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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 Residencies, 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-

eration of new churches from time to time, which demand the presence of a Bishop—the power of an episcopal visit is nowhere more required and nowhere more vividly realised than amongst the clergy who occupy the various Chaplaincies in North and Central Europe.

An English Chaplain on the Continent not only lives amid a foreign population, but even the English members of his flock are to some extent denationalized by their surroundings and the occupations of their daily life. He is, as a rule, far removed from intercourse with his brethren, and he keeps touch of the Church life of England only through the somewhat feverish pulsations of religious opinion which reach him in the columns of some religious newspaper. If occasionally a clerical brother from England sweeps like a comet across his path, the traveller is generally only too anxious to enjoy the rare luxury of being one of the congregation, and of recruiting his exhausted energies by laying aside thoughts ecclesiastical for a time. To a Chaplain so situated a visit from a Bishop—who comes expressly to cheer, to advise, to counsel—is a source of intellectual help, and of the deepest spiritual enjoyment. He feels that he is no longer a forgotten fossil, or an isolated atom—he re-enters afresh upon his work, often trying and often arduous, with a zeal rekindled and an ardour renewed by the realization that the Church at home has not forgotten or lost touch of him, and that he is advancing to the discharge of his high and holy duties with the strong enthusiasm which comes from the consciousness of being one of a great body, sharing the splendid traditions of their past, and animated in common with the other members by the hope of future and still more splendid triumphs.

But it is unfortunately a matter of absolute impossibility for a Bishop of London—even if possessed of the indomitable will and the untiring energy of the present distinguished prelate—to attempt such visitation of these eighty-three Chaplains who so sorely need at least the encouragement of his enthusiasm and the guidance of his wisdom. For years past the need of some additional episcopal supervision of the Continental Chaplains has been keenly felt; and about two years ago, the late Bishop of London expressed his willingness to appoint a Coadjutor Bishop for the purpose of securing regular and constant control and visitation of the Chaplains abroad, such as the circumstances which surround their position render imperatively necessary. Pending the establishment of this Coadjutor Bishopric on a more permanent footing—for which purpose an influential committee has been formed under the chairmanship of the Bishop of London—the Colonial and Continental Church Society undertook with great liberality to

pay the travelling expenses of a Bishop and to ask his acceptance of the small sum of £150 per annum to meet other incidental expenses. The late Bishop of London was fortunate enough to obtain under these (in themselves ludicrously inadequate) conditions the assistance of Bishop Titcomb—late Bishop of Rangoon—who brought to this arduous and difficult work such mental vigour, such untiring energy, such devoted zeal, such ripe wisdom, and such catholic sympathies as are seldom to be found in one man, but the possession of which could alone secure for the great experiment anything like a fair trial. The present Bishop of London immediately on his appointment to the see renewed Bishop Titcomb's commission.

Having met several foreign Chaplains during the past year, and had the privilege of being present at the Conference of French and Belgian Chaplains held under Bishop Titcomb's presidency in Paris last Easter, I can bear my humble personal testimony to the complete success of this new effort to reorganise and consolidate under immediate episcopal supervision the scattered Chaplaincies of North and Central Europe; and the extremely interesting Pastoral¹ which Bishop Titcomb has just issued to the clergy of his wide portion of the Diocese of London will show how vast and varied have been his labours, and how well he has fulfilled the trust which the Bishop of London committed to him.

The formation of a separate Bishopric for the purpose had been originally advocated by some who felt the great need of relieving the Bishop of London, and of strengthening the organization of the Church abroad. It has been, for example, proposed that a newly created Bishop of Heligoland might be entrusted with the care of North and Central Europe, as the Bishop of Gibraltar is with the Church scattered along the coasts of the Mediterranean and at Malta. I think I am correct in stating that the general feeling of the majority of the Churches more immediately interested in the scheme were opposed to such a suggestion. The work is certainly done as effectively by such a Coadjutor Bishop as holds the office at present; and the license of the Bishop of London has a value and a reality in the eyes of foreigners, especially of foreign statesmen and officials, which could not possibly attach to the license of a new Bishop deriving his title from an insignificant rock in the North Sea. To place the European Chaplains under another bishopric than that of London would be to emphasize the severance of the Church abroad from the Church at home,

¹ *The Church of England in Northern and Central Europe.* A Pastoral addressed to the Chaplaincies, by the Right Rev. J. H. TITCOMB, D.D., Bishop Coadjutor to the Lord Bishop of London, etc. Rivingtons, London.

which is exactly the unfortunate tendency which it is one of the most important objects of this movement to mitigate and to remove. I think, therefore, that after reflection all those who are really concerned for the well-being of the Church on the Continent will recognise the wisdom of the course which has been adopted.

