. Then, if neither Parliament nor the Church proved themselves equal to meeting the new conditions, the municipalities showed themselves even less able to do so. Their general inefficiency and the corruption which was rife in their management had become bywords. The Commission which was appointed in 1833 to inquire into the circumstances of the 246 towns which claimed to exercise municipal privileges reported that they found overwhelming evidence of widespread inefficiency and corruption. They state that "it has become customary not to rely on the Municipal Corporations for exercising the powers incident to good municipal government"; and "in a large number of cases vacancies in the privileged bodies were filled, not by open election, but by co-optation by the surviving members; and among 246 towns, only 28 were in the habit of publishing accounts."[2]

I must now turn to consider briefly the work of two social

[1] *E.g.*, in East London-over-the-Border.
[2] Jenks, "English Local Government," pp. 182, 183.

reformers which began during this period. Robert Owen and Thomas Chalmers were probably as widely different both in their characters and their convictions as it is possible for two men to be, but both stand head and shoulders above their contemporaries for two reasons: First, both saw clearly that far-reaching measures of reform on behalf of the workers were absolutely necessary; secondly, both were guided in their labours to effect these reforms by clear, definite, and comprehensive principles. Apart from these two points of likeness, the two men represent two entirely different schools of thought. Indeed, so far as modern "social work" is concerned, they may be regarded as the pioneers of methods which are generally, though sometimes wrongly, set against each other in dealing with the problems of poverty. Robert Owen[1] laid the chief stress upon "circumstances." He believed that social reform, in the fullest sense of the term, must come primarily, if not almost exclusively, through improving the circumstances of the workers. On the other hand, Chalmers believed in first attacking the problem of character; instead of beginning by doing much for the people, he would commence by appealing to them to make every effort to help themselves. Owen was not only a Radical of the Radicals: he is at least one of the fathers of modern Socialism;[2] while Chalmers was in many respects intensely Conservative. The representatives of both these leaders are with us to-day, and unfortunately are, at least to some extent, divided into separate, if not positively antagonistic, camps in the warfare against poverty and its attendant evils.

For our present purpose we need not go back farther into Owen's history than the time when he took over the management of the New Lanark Mills on the Clyde. There he found some thirteen hundred workpeople and their families, and some

[1] There is a good account of Robert Owen's career in the "Dictionary of National Biography"; also a more brief but illuminating sketch of his work and opinions in Mrs. Webb's "Co-operative Movement in Great Britain," pp. 12 *et seq.*

[2] Bishop Westcott speaks of "the paternal socialism of Owen." Of course, the term "socialism" had not been coined at the time of which I write.

four to five hundred pauper apprentices. Both the economic and the moral condition of these people was extremely bad. Drunkenness was terribly common, and what is usually more specifically termed "immorality" was rife. Owen began by raising the wages of the workers, reducing the hours of labour from seventeen to ten per day, and prohibiting the employment of children under ten years old. He provided free education, free amusements, cheap provisions, and good cottages for the workers. Even his own partners prophesied financial ruin from these experiments, but the actual result was a profit on the mills of £160,000 in four years. In 1816 he urged the House of Commons to limit all work in factories to ten and a half hours a day, to forbid the employment of children under ten, and to institute half-time for those under twelve years old.[1] He proposed a national system of free and compulsory education, the establishment of free libraries, and that public bodies should undertake the housing of the poor. In all this Owen was the true progenitor of the so-called "Socialistic legislation" which has been passed during the last forty years. Very largely because he failed to get the Government to sympathize with his schemes, he founded his Communities of Voluntary Associates, and through them became the real father of the Co-operative Movement. Owen's Socialism and his Co-operation can hardly be separated, for he states that while he believed "in unrestrained co-operation on the part of all for every purpose of human life," he wished "it to be understood that the ultimate object of all co-operative associations, whether engaged in trading, manufacturing, or agricultural pursuits, is community in land."[2]

I need not enter into Owen's later life and work, which certainly did not fulfil the promise of his earlier years. He became more and more antagonistic to religion, and certainly his strongly anti-religious bias lost him many friends. In judging Owen we must remember the presentation of Christianity

[1] Owen was largely instrumental in the passing of the Factory Act of 1818.

[2] Upon Owen's social views, see Mrs. Webb, *op. cit.*, pp. 17 *et seq.*

current at the time—how extremely narrow and individualistic and altogether "other-worldly" it generally was. Had Christianity been expressed to him early in life as it was afterwards taught by Maurice and Westcott, would he have been so entirely out of sympathy with it as he ultimately became?

Thomas Chalmers's [1] first parish was Kilmany, near Dundee, where there was no Poor Rate. He had previously acted for a short time as assistant minister in a border parish near Hawick, where the Poor Law was established. Through a near relation, with whom he frequently stayed, he also had opportunities of watching the Poor Law at work at Kingbrompton, in Somersetshire. Kilmany and Kingbrompton were in many respects similar parishes: in each the population was between 700 and 800; but in Kilmany the relief of the poor cost under £20 a year, while in Kingbrompton it cost £1,260. A careful comparison of the results upon the poor—upon their characters as well as upon their economic condition—made a deep impression upon Chalmers. In 1815 [2] he became the minister of the Tron Church in Glasgow, a parish with 11,000 people. His first task there was to visit and note the circumstances of every family. He found that at least two-thirds of the people had cast off even the very form and practice of religion. The poverty was terrible; but his first suggestion, after gaining an intimate knowledge of its conditions, was that the parish should cut itself off from sharing in the compulsory assessment for the poor, and that all the relief given should be obtained from voluntary sources. But it was not at the Tron Church, but in the new parish of St. John's, containing 10,000 people, in the poorest part of Glasgow, and of which he became, in 1819, the first

[1] An excellent little book giving a brief life of Chalmers and many valuable excerpts from his writings—"Problems of Poverty, Selections from the Economic and Social Writings of Thomas Chalmers, D.D.," by Henry Hunter—has recently been published. Mr. Neville Masterman's "Chalmers on Charity" should also be read.

[2] When he was thirty-five years of age (he was born in 1780). In 1807 he published his first book, "An Inquiry into the Extent and Stability of National Resources."

minister, that Chalmers worked out his system for raising the poor from poverty and degradation. From a collection at an evening service attended by only the poor, and amounting to about £80 a year, Chalmers provided all the money really needed for every case of distress. His method was to divide the parish into 25 districts, each containing 50 families, or about 400 people. Over each district was placed a deacon, who, pending investigation and obtaining the relief necessary, was empowered to give temporary assistance. Of course, the most careful investigation was made into the circumstances of every applicant for relief. Chalmers's four rules of procedure should be remembered: (1) Having ascertained destitution, if possible, stimulate the industry of the applicant, and see what more he might earn; (2) improve his economy, and see what the things are upon which he might save; (3) seek after his relatives, and see what they will give; (4) make the case known among the neighbours, and see whether the necessity may not be got over by a joint effort of liberality.

Every penny that Chalmers could save from funds devoted to relief he expended upon education. Thus the money which was saved by teaching people thrift was actually devoted to their permanent improvement. At St. John's he had about forty small Sunday-schools in various parts of the parish, which were filled by workers going round and soliciting the attendance of the children.[1]

Though a man of the strongest religious convictions, and with the firmest belief in the power of Christianity to raise human nature, Chalmers should yet, I think, be placed among those who approached the social problem primarily from the humanitarian point of view, rather than among those who, like Maurice and Westcott, found their chief inspiration in a deeply reasoned Christian philosophy of man and of society. I do not think that with Chalmers the theological interest was paramount in the

[1] Chalmers's ministry at St. John's lasted only four years. In 1823 he became Professor of Moral Philosophy at St. Andrews. He died in 1847, quite suddenly, during an Assembly of the Church.

same way that it was with the two leaders I have mentioned. To Maurice and Westcott poverty was rampant, and men, women, and children were oppressed and degraded *because* the divine relationships which should exist in society had been disregarded, and because the true nature of man had been forgotten. To Chalmers Christianity was rather the greatest of all instruments for building up character, for enabling each individual to become what he should be. In Chalmers's theology, at any rate as applied to the problem of poverty, there seems to linger at least a trace of eighteenth-century utilitarianism. Where Chalmers was truly great—and here among social reformers he has had few equals—was in his knowledge of how to deal with human nature. He knew the tendency of men to lean upon external help, and he knew that this meant deterioration of character. Consequently his great aim was to teach them self-respect issuing in self-effort. He believed, and innumerable instances have proved him to be right, that when we can encourage people to do the best that is in them, not only their economic, but their moral, health has generally been regained.

# The Ornaments Rubric.

## THE BISHOP OF MANCHESTER AND THE E.C.U.

By the Rev. C. SYDNEY CARTER, M.A.,
*Chaplain of St. Mary Magdalen, Bath.*

WE suppose that the Bishop of Manchester is to be complimented on having been considered a sufficiently competent authority to engage the attention of the legal committee of the English Church Union. Their Council have issued a "Criticism and Reply" [1] to his lordship's recent "Open Letter" to the Primate, in which he seriously challenged the *ex parte* conclusions contained in the "Report of the Five Bishops" of Canterbury Convocation on the Ornaments Rubric.

This curiously worded pamphlet certainly reflects far more credit on the ingenuity and casuistry than on the ability and accurate knowledge of the legal committee of the E.C.U. It abounds in unwarrantable assumptions, glaring inaccuracies, flagrant misrepresentations, and careful suppression of facts; and the Bishop of Manchester is certainly to be congratulated if his weighty contention encounters no more serious or damaging opposition than is afforded in these twenty-four pages. One or two examples will sufficiently illustrate the style of argument employed throughout. The natural conclusion stated in the "Report," that the omission in prayers and rubrics of a ceremony or ornament previously used was "the general method employed" by the compilers of the Prayer-Books for its abolition or prohibition, is contemptuously dismissed in this pamphlet as an "untenable theory." Thus, not only are we told that the Ornaments Rubric was definitely framed as "the controlling guide" of what ornaments were to be retained and used and as "a guide for the interpretation of other rubrics," but that it is also "a directory to supply omissions as to *ceremonies* which

[1] "The Ornaments Rubric and the Bishop of Manchester's Letter: A Criticism and a Reply." Published by direction of the Council of the English Church Union. London, 1913.

might, through paucity of rubrics, be found in the various parts of the book" (p. 4). It is a matter of no importance, apparently, that the Ornaments Rubric *makes no mention at all* of ceremonies, and that the Preface "Of Ceremonies," inserted in each Prayer-Book since 1549, distinctly gives the reasons why, in the successive revisions, some of the ancient medieval ceremonies have been *abolished* and others *retained*. The silence regarding this "Preface" is also the more remarkable since the E.C.U. writer actually appeals, in support of his singular contention, to a rubric ("Of Ceremonies") in the 1549 book, which permitted the optional use of such previous customs as "kneeling, crossing, and knocking upon the breast," failing, however, to point out that the significant *omission* of this very rubric from the later books renders its quotation worse than useless to establish his theory!

When we are distinctly told in the Preface that the "unprofitableness" or "superstitious abuse" was the reason for the "cutting away" and "clean rejecting" of some of the accustomed ceremonies which were omitted in the successive liturgies, it is surely plainly impossible to plead, for example, for the reintroduction of the chrismatory when the ceremony of anointing the baptized person with oil has been definitely discarded? Apart even from historical considerations, it would be manifestly illogical and absurd to construe an ambiguous note concerning the retention and utilization of certain former *ornaments* "of the Church and minister" as superseding a general and definite statement of the reasons for "abolishing and retaining" different *ceremonies* in the reformed Prayer-Books.

Moreover, this startling theory that the Ornaments Rubric is "a directory to supply omissions as to ceremonies" is directly at variance with the article concerning *uniformity* of worship issued by the Royal Visitors in 1549, which distinctly forbids the minister "to use any other ceremonies than those appointed in the King's book of common prayers" (*i.e.*, the Prayer-Book of 1549) (Cardwell, "Documentary Annals," p. 75).

Again, we have the amazing assertion that the Elizabethan

rubric for the "Communion of the Sick," "did not remove the need for Reservation," as it could not take away "the sick man's right to the Viaticum which rests, not on any rubric of any service book, but upon the *universal law and custom of the Church*" (p. 6). Apart from the "minor" difficulty of discovering this entirely mythical "universal law and custom of the Church" (since our Article XXXVII. repudiates all jurisdiction of the Roman Church with its Canon Law), we have always understood that the only allegiance binding on English clergy was that required to the known law of this "Church and Realm" as expressed in the Prayer-Book and Articles. Article XXVIII. speaks with no uncertain sound concerning Reservation, while the rubric in the service for the "Communion of the Sick" concerning "spiritual" communion is obviously devised to meet every case where the sick person from any cause is deprived of the privilege of receiving the sacred symbols of Christ's Body and Blood. How can it reasonably be asserted that our Church "did not remove the need for Reservation" when she has inserted a rubric which explicitly states: "But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

In face, also, of the post-Communion rubric, ordering the immediate consumption of any remaining "consecrated bread and wine," it is surely impossible to discover anything but complete condemnation for the administration of a so-called Viaticum "under all circumstances."

