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that the shaft struck him in the 13th year of his reign, but that no hand had stricken him long before. The arrow, by whomsoever shot, set England free from oppression such as she never felt before or after, at the hand of a single man.

In taking our leave of these volumes we should say that they are beautifully printed, and contain valuable appendices, and interesting maps. Those who know the ruins of Wenlock, Rhuddlan, Arundel, Bridgnorth, and other historical places of William and Henry's reign, will enjoy Mr. Freeman's accurate descriptions. As to the spelling, we have followed the distinguished author, though, as regards many names, with reluctance. We are old-fashioned enough to prefer Alfred to Ælfred, and Edward to Eadward. Mr. Brewer protested against this fad, and Dr. Stubbs ignores it.

ART. III.—EPISCOPACY IN ENGLAND AND WALES; ITS GRADUAL DEVELOPMENT TO THE PRESENT TIME.

PART III.—GENERAL CONSIDERATIONS.

THUS far, we have glanced at Christianity in England during two great periods. The British Church existed alone, or with aid from the missionaries of Hibernic origin, for 416 years—that is to say, from A.D. 180 to 596. The Saxon Church, mainly of Latin origin, but not exclusively so for the first half century, has a history of 470 years, or from 596 to 1066. The former was slow and gradual in its development, but this was inevitable from the method of its introduction,—chiefly by individuals, and at various times and places. The latter took possession of the country systematically and with great rapidity, as both in its introduction and its extension it was more authoritative and formal. In the Latin Church, a bishop was usually the chaplain of the king; and when the latter became a "nursing father" in his little domain, his subjects were naturally predisposed to follow his example.[1] Thus the Church and the State worked together in harmony, and though civil discord might change the area of kingdoms or the power of their rulers, the Church maintained its hold, in alliance with

[1] Hence, a bishop-*ric* is literally a bishop's kingdom; the Anglo-Saxon *ric* or *rice* being the equivalent of *regnum*.—"Alfric's Vocabulary," 10th century; and "Anglo-Saxon Vocabulary," 11th century. ["Mayer's Vocabularies."]

the other parts of the island and with continental nations. There was a somewhat similar relation of friendly intercourse and mutual good offices in after years, when the parochial system became a great fact. The parish was coextensive with the estate, and therefore, large or small; the landowner was the founder of the Church, and hence the lay-patron; the rector was virtually his chaplain, and all the residents were parishioners.

But though Christianity had had a place in the country for nearly a thousand years, at the time of the Norman Conquest the western portion or Cambria contained only five dioceses, including Hereford; the Saxon Church, on the other hand, comprised so many as fourteen; not reckoning the little ones which had been suppressed, or rather consolidated, of which there were fourteen in all. The difference in number is not remarkable when we compare the area and population of the Saxon territory, now England, with those of the British territory, now Wales. Reckoning Lindisfarne, Ripon, Hexham, and Durham as four, there were five sees in the north; but as the three small and temporary ones had disappeared, there were really only two: York, the centre of the powerful kingdom of Northumbria, and Durham, her younger sister. It thus appears that from 810 when Hexham was absorbed by Durham, till 1542 when Chester was transferred to the Northern province, and, therefore, at the time of the Conquest, there were only two[1] dioceses for the same population.

The whole nineteen dioceses were then, and for some time after, grouped around three centres—that is, so long as the Bishop of St. David's was regarded as a metropolitan. Thus, Canterbury was the centre of twelve, York of two, and St. David's of five; though, possibly, Hereford may have been transferred to Canterbury before the sees which were purely Welsh, on the limits of England and Wales being better defined.

There is a curious diversity in the use of the word "province," which it may be well to notice. (1) In England it is used only in an ecclesiastical sense; and probably not one-fourth of the people have a clear understanding of its meaning. (2) In France it is used only in a civil sense, as referring to the historic countries which were annexed from time to time—by conquest, purchase, inheritance, &c.—to constitute or enlarge the kingdom. Of these there were about thirty, while the departments answering in a great degree to our counties, number about eighty. (3) In Ireland, the word is used in both senses; and the four provinces are marked on every map of the country. Each was

[1] Carlisle, which was founded in Norman times, was exceptional, as we shall see.

a kingdom,[1] and each retained its own Archbishop till after 1833.

