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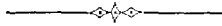
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should be able to add, "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord."

E. BOTELER CHALMER.



ART. II.—THOUGHTS ON SOCIAL SCIENCE.

ANOTHER Social Science Congress has been held. A few remarks upon the proceedings, so far as they bear upon the main question mooted in my former article (Sept., 1882), will be helpful at this juncture.

On the whole, an advance has been made at this Congress towards the goal at which I am aiming—namely, to induce thoughtful people to think of Social Science as a real science, and in particular to give serious consideration to it as a religious question of great practical importance. The advance, however, has not been very considerable. As to the claim of Social Science to be regarded as a true science, there may be found, even now, more to justify it in the remarks of opponents than of advocates. The quiet banter of the *Times* is much more to the purpose than an after-dinner remark accepted by the President as a sufficient answer to "the question asked by certain newspapers, What is Social Science?"

The following circumstances were the occasion and gave rise to the observations to which allusion is made. It is customary at the various Congresses to provide a series of excursions as a relief to the weariness that otherwise might ensue in listening day after day to the reading and discussion of papers, however interesting and important they may be. To many, indeed, these excursions form the principal part of the attraction of Congresses. Accordingly, at Nottingham, the members of the Social Science Association were invited to visit and inspect the "Radford Training Institution," a social experiment well worthy of careful study. The founder, being Chairman of the Nottingham Board of Guardians, has induced the ratepayers to take some workhouse children, who were orphans, and to bring them up in such a way as to lift them out of their unhappy atmosphere of pauperism.

It would be premature to speak of the endeavour in other terms at present than as an interesting social experiment. The happy faces of the children gave promise of success. They were dressed just like other children, uniformity being

purposely avoided; they were allowed to associate with the children of artisans in the neighbourhood, both in play and at the Board Schools; a few minutes, both in going and returning, were allowed for this special purpose. In these and in other such thoughtful ways they were given a fresh start in life; but it will take some years to test an experiment of this magnitude, and even then, not until Social Science is recognised as a science can the success or failure be truly estimated.

After the usual fashion of English hospitality, the inspection was concluded with a luncheon, and after luncheon came the customary toasts. The Mayor proposed "The Visitors," and took occasion to remark that "to himself Social Science was the application of the results of the experiments of science to the promotion of the greatest happiness to the greatest number." The President, as the most distinguished visitor, responded, and thought it impossible "to give a better definition of what was meant by Social Science." The public, however, is happily not so easily satisfied, and until a sounder definition than this is forthcoming the student of Social Science will do better to listen to the observations of friendly critics who express their dissatisfaction, and point out how much is wanting before the Social Science Association can lay claim to this much-coveted title "scientific." "*Fas est et ab hoste doceri.*"

Thus, the *Times*, whilst it pays the Association the compliment year by year of making its work the subject of one or more leading articles, says of it this year:—

The bill of fare is as varied as usual, and probably as attractive to the votaries of that which still miscalls itself "Social Science" after five-and-twenty years of ridicule and remonstrance. There is not much in a name, of course; but there are good names and bad names, and Social Science is not a good name [why not?]. Nevertheless, prescription counts for much; and as Social Science has now enjoyed the respectable prescription of a quarter of a century, we suppose it must be allowed to pass without further protest. The worst of it is that no one can say what is, and what is not, included in the term "Social Science." . . . Still, the Association is a centre for the communication and interchange of ideas on current topics of political and social interest. As such it undoubtedly has its uses. It is a common meeting-point for men of all parties, who are anxious to take stock of the progress which society has made, and to survey the paths in which it is likely to move. Cynics have described it as an organization for the encouragement of gossip on things in general; and certainly it would seem as though it had taken, not, indeed, all knowledge, but all human nature for its province. . . . If all this is really Social Science, then every copy of a daily paper must be regarded as a treatise on Social Science. We are all of us interested in topics of the kind that will be discussed; most of us have definite opinions concerning them. But opinion is not science; and if the truth must be told, the

science has not yet come to the birth which can comprehend all these multifarious subjects within its purview.