We can only suppose that the E.C.U. author, in appealing

to the requirements of medieval Canon Law, as well as to an extraneous "law and custom of the Church," has overlooked the clear direction given in the "Preface" to the first three Prayer-Books, "that the curate shall need none other books for their public service but this book and the Bible."

In a similar strain, we are told that even "the obligation of the (ornaments) rubric does not rest on the Act of Uniformity, but on the law and custom of the Church" (p. 21). For the purpose of his argument it is of course convenient and necessary for the writer to ignore the fact that the Elizabethan Act of Uniformity (from a proviso of which our present Ornaments Rubric is manifestly derived) still governs the liturgical worship and practice of the Anglican Church, and is, moreover, as much a part of the Prayer-Book as the Baptismal or Communion Offices. The obligation of the Ornaments Rubric certainly does rest, as the writer well says, "on the law and custom of the Church," but this is not, as the E.C.U. asserts, a nebulous and illusory standard determined by the special idiosyncrasies of each insignificant priest, but is clearly defined by the limits laid down in the Elizabethan and Caroline Acts, which establish our present Liturgy.

In view of the foregoing "arguments," it is not surprising that we are calmly informed that the medieval Mass service and our own Communion service are "substantially identical," or that the rubrics of the Second Book no more excluded the presence of non-communicants than those of the Sarum Missal did (p. 14).

It would appear that this liturgical "expert" has not even taken the trouble to read the first exhortation in the Communion Office of the 1552 Book, where to "stande by as gazers and lokers on them that doe communicate" is described "as a neglecting, despysing and mocking of the Testament of Christ," and the people are warned "rather than so doe" to "depart hence and give place to them that be godly disposed." Had he done so he could not presume to interpret the following rubric placed before the Invitation: "Then shall the priest say to

them that come to *receive* the Holy Communion," as permitting or contemplating the presence of non-communicants, or as "clearly recognizing that there might be non-communicants present" (p. 14).

We are glad, however, of the candid admission that "the Church does not provide a service for non-communicants," and that "the ideal has always been that those present should communicate" (p. 14).

The learned judgments of the Privy Council concerning the taking of "other order" by Queen Elizabeth are of course quietly ignored, while the conclusions of Mr. James Parker on this subject are appealed to as final and infallible, notwithstanding their complete refutation through the marvellously careful and exhaustive knowledge and research of Mr. J. T. Tomlinson! Moreover, a flagrant *petitio principii* begs one of the main questions in dispute by categorically asserting that the Elizabethan rubric (of 1559) uses "to all intents and purposes the same words" as the proviso in the Act (p. 11). An ingenious attempt is also made to misconstrue the evident meaning of Sandys' letter to Parker (written from London, April 30, 1559) concerning the effect of this proviso, by declaring "that there can be no question that contemporary opinion as stated by Sandys considered that the proviso meant that the ornaments used prior to 1552 were to be retained and used until further order" (p. 18). Sandys, however, clearly states that "*our* gloss" (or interpretation)—*i.e.*, as the whole letter abundantly proves, the construction put on the proviso by the *entire* reformed party, anxious to restore the Second Book, and not, as the E.C.U. writer asserts, merely the "extreme exile party" of "Puritans" (to which Sandys did not belong!)—"is that we shall not be forced to use them, but that others in the meantime shall not convey them away, but that they may remain for the Queen." In short, Sandys' letter furnishes strong evidence that the whole Reformed party, as their subsequent action proved, interpreted this proviso, not as referring to the *ritual use* of these ornaments, but as a prohibition against their unauthorized embezzlement.

On the same two or three pages of involved suppositions and assumptions we are actually informed that the "Act of Uniformity (1559) must not be taken as prescribing or forbidding any specific things," when the Act itself, in the strongest possible language, forbids any clergyman to use in Church "any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, at Matins, Evensong, Administration of Sacraments, or other open Prayers than is mentioned and set forth in the said Book" (*i.e.*, the revived Book of 1552) under pain of, for the last offence, total deprivation and life imprisonment.

In face of the fact that the Elizabethan Act of Uniformity distinctly specified the three single alterations in the 1552 Book which Parliament re-enacted, and that these did *not* include the Elizabethan Ornaments Rubric, it is calmly stated that the Elizabethan Book, *when presented to Parliament*, "contained amongst other things the new Ornaments Rubric!" (p. 12).

The Puritan objection at the Savoy Conference to this unauthorized rubric is naturally made much of (p. 6), but the fact that the Bishops, in the 1662 Revision, did in the end very materially alter this rubric in response to this request, is carefully passed over.

Moreover, the E.C.U. apologist, with but scant ceremony or deference, charges the Bishop of Manchester with being "clearly quite inaccurate" in declaring that the Bishops referred to the Puritans, who took exception to the old Elizabethan rubric, "to their defence of the surplice," and asserts instead that "they referred them to their defence of ceremonies in general" (p. 20). A closer examination will, however, prove that this distinction is a mere quibble, and that the Bishop's premiss is not substantially inaccurate, for the revising Restoration Bishops referred the Puritans to the reasons they gave against their (the Puritans) eighteenth general exception—*i.e.*, to the obligatory imposition of ceremonies (Cardwell, "History of Conferences," p. 351).

Now, the Puritans had specifically complained of the enforce-

ment of the three ceremonies which had for the last one hundred years been the great bone of contention between them and the Church party—viz., the use of the surplice, the sign of the Cross in Baptism, and kneeling at Communion; and the Bishops, in their reply, deal *with these ceremonies only*, defending each of them in turn. It cannot be contended that the defence of the sign of the Cross or kneeling at Communion could have any reference to the supposed "ornaments" of the Elizabethan rubric complained of by the Puritans. Thus, the Bishops, in refuting this complaint by appealing to their answer to the "eighteenth general," must have referred them to their defence of the other remaining ceremony—viz., the surplice, and by their complete silence as to the other vestments, referred to by the Puritans (cope, alb, etc.), they proved that they did not consider them to be enjoined by the rubric.

Towards the end of this remarkable pamphlet the author graciously condescends to instruct us, with a truly innocent artlessness, as to what he facetiously terms the "true" interpretation of the present rubric. To accomplish this highly laudable object he ingeniously "reads into" it both words and a meaning which it does not at present possess. Thus, the rubric speaks plainly concerning the utilization and retention of "such ornaments of the Church and minister at all times of their ministration" as were authorized by Parliament in the second year of King Edward VI.—*i.e.*, by the Edwardine Act of Uniformity, which established the 1549 Prayer-Book. But by a "judicious" insertion of a few extra words, and by a careful rearrangement of punctuation, the rubric is made to refer to the Royal Injunctions of 1547, which permitted for the time the continuance of most of the old medieval ornaments. As these Injunctions were issued before the repeal of the statute of 31 Henry VIII., c. 8 (legalizing royal proclamations), they are actually claimed—according to this "true" interpretation—to be "the authority of Parliament in the *second year* of Edward VI.," referred to in the rubric, notwithstanding the awkward but undoubted fact of their issue in the *first* year of that reign!

The object, however, of this truly "scientific" interpretation is innocently confessed in the concluding sentence, when the writer informs us that on any other view "altar lights and altar crosses would have to be excluded."

Ingenuity and casuistry, however, surely pass all bounds when this truly elastic rubric is actually made to include the use of all, or practically all, the ornaments which had existed in accordance with the old medieval Canon Law.

The fact that this truly illogical and transparently partisan plea of claiming medieval Canons and the Injunctions of 1547 as "the authority of Parliament" referred to in the rubric has been twice explicitly condemned by the judgments of the Privy Council (once in 1857, actually on the appeal of Mr. Liddell, a member of their own party), is conveniently ignored by this E.C.U. "legal" authority.

The Ornaments Rubric of 1662, thus carefully explained and "interpreted," was the all-sufficient guide and directory concerning ornaments and *ceremonies* (even superseding all rubrics) for the Restoration clergy. The curious fact, however, which does not seem to have occurred to this E.C.U. writer, is that the Bishops, who drafted this rubric, and therefore ought surely to have understood its requirements at least as well as a liturgical expert of the twentieth century, neglected altogether to enforce the use of the ornaments of the old medieval Canon Law, or even those required by "the universal law and custom of the Church," and instead construed its meaning as an obligation for the *exclusive use of the surplice only for all ministrations*, which use was universally enforced for the next two hundred years.

The E.C.U., however, by issuing this "illuminating" pamphlet, have certainly done a distinct service to Churchmen, for they have once more revealed in a striking manner the transparent baselessness of their so-called authority for attempting to reintroduce and impose discarded medieval doctrines and practices on the English Church.

# The Club Irenicon.

By T. H. S. ESCOTT, Esq.

IT is in accordance, neither with the traditions of English life in the past, nor with the fitness of things in the present, for social intercourse permanently to be affected by the controversies of Church and State. The heat of these may periodically be both wide and strong. But the controversy has scarcely reached the climax of acuteness when the atmosphere gradually gains a normal temperature. The agitation proves to be that of effervescence rather than explosion. The whole episode, with its incidents, issues, and protagonists, is remembered, if at all, without bitterness, and only as an abnormal experience. Nearly four decades have passed since one of the most memorable sessions of the Victorian age showed in the civil and religious province the harmlessness or the innocence of the sequel apt to await legislation, in which alarmists saw the seeds of disaster irretrievable, which, as a matter of history, divided party and even placed Cabinet Ministers at loggerheads with each other. The first of these was the Public Worship Bill, that must inevitably doom the Church to civil war, provoke litigation and reprisals, which, within a few years, would uproot its foundations, and rend its polity asunder. The interchange of spiced repartees in a Disraeli, a Salisbury, a Gladstone, a Harcourt, is on record. The Bill itself is a dead letter.

Equally calamitous in its results was to be Lord Sandon's inquiry into the Endowed Schools Commission, nor in the present century did Tariff Reform, now a phrase, threaten to be a less deadly apple of discord. Whatever the occasion, in spirituals or temporals, of these "blood feuds," nothing worse actually happens than that a few of the least representative and important of the rank and file parade an unsolicited loyalty to their chiefs by a short-lived show of avoiding each other in clubs or drawing-rooms. The individual animosities have died out when, a few

months later, fresh points of political departure have been made, and the rising tide of new social interests has washed away most traces of a strife that is now ancient history.

Even in this present writing, may not something of the same sort be destined to happen as regards the Irish difficulty? When all parties of a dispute are agreed on the necessity of doing something to end it, there is at least a possibility of patience, compromise, and tact, amicably and by some happy turn, if not suddenly, sooner than had ever suggested itself to the most sanguine forecast, solving the insoluble, and so effectually composing an ancient and inveterate strife as to make the next generation wonder, not that a tranquil consummation was at last reached, but that it was delayed so long. Similarly as regards theological and clerical disputations, how many of these might have had for their motto the well-known Virgilian couplet:

> "Hi motus animorum atque hæc certamina tanta
> Pulveris exigui jactu compressa quiescent."[1]

Recall the desperate and, as at the time they seemed, the permanently estranging issues with which the Oxford discussions of the sixties were, as it was thought, charged. *Essays and Reviews* were followed by the Max Müller and Monier Williams competition for the Boden chair of Sanskrit, and by the battle over Jowett's salary as Professor of Greek. How did it all end? The college of Pusey, Christ Church, endowed the professorship held by Jowett. Jowett himself lived to be recognized as a peacemaker between classes and parties; another of the *Septem contra Christum* temple died Archbishop of Canterbury. The heretical volume to which, with Jowett, he contributed, has long since been discovered to have few other faults than an innocent dulness, and an absence of the bold originality marking the literature of the *Lux Mundi* school. On the other hand, the archiepiscopal censor of Ritualism, Tait, left on his deathbed a legacy of peace and toleration to his successor. In 1892 the Privy Council, dealing with the

[1] "Georgics IV.," 86 and 87.

Bishop of Lincoln, practically revised some of its earlier decisions, and since then there has been no fresh Ritual prosecution.

The most active of University clubs, for the most part, concern undergraduates alone, and have therefore had no part in drawing up the irenicon now to be described. But throughout the stormy seasons on the Isis, now glanced at in retrospect, an office as mediatorial as that of the club was performed in common rooms, college chambers, and private houses. Mark Pattison's hospitalities at Lincoln came first. Those at the Master's Lodge, Balliol, brought together Churchmen differing so widely from each other as Dean Stanley, Bishop Thorold, Archdeacon Sinclair, and Archbishop Magee. To these peacemaking reunions must be added the welcome awaiting the very miscellaneous guests from Canon Christopher, the venerable Vicar of St. Aldates, whose services, outside the Evangelical party, to peace and goodwill among all sections of English Christendom were as valuable as they are now forgotten or unknown.