On the conversion of the King of Surrey, in 680, the whole country had practically embraced Christianity. This was less than 100 years from the arrival of Augustine and his monks; but they had done their work of organizing and extending with praiseworthy energy and with great rapidity. Theodore, "a Grecian," was Archbishop of Canterbury from 668 to 692, during which time some of the smaller dioceses were united, one or two new ones added, and Canterbury was made gradually more and more the ecclesiastical capital of the country. The people saw a unity of design in religious affairs, and it was natural for them to desire a similar unity in civil and social matters. They witnessed the gradations among the clergy, and saw that each was useful and obedient in his own place; and the principles of civil liberty were suggested, in accordance with which each makes some sacrifice for the general good.

Further, the Councils of the Church naturally suggested a similar Council for the nation, and thus the germ of a Parliament was seen; while the Acts of the Councils were, on the same principle, obviously the precursors and rough exemplars of our Statute Laws. It is clear, therefore, that the State—which as yet, in its united form, had no existence—was moulded by the Church, though we may hear the contrary every day from persons who perhaps never made themselves acquainted with a single century of the nation's history.

It was not till 733 that the King of Mercia dared to call himself "King of Britain," but this was by anticipation, for he really was not so at the time. The King of Northumbria was not only powerful in and around his own capital of York, but he reigned over a considerable part of modern Scotland. It was one of the Kings of Northumbria that gave his own name to "auld Reekie,"[2] the capital of Scotland; and another, on the west side, subdued the kingdom of Strathclyde,[3] including its capital, Alcluid, or Dunbritton.[4]

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[1] Meath was in some respects peculiar. In the eleventh century it also had a king, and he was the chief or lord paramount, taking precedence of the other four, and receiving tribute from them. His kingdom was a *quasi* province, comprising eleven small towns, at which Bishops were situated, but without definite dioceses. Also, the Bishop of Meath is still styled "Most Reverend," and takes precedence next after the two Archbishops.

[2] Eadwine's-burg, Edinburgh.

[3] There were several small kingdoms in Scotland during her early history. There was formerly a regulus or kingling of Athol,—"Rex Atfotliae et seneschallus insularum." Indeed, it seems to have been the cradle of their sovereigns.—Skene's *Highlanders*, ii. 137, 138.

[4] Dumbarton.

In 640, the entire country was laid out in 45,000 parishes; but, though this was recognized in 970, as the law of the land, it does not follow that there were anything like that number of clergy. Many of these "parishes," though held by separate owners, were no doubt only equivalent to our modern townships. In 758, churchyards were first erected; and each of these special burying-places was reverently denominated "God's-acre." In 761, and especially in 970, trial by jury was enacted, and definitely arranged in 1177 and 1194. In 809 the kingdoms of the Octarchy had been consolidated into three:—Northumbria, Mercia, and Wessex. In 828, the country had made another and important step in advance. The three little kingdoms had been fused into one, and Egbert was the eighth and last *Bretwalda*.[1] In the same year a council at Winchester ratified the term "ENGLAND" as a permanent geographical word. A similar concentration—which, within certain limits, is always a sign of progress—was going on in Scotland. Kenneth Mac-Alpine, about 842, conquered all Scotland, almost annihilating the Picts, especially in the North. It is very remarkable that Hibernia gave to Caledonia her present name (*Scot*-land), her religion (Christianity), and her ancient language (the Gaelic or Celtic). And Scotland afterwards handsomely repaid the debt, by giving to Ireland some of the best of her colonists, in the seventeenth century, the Presbyterians of Down and Antrim and Londonderry. In 920, Edward was styled *Rex Anglorum*, and Athelstan, in 937, was the first "King of all England."

Other Church facts may be told almost in chronological order. In 793, Offa introduced the payment of "Peter's pence" to Rome, as an atonement for the murder of his son-in-law; and this was soon converted into a regular payment by the country. In 844, tithes were first granted to the clergy in a general assembly by Ethelwald; and in 855 a tenth-part of the kingdom of Wessex was granted to the clergy in a Council of Winchester, as a recompense for their sufferings from the Danes. In 1100 the clergy were deprived of the power of conferring knighthood; but it is not so clear when they first assumed or possessed it.

