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ART. II.—THE CATHEDRAL IN RELATION TO THE DIOCESE.

WHEN we take up the subject of Cathedrals in relation to the Diocese, we are justified in confining our view chiefly to the local question—to the characteristics of our own Cathedral; the necessities of our own Diocese; and the best way in which the one can be made to fit into the other.

The English Cathedrals, as the Royal Commissioners have lately pointed out, differ widely from each other "in their local circumstances," both in position and in capabilities. Two of them, for instance, seem to stand altogether apart from the rest; the one as mainly manned by the leading Professors of a great University, the other as forming the centre of religious activity in the great Metropolis. I have nothing now to say¹ that could bear on such positions as those held by Christ Church or St. Paul's. But looking to what we may call the rank and file of Cathedrals, we observe that many further differences can be traced among them. Some of them stand in the heart of large towns, lifting high the Cross of Christ above the crowd of dusky buildings devoted to merchandize. Others are situated in small towns, or even villages, where the population has never gathered, or, if once gathered, has again departed. Some again are the central pride of wealthy districts. Others are the isolated boast of rural counties. Some few of them continue to retain traces of the parochial character; while others are surrounded by clustering groups of little city parishes, which bear witness to the existence of a greater population in the times that are no more. Now it is quite clear that, in the Diocese of Chichester, we can only expect to receive such help from our Cathedral as can be afforded by one of the less spacious of those great fabrics, planted in a comparatively small city which is subdivided into many little parishes; within easy reach of no great masses of population, but surrounded by a rural district. These conditions seem to mark out the work it can discharge. The Pulpit influence of the Cathedral, for instance, must be exerted elsewhere than merely within the Cathedral itself, though the Cathedral sermons are on no account to be neglected. Great gatherings at the Cathedral must be rather Diocesan than local, and the like. But under these and similar conditions, the institution which we all admire and love is capable of rendering many useful services to the Diocese, in which, to use the phrase

¹ This paper was prepared for the Chichester Diocesan Conference, but not read because of the postponement of the discussion.

of the Commissioners, "the Cathedral is the Mother-Church, and the Dean the leading Presbyter." And though the new statutes proposed for the Cathedral already possess all the weight which can be derived from the recommendation of the Royal Commissioners, and the consent of the Residentiary Chapter, any questions which they raise are still open to discussion, because the new scheme cannot take effect till it has received in some form the assent of Parliament.

But before I go on I must refer to yet one other point, in which the Cathedrals differ widely from each other—I mean the financial, the amount of revenue at the disposal of their respective Chapters. It has been stated, and I fear correctly, that the whole revenues of our Cathedral do not exceed the annual sum which some Cathedrals can afford to spend upon their choirs alone. There is no doubt that the endowments of Chichester Cathedral have been cut down far below the level of expediency. Those of us who know what blessings have accrued to new parishes, from grants out of the common fund of the Ecclesiastical Commissioners, are not disposed to complain that the Cathedrals were compelled to part with some of their endowments for so useful an end. But there is no doubt that in some cases, of which Chichester is an example, the pruning-knife cut nearly to the quick. I do not venture to take the liberty of commenting on the inadequacy of the Residentiary salaries; and I do not wish to say more than a passing word on the slight hardship imposed on non-Residentiaries, in having to bear their own expenses, and perhaps also the expense of a supply at home, when they go up to take their preaching turns at Chichester. But we may justly complain that no adequate provision has been made for the repairs continually needed in that noble fabric, which is the pride of the county; on the restoration of which, after the fall of its spire, the county poured forth contributions with no grudging hand. As the Dean of Chichester pointed out forcibly to the Royal Commissioners, the material structure is in every part in need of a greater constant outlay than any funds are provided to supply. "The Cathedral of Chichester," he says, "it is to be feared, will eventually suffer seriously from the slender pecuniary resources of the Dean and Chapter, although considerably upwards of £100,000 have been expended in and about the Cathedral within the last forty years." No funds, again, are forthcoming for the support and extension of the library, which might be made, and ought to be made, a special blessing and privilege to clergy who live remote from other libraries. I need not continue this catalogue of needs, but will merely say, in passing, that no remedy for the evil can be found in our case, however it may stand in the case of

wealthier corporations, by the creation of a special fabric fund, imposed under the rigorous conditions of an Act of Parliament, which it is proposed to provide by laying an additional burthen on the inadequate revenues of the Dean and Chapter.

I have had other opportunities of pointing out the ways in which Cathedrals may be made oracles of light and guidance to their own respective dioceses, as well as, in their measure, to the Church at large. Confining myself now to the Cathedral of Chichester, I ask you to consider the services it can render to the Diocese, under the three heads of the Fabric, the Residentiary Chapter, and the Greater Chapter.