The social fusion promoted by Jowett's dinner-parties or receptions was carried on after his death by one of his best-known pupils, who had become the lay head of another society, George Brodrick, the Warden of Merton, whose interest in Church matters may have been limited, but who shared his old teacher's conviction that ecclesiastical squabbles reacted mischievously on the entire body politic. As Jowett approached middle life, there set in with him a mellowing process with the happiest consequences of representatives of all parties within his sphere of influence. It took him, indeed, ten years to overcome his resentment of disgust at Robert Scott's election in preference to himself for the mastership in 1854, but gradually the irritation was replaced by a resolve to associate his name with the conversion of Balliol into a great centre of English intellectual life, and the nursing mother of useful citizens, a school for statesmen who could compose quarrels between States by diplomacy, or who, in another sphere, could extend and

administer the Empire. At Jowett's table there were brought together H. P. Liddon, J. C. Ryle, Edward Henry Bickersteth, and E. S. Talbot, the first Warden of Keble, a better man than he was whip, and whose imperfect charioteership occasioned one of his friend Liddon's jokes at his expense. A few days before, he had been overtaken by a little accident while driving with one of Ismail Pasha's sons, then a student at Oxford. "Let me drive you home," on leaving Jowett's, he said to Liddon, who at once replied, "Wouldst thou kill me as thou didst the Egyptian yesterday?"

The names associated with the club irenicon of this twentieth century may not have the same distinction as those just mentioned. The pacific process itself is nevertheless equally real, and quite as active. Of that truth the present writer from personal experience can record a welcome illustration in the point-blank refusal of several High Anglican clergymen, possessing both leisure and means, to join, or even silently to sanction, a society designed by its organizers as a counterblast to the National Club in Whitehall Gardens. The suggestion of a High Anglican club could only have come from certain hot-heads among the clerical crusaders against the Judicial Committee of the Privy Council, equally inconsiderable as regards authority and numbers. On the other hand, at the local capitals of North and South Britain clergy and laity, wearing very different party labels, are combining to support certain purely social clubs, likely to be of practical convenience when they periodically visit their local capitals on business. If such a scheme is carried out in accordance with the latest ideas on the subject, it will doubtless develop on essentially twentieth-century lines into a mixed resort, where, first it may be as visitors, but afterwards almost certainly as members, the vicarage ladies can rest during the intervals of shopping, of servant-interviewing, or other domestic business; while the head of the household may have occasion to visit the local solicitor or perhaps get a look in at Quarter Sessions; for the club *à la mode*, formerly a place where "wives cease from

troubling and husbands are at rest," has now, entirely or in part, annexed itself to the feminine empire.

This, however, by the way. The real matter for satisfaction here is that even the militant section of the party now in the Anglican ascendant steadily discourages the contemporary club runners innumerable from making enmity to Evangelicals the basis of a fresh feature in club-formation. Coincidently with this, one hears of the National Club's removal from its ancient home in Whitehall Gardens to new quarters. This, it may be pointed out, is by no means either the obsolete or the transformed institution currently described by those who lack alike sympathy with its objects and knowledge of its origin. No club could be more accurately described by its name, none has ever reflected more faithfully the popular feeling which prevailed at its birth, or was so little clerical and even professedly religious in its early and subsequent personnel.

About the middle point of the nineteenth century the whole country was agitated by the ground-swell of the Tractarian movement. J. H. Newman's secession to Rome came in 1843, that of F. W. Faber two years later; others, not less significant, soon followed. Pius IX. and his counsellors were notoriously anticipating such a falling away from national Protestantism as should make England the patrimony of St. Peter, and "the fairest jewel in Our Lady's crown." The years between 1845 and 1850 witnessed the establishment of Cardinal Wiseman at Westminster, the full-blown "Papal Aggression," and the ineffective rejoinder of Lord John Russell's Ecclesiastical Titles Act, 1851, repealed in 1871. A little more than two decades before that abortive legislation George Canning had been worried into the grave by the ill-success of his efforts for Roman Catholic Emancipation. The obstinate refusal of the King had been hardened by the hatred of Canning as a political adventurer by the aristocracy of both political connections. Canning died in 1827, on August 8. In exactly one year and seven months, on March 5, 1829, the Duke's Tory Cabinet had carried Catholic Emancipation through the Commons. The measure quickly

passed through its remaining stages; on April 13 it received the royal assent. The social and political atmosphere was long charged with a dangerous electricity. A Kentish magnate, hitherto known as a sportsman rather than a theologian, the ninth Earl of Winchilsea, had publicly charged the conqueror of Waterloo and his colleagues with a readiness to sacrifice at the shrine of treason and rebellion the Constitution for which our ancestors nobly fought and died.

That was not all. London University, chiefly through Lord Brougham's exertions, had been opened on October 1, 1828. As an antidote to that "secular and godless" bane, the movement for founding King's College, London, was begun almost immediately afterwards by the friends of the Church. Among the promoters of this scheme were both the Duke of Wellington and Lord Winchilsea. The latter of these, however, soon found reasons for regretting and cancelling his connection with the scheme; he denounced it in a letter to the *Standard*, charging the Duke with a determination to break in on the Constitution of 1688, and, under the cloak of professed zeal for the Protestant religion, to carry on his insidious designs for the infringement of our liberties and the introduction of Popery to every department of the State. These were the expressions that caused the hostile meeting on March 21, 1829, between the two noblemen.

The scene of the encounter was Battersea Fields. Lord Hardinge acted as second for the Duke, Lord Falmouth for Lord Winchilsea. The Duke fired first without effect; Winchilsea fired in the air, and, having done so, produced a written apology, regretting the imputation of evil motives to his adversary. The Duke touched his hat, wished everyone good-morning, mounted his horse, and rode away.

Winchilsea's letter had never been taken seriously by the public, and had much amused George IV., who called it "very clever, much the best thing he ever did." Letter-writing was indeed one of Lord Winchilsea's chief hobbies. Some five years after the Wellington episode, he put forth another specimen of his literary skill in a manifesto calling on Englishmen to stand

up for the protection of their religion, from Popery, scepticism, infidelity, and dissent. If this appeal was meant for a blow at its maker's old opponent in Battersea Fields, it signally failed, for among the great features of 1834 were the extraordinary demonstrations of enthusiasm awaiting the Duke of Wellington, not only from all the great Tory families, but from many a neutral spectator, on his installation as Chancellor of Oxford. Almost at the same time Cambridge Town, while not returning the Conservative candidate, Sir Edward Sugden, in the by-election, bade him so regretfully adieu that the Wellingtonians might almost be excused for regarding the Conservative defeat as a moral victory.

As for Lord Winchilsea, he shortly afterwards found tolerably congenial, if comparatively unexciting, employment in vigorous co-operation with the promoters of the National Club. Conspicuous in this number was the eighth Earl of Cavan, who only died in 1887, and whose English country residence, Hill House, near Bridgwater, rented from Mr. R. G. Evered, became, during his occupation, a social centre for the Evangelical party.

Other highly representive members during the same period were, to give them in alphabetical order, the Marquis of Cholmondeley, W. G. Habershon, James Maden Holt, C. N. Newdegate, and the first Lord Tollemache of Helmingham, Suffolk, both veteran champions of Reformation principles. To a somewhat later period, perhaps, belong J. Bateman, of Biddulph Grange, Congleton; J. C. Colquhoun, sometime member for Newcastle-under-Lyme; Lord Balfour of Burleigh, Colonel Macdonald, of St. Martin's Abbey, Perth; Richard Nugent, of Gloucester Terrace, S.W. The group of National Clubmen showed the courage of their convictions in supporting the Conservative *Hour*, that in 1874, and for two or three years afterwards, made itself, under Thomas Hamber's able editorship, the mouthpiece of Conservative Protestantism, and that only failed permanently to establish itself because at that particular time its many excellencies did not include the merit of being wanted.

For the rest, what the club was at its beginning it still remains, and will continue in its new abode. Morning and evening prayers are still held daily; from three to ten members, and from eight to ten servants, form the average of those present. During the session a weekly prayer-meeting takes place from two to half-past on Mondays.

On the other ecclesiastical side the Higher Anglicanism, forming with its broad Church affinities the creed now mostly in fashion, has long possessed an amount of social organization enabling it to dispense with a special house of call of its own. Its leading spirits are to be found at all the University clubs, but especially at the youngest of the class, the New University Club in St. James's Street, where, at the chief academic anniversaries, whose *venue* is the capital, Bishop Gore's lay and clerical disciples, from curacy, vicarage, or public school, muster not less numerously than those whose immediate business is with the Thames between Putney and Mortlake, or the classical cricket-field in St. John's Wood.

The club irenicon is, however, even more a provincial than a metropolitan growth. Party or personal animosities within the pale of the establishment are the commonplace, above all things, of our pleasure towns—the fashionable marine watering-place or inland spa. Here they are principally fomented at the five o'clock tea-tables or the midday luncheons of the hospitable daughters of the Church, who for the most part not only have each of them their pet places of worship, but back those ministering beneath such sacred roofs against their rivals of other establishments, and expect something in the nature of sport as a return for liberal Easter offerings and perennial entertainments for their priestly favourites, whether at bridge parties or other mild dissipations.

Fortunately, at all these haunts of modish piety there exist clubs which, as finishing schools of social training, perform all the useful functions common to the like resorts in St. James's Street and Pall Mall. The passions excited in the seaside drawing-room are allayed or disciplined at the country club,

which thus increasingly becomes a place where the clerical rivals of a curiously mixed society remove their war-paint, and, meeting each other as English gentlemen engaged in a sacred calling, drop mutual misunderstandings, and generally find that duty and expediency are alike consulted by the conscientious, which in the long run becomes the successful determination to "adorn the Sparta they have obtained."

The club as an institution has suffered in London and, in a less degree, elsewhere from the competition of the new restaurants and hotels. Yet these in their turn have become club parents, and each of them are sub-societies permanently domiciled in a room of their own, assembling at regular intervals for business or pleasure. Some of these companies, indeed most, are purely secular and social. Others have a motive and a character, spiritual or intellectual as well, and are partly composed of members in Holy Orders ; but the whole modern genius of club life, and the best as well as the most characteristic tendencies of the time, are opposed to the invasion of the resorts here dealt with by ecclesiastical differences, and consequently still more to emphasizing, perpetuating, and extending them by giving them a local habitation that should bear their name.

Thus the irenicon which the club propounds or constitutes for the Church, socially and morally resembles that supplied by the platform on which high, low, broad, Anglican, and Nonconformist stand together nominally for the secular interests, but really for all that tends to enlighten or ameliorate the amalgam of denominations, sections, and concerns whose sum constitutes the body politic.

# An Easter Holiday in Spain and Morocco.

By E. H. BLAKENEY, M.A.

IT is just nineteen years ago that I first visited Andalusia; and the memory of those days, spent in incomparable sunshine and beneath the cloudless blue of the Spanish skies, has never faded from my mind. So this year I resolved to repeat the visit, feeling that it might be of interest to compare the experiences of 1913 with the recollections of 1894. It is not always wise to indulge in such repetitions; but wisdom is justified of her works. True, I have visited the Peninsula several times since 1894, but have chiefly confined my attention to the northern and central provinces; this time the call of the South was insistent, for it is there that the romance of Old Spain still lingers.

Most visitors to the Peninsula do so by way of Irun and Burgos; others—not a majority—through Barcelona; but, apart from the tiresomeness of a long and fatiguing land journey, these are the least attractive ways of getting to Andalusia. It is better to go by sea; so, at least, I thought. Hence, on a cold, drizzly morning in the early part of April, I found myself at Tilbury Docks, preparatory to taking passage in the Indian mail boat.

There is a great deal of amusement and interest to be got out of a five days' voyage by sea. The mere novelty of things, to anyone who is jaded or tired, comes as a sort of rest; and the absence of letters, telegrams, newspapers, and politics, is all to the good. Then the sweet monotony of the sea, in one aspect, combined with its infinite variety in another aspect, help our minds to swing healthfully between the extremes of calm and activity.

One of the touching little sights on the voyage was the dropping of the pilot off Dover. There was a fairly heavy sea on—heavy, at least, for so small a boat as that which took the

pilot to land; and the contrast between this cockle-shell and the 8,000-ton steamer was irresistibly attractive. Perhaps it was this that helped to make this otherwise commonplace incident "touching"; perhaps, too, at the back of one's mind were literary or other reminiscences connected with the word "pilot"—Tennyson's "Crossing the Bar," for example, or Tenniel's wonderful cartoon in *Punch*.