To the same effect have been the comments in previous years :—

“ Whether such a thing as Social Science really exists we shall not venture to pronounce, but if it be a reality . . . ”¹

“ We must indeed forget, if we can, the name of the Association . . . if we are to give science its more reasonable meaning, as being the process by which the relations between phenomena and the laws that govern them are determined, the members of the Social Science Association can hardly be called scientific investigators.”²

“ If there be scientific principles which only require development and enunciation in order to solve the great social problems that are every day pressing more urgently for solution, let those principles by all means be made known. We fear that this society stands self-convicted of professing the cultivation of a branch of human knowledge which as yet has little existence except in the pretentious name.”³

The local papers in like manner were equally candid. The simple fact, for instance, was not, could not be ignored that the Congress had drawn together a somewhat motley company; that with few exceptions men of mark were conspicuous by their absence. “ A few lawyers, a few doctors, a few artists, a few clergymen, a few theorists with fads, and a plentiful array of ladies,” is the description given of the audiences. These and other such remarks (which might be multiplied indefinitely from other leading journals, *Standard*, *Daily Telegraph*, *Daily News*, *Saturday Review*, *Spectator*, &c.) are fair and, to those who can read between the lines, are most helpful criticisms. It is true that no one, at least no member of the Social Science Association, has yet said, “ what is and what is not included in the term Social Science.” It is true that every copy of a daily paper is full of Social Science. It is true that Social Science must, like all other sciences, set forth the process by which the relations between phenomena and the laws that govern them are determined. It is true that “ Social Science has as yet little existence except in the pretentious name; ” that “ the science has not yet come to the birth which can comprehend all human nature.” The wonder is that, after waiting so many years, the patience of the public has not been exhausted. This can be accounted for on the assumption that there is in the public mind a conviction that after all there is a science which can satisfy all these conditions. This supposition also will account for the good will which accompanies, in most instances, these otherwise caustic remarks. Praise is freely bestowed wherever there is a favourable opportunity for doing so.

¹ *Times*, Oct. 4, 1863. ² *Times*, Oct. 6, 1865. ³ *Times*, Oct. 4, 1865.

In the same leading article from which, as being the most recent utterance of the Press, so large a quotation was made, the "sober, business-like address of the President" is given in abstract; and in regard to his remarks on education, it is admitted that from the earliest days of its existence the Association has been "a leader and guide, and is certainly entitled to a considerable share in the credit of the result already obtained." In short, the public Press, the fourth estate, whilst it acknowledges fully the usefulness of the Association, demurs to its claim to be considered scientific. But though the Nottingham meeting contributed so little directly to the establishment of this claim, the past Congress will be memorable in virtue of having done so indirectly; and that, by grappling much more definitely than usual with the religious aspect of the question.

The preacher at the opening service, which happily, with rare exceptions,¹ has been considered a necessary part of the

¹ It is both interesting and instructive to note the way in which these opening services of the Social Science Congress have been dealt with, and in particular to mark the value that has been attached by the authorities to the sermons. In the official programme the service is seldom if ever mentioned as if it were a necessary part of the proceedings. Sometimes it remains doubtful, even to the last week, whether a service will be held at all. It was so in 1862, when the Congress met in London: only at the last moment was the service in Westminster Abbey announced. On several occasions there has been no service. For example, when the Congress was held in Dublin in 1861 and 1881, and Belfast 1867, and in fact whenever it has been in Ireland, this public recognition of God has been dispensed with. This also was before the Irish Church was disestablished.