The account which Bishop Titcomb gives of the work already accomplished is full of interest and encouragement. The Chaplaincies in Europe consist of two classes—the permanent and the “season” Chaplaincies. It is with the former alone that the Bishop can practically deal. The “season” Chaplaincies are generally held for a very brief period by well-known clergy from England, and are confined to the summer and winter resorts of those who go abroad for pleasure or for health. Of the eighty-three permanent Chaplaincies, all with few exceptions (Dinard, Riga, Memel, and Archangel) will have received visits from the Bishop before these words are in print. The average population of British and American residents in these Chaplaincies is about 34,000; there are fifty-three well-built permanent English churches, the other congregations making use either of foreign churches lent to them for the purpose, or of rooms rented and fitted up for Divine Service. In forty-seven Chaplaincies there is *at least* weekly celebration of Holy Communion. The average attendance at Divine Service on Sundays is about 20,000, and the number of communicants each Sunday on the Continent averages 1,900. Forty-six confirmations have been held since the appointment of the Coadjutor Bishop; and 672 candidates have received the sacred rite. It is not unworthy of note that two candidates for confirmation at Stockholm had travelled 200 miles for the purpose. When we hear that no confirmation had been held at some of these places for nine years previously, and that several Chaplaincies had never been officially visited by a Bishop before, we realize something of the varied nature of the work to be done, and the great and crying need which existed for a more satisfactory and systematic system of inspection and control than had hitherto existed.

We must bear in mind that the English Chaplaincies on the Continent are important not only as having the charge of the varied and scattered English population whose religious life they sustain, but as representing the Anglican Communion to foreigners, in countries where either the Roman Communion alone exists, or Protestant Churches which to our minds give very inadequate expression to the teaching and spirit and genius of the Reformed branches of the Catholic Church. It is therefore interesting and satisfactory to notice the great progress which is being made with the improvement of existing

churches, and the erection of new ones. During the year 1884-5 the Bishop dedicated a new church at Christiania, and at Moscow consecrated a church which cost £17,000, all of which had been paid. In November, 1885, a new church was consecrated at Leipsic; and another—a church of great beauty—was dedicated to St. George, at Berlin, on the birthday of the Crown Princess of Germany, which her Imperial Highness had erected out of money presented to her for that purpose by friends in England, in commemoration of her Silver Wedding. Another new church opened at Brussels, and the enlargement and improvement of churches in Paris and Montreux and Boulogne, scarcely exhausts the list of church extension during the two years of the new regime. These are evidences of an increasing and developing vitality which ought to awaken the sympathy of the Church at home, and which are extremely creditable to the English Communities, and to the zeal and devotion of the Chaplains themselves.

The elements which compose the various congregations abroad are numerous and diversified. In some places the advantage of cheap and good education has brought a number of the young of both sexes to schools kept by foreigners or by English long resident abroad; in others, a large working and therefore poor population has grown up in the neighbourhood of factories and industries to which English skill was considered of special value; in others, students of music have gathered where they have more facilities for musical study than could be had until recently at home; and almost everywhere English, whose means and reputation, or both, were very limited, have settled down either to live more comfortably at a small cost, or to remain unrecognised amongst those who are not acquainted with their antecedents; while at least 100,000 English sailors enter various European ports each year, for whom various Chaplaincies seek to supply Bethels, sailors' institutions, and reading-rooms, as well as the more directly religious ministrations of the Church.