Thirty-six hours later we were off Cape Finisterre. Up till then the voyage had been free enough of incident; like the fat boy in "Pickwick," we divided the time into little alternate allotments of eating and sleeping. But I was a witness, on the afternoon of Sunday, April 13, of an interesting phenomenon. At 4 p.m. we went down to tea; the weather was bright, but the sea was rough, and the wind bitingly cold; and we were glad to be wrapped up in thick coats. But, on emerging on deck about 4.45, a transformation in sea and sky had taken place; we had passed suddenly from winter to summer. The sea was smooth like glass, the weather warm and balmy; not a touch of winter remained. It was, indeed, good to be alive. Great, lazy, black-fish tumbled slowly in the summer sea; porpoises played at hide and seek about the ship's bows; the outlines of the coast rose up, clear and peaceful, at a brief distance away. A touch of gaiety communicated itself to passengers and crew; subtle, perhaps indefinable, but insistent. The sunset that followed was magnificent: the great stretch of waters, so lonely in their beauty and pride, seemed suddenly thrilled through with a strange sense of mystery. There was a poignancy as well as a loveliness about the unfathomable blue of the evening sky; the *ἀνήριθμον γέλασμα* faded swiftly from the ocean, unruffled now by the smallest wind; the stars rose, beautiful and tranquil, as twilight deepened into darkness; then the night fell, and all was still as at the morning of creation.

Cape St. Vincent, Cape Trafalgar, were passed in due succession. Browning's lines came unbidden into the memory; and I wondered, as I watched my fellow-passengers at their deck-games, how many of them felt moved—so evanescent a

thing is the memory of great events—by the thought that, beneath the shining surface of the sea, we were gliding over the cemetery where repose the remains of the heroes who had fought their last battle there more than a century before.

"Afloat, ashore, old England's sons—each one—
Must hold life low, as they hold duty high,
And ask not how nor when 'tis theirs to die,
So they but die like men, their duty done."

Five days after leaving London, Gibraltar, "grand and grey," suddenly comes into view. Many have recorded their impressions of this unique mass of rock rising so abruptly from the low-lying Spanish coast; none more adequately, perhaps, than Théophile Gautier in his "Voyages en Espagne," written just seventy years ago. To the south are seen the stern mountains of the African coast, with Jebel Musa dominating the lesser heights; while, at the opposite side of the bay of Gibraltar, stands Algeciras, rendered famous a few years back by the European Conference held there. Gibraltar—Jebel Musa—Algeciras,—all these names are Arabic in origin; and their history, though too little known to visitors, reads like a veritable romance of destiny. But, ages before Tarik appeared, bringing over his victorious hosts to sweep through Spain and to inaugurate a new chapter in the chequered annals of ancient Iberia, the ships of Phœnician, Greek, and Roman must have been familiar objects to the dwellers in these regions. And, ages before the earliest of those intrepid voyagers, the Pillars of Hercules were the chosen home of fable and mystery, the inwardness of which remains impenetrable as the Sphinx itself.

"Time's undiscoverable secret sleeps"

along these sunbright coasts, and above the solemn movement of the waves.

Gibraltar, despite its amazing interest to any Englishman who has patriotic instincts, is not a place for a sojourn, but rather a centre from which expeditions can readily be made elsewhere, whether by rail or sea. But one thing is surely essential—a stroll across the neutral ground to Linea, a Spanish

town not more than half a mile from English territory. The sudden contrast between the cleanliness, trimness, and orderliness of the one place, and the dirt and squalor of the other, is scarcely to be overlooked even by the most casual observer. "Which thing is an allegory."

Tangier is about three hours by boat from Gibraltar; one naturally makes it the object of a visit, however brief. It is one of those "lost possessions of England," of which Mr. Frewen Lord has written for our learning. It is internationalized now, and very few traces remain (if any) of its former owners. If current rumour be correct, English prestige in Morocco has of late years suffered grievous eclipse. All along the coast, from Ceuta to Mogador, the inhabitants are being slowly but surely Europeanized; drink and depravity are ugly reminders that latter-day Europe, in coming into contact with an effete civilization, has so far done nothing to Christianize the populations it has touched, while it has superimposed upon the vices of barbarism iniquities all its own. I met at Tangier a Captain S——, a traveller whose knowledge of the East must be, in its way, unrivalled; and his report on the condition of things, within the European sphere of influence in Morocco, was painful enough. "The old order changeth, giving place to new"; but the new is supremely disquieting. The very picturesqueness of the old towns is fast going:

"Science grows, but beauty lingers—roofs of slated hideousness!"

Still, after making every deduction, Tangier is abundantly worth a visit. The older parts of the town, as yet untouched, serve to remind us of the days when Saracenic art was a veritable marvel; though nothing on African soil can hope to vie with the splendours of Seville, Cordova, and Granada, where the art of the Moorish invaders reached its zenith in the palmy days of Abdurrahman and his successors.

There are few sights more interesting or amusing to a spectator than that of the Great Sok, or market. And this not because of any charm of beauty either in place or surround-

ings, for it is dirty in the extreme, and the buildings that encircle it—mainly of recent growth—are mean; the interest lies in the spectacle of a vast aggregation of human beings of every class and of many nationalities jostling one another in a comparatively narrow space. The mixed multitude of men and donkeys; the noise, dust, smell, clamour, and the general atmosphere of the East—they are indescribable. Up the narrow lanes, clad in resplendent attire—for native customs in dress do not, thank heaven, soon change in these parts—you may watch a solemn-visaged Moor, preceded by lackeys who clear the way before their master; as you pass into the market-place you are greeted by vendors and buyers, intent on business; hard by is a group of silent tribesmen listening to the strident voice of some soothsayer or peripatetic story-teller; within a stone's cast a snake-charmer will at once fascinate and disgust one, as he inserts the heads of reptiles into his cavernous mouth; yonder is an eager group of chafferers handling sheep and goats with a view to barter; there, a group of merry-visaged black children beg for coppers, or offer you unbidden services; while a witch-doctor from the far interior, armed with bells, sticks, and knives, and costumed in a fashion that beggars description, holds the motley crowd agape. The scene is full of life and colour, primitive as only Morocco can be; yet within a hundred yards are the finely laid out gardens of the German Consulate; and within a mile, or less, hotels where Europeans might imagine themselves, not in Northern Africa, but in some fashionable seaside town in Southern France.

The future of Morocco is still uncertain; *ταῦτα θεῶν ἐν γούνασι κεῖται.* But of this we may be sure: with a railway from Tangier to Fez, branching out (later on) into side lines, the old secludedness of Morocco will have disappeared for ever. And, with this, will evaporate the air of romance that has long hung over this distracted land. *Omne ignotum pro magnifico.* Not but what the romance has worn somewhat thin during the past quarter of a century. Materially, no doubt, the land will prosper. Under French auspices, cafés (both of the bibulous and the

"chantant" type), electric light, "billard," commercial rapacity, trade unionism, and democratic ideas, will become ubiquitous; hideous new houses, with the cheapest of stucco fronts, will become common as mushrooms. This is what the average Frenchman, a materialist to the backbone, regards as "civilization." Roads will be driven this way and that, over which screaming motor-cars, with their tourist and official occupants, will ply. Justice will be administered according to the latest republican notions. But will the kindly influence of a patient Christian life become known throughout Morocco as a standard for all men to measure themselves by? It seems doubtful. Yet the duty imposed on the Churches is not therefore diminished; in the wake of commerce the Cross must follow, whatever the chances be of final success. Only before the reiterated strokes of Christian teaching may the hard shell of Mohammedanism be broken, and the human soul liberated from its age-long bondage.

After a brief stay in Tangier, I returned to Europe, and made my way to Ronda. The journey through the cork woods is singularly pleasing, but it is not till we reach Ronda itself that the full charm of the countryside is revealed. The situation of this old Moorish town is remarkable, built as it is on two sides of a deep chasm, spanned by a fine eighteenth-century bridge. It reminds the traveller a little of Constantine. The houses cluster along the perilous edge of the ravine, in the trough of which flows a swift stream, which in winter must become a torrent. Round about rise the hills in a picturesque amphitheatre; and the fields that spread far and wide are rich in orchards and vineyards. It is a dreamy old town, this Ronda; its streets are, for the most part, rough and unpaved; the windows are heavily grilled, according to immemorial custom; and there is scarcely a corner where an artist will not find an opportunity for making delightful sketches. There is a pleasant air of *dolce far niente* in Ronda; and one might spend several days here, wandering through the quiet lanes of the town, or strolling down the precipitous sides of the gorge by the old

mills. The chief church of the place is thoroughly Spanish; its quaint tower, flanked with a charming loggia, gives the impression of lordly indifference to the flight of time and to the movements of the outside world.

A few hours by train bring you to the goal of every serious student of Saracenic art—Granada, set proudly at the feet of the Sierra Nevada, and dominating the wonderfully fertile Vega, which stretches away for miles in the shimmering distance. One cannot, however, help being struck by the changes that have been wrought in the city itself during the past twenty years. Formerly the place was infested with beggars who were apt to molest one at every turn; now it is possible to wander about in any direction without interference. The atmosphere of the town has altered, too, in a fashion not quite easy to describe; and this, apart from the constructions and reconstructions that have been, and are, going on in so many directions. It must be granted that the roads and streets are improved; but the new buildings are ugly indeed; for the modern Spanish architect seems signally devoid of the sense of fitness and beauty. Consequently, we have to deplore the passing away of many charming old things, as well as the intrusion of shops, hotels, and public buildings, erected in the least attractive of modern French styles.

Nevertheless, when all is said, Granada is unique. The Alhambra is unchanged for the most part; and it appears that the Government is really anxious to preserve, as far as possible, this singular monument of the romance and devotion of a bygone age. There is nothing quite similar to be found elsewhere, alike in its conception, its setting, and its ultimate plan.

> "The light that never was on sea and land,
> The consecration and the poet's dream"

hover about its colonnades, made trebly beautiful by the waters that murmur there, by sharp contrasts of sunshine and shade, and the flickering of the trees in its retired and tranquil courts. And what a tale it could tell if only those old walls were made

vocal but for an hour! Fanaticism, fierce energy of conflict, swiftness of imagination, exquisite craftsmanship, a haunting sense of mystery, instability of purpose, an inexhaustible yet irregular fancy, love of mere life elaborated by a passion of unrest—we find these features of the Arab character translated here into one imperishable whole.* It is, perhaps, easy to criticize the details of this work of Semitic genius; yet, when all is said, the total effect left upon us by what we have seen can only be described as magical. Little do we marvel, as we read in the annals of the chronicler, that the last native prince to reign within those now crumbling walls, wept (how unavailingly!) to find himself dispossessed of all that sometime splendour and magnificence.

No one who visits the Alhambra would willingly forgo a sight of the Generalife Gardens, that lovely pleasaunce that overlooks the Darro and the distant hills. From the "mirador" the quaint Gipsy quarter faces us; to the left rise the towers of the palace itself. The place was redolent, on that calm Sunday morning when I loitered there, with roses and orange blossoms; the tanks were alive with innumerable gold-fish; doves, nightingales, and swallows gave a delightful touch of everyday reality to what might else have seemed some fragment out of dreamland itself. And everywhere, as one moved upward from tier to tier in that pleasure-ground, glowed magnolias and purple irises, while the vines hung tenderly to the trellised arcades; and, amid all, came the recurrent sound of waters — waters fretting their way from height to depth; the sound of fountains bubbling, and of streams making music in the hollows.

It struck me that, during the interval between 1894 and 1913, the Church had lost something of its old prestige. Spain is gradually ceasing to be a "Catholic" country in any complete sense of the word. The marvel would be if it were otherwise. During the times of the Ignorance, the Church has been purely a static force in religion; and it has of set purpose discouraged

* See the brilliant chapter on "The Arab in Architecture" in Mr. L. March Phillipps' recent volume of essays, "The Works of Man."

all efforts towards social amelioration and progress in knowledge. But knowledge could not ultimately be kept in the logic-tight compartment of ecclesiastical dogmatism. Hence, as the climate of thought gradually but surely changed, people have grown (rightly) suspicious of the Church, her methods, and her claims. The best intellects in Spain are to-day, openly or covertly, hostile to religion, which they have so long been taught to identify with Romanism. The result could have been foretold. Notwithstanding, the old paganism still flourishes in districts not yet affected by modern thought; and paganism may long survive; but of pure Christianity there are few traces in the Peninsula. Romanism, in the places where it has held so long an unchallenged supremacy, is a sterile system; the pity of it is that the ecclesiastical authorities appear blind to the signs of the times. A Spanish Luther is sorely needed to infuse his gallant spirit into the dry bones of that baptized paganism, which is what Romanism really is.