The sermons preached have been dealt with still more negligently. For the first few years they were always printed in the "Transactions;" but after this, until quite recently, they have been as invariably omitted. The omission commenced in 1862, when the sermon was given in abstract only, and was shunted into a note. It was a remarkable discourse, judged only as a contribution to Social Science. Dr. Hook was the preacher, and his subject was the building of Solomon's temple. His theory was that, just as Solomon invited Hiram, a Gentile, to help him in the building of the Jewish temple, so the Church is willing to accept the services and accept the aid of Social Science as its servant. It was a left-handed compliment, but one with which the Association can find no fault, if it consents to treat religion as a subject beyond its province. In the following year not even is the text mentioned, though the preacher was the Rev. C.W. Arnot, D.D., a divine who by his writings was entitled to speak with authority on Social Science. After this, until quite recently, there has been the same unfortunate omission to print the sermon—unfortunate, not only because of the faulty principle thereby involved, but because of the loss to Social Science of some very valuable addresses.

In my former paper I acknowledged the debt that I myself owe to the sermon preached by the Bishop of Worcester (1868) at Birmingham. It is the most valuable contribution that I have ever met with on the subject; but besides this one, the sermon of the Archbishop of York (1864), and that of Canon Rickson (1866), and some others, were well worthy of

proceedings, commenced his discourse with this bold statement: "There is, we may be sure, but one ruling thought in our minds at this moment, the relation of Social Science to religion. This Congress is a witness that such a relation is believed to exist." Though not prepared to accept without qualification Dr. Wilson's exposition of what that relation is, the whole sermon is well worth reading and study. There are sentiments in almost every paragraph of great depth and beauty, and the discourse as a whole cannot fail to strengthen the growing conviction that exists in the minds of thoughtful men, both that there is such a science as Social Science, and that its religious aspect is one that cannot be ignored without doing grievous injury both to science and to religion.¹ The truth is, if I mistake not, that Social Science should be spoken of not like other sciences, as a science having certain relations to religion, but as being itself one of the many ways in which the truth of religion becomes manifest to those who have eyes to see and hearts to understand. I venture also to suggest in regard to the scientific value of the work done by the Association during the last twenty-five years, that it probably stands somewhat in the same relation to true Social Science as alchemy did to chemistry. The alchemists did not, indeed, find the valuable stone which was by a touch to turn everything to gold; but in their search for it they brought to light the nature of the various substances upon which their experiments were made, and in this way were the pioneers to discoveries which have proved to be of infinitely greater value than would have been had they found the thing itself that they desired. It may be so with some even of these "theorists with fads." They are dealing with "communities of men;" and if their schemes do not seemingly come to much, if they seem to bring to their promoters nothing but disappointment, and sometimes ridicule, time may show that these very failures were steps toward the attainment of

" More things in heaven and earth
Than were dreamt of in their philosophy."

preservation as valuable essays on Social Science. Even the abstract of Dr. Hook's sermon is to the student of Social Science worth many pages of the other addresses which were printed *in extenso* in the same volume. In 1877 and 1878 the sermons are once more printed, but in 1879 the sermon is only just mentioned, though again it was a valuable one. In 1880 the sermon was printed; in 1881 there was no service, the meeting being in Dublin. The report of 1882 is not yet published; but the value of the sermon can scarcely be questioned, and there is little doubt that it will be preserved.

¹ "For the present it excludes theology and the sciences properly so called; though if the career of the Association be continued with equal energy, we doubt if these exceptions can be maintained . . . it is doubtful if religion can altogether be separated from questions of education."
—*Times*, Oct. 14, 1865.

It is thus, at least, that the believer in Social Science can find solace in the retrospect of failures over which he is obliged somewhat mournfully to write, "Quorum pars magna fui."

These remarks upon the Social Science Congress last year prepare the way for some further observations on the law of tendencies, which was given as the first law of Social Science in the former article. The illustrations which were then adduced would not, could not, unless supported by others, give anything like an adequate idea of the all-pervading operation of this simple law. I proceed, therefore, to submit two other illustrations. The first pair chosen, as before, from private everyday life; the second pair from life the most public that can be selected; and these latter for the special purpose of showing the universality of the action of this law.