I. A Cathedral, as we all know, is both a fabric and an institution; a fabric which beyond all others is eminently adapted to be the very symbol of Diocesan unity. Especially, perhaps, is this the case, when from the smallness of the town around it, and the number of parish churches which that town contains, the Cathedral cannot possibly do more than render a limited amount of local service. Not that the claims of the Cathedral City should be neglected for a moment. The city, even more directly than the Diocese, may derive a blessing and a benefit from the daily uplifted strain of high Cathedral worship. But the fabric of even the smaller Cathedrals is projected on too vast a scale to be exhausted, in cases like our own, by the utmost service it can render to a town like Chichester. It follows that to make full use of the building it should become available on every possible occasion for larger and more solemn gatherings. Open its gates, we would venture to say to its Guardians, open its gates as widely as you can. Throw open its whole area without let or hindrance, from great west door to Holy Table. Open it, not only for choral festivals, which is naturally our first thought, but for the Diocesan anniversaries of great Church Societies. Only open it, I beseech you, in a large and free and Catholic spirit, in which every thought of party is suppressed. In this way let the whole Diocese give the best answer to the threats of the spoiler, who would fain secularize the noble legacies of the piety of our fathers; let the whole Diocese learn to look up to their Cathedral as the centre of their efforts and the highest shrine for their devotion—to look up to it both with reverence and love.

II. Turning now to the men who constitute the staff of the Cathedral, I have next to point out that the two bodies whom we know as the Lesser and the Greater Chapter can both of them render important services to the Church throughout the length and breadth of a Diocese like ours. They can serve the Church under all the main departments of ministerial labour; administration, sacred study, and missionary work.

The Residentiary Chapter of a Cathedral is charged first of

all with the paramount duty of keeping up their own services at the highest standard of excellence which they can reach ; but it is further charged with the obligations of maintaining and extending the character of the English Church for learning, and of helping the Bishop, to whom they should stand in the relation of his innermost council, in whatever branch of Diocesan work they can undertake without neglecting their more immediate functions. To all these claims, one supreme and most important duty might be added, that of stirring up the spiritual life of the Diocese, so far as it lies within their power, by helping in the work of Mission Preaching. Perhaps this is a matter in which we are justified in laying special stress at the present time, when the Church is keenly alive to the importance of exerting and extending its salutary influence for the spiritual benefit of the people at large. Now it is clearly possible to regard this special kind of service as one that could be rendered most efficiently in a Cathedral like our own. If the scheme which is most dear to the hearts of Cathedral Reformers, that of enjoining real residence on the so-called Residentiaries, and debarring them as a general rule from holding separate pastoral charges—if this scheme were once realized, the result would be to give the Diocese the opportunity of possessing, near its head and centre, a dignified body of men, who should as a rule have both leisure and capacity to carry out through all its length those Missionary labours which were perhaps the very earliest functions discharged by the original Cathedral Chapters. This plan would be more effectual, I think, than what has often been proposed, the provision of a special Mission Canon. Let it only be understood that the resident Cathedral dignitaries are willing, so far as age and strength permit, to assist their brethren up and down the county in this most important branch of ministerial duty, and we know from experience that their aid will be welcomed as one of the greatest blessings which the Cathedral can bestow upon its daughter churches.

III. Lastly, the Non-Residentiaries, who complete the body of the Greater Chapter, are the natural links of union between the Diocese and the Cathedral. Occupying, as they generally would do, positions of some importance all over the Diocese, they can carry up to the Cathedral the voice of the parishes when they go to occupy its pulpit in their turn ; and they can take back to their parishes the influence of the Cathedral, which they represent in their respective spheres. But more than this, they are naturally fitted to form the larger Council of the Bishop ; to inform him of the views of the Diocese on all matters of importance to the Church ; and to transmit from him, together with the Rural Deans, the

episcopal advice and admonition through all parts of his charge. There are other duties also which they are qualified to undertake. One such is now enjoined by law upon the Greater Chapters by the recent Pluralities Acts Amendment Act, which binds those Chapters to elect in each case a Commissioner to serve on the newly constituted commissions of discipline. But in brief, as that larger body is certain to contain most of the leading clergy in the Diocese, and increasingly so in proportion as its functions become more recognised and important, it could assist the Bishop in many other ways besides those of consultation and discipline, and restore something of the ancient type of the Cathedral Council.

By adopting such perfectly constitutional means as these, we venture to believe that the defence of our Cathedrals may be made more complete, and that the anomalies which still cling in some degree to these valuable institutions might be finally removed:—the anomalies, I mean, of non-resident Residentiaries, and of Prebendaries who possess neither prebends nor duties; of Canons to whom at present few clear duties are assigned; and of members of a Greater Chapter, who are solemnly admitted to a seat in Council which they are not allowed to use; the bearers of an honourable but merely ornamental title, which gives them no connection either with the government of the Cathedral, or with the work of the Diocese, or with the promotion of the interests of the Church at large.

J. HANNAH.



ART. III.—THE CHURCH OF ENGLAND ON THE CONTINENT.

IT is only within the last two years that an attempt has been seriously and successfully made to give something like cohesion to the various Chaplaincies in North and Central Europe. By an Order in Council of King Charles I. all British subjects resident beyond the seas—and not otherwise provided for—were to be regarded, together with the Chaplains ministering to them, as forming part of the Diocese of London.

The formation since then of various Colonial sees, and of the Bishopric of Gibraltar, has somewhat reduced the world-embracing range of the Bishop of London's episcopal functions. But after these reductions there still remained some eighty-three Chaplaincies scattered over about 800,000 English square miles of the Continent of Europe, subject to the control and supervision of the hardest-worked Bishop in England. Altogether, apart from the need for confirmations and the conse-