I have seen Seville on various occasions; during the present visit I was impressed by the growing modernity of the place. Somehow, the "atmosphere" of this pleasure-loving city has changed; whether for the better it is not easy to say. The great monuments of Seville's haughtiest and most flourishing epoch are untouched—Giralda, Alcazar, Cathedral, and the rest; and for centuries to come they will probably be visited and admired. One could not help being struck by the way in which the Spaniard is giving up the delightful old national costume. To pass along the Sierpes of Seville in the afternoon and evening is to receive a shock; it is crowded nowadays with ill-dressed loungers, clad in the ugliest of cosmopolitan suits—imported, no doubt, from the emporiums of Belgian, French, and English "shoddy." What does *not* change is the national enthusiasm for the Bull Fight. The "corridas" begin on Easter Day; and all through the Feria (or Fair), every afternoon the Plaza de Toros is packed with a mob of people eager to witness the doing to death of dozens of sorry hacks and of superb bulls. The "toreadors" are as popular in Spain as jockeys are with us; indeed, a great deal more so; for the enthusiasm which, in

England, spreads itself into manifold fields of sport, is there largely concentrated. And the focus of interest is the ring.

A visit to Cadiz fitly rounds off a tour in these parts. Its unique situation on a long tongue of land running out into the sea; its cleanliness; its superb climate; the part it has taken, in earlier days, in the history of the Peninsula—all these things make it worth while to spend a few hours there. Yet Cadiz lacks the *élan vital* (to borrow a phrase from Bergson) which one finds in many another less happily situated city. To be frank, the place is a trifle dull; there is little, barring the old fortifications, to call up visions of the past, and to invest the present with the air of romance. Ten miles distant lies San Fernando; here one may profitably loiter, and find in its peaceful old streets—as yet wonderfully undamaged by the modern craze for improvement—many charming vistas. Few visit it, however, save for the purpose of taking the motor, which runs now daily along a dusty highway, to Algeciras. Doubtless the advent of the motor here, as elsewhere, is bound to exercise a considerable influence on the development of the Spanish countryside. That this influence will mean the disappearance of many pleasing old habits and customs is scarcely to be doubted. Anyway, at present the run from San Fernando to Algeciras (a five hours' business) is well worth making, if only for the peep one gets at Tarifa, a battered old town, Moorish in origin, as its name indicates. The views from Tarifa onward, as you skirt the coast over the solitary hill country, are not easily forgotten. We breathe the veritable air of sixteenth-century Spain as we pass through the sparsely-populated districts, or catch sight of villages perched high upon the hills, so lonely, and so isolated from the teeming life of the great cities. And it is not till the last hill is traversed that the spell is broken; then suddenly we awake to the realities of things as we begin the long descent that leads to Algeciras, the rays of sunset falling "silent over Africa." What echoes come, pensive and wan, from that dark, mysterious country, so silent in the pomps of evening?

"This is—Gibraltar; yonder is the sea."

# Robert Grossetête: A Notable English Churchman.

By the Rev. S. R. CAMBIE,
*Vicar of St. Saviour's, Brixton Hill, S.W.*

THE village of Stradbroke claims, and apparently with some reason, the distinction of having been the birthplace of one of the most notable Churchmen of the thirteenth century. Here, born of humble parents, Robert Grossetête first saw the light, and, though of his early years little or nothing is known, we may venture to suppose that they were spent in this obscure Suffolk village.

It was an age of illustrious men and remarkable movements. It was the century of St. Francis of Assisi, of Bonaventura, of Thomas Aquinas. It was the century of the coming of the Friars, a movement which made much difference to the religious life of England. It was a century that included the long reign of Henry III., a monarch who has been well described as "utterly devoid of all elements of greatness," yet withal a man of wide culture, excellent taste, and possessed of a profound religious instinct. He has his finest and most lasting monument in the great Abbey Church at Westminster, the reconstruction of which he undertook and carried out in a spirit of true devotion and generosity. Those were the days of Archbishops Stephen Langton and Edmund Rich, both of them justly renowned for their piety. The latter occupied the chair of Canterbury from 1234 to 1240. He lacked the force and fire of Grossetête, but he was as much alive to the perils of the day as he. He, too, watched the growing boldness of papal demands, and resisted them quietly but firmly. As greatly esteemed for his accurate scholarship as for his saintliness, he gathered round him many students. He lived a life of the greatest simplicity, and his austerities and labours shattered his health. In 1240 he retired to Pontigny, in France, and soon after passed peacefully away.

Born in or about the year 1175, Robert Grossetête was

a student at Oxford when the next century dawned. The revival of classical literature had not yet begun, but the Franciscan school at Oxford had already become famous, and to this Grossetête attached himself. He distinguished himself in Greek, and addressed himself to the study of Hebrew, being determined to read the Bible in the original languages, at that time an unusual accomplishment. It was while he was at Oxford that he formed a friendship with Roger Bacon—destined to be the most forceful of the "Schoolmen"—who had the most profound admiration for his scholarship, character, and ability. Readers of Browning will remember that he has coupled together the names of these two worthies in "Hudibras":

> "Yet none a deeper knowledge boasted
> Since old Hodge Bacon and Bob Grosted."

From Oxford Grossetête migrated, after the fashion of the day, to the University of Paris, then one of the most renowned schools in Europe. Here for a while he continued his studies in Hebrew and Greek, and became, as might be expected, a proficient French scholar. On his return to England he was appointed to the Archdeaconry of Leicester and now his life-work began in real earnest. He soon displayed a faithfulness, a thoroughness, and a courage that won general admiration, and in 1235 he was nominated to the Bishopric of Lincoln, and the King confirmed the appointment. This see was then the most extensive in the country, reaching from Lincoln itself as far south as Oxford and Bedford, and thus offering a fine scope for his energies. The diocese soon discovered that it had a Bishop who possessed in a remarkable degree all the qualifications necessary in an overseer—a keen insight into human character and affairs, a genius for organization, and a prodigious capacity for work.

He took up his task in real earnest, commenced a most systematic and searching Visitation of the archdeaconries and rural deaneries, and proceeded to make himself familiar with the special needs of his vast diocese. Distressed by the growing wealth, luxury, and laxity of the monastic establishments, he

dealt with these with firm hand, regardless of the fact that they claimed exemption from his jurisdiction. Nothing seems to have escaped his vigilance—no irregularity passed unnoticed, and he insisted that the rules of the Order should in each case be observed. Of course, he made many enemies—that goes almost without saying. Certainly the Dean and Chapter of Lincoln must have bitterly repented their choice, for they became his sworn foes. The Convent of Canterbury, with more audacity than discretion, actually excommunicated him, but he treated the matter with contempt. He set to work to provide resident clergy in the most obscure places, and declined to institute men of discreditable reputation. Patrons complained of his actions in such matters, but he was unmoved by criticism or opposition.

But it is not so much his relations with his diocese as his resistance of the Pope that has made him famous. The Bishop of Rome, not content with filling posts of dignity in the Church of England with foreigners, most of whom were non-resident, began to bleed the Church in the most scandalous way. His rapacity was unbounded, and England was spoken of as "the Pope's farm." But Grossetête had become a power to be reckoned with. He would have none of it. He asserted the liberties of the Church of England, and boldly claimed exemption from the authority of any foreign prelate. In 1247 two Franciscans came over to extract money for the Pope. The Bishop of Lincoln, shown the papal Bull, respectfully but firmly declined to send the 6,000 marks demanded of his diocese. His most notable battle with the Pope, however, was fought in 1253, when he declined to admit Frederick of Lavagna—a nephew of Innocent, and a boy who could not speak English—to a canonry in Lincoln Cathedral. Grossetête refused. "Those are not apostolic commands," he said, "which are not consonant with the doctrine of the Apostles, and the Master of the Apostles, Christ Jesus." The Pope was furious. "Who is this old dotard," he cried, "who presumes to judge our actions? By St. Peter and St. Paul, if I were not restrained by our

generosity, we would make him a fable, an astonishment, an example, and a warning to all the world!" Fortunately for Grossetête, and possibly for the Pope himself, the Cardinals remonstrated with him and persuaded him to leave the matter. "He is a holy man," urged his defenders, "more so than we ourselves are; a man of excellent genius and of the best morals; no prelate in Christendom is thought to excel him." This is certainly high praise, coming from an unexpected quarter! They further urged prudence in dealing with him because of the esteem in which he was held in England and France on account of his devotion to duty, his fine scholarship, and his personal integrity.

The continued system of exactions saddened him. When he lay on his dying bed he spoke to his physician and clergy of this, and his burning words of condemnation win for him our admiration and respect.

Of course he made friends as well as foes, and his influence grew almost daily and in all directions. Many of the leading men of the day trusted him implicitly and sought his advice. Even the King himself and the Archbishop turned to Robert of Lincoln for counsel. Perhaps his greatest friend was Simon de Montfort. For many years they were inseparables, and the great Earl took his opinion on a variety of subjects. Who can tell how far his ultimate policy was determined by the influence of Grossetête—a policy which greatly affected the future of this country. Perhaps we owe more to the village of Stradbroke than we suppose.

The good Bishop passed away in his palace at Buckden on October 9, 1253. Legends linger round the story of his death: it is said that music was heard in the air, that church bells tolled of their own accord, and miracles were wrought at his grave. The Pope rejoiced, and called upon "every true son of the Roman Church" to rejoice over the removal of his "great enemy." He wrote a letter to the King ordering the Bishop's bones to be cast out of the church and scattered; but the Cardinals who had courageously pleaded for him in his lifetime

persuaded him not to send the letter, and Grossetête was allowed to rest in peace.

It must be borne in mind that Grossetête was one with the Roman Church on doctrinal points. He is nevertheless worthy to rank with Colet, Erasmus, and More. He was the first conspicuous ecclesiastical reformer as distinct from the doctrinal reformers—Cranmer, Ridley, Latimer, and others. He was one who fought for that freedom which was finally won when it was once and for all declared that "the Bishop of Rome hath no jurisdiction in this realm of England." In a dark age he possessed more light than many around him, and a courage which was all too rare.

His biographer, Matthew Paris—the last and greatest of the Monastic historians—has left us the pleasing portrait of an indefatigable worker, with a high sense of duty and responsibility. He was an able administrator and a strict disciplinarian, hating laziness of life and laxity of morals—a man who could stand before kings without fear. To quote the words of Paris: "He was an open confuter of the Pope and the King, the reprover of prelates, the corrector of monks, the supporter of scholars, the preacher to the people, the persecutor of the immoral, the unwearied student of the Scriptures, the harasser and despiser of Rome."

His literary remains are by no means inconsiderable. He commenced a commentary on the Psalms, but did not live to complete it. Many of his sermons and letters remain in manuscript. They serve to show us something of the Church-life of the time, as well as his versatility and spirituality. His *magnum opus*, however, is his translation into Latin of "The Testaments of the Twelve Patriarchs," a Jewish work dating back to the end of the first century, but containing, as it has come down to us, a number of Christian interpolations made at a later date. He also translated the works of John Damascene and of Dionysius the Areopagite. Every English Churchman may well cherish the memory of Grossetête, one of the greatest prelates who ever ruled an English see.

# A Specimen of Present-Day Fiction.[1]

By EDITH MAY ELLERSHAW, B.A.

MR. WELLS' latest novel, which purports to be a man's account of his own life written out for the possible future guidance of his son, is a thin thread of love story strung with a quite disproportionate number of digressions, more or less irrelevant, embodying the hero's views on such questions as the English rule in India, the South African War, Labour troubles, and so forth. With these digressions it is not our purpose to deal, but rather with the love story, and more particularly with the character of the woman therein chiefly concerned.

The hero, Stephen Stratton, only child of a country rectory which neighbours an Earl's park, grows up in friendly comradeship with the Earl's four children, one of them, Mary by name, a girl of his own age. When about seventeen years old, the two fall in love, or, as Mr. Wells prefers to express it, their friendship becomes "lit by a passion." After this, circumstances keep them apart for a couple of years; but the intimacy is sustained by letters, though Mary, aware that her mother would not approve, shows herself worldly-wise enough to arrange that their correspondence should remain a secret.

When once more a summer season finds them in each other's neighbourhood, Mary, in interviews stolen early in the morning and late at night, avows that in Stephen she has found the man of her heart, but by degrees he realizes that she considers marriage between them an impossibility. She takes lofty ground on the subject: "I want to belong to myself . . . I don't want to become someone's certain possession, to be just usual and familiar to anyone." When the hour of parting arrives, there is an impassioned farewell scene, but shortly afterwards he learns, from the *Times*, of her engagement to a middle-aged millionaire named Justin. Previous to the wedding a secret meeting in London is contrived, at which this very

[1] "The Passionate Friends," by H. G. Wells.

prudent and worldly young lady shows him clearly how ridiculous it is for him to expect her to wait while he makes name and fortune: "I don't want to wait. I want a great house, I want a great position, I want space and freedom—I want to have clothes." And again, yet more callously: "Why should I be just a hard-up Vestal Virgin, Stephen, in your honour?" But, by way of comfort, this young girl of nineteen can inform him without embarrassment that she has arranged with her millionaire to be his wife in name only: "I am to own myself." She expects that Stephen will remain at her beck and call whenever she has a mind to summon him, but he departs abruptly to South Africa, which, we must confess, seems to us the one and only occasion of his life when this mawkish and self-conscious hero showed a proper spirit.