Gin-palaces and coffee-palaces are the first pair. The bane and an antidote. The one showing success obtained by taking advantage of the law of tendencies, the other no less strikingly proving its existence by the failures ensuing upon its neglect. Yet not by failures only; still further proof is evidenced by subsequent successes. In each case the various tendencies will be specially notified by the numerals 1, 2, 3.

Observe then of the gin-palace that it is commonly situated in a densely crowded (1) neighbourhood; surrounding poverty and dirt is a consequence; but it is also a favouring tendency (2). The building is at the corner (3) of the street, where also stands the strange woman (Prov. vii. 12), and for the same reason. If four ways meet, there may be seen sometimes a gin-shop at each corner. A baker's shop may possibly be able to hold possession of a fifth, and prove that in that particular locality the bread-tendency stands to gin in the ratio of one to four. Again, the gin-palace looks bright and warm inside (4), and its privacy (5) is carefully preserved. The poor wife must herself enter the door before she can tell for certain whether her husband is in the trap. The door also is ajar (6), and there is no step (7). Every possible inducement to enter is made use of; every possible hindrance is removed. In one word, those who open gin-palaces instinctively perceive that "tendencies tell." They avail themselves of the law and succeed.

Contrast with this the past history of coffee-house promoters. How slow to note these same favouring tendencies! how prone to treat the contraries as unimportant "littles"! how easy to be beguiled by the apologetic "it is only!"

My first coffee-house experience, many years ago, was in Pimlico, and these were some of the mistakes made. A nice comfortable room was fitted up, but it was upstairs (1), in an out-of-the-way (2) street, in a well-to-do, that is *not* (3) coffee-wanting neighbourhood. Any one of these tendencies to

failure would have been alone sufficient to ensure it; failure not, as was then thought, for want of more money, but in consequence of the operation of this social law.

The second experiment of the kind that came under my notice was in the enterprising town of B——, where first there was a failure and then a great success. There was failure where, though in a populous neighbourhood, the coffee-house was in a small back (1) street, which was also a blind (2) street, leading nowhere. When even in the street itself the room was (3) not easy to find; when found you had to go up-stairs (4) to it; and, finally, when it was also a night-school (5), a blunder of which I shall give presently a yet more striking example. Just now I point out merely the fact that this was a blunder, and in violation of a social law yet to be specified. But besides these adverse tendencies, there were also others arising out of the means adopted to overcome them. First, there was that common error of thinking that more money (6) is the only thing wanted; then that equally common mistake of assuming (7) that the money is good for the purpose, irrespective of the source from which it is obtained; from a bazaar for example, which one might safely say stands at this time lowest amongst the agencies for raising the wind that Social Science would approve.¹ I reserve to another occasion a full exposition of this policy and some of its consequences; at present it is enough to state that "more money" was tried, and failed.² The last straw, however, that broke this patient

¹ "Bazaars and the Grace of Liberality," by the Rev. V. M. White, LL.D. 1882 (Walbrook, 180 Brompton Road). A very valuable treatise.

² The cry for "Money! money! money!" without any particular intimation of carefulness, or even a thought as to the source from which it comes; without a question being raised as to the possibility of improvement in the mode of expenditure—the issue of "a fresh appeal," without any token of reconsideration indicative of effort made to understand better the object in view, or the suitability of the existing agency for the accomplishment of that object, is exactly parallel with that of a gunner—if such an one could be found—who has but one idea, how to make his gun more effective. "Powder! more powder!" is all that he thinks or can be induced to believe is wanted. The end of a gun so served, and of the gunner, would not long be doubtful. There would be a few reports, and then the last. The gun would burst, and the gunner . . . ! But philanthropic schemes are made of tougher material than gun-metal, and managing committees have a vitality that is practically indestructible; so appeal after appeal is made, report after report is issued, each longer and louder than the last. But in case of deficiency, rarely, indeed, in the minds of the most sagacious does there arise the suspicion, rarer still the confession, that the first necessity is not more money (at any rate, not more money from the charitable public, possibly even less!), but a better understanding of the business in hand, and better modes of expenditure.