From this hasty and imperfect sketch it will be seen that not only is the work of the Church on the Continent as a whole of immense importance, and such as demands the energetic and immediate personal control of a Bishop, but that the individual Chaplaincies require in most cases not only men of earnest piety, but also men of ability, and above all, of sagacity and judgment. While some of the Chaplaincies on the Continent are occupied by men of eminent talent, and of perfect suitability for their positions, it is only too well known that sometimes posts have to be virtually offered to

anyone who will accept them, provided no absolute ecclesiastical disqualification exists. This arises partly, perhaps, from the dislike which a clergyman has to separate himself too completely from the Church at home. This objection will no doubt be gradually minimized as the Church abroad is, through the improved method of episcopal supervision kept more *en rapport* with the Church at home. There are many considerations which may render a foreign Chaplaincy an attractive sphere of work to a man who has some small private means, who has literary taste and skill, or whose health does not permit of his plunging into the ceaseless and wearing toil of a town parish in England. A Chaplain occupies for all practical purposes the position of an Incumbent at home, and in most cases his income is equivalent to that which the average of ordinary English livings affords. Of 71 Chaplaincies given in the Appendix to the Bishop's Pastoral I see only 20 the income of which does not exceed £150 net. And it is to be borne in mind that cost of living in most of these places is very much less than in England. I venture to think, however, that with the organizing ability of Bishop Titcomb devoted to the work, the average of income of the permanent Chaplains may be rendered more adequate. Anyone acquainted with the Continent will recognise that there are some permanent Chaplaincies which might be placed on a more satisfactory footing. For some four or five months, or less, there is an influx of visitors, and during the remainder of the year there are very few residents indeed. Thus, in the interesting Appendix of Statistics to the Bishop's Pastoral, we read (to take a few examples at random), under the head of population : "65 permanent, *many* temporary ; 200 permanent, 1,500 temporary ; 40 permanent, 200 temporary ; 20 permanent, 2,000 temporary ; 12 permanent, 70 temporary."

I feel confident that, in some of these cases at all events, the Chaplaincy might be filled with more advantage to the requirements of the place itself, and with contingent benefits to the Church on the Continent generally, by some re-adjustment of the present organization. The permanent duty, when only a very few are resident, might be taken by some neighbouring Chaplain, and during the "season" at the place a clergyman or a series of clergy from home would easily be found to perform the necessary services, etc., at a remuneration which would afford each clergyman a holiday free of cost. A considerable sum might be saved thus, and be devoted to the augmentation of the poorer Chaplaincies in places which have no "season," but where the English population is permanently small and permanently poor. For the

effective carrying out of such modifications as I have suggested, the assistance of the two great societies, the Colonial and Continental Church Society, and the S.P.G., would be necessary, as they own many of the Churches, and have the right to appoint most of the Chaplains. I cannot but think, however, that both these Societies would most readily acquiesce in any well-matured scheme that might be proposed to them for the more effective organization of their work on the Continent.

The mass of interesting facts which the Bishop Suffragan has collected in his recent Pastoral, the grasp which he has obtained of the wants and the difficulties and the duties of the Church, and of those who represent her on the Continent; the sagacious counsels which he gives to the clergy, not only as to their dealings with their flocks, but as to their more difficult and delicate relations with the strangers among whom they live, and with the authorities of the countries in which their duties are discharged—these are among the first-fruits of this new departure, and they are fruits full of promise of an increasingly abundant result in the future.

T. TEIGNMOUTH SHORE.



ART. IV.—MORALITY AND RELIGION.

WHATEVER theories may be now advanced as to the origin and development of Morality in the prehistoric ages of the human race, it must be admitted that, in so far as historical record throws light upon the question, what we may describe as Morality appears almost invariably associated with Religion, which has accordingly been called “the Siamese twin of Morality.” The principles which are regarded as moral principles, the conduct which displays the rule of such principles, and which is designated as Morality, are almost universally connected with a belief in a Supreme Being, a sense of responsibility to such a higher Power, and an anticipation of a future state of existence for man, in which a regard shall be had to his present life, in the sense of a correction of its anomalies, and an apportionment of individual rewards and punishments, so to speak. As far as man has shown himself in the matter, he appears as feeling that he should be moral because he is religious; and the moral code is high and pure in proportion to the sublimity and sanctity of the religious system accepted and acknowledged.

It is no contradiction to this thesis that there is at this