Five or six years elapse, during which they neither meet nor write; then Stephen returns to England, full of great ideas for a useful career. But when on the verge of engagement with a certain Rachel More, for whom he feels a genuine, though somewhat patronizing, affection, he meets Mary again, a very bored Mary, who, in spite of her great wealth and position, seems singularly destitute of interests and activities. The old friendship is resumed, to develop rapidly into something else; for in a few weeks she has become his mistress, fearing lest otherwise she should lose him to Rachel. As she puts it: "I couldn't stand it . . . I pounced on you and took you." But with characteristic heartlessness she insists on his continuing his visits to Rachel's home, to avert suspicion from herself.

Before long, however, Justin discovers all, and in a scene with husband and lover Mary surpasses herself in her insolent assertion of her right to complete freedom of action while continuing to enjoy the material advantages of her position as Justin's wife. But eventually various considerations induce her to yield to Justin's terms, and she consents neither to see nor write to Stephen, he on his part undertaking to leave England for three years.

Time passes on: Stephen again meets Rachel, they marry on

his return to England, a son and a daughter are born to them, life seems serene, when suddenly Mary breaks the silence. She has borne her husband a son and heir, he having previously fathered a daughter who, if we mistake not the allusions, was no child of his; but she is more than ever estranged from him in feelings. She is "intolerably unhappy," and chooses to see no reason why she should not have the solace of correspondence with Stephen. And so for months she pours out her views at intervals, chiefly on sex questions, with which, as might be expected, she is morbidly preoccupied. Here, for example, is one of her assertions: "Something has to be done for women. . . . We are spoiling the whole process of progress; we are turning all the achievements of mankind to nothingness. Men invent, create, do miracles with the world, and we translate it all into shopping, into a glitter of dress and households, into an immense parade of pride and excitement." And elsewhere she states that women "by the hundred thousand" are but "sand in the bearings" of "the old social machine." Thus does this woman, because she herself through worldliness and selfishness and arrogance has played no useful part in the world, ignore or vilify the vast majority of brave and sane women who, whether as mothers, sisters, wives, or daughters, are treading the path of duty and progress in loyal comradeship with men.

The correspondence rouses Justin's suspicions, and he does not leave his wife unwatched. At last there occurs a chance meeting in Switzerland, which, though really unpremeditated, has all the appearance of guilt. Justin takes steps for immediate divorce, and Mary, when she finds she cannot a second time escape this penalty, commits suicide.

If in all this Mr. Wells were professedly giving us the picture of a worldly woman who failed to make a success of her life, there would be no fault to find with it as a character study. But his meaning appears to be far otherwise, and hence our protest. The melancholy hero, summing up his account of her, calls her "this brave and fine and beautiful being," compares her to "a sunlit lake seen among mountains"; and the message

of the book is apparently to be found in these words: "It is clear to me . . . that she, with her resentment at being in any sense property, her self-reliant thought, her independence of standard, was the very prototype of that sister-lover who must replace the seductive and abject womanhood, owned, mastered, and deceiving, who waste the world to-day." We are asked, then, to see in Mary the ideal woman of the future, and to believe that her life was rendered barren and harmful, not by her own lack of noble purpose, but by "the ancient limiting jealousies which law and custom embody." It is hard to see quite what Mr. Wells means by this last. He shows us the husband saying contritely at the end: "Stratton . . . we two—we killed her. We tore her to pieces between us;" and the lover lamenting: "I would not permit her to live except as a part of my life." But to us it seems that both husband and lover were unnaturally passive in the hands of a selfish woman; for it is obvious throughout that Stephen was pursued, and surely we are not to suppose that Mr. Wells would have had the husband connive at the intrigue?

Among the last words of the book are: "We want to emancipate our lives from this slavery and these stupidities, from dull hatreds and suspicions." But if this is to mean that here and there a woman is to have all the privileges and none of the duties, such "freedom" entailing utter disregard of the claims and happiness of men and women from whom she takes all they can give by way of benefit, then we can but close the book with the fervent hope that it may be long before the Wife disappears to make way for the Passionate Friend; and until Mr. Wells can hold up to us some ideal both more human and more divine, more suited to the strangely mingled self with which we have to reckon, we for our part are well content to cherish the old formula—homely and unassuming in sound, and yet in many lives translated into the heroic and the beautiful—that a man and a woman, "forsaking all other," shall give and take, in marriage and not outside it, that "mutual society, help, and comfort . . . both in prosperity and adversity," which our human nature craves.

# The Missionary World.

THE close of the year naturally stirs us to make some survey of the missionary situation, and of the problems and possibilities which lie before the Christian Church. As a point from which to estimate distances, let us make an attempt, however imperfect, to compare conditions which existed a hundred years ago with those of to-day.

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Turning to the Far East, Japan was then fast locked within her borders, a land not even named in any missionary report. To-day, open to every wind of western influence, Japan stands recognized as an ally yet as in a certain sense isolated among the Powers of the world, leading the other Asiatic nations. She has a missionary body of some 1,000 men and women, and a Protestant Christian Church membership of about 83,000. She is developing able leaders, as is proved not only in her national life but by the Japanese delegates at the recent Conferences held by Dr. Mott on behalf of the Continuation Committee. China, in 1813, was an Empire closed to missionary work, as Robert Morrison proved through great tribulation. In the year 1813 an edict was published directing the execution or imprisonment of Europeans who "privately print books and establish preachers to pervert the multitude." In 1913 China is a Republic, seeking western knowledge and education; missionaries are at work in all her provinces; some of her ablest leaders are Christian men; the sons of her President are being educated under the guidance of a Baptist missionary; her Government have appealed to the Christian world for a day of prayer on behalf of their country; and the Christian Church in China, some 400,000 strong counting Protestants only, has come through the fires of martyrdom and is a power in the land.

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In India the contrast is no less striking. It was in 1813 that the restrictions on missionary work in India were after long

conflict removed by the British Government. In that year Abdul Masih, Henry Martyn's sole convert, began work under C.M.S. auspices at Agra. In 1913 there is an Indian Church of about 1,442,000 Protestant Christians, showing an increase of 69·9 per cent. during the last twenty years, as against an increase of 4·6 per cent. among Hindus, and 16·3 per cent. among Moslems; a body of missionaries, men and women, married and unmarried, numbering some 4,600; and great mass movements towards Christianity. The missionaries, barely tolerated a hundred years ago, are to-day leading in educational work and in the up-building of India. And over against the solitary figure of Abdul Masih we can set the great body of Indian men and women who, in increasing numbers, are serving their country as Christians, taking a growing place in Church leadership and bravely facing the task of evangelizing their land. As Abdul Masih and Daniel Corrie journeyed together up the Ganges a hundred years ago, could their wildest dreams have pictured Bishop Azariah consecrated for work in a district of the Madras Diocese, the National Missionary Society of India issuing its Septennial Report, and Indian Christian delegates taking a leading part in the great Missionary Conferences of 1912-13?

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Africa was indeed "the Dark Continent" in 1813. The slave trade still ravaged the land, though slavery on British soil had been abolished. Here and there missionary work had begun in the south and the west, where missionary graves were soon to hallow African soil. But the great lakes were undiscovered, the great rivers unexplored, the great groups of African languages unstudied, the tribes of Africa unclassed. Now, in 1913, the map once empty is covered with names, and divided by coloured boundaries showing where the various civilized nations have secured territory or protectorate; slavery, except of the domestic sort and in Portuguese territory, has been banished; and even on the blood-stained reaches of the Upper Congo a better day has dawned. The C.M.S. missions in West Africa have grown into native

Churches tending towards self-support; an African is one of the chief pastors of the flock; Uganda has a fully constituted Protestant Church, with over 23,000 communicants, which is reaching out to the country round. The missionaries of all Protestant societies in Africa, including wives, numbers over 4,000.

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For Moslem lands there is no record of missionary work in 1813. Our fathers sought to reach the Moslem through the Oriental Churches. In 1813, a beginning was planned from Malta, whence Dr. Jowett, a year or two later, began to reach out to the Mediterranean coasts. Now, at the end of a hundred years, the C.M.S. alone has missions to Moslems in Palestine, Egypt, Persia, and Turkish Arabia, and work amongst Moslems in India. Conferences on Missions to Moslems are spreading knowledge of the conditions of the field; special literature is being provided; special training for missionaries to Moslems is being planned. Little has been actually done as yet, but thought and prayer are on broad and deeply based lines, which must result in action.

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In 1813 the Christian nations of Europe were in the last throes of the desperate struggle with one dominant man—Napoleon Bonaparte; in 1913 the great nations are maintaining peace among themselves, by a carefully balanced distribution of power. In 1813 it took, under favourable circumstances, about two months to get to West Africa, news took from five to six months to get home from India, and Samuel Marsden spent five years (from 1809 to 1814) in getting his party of C.M.S. men through to New Zealand. To-day the world is a neighbourhood.

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Turning to the Home Base, and drawing our illustrations still from Dr. Stock's well-known History, we find that in December, 1813, the C.M.S. first met in their new office in Salisbury Square—office, college, and secretary's house all being under one roof; 1913 sees the office in that same square, more than once

enlarged in the interval, being again rebuilt and modified to accommodate the growing work. In 1813 the first C.M.S. Associations were born, through the famous deputation tour of the Rev. Basil Woodd in a post-chaise; 1913 has seen the C.M.S. Associations reborn at Swanwick Conference into life and leadership. In 1813 the C.M.S. sent out one missionary. In 1913 some fifty new missionaries were added during the autumn and winter, making a total of 966 on the roll. In 1813 women were first admitted to the C.M.S. Anniversary Meeting; in 1913 the question of their representation on Committees is receiving careful consideration. In 1813 Josiah Pratt began the issue of the *Missionary Register*, a monthly periodical recording the missionary work of all societies (the first missionary picture did not appear in it till 1816); to-day we have a wealth of missionary magazines and books.

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All the courage that can be gained from looking backward is needed to brace us as we look forward from 1913 to the tasks which lie ahead. Japan calls to us in no uncertain tone for reinforcement of the missionary staff. The recent authoritative statement sent home by Dr. Mott shows that over 80 per cent. of her people have not been directly reached by evangelistic forces. The indirect plea of China, in her hour of transition, for men and women, for Christian education, for Christian literature, for all that the Gospel brings, is as moving as was her direct plea for prayer. Double the average annual missionary output of the Churches in means and missionaries, and it is scarcely too much to say that China could at this moment well absorb the whole. India is needing our best with unstinted hand. The "findings" of the Continuation Committee Conferences bring freshly home to us the vastness of the opportunity and the delicacy of the task in that land. Reform movements are reaching out after what we are not near enough to them to give. There are literally thousands waiting to be drawn into the Church in India, if we had but means to train the workers to teach and uplift them. The women and girls, from those who

gather into elementary schools up to those who would gladly become students in Christian colleges, are waiting to be set in the way of attaining the ideals of perfected Indian womanhood. The social conscience of India is awaking, and needs to be guided aright. Most of all, the Indian Church, which we have helped to call into being, is looking to us for enlargement and liberty, for aid to develop into fulness of life and vigour, for inspiration and friendship and support, for guidance in assuming responsibility. The doors of the East have been prayed open in the last hundred years; what time will elapse ere the labourers are prayed out through these open doors?

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In Africa our task is no less urgent. Islam is pressing down upon the pagan tribes, and our evangelists are tardy. The African Churches need to be strengthened and built up for their work. African manhood and womanhood want to be guided towards their true ideal; moral problems such as polygamy wait for solution; and there are great districts where the Gospel has not reached.

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Moslem Africa stands with that great unity of problem—the Moslem world. Christian Powers have waged warfare upon the political centre of Islam in Turkey and despoiled it, but Islam, politically weakened, is no nearer being won. For the present our task is rendered harder, and we need redoubled love. Unitedly, earnestly, steadfastly, the Church of Christ must face this task.

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Great moral questions confront us, too—questions of commerce, such as the last remains of the opium problem, the liquor traffic in Africa and elsewhere, and the horrors of the rubber trade from which some British merchants are not wholly clear; questions of social relationship, such as caste in India, whether between the Indians themselves or between Europeans and Indians; questions of labour, such as have occasioned restrictive legislation against Indians in South Africa and Japanese in

America; and the painful racial antipathies which have perhaps their worst manifestation in South Africa. The Gospel which saves the souls of men must also save their lives. Then, too, in the light of fuller knowledge in this year of grace, we are called to face our organized missionary work in all its bearings and relationships both at home and abroad; the need for comity and co-operation; for administrative reform so as to avoid restricting the growth of indigenous Churches; for the better equipment of missionaries, especially in language study; for the development of a science of missions as the background of effective work.