An unlooked-for justification of these remarks appears in a leading article of the *Times*, Jan. 20, 1883. Commenting upon the alarming de-

camel's back was not the appeal for money; nor the scarcely less questionable device of increasing the custom of the coffee-house by the (8) purchase of free tickets, to be given away indiscriminately; but it was the demand made upon the committee of managers to attend personally (9) in rotation. Each member was to attend once a week, some of them oftener, to supply the places (10) of those who should unavoidably be unable to take their turn. This was (happily) asking too much; so at last, notwithstanding all these efforts, or as Social Science would say, in consequence of the tendency of many of them to failure, the house was closed.

Any temporary success under such circumstances is in itself, to a certain extent, a failure, because obtained at such, more than necessary, expenditure of money, time, and patience. Worst of all, and that because the promoters do not know of such a science as Social Science, the valuable experience thus dearly purchased is generally thrown away. The consequence is, that when failure comes, it is complete. People are thoroughly tired out, and they excuse themselves by saying that, though the object is confessedly a good one, it is "impracticable." In the light of Social Science, difficulties are what the Iron Duke said they were, "things to be overcome."

Happily for the town of B—, some persons (the same, or others) made a second trial, and, this time, with complete success. The best possible situation was selected. A high rent was considered rather an advantage, because it meant a busy (1) thoroughfare. The shop taken had, in fact, previously been kept by one of the best jewellers in the town. A man of great experience (2) was chosen to be manager, and he was (3) trusted. For instance, the directors thought they must charge more than one penny for a cup of coffee. He told them, "Charge twopence, and you will fail; charge a penny (4), also let your goods be first-class (5), and I will guarantee a good profit on the outlay. Do not fear in this, your best house, to spend a little on decoration (6). This will act as an advertisement, and in this way be a help to other houses in the town,

iciency in the income of some of the general hospitals in London—four of them having been obliged to sell out, during the past year, investments to an amount approaching to £30,000, and again, seventeen of them realizing a total of £35,922 less in 1881 than in 1877—it concludes with these significant remarks:—"Their growing impecuniosity will not be without its uses if it set the public upon observing their defects, and oblige their managers to combine for reciprocal sustenance and improvement." In the same issue is a very able letter from the secretary of the Social Science Association. In my next article this important question of medical charity will be fully dealt with, for it was in this field more than in any of those hitherto mentioned, that I learnt so many Social Science lessons.

where decoration would be extravagant. But take care, in all the houses alike, that they are bright and cheerful, sweet and clean; that they have plenty (7) of waiters, civil (8) and obliging; and that the food is good of its kind. Fresh coffee every morning; no warming up of last night's leaving; no stale bread, buns, etc., and you will succeed." And so it came to pass. In obedience to this law of tendencies, success—success beyond expectation—was speedily obtained; a dividend of ten per cent., with a handsome overplus carried over to the redemption of the capital invested.

This particular instance was one of the earlier successes. Similar successes are now, thank God! to be met with in many other towns, and even in some villages.

As already hinted, I have yet another example of coffee-house experience to narrate. It is again a failure, and on that account, as before, the more instructive; but it is mentioned for the purpose, more particularly, of bringing to light the working of a social law, second only in importance to the law of tendencies. It is

THE LAW OF SINGLENES, OR SIMPLICITY,

a term which the following history will explain. This coffee-house was started under circumstances exceptionally favourable. The situation was good, at the corner of a street; the entrance to it was easy and private; the room bright and warm; the manager excellent—in fact, the very man who had succeeded so well at B——; the administration was liberal, good coffee, fresh buns, etc., every day; house open early, five a.m., and closed late, eleven p.m.; low prices, etc. But the scheme was weighted with one adverse tendency, and this one by itself was sufficient to account for the failure, and especially for failure in that particular locality.