The following are a few facts in our civil history. In 953, the kingdom was divided into counties or shires, and the tax called Dane-gelt was the origin of direct taxation among us. In 1079, cities were first incorporated, and from 1136 rent was paid in money. In 1199 legal interest for money was allowed, the

[1] Though the Saxons were a divided people, they felt how important it was for them to act together. Accordingly, a leader or commander-in-chief was elected from time to time; and of these there were eight in all. Ella was the first, elected in 490, and Egbert the eighth and last. The title was eventually absorbed in that of king.

rate being 10 per cent. In 1188, the Christian subjects of the king were ordered to pay £70,000 towards the expenses of the third Crusade, the Jewish subjects paying £60,000. In 1292 the "taxation" of Pope Nicholas was made, the clergy being obliged to pay one-tenth of their incomes for the support of the last Crusade.

The first attempt at a Parliament was made in 1070, and the "Constitutions of Clarendon" were issued in 1164. In 1205, the first regular Parliament was summoned, but it was baronial only. In 1214, and again in 1254, the representation of counties was recognized and made permanent; and in 1265 commoners like burgess representatives were first introduced. It is commonly said that "the *Magna Charta*, 1215, was the first English Act of Parliament;" but regular Statute Law was practically unknown till the reign of Henry III. Wales was thoroughly united to England in 1283.

A mere comparison of these dates conveys an important lesson; for it shows, with other facts, that the Church existed for centuries before the present nation existed, or its name could be used; also before the first Parliament was held or the first Act passed. To say, then, that Parliament created the Church, is a falsehood, almost too gigantic for description, or too ridiculous for notice. It would be much the same thing to say that St. Paul wrote the Song of Solomon—that the Duke of Wellington won the battle of Flodden in 1513—or that our present Prince of Wales is the great-grandfather of George III.

Further, many of the great offices of State, if not, indeed, the most of them, were necessarily filled by clergy; for in the early years of our Norman kings, and even during this whole period, the only persons who could be called learned were those in Holy Orders. Let us confine ourselves to bishops alone, for the 443 years from the accession of William I. to that of Henry VIII., and see whether without them the "King's Government could have been carried on," to use the words of the late Duke of Wellington. The episcopal ranks furnished 92 Lord High Chancellors, 50 Lord Treasurers, 5 Lord Chief Justices, 4 Lord Privy Seals, 7 Lord Presidents of Wales, 4 Chancellors of the Exchequer, 7 Masters of the Rolls, 3 Principal Secretaries of State, 1 Lord Deputy of Ireland, 2 Lord Keepers, and 2 Lord Presidents of the North.[1]

But if we look beyond the bishops, to the clergy generally, the assistance which they gave may be seen from a single instance. Within the period referred to, there were 162 Lord High Chan-

[1] Tabulated from Haydn's "Book of Dignities" (Beatson's "Political Index Modernized.")

cellors, and of these, in 102 cases, or 63 per cent., the office was filled by clerics. Some were only Archdeacons, Deans, or Bishops elect, during their respective terms of office. Frequently the office was held two, three, or four times by the same ecclesiastics;—just as Lord Cairns and Lord Selborne have held it twice in our own times, Lord Eldon three times, and Lords Lyndhurst and Cottenham four times each.[1]

A. HUME.

(To be continued.)

ART. IV.—RELIGIOUS SOCIETIES.

THEIR CLASSIFICATION, AND THE RELATIVE IMPORTANCE OF EACH GROUP.

THE charge has been often made against the Church of England, that the trammels of Establishment have deprived her of that zeal, which is the conspicuous adornment of voluntary Churches. The best answer to this charge is to be found in an appeal to the number and varied aims of her religious Societies. They offer a convincing proof that while our Church is fully alive to the vantage-ground afforded her by the endowments with which she has been entrusted through the liberality of former ages, she is none the less aware of the strenuous efforts which are still required of her, in order to keep pace with the growth and extension of the British Empire at home and abroad. The infancy of these Societies is coeval with the awakened sense of the vast responsibilities, upon which, as an empire, our country was then entering. Their extension and development mark the period when our trade and commerce were expanding by leaps and bounds, and as the natural consequence our population increased by rapid strides commensurate with the opening up of vast spheres of labour and industry on every side. The religious historian can point with pride to the phases and characteristics of more than one great religious movement, which took its rise during the same period, and to which may be definitely attributed the institution of some among these religious Societies. We may well assume that the sight of retired hamlets and quiet watering-places, suddenly developing into vast cities all alive with the hum of in-

[1] The first Lord High Chancellor was Bishop of Elmham and Dunwich (now Norwich); and though the office was held sixteen times during the reigns of the first three Norman kings, it is certain that it was held fourteen times by clerics; and it is possible or probable that the remaining two were so in like manner, though the fact is not formally stated.