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The year 1813 lies far behind us; the sands of the year 1913 are sinking fast; the year 1914, charged with a rich potentiality of service and of sacrifice, is at hand. The record of that year should be great. G.

## Discussions.

[*The contributions contained under this heading are comments on articles in the previous number of the* CHURCHMAN. *The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions"* must *reach the Editors before the 12th of the month.*]

### CANON LAW.

(*The "Churchman," October*, 1913, *p.* 756.)

IN the article on "Canon Law" in the October number, Mr. E. F. Emmet refers to Mr. Ogle's book on "The Canon Law in Medieval England," saying that its object is to controvert the conclusions of the late Professor Maitland. Mr. Emmet writes as follows:

"If we may judge from the comments on the book of those who are entitled to speak with authority, it would seem that Mr. Ogle has clearly made out his case. On the assumption that this is so, it is clear that there is no need, in considering the sources of the English Canon Law, to differentiate between such law before and after the Reformation."

I do not know who Mr. Emmet may have in mind as "those who are entitled to speak with authority," but perhaps I may call attention to the following points. The *Spectator*, in reviewing the book, said that "Maitland at present has the last word." In your own columns

for September, 1912, that capable scholar, Mr. G. G. Coulton, showed that Mr. Ogle has made some bad blunders, and that his theory of continuity is "quite untenable"; that Mr. Ogle's "gravamina against Maitland rest upon a misunderstanding either of text or of evidence." The *Nation* for August 3, 1912, said that Mr. Ogle had "not gripped the position that he would assail, either historically or theologically."

The *Church Intelligencer* had a review by an authority, whose identity may fairly be assumed, written to the same effect. And in the *Church Gazette* for August, 1912, a similar conclusion is drawn, including a quotation from Mr. H. A. L. Fisher, the historian, who, in his "Biographical Sketch of Professor Maitland," says: "So far as a case can be demolished by argument, the case for the local continuity of the Church of England was demolished by Maitland." I have not yet had the opportunity of reading the book just published by Mr. A. L. Smith, of Balliol, on "Church and State in the Middle Ages," but I notice that the *Guardian* speaks of his taking "a diametrically opposite view to that of Mr. Ogle." And the *Spectator* of October 4, in reviewing Mr. Smith's book, says that the author, having to choose between the authority of Bishop Stubbs on the one hand, "and a cloud of contemporary witnesses on the other," ranges himself with Lyndwood and Maitland. Reverting once more to Mr. Ogle, Mr. G. G. Coulton has a notice of the book in the July *Hibbert Journal* with these words: "The reader who takes the pains to check references on both sides will probably be confirmed in the general impression that Maitland's thesis is, as a whole, unassailable." I submit, therefore, that until these various criticisms are met, it is at least premature to say that "Mr. Ogle has clearly made out his case."

W. H. GRIFFITH THOMAS.

## THE PRESENCE TO BELIEVERS.

(*The "Churchman," November*, 1913, *p.* 858.)

I have read, more than once, the Bishop of Edinburgh's paper, "The Presence to Believers," in which he endeavours to show that our Lord's Presence to Believers now is, or may be, just the same as His Presence was to the disciples during the forty days from His Resurrection to His Ascension. As I read and re-read his paper, I could not help thinking of Article IV., and asking myself, Is Dr. Walpole's view in harmony with the teaching of Scripture as to the true Manhood of Christ as given to us in this Article? The Article reads: "Christ did truly rise again from death, and took again His body, with flesh and bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day."

I call special attention to the words "*all things appertaining to the*

*perfection of man's nature.*" Is Dr. Walpole's view in harmony with this statement? Let us see. When our Blessed Lord was on earth, before His Resurrection, we never read of His being, in His human Body, in two places at the same time. This was impossible, if His Body was a real human body in all things like ours. Again, during the forty days, we never read of the Risen Saviour appearing to two or more persons, at different places, at the same time. He appeared to one, to two together, to a number in one place, but never to two or more in different places at the same time. And why? Because it was impossible, if His risen Body was a truly human body, which cannot be in two or more places at the same time. We now ask: If during the days of His Flesh, Christ could not, as regards His human Body, be in two places at the same time; if during the forty days the Resurrection Body of Christ could not be in two places at the same time, can the glorified Body of the Lord be in two places at the same time? The only answer can be: It is impossible, if, indeed, the Lord's Body, though glorified, is still a truly human body, and this it assuredly is, for on this fact depends our eternal Salvation of spirit, soul, and also body, as is implied in the words of St. Paul, "For our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ; Who shall fashion anew the body of our humiliation, that it may be conformed to the Body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. iii. 21). From this, and other portions of Scripture, we learn that our glorified body will be like Christ's present glorified Body, and just because Christ's glorified Body is still a human body, "having all things pertaining to the perfection of man's nature," it cannot, any more than the body of His humiliation, or the risen Body, be in more than one place at one time. Where is that place? We can only answer in the words of Scripture: "When He had made purification of sins, sat down at the right hand of the Majesty on high."

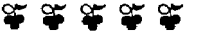
The foundation fact that the Body of Christ, in all its three stages —before His death, during the forty days, and now and for ever—is a real human body, and has now and ever must have, therefore, a definite locality in which It is, must never be forgotten, for on this foundation is built our salvation of the whole of our nature—spirit, soul, and body. The statement, therefore, of Dr. Walpole, and his quotations from eminent men on pp. 862, 863, must all be tested by this foundation fact, and, so tested, I cannot but think that they will be found inadequate as conveying all that the Ascension and Glorification of Christ really means.

There is another fact which must never be forgotten in considering "the Presence of Christ to Believers," and which is quite ignored by Dr. Walpole, and that is, that however real and personal is the Presence of Christ now to each Christian, and with His Church, it must be

compatible with, at the same time, His real Absence. There is as much, if not more, in the New Testament concerning the real Absence and near Coming of Christ as there is about His real Personal Presence. "The Presence to Believers," whatever it is, must be, therefore, compatible with the Absence to Believers.

The institution of the Lord's Supper is, perhaps, the clearest illustration of the paradox, that the Presence of Christ to Believers is a Presence during His Absence. The words, "Where two or three are gathered together in My Name, there am I in the midst," and "Lo, I am with you alway, even unto the end of the world," imply the Presence of Christ; while, just as clearly, "As oft as ye eat this bread and drink this cup ye do proclaim the Lord's death *till He come*," and, "Behold, I come quickly," imply the real Absence of Christ. We see, therefore, that the Presence of Christ now with Believers must be a Presence of Christ compatible with, and qualified by, His Absence, and therefore no statement concerning the Presence of Christ to Believers can be a full statement that ignores His Absence to Believers. The real Absence began at the Ascension of Christ, and continues to this present moment, and will continue "till He come"; while, at the same time, His real Presence to Believers, as now experienced, began and was made possible by the gift from the Throne of the Holy Spirit. Whatever this Presence of the Absent Christ is, it must be more full than His Presence to His disciples during His humiliation, and more full than His Presence to the same disciples during the forty days, or else He would not have ascended for His own sake as well as ours. What this Presence is, or may be, there is no space to consider, but, whatever it is, it is the blessed privilege of every Believer (see Gal. ii. 20).

ANDREW GIVEN.



## Notices of Books.

CONSIDERATIONS FOR THE CLERGY. By an Old Presbyter. London: *Robert Scott*, Paternoster Row, E.C. Price 2s. 6d. net.

These Considerations, which are described as "counsels of moderation," are arranged under three heads: (1) Reading and Preaching in Church; (2) Pastoral Work; (3) Personal Character and Conduct. They embrace subjects as varied as those of Voice Production, Church Bells, Choirs and Organs, the Use of the Cross, the Inspiration of the Bible, the Practice of Auricular Confession, the Eastward Position, etc. We should like all candidates for Holy Orders to read the author's remarks upon reading and preaching and pastoral work. With evident approval, he quotes Bishop Gore as saying that the recitation of the Athanasian Creed in public worship "does more harm than good," and he considers the Eastward Position "unobjectionable." At the same time he condemns fasting Communion, non-com-

municating attendance, and transubstantiation. Many clergy and organists would do well to take to heart the writer's observations on Church music and organs, and here, as elsewhere, he strengthens his contentions by quotations from persons whose opinions are worth having. While not agreeing with every conclusion arrived at, we can commend this little volume as suggestive and stimulating. No clergyman, young or old, could read it without profit.

THE AFFLICTIONS OF THE RIGHTEOUS. By the Rev. W. B. Macleod. London: *Hodder and Stoughton.* Price 6s.

A series of studies in the Book of Job, which the writer describes as "probably the most intensely modern of all the books of the Bible." He holds that the problems with which Job deals ought not to be perplexing to us "as if Christ had not come and brought life and immortality to light." He therefore sets himself to interpret these problems "in the new light of the Gospel," and succeeds in illuminating a too often neglected book.

IN THE WAY OF THE SAINTS. By Geraldine E. Hodgson, D.Litt. London: *Longmans, Green and Co.* Price 3s. net.

This is a call to the life of sanctity. On the third page of her book the writer thus plainly shows her bias; she says: "Ever since the Reformation, Englishmen who called themselves Protestants have been increasingly selling their birthright of decisiveness for a mess of dubiety. Catholicism, wherever and whenever found, east or west, in Moscow or Rome or Canterbury, made and makes for definiteness and strength. In the old days in England, when all were Catholics, men were plainly and unashamedly whatever they were." What about the brave men who in the sixteenth century dared Rome to the face? Were they lacking in decisiveness? Where is the dubiety of the great Protestant theologians? But enough! the prejudice of the writer prejudices *us*. Our patience is exhausted.

THE CHRISTIAN SCIENCE OF PRAYER. Letters to a Friend. London: *R. H. Allenson.* Price 1s. 6d.

A very helpful little book with a striking title. Needless to say, it is free from the vagaries of Christian Science—falsely so called. Every one of these chapters, or letters, is worth careful reading. The last, "A Scheme of Efforts," is full of wise suggestion. No fresh forms are provided, the intention being to help the reader to make good use of those he possesses. The Appendix might have included Canon Hay Aitken's "Divine Ordinance of Prayer" and S. D. Gordon's "Quiet Thoughts on Prayer," both of which are worthy to rank with those mentioned in the list given.

A PLEA FOR THE THOROUGH AND UNBIASSED INVESTIGATION OF CHRISTIAN SCIENCE. By an Inquirer. London: *J. M. Dent and Sons, Ltd.* Price 1s. net.

The writer tells us he writes as a Free Churchman, not as a Christian Scientist. After having waded through "Science and Health, with Key to the Scriptures"—the Bible of the Christian Scientist—and with some knowledge of the New Testament, we simply marvel to find a Nonconformist pleading on behalf of this unchristian and unscientific philosophy. We advise those who are interested to procure Rev. E. W. Moore's excellent

little book, published by the South African General Mission, Wimbledon, entitled "Christian Science: What it Is and Whence it Comes," or Mr. Varley's "Christian Science Examined," published by the Fleming H. Revell Company. In these the arguments of "Inquirer" are more thoroughly disposed of than can be done in this brief notice of a book our readers will do well to leave severely alone.

THE SAMSON-SAGA. By Dr. A. Smythe-Palmer. *Sir Isaac Pitman and Sons, Ltd.* Price 5s. net.

The object of this essay on Comparative Religion is to prove that Samson was the direct heir and representative among the Hebrews of the great Babylonian sun-hero, Gegamesh. That there is history lurking behind the story of Judges xiii.-xvi., Dr. Smythe-Palmer does not question. Samson was a popular hero of considerable reputation won in the border frays with the Philistines, but his very name served to attract round his story mythical accretions embodying the peculiar features and characteristics of the solar hero of the Canaanites. So the author takes each incident of his reputed career, and piles up illustrations from the mythology and folklore and poetry of many peoples, ancient and modern, to convince us of its legendary character. Some of the comparisons are so slender as to appear mere coincidences. Some of the illustrations from the folklore of other nations are so far-fetched as to appear fanciful. But even so the author has collected a weighty mass of evidence to support his main contention, and given us a book which compels our interest, even though it does not always secure our agreement.

JOHN BAPTIST AND HIS RELATION TO JESUS. By Rev. Alban Blakiston. *The Century Press.* Price 6s. net.