It was a Roman Catholic quarter, to a great extent, and this particular coffee-house was also a mission-room. Of course the Roman Catholics would not only keep away themselves, but would do all in their power to keep others away. Solomon's admonition, "Surely in vain the net is spread in the sight of any bird," was unheeded; the words also of One greater than Solomon were not regarded, or, still more likely, were thought to favour the combination. But "If thine eye be single" were His words, and the comparison of this passage with others where the same word is used, will, if need be, justify the remark that when our Lord said "single," He did not mean "double." And so, though uncommon personal energy, great kindness of heart and unstinted liberality of purse, kept things going for a time, these and other such adventitious aids

could not command success against the overpowering adverse tendency of want of singleness.

I may mention, in further illustration of this same law, that the room is now used simply as a mission-room, and it prospers. A coffee-house has been opened within a stone's-throw, and is now carried on by a company, not by a clergyman; yet it is to be feared that the false start made at first will greatly imperil its success.

On this law of "singleness," perhaps more than on any other, depends the issue (success or failure) of many undertakings—success if the law is observed, failure if it is neglected. It is a law that may be observed in operation every day in ordinary business. The post-office for letters, the railway system for passengers and goods, the telegraph for messages, are good illustrations—three subdivisions of one general department in a national provision for conveyance. In each and in all the business is kept "single," and hence the success. Similarly, in religious undertakings, the most successful are those in which singleness of aim, a rigid adherence to the special business undertaken, whatever it may be, characterizes all the proceedings. It is enough to mention the Bible Society, the Religious Tract Society, the London City Mission, and, amongst the more recent efforts, the Blue Ribbon Army, the evangelistic prowess of Messrs. Moody and Sankey. I leave it to my readers to contrast with these other similar efforts where the course pursued is not so single.

I know no better test, in forming an opinion of the trustworthiness of any new proposal, than to ask this simple question, "Is it marked on the face of it by the characteristic of singleness?" It is much more common for people to ask, "Who is the promoter?" or "Who are on the managing committee?" or "Who are subscribers?" and to be guided accordingly; but except in the case of the secretary, who is generally the prime mover, this mode of testing an undertaking is very often misleading; and even in regard to a secretary, the test of singleness, as applied to the undertaking, is both much more searching, and it also carries with it this great incidental advantage, that it keeps the question free from personalities, which are so apt to intrude themselves.

This question as to singleness, besides being a good test, is also a most trustworthy guide in any undertaking already in hand. There is nothing more helpful to secure both thoroughness in execution and soundness in the modes of operation, than this same principle of singleness. This is but common-sense, but it is that kind of common-sense which is not common. It is much more usual for people to have at least two objects in view in any work they undertake. Sometimes both objects

are named, sometimes not—a practice which is called jesuitical,¹ and rightly so; but, even when both are named, the professed business is not always kept in the foremost place. There is what may well be called a social squint, instead of singleness. The result is always doubly disadvantageous. The business in hand suffers, as in the case of the coffee-house just mentioned; and the other “cause,” even though it be a very good one, which the promoter thinks to help on incidentally, is injured. The mission-room succeeds now far better than it did when it was also a coffee-house.

Much of so-called Church-work in the present day, and not a little “Christian work,” would be better every way if there were more “singleness” in the procedure. It needs more than ordinary confidence in your “Church,” and more than ordinary faith in your Christianity—in other words, more than ordinary trust in God’s wisdom and in God’s ways of working, to believe, and to act upon the belief, that if anyone tries to do what he has to do well, that is thoroughly, and without any ulterior object in view, both the Church itself and Christianity, and everything else that is good—yea, that highest good of all, namely, God’s glory—will not suffer, but will be furthered in the best possible way.