No one could question the thoroughness of this investigation into the historical character of the relation of John Baptist to Jesus Christ. The mass of appended notes is sufficient testimony to that. But its soundness and its convincingness are seriously open to question. The writer in his Introduction prepares us for a free handling of Gospel history when he says: "The purpose of this essay is . . . to rescue him [*i.e.*, John Baptist] from the position of subordination to Jesus to which our New Testament authorities relegate him"—and that in spite of the Baptist's clear statement of acquiescence in that subordination! So it is no surprise to find that throughout the essay the records of the Evangelists are challenged as contradictory and discredited as unhistorical. We are told that the second half of the Baptist's keynote, "The Kingdom of Heaven is at hand," is an editorial addition, though later in the book (p. 114) there is the qualification that the teaching of the Kingdom did probably form part of his later message. The dance of Salome is dismissed as a fairy-story (derived from the Book of Esther), mainly because St. Luke, with his reputation for historicity and accuracy, omits it in his narrative. But in the face of this it is strange to read farther on that St. Luke's narrative of the Baptist's nativity represents "a pious fancy weaving itself into unsubstantial dreams," and that the Baptist's moral preaching recorded in the third Gospel is "the product of the narrator's art." It seems that St. Luke loses his reputation when his record clashes with Mr. Blakiston's reconstruction of the history. It is strange, too, to

find the writer, after excising the Salome incident, on two subsequent occasions (pp. 80 and 185) informing us that Herodias resorted to a "trick" to win Herod's consent to the Baptist's execution, when several attempts by her upon his life had been foiled. It is natural to ask what this trick was, if not that given us by St. Matthew and St. Mark. We admit, of course, that a measure of historical imagination is necessary in "the reconstruction of motives actuating historical characters and of the inner relations of events." We are grateful for the many suggestions which the use of that historical imagination has given us in this essay. But we feel that the writer has made a mistake in preferring that imagination to the theological judgment and historical statement of the early Christian writers.

A Message of Christ to an Age of Unrest, and Other Blackpool Mission Addresses. By the Right Rev. E. A. Knox, D.D., Lord Bishop of Manchester. London: *Longmans, Green and Co.* Price 1s.

The Bishop of Manchester's Blackpool Mission has not only caught the imagination, but it has won the sympathetic interest of all who are concerned with the winning of the masses. This little book is, in consequence, sure of a welcome. It does not contain any of the inimitable addresses which the Bishop gives on the shore; but we have printed here three addresses given in Church on evenings when the tide forbade service on the shore, and two addresses given to great congregations of men on the Sunday afternoons of the Mission. There is no need to review them; we only venture to say that they will reveal to the reader something of the secret of the attractiveness of the Mission. It is not all here, of course, but we see at least the intense earnestness, the vigorous common sense, and the clear message of the Bishop whom the Blackpool crowds have learnt to love. The pulpit would never lose its best attractiveness if all sermons were like these.

The Age for Confirmation. By Rev. E. J. Watson Williams. *J. and J. Bennett.* Price 1s. net.

A little book with a great show of learning. The writer proves that "years of discretion" to a Roman Catholic meant about seven years old. He argues that a "competent age" means an age when the feeling of responsibility has arisen. Both these phrases are in our present Prayer-Book. He then makes much of a rubric standing in the Edwardian Prayer-Books that Confirmation should be ministered to children when they "begin to be in danger" to fall into sin. Upon these grounds he maintains that the Prayer-Book intended Confirmation to be administered early, "somewhere between eight and eleven years of age" (p. 40).

Now Mr. Williams is quite at liberty to argue from practical considerations, as he does in the second part of his book, that this early age is a good one. Upon that subject we do not offer an opinion. But we must protest against his assumption that he has proved that the Prayer-Book intended it.

He quotes on p. 34 from the Edwardian Prayer-Books the rubric in the Confirmation Service containing the phrase "begin to be in danger," and argues from it that we ought not to wait till the age of thirteen or fourteen. Now he has left out some words, among them "partly by the frailty of their own flesh." It was unfortunate that he did so, for Bishop Dowden ("Further

Studies," p. 280) quotes these very words to show that the Prayer-Book intended Confirmation to be delayed till the age of puberty.

Again, there is a long note on page 20, ending with this quotation from Bishop Cosin: "Many can say the Catechism and are Confirmed at seven years old." We have shown this note to several Theological students, and all agree that it implies that Bishop Cosin, "one of the men who made the Prayer-Book what it is," favoured Confirmation at seven years. Mr. Williams admits that he does not know the source of his reference. It comes from Cosin's Works, V., 488 (Anglo-Catholic Library), and may surprise him. Cosin's note is as follows: "Many can say their Catechism, and are Confirmed at seven years old: shall it be, then, in the power of the curate to admit them also to the Communion? Non Credo: but this (*i.e.*, the last Confirmation Rubric in 1559) shows that they should not be Confirmed so young as they used to be, but when they are of perfect age, and ready to be admitted to the Holy Communion, which is between fourteen and sixteen years of age."

We are glad that the Bishop of Chichester in his Preface does not "endorse every point" in the argument, and we would certainly suggest to Mr. Williams some more extended and more accurate reading before he next addresses the Cheltenham Ruri-Decanal Clerical Society on this subject. Bishop Dowden will provide him with several points which will seriously modify his conclusions. C. H. K. BOUGHTON.

THE FUTURE OF CHRISTIANITY. By D. Macdonald, D.D. *Oxford University Press.* Price 7s. 6d. net.

The writer was set upon the investigation of his subject by his discovery of the forces alien to Christianity in the Mission Field. He was led to seek a fresh interpretation of the prophetic passages of the Bible, viz., Daniel, Revelation, 2 Thessalonians, and parts of the rest of the New Testament. He is widely read in the literature of these books, and evidently feels that nobody yet has produced a satisfactory account of them. On the other hand, he is quite clear that his own account is satisfactory. He regards the prophecies as dovetailing into each other, and interprets them in the historical way. We do not feel sure that others will be convinced by his interpretations. By what appears to be somewhat arbitrary treatment of the Vision of the Seventy Weeks, he says that it begins in 538 B.C. and ends in A.D. 70, and therefore every week is eight years eight months, not seven years as has generally been supposed. Again, he thinks that the "period of the ten kings" in Revelation begins with Constantine, and that the Moslems correspond to the victor over the three kings. We need not follow the author into his speculations. The book is really learned and well-written, and is doubtless a good contribution to the Historical Interpretation of Prophecy.

MISCELLANEA EVANGELICA I. By Edwin A. Abbott. *Cambridge University Press.* Price 2s. net.

The three discussions in this book are to be incorporated as Appendices in Part II. of the Fourfold Gospel. The first argues that Jesus was really called the Nazorean, or Nêtzer, the healer, and that Mark by a mistake altered this to Nazarene—from Nazareth; the second that the disciple that

was known unto the High Priest and drew Peter into trouble was not St. John, but Judas Iscariot; the third is a detailed answer to Dom Connolly's criticism (in the *Journal of Theological Studies* for July of this year) of Mr. Abbott's contention, put forth in his recent book "Light on the Gospel from an Ancient Poet," that the Odes of Solomon come from a Hebrew original. Dom Connolly argues for one in Syriac.

Received: ABDUL HAMID'S DAUGHTER. By Melek Hanoum and Grace Ellison. London: *Methuen and Co., Ltd.* Price 6s. HENRY MOORHOUSE, THE ENGLISH EVANGELIST. By Rev. John Macpherson. London: *Morgan and Scott.* Price 1s. 6d. A BRAVE ENDEAVOUR. By E. L. Haverfield. London: *S.P.C.K.* Price 2s. 6d. ON THE BANKS OF THE BESOR. By C. B. Keenleyside. London: *Morgan and Scott.* Price 1d. net. THE BRIDEGROOM AND HIS BRIDE. An Evangelical and Devotional Exposition of the Song of Songs. By Charles W. Lepper. London: *S. W. Partridge and Co.* Price 2s. 6d. net. LIFE-STORY OF MADAME ANNIE RYALL. Gospel Soloist. By W. Bustin. London: *Morgan and Scott.* Price 1s. 6d. net. GOD'S FELLOW-WORKERS. By Rev. C. B. Keenleyside, B.A., B.D. London: *Morgan and Scott.* Price 1s. net. THE HERALD OF MERCY ANNUAL. London: *Morgan and Scott.* Price 1s. REVOLUTION AND OTHER TALES. By Margaret E. Baldwin, C.M.S., Foochow, China. London: *C.M.S.*, Salisbury Square, E.C. Price 1s. PLANS FOR ADVANCE. London: *C.M.S.*, Salisbury Square. Price 3d. net. A sequel to "Swanwich," which all C.M.S. workers ought to read. GENTLEMAN JACK: AN ADVENTURER IN EAST AFRICA. By H. A. Hinkson. London: *S.P.C.K.* Price 2s. THE MESSAGE OF GOD. By Rev. Charles Brown, D.D. London: *Hodder and Stoughton.* Price 6s. JUDITH'S VICTORY. By L. E. Tiddeman. London: *S.P.C.K.* Price 2s. 6d. NOTES ON THE INTELLECTUAL CONDITION OF THE CHURCH OF ENGLAND. A Rejoinder by a Sexagenarian Layman. London: *T. Fisher Unwin.* Price 1s. net. PICTURE STORIES OF CHILD LIFE. By M. Edwards. London: *S.P.C.K.* Price 6d. CHURCH FINANCE IN THE DIOCESE OF LONDON. By Rev. E. Grose Hodge. London: *S.P.C.K.* Price 2d. net. THE USE OF THE APOSTLES' CREED IN WORSHIP. Six sermons preached by Canon James M. Wilson, D.D. London: *S.P.C.K.* Price 6d. net. WISDOM'S FOOLISHNESS. A Morality Play in two Acts. By Rev. H. L. Redpath. London: *S.P.C.K.* Price 3d. net. LITTLE FLOWERS OF SPRING. By Ruth E. Chadwick. London: *S.P.C.K.* Price 6d. net. OUT OF WEAKNESS. By Annie L. Gee. London: *S.P.C.K.* Price 1s. THE CHILDREN'S BOOK OF OLD TESTAMENT STORY. By Mrs. C. D. Francis. London: *S.P.C.K.* Price 2s. 6d. net. THE STRANGE STORY OF KITTIWAKE'S CASTLE. By C. E. Cowper. London: *S.P.C.K.* Price 1s. THOUGHTS ON ST. LUKE'S GOSPEL. By Edith Hook. London: *S.P.C.K.* Price 2s. 6d. net. NOW AND THEN. By Ascott R. Hope. London: *Adam and Charles Black.* Price 3s. 6d. HAVE YE NEVER READ? Report of British and Foreign Bible Society, 1912-13. London: *The Bible House*, Queen Victoria Street. Price 1s. THE STORY OF TENNYSON'S "IN MEMORIAM." By William Morley Smith. London: *S.P.C.K.* Price 6d. A BOOK OF LIFE. From the works of George Macdonald. By W. L. T. and S. M. T. London: *Humphrey Milford*, Oxford University Press. Price 6d. net. ROME VERSUS JESUS. By Elystan M. Beardsley. London: *Andrew Melrose, Ltd.* Price 6s. net. THE PRINCE OF PEACE. By S. B. Macy. London: *Longmans, Green and Co.* Price 3s. 6d. net. THE HOPE OF THE REDEMPTION OF SOCIETY. By Malcolm Spencer, M.A. London: *Student Christian Movement*, 93 and 94, Chancery Lane. Price 1s. STUDIES IN CHRISTIAN TRUTH. By Rev. H. R. Mackintosh. London: *Student Christian Movement*, 93, Chancery Lane. Price 1s. OLD-TIME STORIES AND OLD-WORLD CUSTOMS. By A. Gertrude Caton. London: *Macmillan and Co.* Parts I., II., and III. Price 6d. each. THE PRINCIPAL SERVICE. By Rev. G. S. Streatfeild. London: *National Church League.* Price 1d. A DOUBTFUL CHARACTER. By Mrs. Baillie Reynolds. London: *Hodder and Stoughton.* Price 6s. TWO HOLIDAYS. By George Richmond. London: *S.P.C.K.* Price 2s. THE CHURCH QUARTERLY REVIEW. Edited by Rev. Arthur C. Headlam, D.D. London: *Spottiswoode and Co.* Price 3s. POVERTY: A STUDY OF TOWN LIFE. By B. Seebohm Rowntree. London: *Thomas Nelson and Sons.* Price 1s. A HOLIDAY ENGAGEMENT. By Beatrice Clay and Claribel Spurling. London: *Hodder and Stoughton.* Price 6s. THE STORY OF JOSEPH. By Professor Adam C. Welch, D.D. London: *T. and T. Clark.* Price 2s. net. THE DIVINE DRAMA OF JOB. By Charles F. Aked, D.D. London: *T. and T. Clark.* Price 2s. net. THE MIRROR OF THE SOUL. By Canon John Vaughan. London: *T. and T. Clark.* Price 2s. net.