Thus the teachings of Social Science are, as might have safely been anticipated that they would be, in perfect harmony with Holy Scripture. The first law—“tendencies tell”—is but another form of the inspired declaration, “Whatsoever a man soweth, that shall he also reap.” And the second law—the law of “singleness”—is but an application socially, *i.e.* to communities of men, of our Lord’s declaration, “If thine eye be single, thy whole body shall be full of light;” and again, of that pregnant command, given to the Thessalonians, “Study” (“be ambitious,” N.V. *margin*) “to be quiet, and to do your own business.” The world (the Christian world inclusive) says, “Be ambitious to ‘make a noise, even though your own business be left undone.’” The analogy also that exists between these laws of Social Science and those of nature, should not be overlooked. “Tendencies tell” is the analogue of the physical law that every force produces an effect; and the law of “singleness” in Social Science is the exact counterpart of that which obtains in nature, whereby every created object, animate and

¹ I may possibly use this word again, and perhaps more than once. I beg, therefore, that both here and elsewhere may be noted the essential difference between saying that a certain course of action is *jesuitical*, which may be a most justifiable and proper remark, and saying that the person, even the originator of the scheme, is a Jesuit, which, even if true, had far better be left unsaid.

inanimate, has in itself an individuality of function so determinate, that even each ultimate atom has the essential character of being a manufactured article.¹

But it will be noticed, and perhaps objected, that thus far the workings of these laws have been traced only in comparatively small undertakings. The objection, so far as it has any force, will be abundantly answered by the second pair of illustrations. In anticipation of these, however, it may be observed that though the communities of men selected have been insignificant as compared with "all human nature," it was exactly the same in the case of Newton's observations on a falling apple, which led to the discovery of the law of gravity. If Newton had not shown that the law which regulated the fall of that apple is the same that regulates the movements of the planets, that it reaches to the utmost bounds of creation, he had done little. Similarly in regard to any social law which has been, or which shall be hereafter given, so far as from the nature of things it is possible to apply it, so far let the law be applied. Unless it holds good, the law is not law. Unless the laws propounded can stand this test, the so-called science is not worthy of the name. The second pair of illustrations is intended to supply this necessary test. Attention will be restricted first to the law of tendencies. I appeal to society at large and to the changes that have taken place in it during the last thirty years or less, selecting, for example, some in the Established Church and in the nation, and some corresponding changes that have taken place in the customs of ordinary everyday life. It may not be possible wholly to separate these the one from the other, but it will be convenient to make the attempt, and I shall begin with the nation.

I select a tendency which has of late been brought into special prominence by the persistence of one of the constituencies to force upon the House of Commons an avowed atheist. It is not necessary to name either the individual or the town which has thus signalized itself. The bare mention of the fact is all that is required. The believer in Social Science regards this as evidence of the operation of a tendency, and looks around for other evidence of a similar kind. He accepts the event not as an isolated fact, but like an eruption in smallpox or scarlet fever, or some other palpable evidence of constitutional change; a mere symptom in itself, but significant of something pervading the whole system. This com-

¹ Address by the late Professor Maxwell, at the meeting of the British Association (1873). The close of that discourse was a noble and manly avowal of his belief in the Divine power and wisdom by which the worlds were made.

parison of a community with the human body, derived originally from Scripture, is fully borne out by the teaching of Social Science, and is oftentimes, as in this instance, helpful to the student in the interpretation of social phenomena. Accordingly he inquires, what other proofs have there been in the national life, during the last thirty years, of a tendency to do without God? He observes that in former days, in times of pestilence, war, famine, or excessive drought of rain, or of any other circumstances affecting for ill the whole nation, a day of prayer and humiliation used to be set apart by command of the Queen; days also of thanksgiving for special national mercies were not unfrequent. For some of these the deliverance was so signal that the anniversary of the joyous day was ordered to be observed year by year. Religious services were held, and customs were adopted by the people for the express purpose of keeping the event ever more in remembrance. The fifth of November is a case in point; but within the last few years the service has been expunged from the Book of Common Prayer, by authority of Parliament; and even if the day fall on Sunday, it is the exception in the pulpit to take any notice of it. It seems likely that were it not for boys' love of fun and fireworks, the "Gunpowder Plot" would soon be forgotten. But further, it would tax the memory severely of most of my readers to recall a day appointed either for national thanksgiving or for national humiliation. An abortive attempt is made from time to time, when for very shame it is impossible to be longer silent. Sometimes the proposal originates with a few godly people,¹ of their own will and pleasure; sometimes at the invitation of one person, whose character and position entitles him to speak, *e.g.* the venerable and recently departed Dean Close;² still more rarely, a Bishop issues an order to his

¹ In 1881 an effort of this kind was made. A circular was very extensively issued throughout the country, announcing the intention of certain persons 'to observe, Saturday, July 23rd, or where this is not possible, Sunday, July 24th, with regard to the following subjects:—i. Thanksgiving to God for mercies to the nation; ii. Humiliation for our national sins.'

² The suggestion of Dean Close was much more to the purpose. He wrote to the *Record*, suggesting that petitions should be sent to the Government for presentation to the Queen, asking Her Most Gracious Majesty to appoint a day. This was in 1878 (?), at the close of the last session of Lord Beaconsfield's Administration. A form of petition was wisely given. In Derby at least it was extensively signed; "With both hands!" was the simple and hearty response given by some who were asked. I have but little doubt that if the same trouble—a trouble not worth mentioning—had been taken in other towns and villages as was in Derby, the expressions of public opinion would have been so strong that it would have been impossible to ignore it. The apathy was not with the people but with the authorities. Another instance, and the only

clergy. The last episode of the kind was mentioned in the newspapers (I know not on what authority) as the act of the Prime Minister. But these are none of them national acts. They may be taken as a confession of what the nation ought to do, but nothing more. In case of war, it is not the Prime Minister, nor the people, nor the Commander-in-Chief, but the Queen who issues the proclamation; neither can anyone except the Queen, through her Ministers in Council assembled, appoint a national day either for humiliation or for thanksgiving.

A former Bishop of Lincoln (Kaye), understood well the distinction between his own duty in this respect and that of the Queen. When urged to appoint a day, he refused, saying that he had no power to do it, and therefore no right to act as if he had that power. More than this, when the Government at last fixed the day, he would not issue orders to the clergy in Lincoln to observe it, until the Mayor had first taken the initiative. This having been done, the Bishop was not slow to perform his own part. He preached in the Cathedral a sermon that is yet remembered, and in it he administered a severe rebuke to the authorities for the unseemly delay that had taken place. "O si sic omnes!" The Education Act (1870) is another instance of the operation of this same tendency to exclude God from the Statute Book. Liberty is thereby given to the people, if they will, to shut out God's Word from the National Schools. That the people have not yet availed themselves of this power in no way alters the character of the Act itself.

The increasing difficulty of maintaining ancient religious statutes, such as those that enforce the national observance of the Lord's day; still more, certain specific acts of modern legislation, which are "within measurable distance" of allowing man's authority to override other of God's commandments (*e.g.*, the seventh and eighth), are proofs to the believer in Social Science of the operation of this same atheistic tendency upon the nation. If further proof be required, it is enough to mention the notorious fact that the expression "Vox populi vox Dei" has become proverbial, and that it is accepted by "advanced" politicians as a recognised principle of action against which there is to be no appeal.

W. OGLE.

other that I can call to mind worth mentioning, was a resolution moved by Canon Wilkinson (Bishop-elect of Truro), in the Lower House of Convocation—immediately after the assassination of Lord F. Cavendish and his secretary in Ireland, praying the Upper House to concur in asking for a day of humiliation and prayer. The motion was seconded, and carried *nem. con.*—*Times*, May 11, 1882. What further steps, if any, were taken has not transpired. Petitions in support of the proposal were sent from Derby.