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He attempted, indeed, to take part in the discussion of the Socialist Question, but his name had become a by-word for weakness, and no one listened to him. He had but to wait ingloriously till death took him away two months ago. He might have been an Italian Döllinger had he not been trained in the methods of the Jesuits.

F. MEYRICK.

ART. V.—ARCHBISHOP TAIT.—I.

FEW men have ever been more misrepresented and less understood than Archbishop Tait. It is a misfortune of men who, in prominent positions, are the advocates of a moderate policy, whatever their own convictions may be, to incur the odium and provoke the dislike of all who rejoice in "the falsehood of extremes."

The two volumes¹ which the Bishop of Rochester—whose restoration to health, sufficient to discharge the duties of the episcopate, is most earnestly desired—and Canon Benham, have given to the world, is more than "the plain record of a busy and eventful life." It is a real vindication of the career of a great and good man, of whom we may emphatically say, to use his own words, taken from a most interesting memorandum, after seven years of episcopal life, "that his main object has been to endeavour so to present the Church of England, as that, fully maintaining the truth of Christ, it shall become more and more rooted in the affections of the people." It has been said, with a good deal of partisan venom, that Archbishop Tait was a great man, but a bad Churchman. If to realize the peculiar position the Church of England holds in the world and in Christendom, to maintain the standing-ground with regard to episcopacy, held by Richard Hooker, Jeremy Taylor, and Bishop Lightfoot; if to believe that the much-dreaded criticism of sacred documents must conduct inquirers to a fuller appreciation of essential truth; if to look upon a reasonable relaxation of such an obligation as that to use the Athanasian Creed in public service, as not necessarily hurtful; if to endeavour to maintain the ancient rights of the Church, and to establish a generally acceptable Final Court of Appeal, be the aim and intention of a bad Churchman, we can only say, that we hope and trust the race may increase and multiply. It is really provoking to see how seldom men

¹ "Life of Archibald Campbell Tait, Archbishop of Canterbury." By Randall Thomas Davidson, D.D., Dean of Windsor, and William Benham, B.D., Hon. Canon of Canterbury. Two vols. Macmillan and Co.

are capable of rising out of the miserable trammels of partisanship. Mistakes, undoubtedly, in the course of his episcopate, Archbishop Tait made, but his ability, his statesmanship, and his intense desire to nationalize the Church of England, and to gather into its fold many who are certainly not separatist in spirit, are now at last made evident to the many as they were always known to those who enjoyed his intimate friendship.

In a very remarkable letter, addressed to an earnest and influential layman, who withdrew himself from the Bishop of London's Fund on account of the Bishop's readiness to avail himself of the sympathy and help of every sort of fellow-labourer, there are some sentences which express exactly the position which Archbishop Tait assumed. The passage is well worth quoting, as it seems to give the key-note of his earnest and devout career.

I assure you that we are truly sorry to lose you from the council ; of course you must act according to your conscientious convictions, however mistaken they may be. . . . You think, I gather, that those in authority ought to have taken steps to clear the Church of persons who do not agree with you, or rather, with the section of the Church with which you find yourself in harmony. Now, I grant that the National Church must partake of the fallible condition in which all outward institutions find themselves. It must more or less always be like the net cast into the sea and filled with fishes bad and good. But this characteristic belongs to all churches, established and unestablished. I know that you would not hold a hypocritical profession of the great Gospel doctrines to be of any value without a renewed heart and a godly life, but I know not how any outward body, however small and merely sectional, can free itself from the admixture of bad characters with the good. There are hypocrites everywhere. The National Church, then, like all other churches and denominations, must be contented in this imperfect state of things to be imperfect. But then, perhaps, you think that the authorities of the Church regard some things as not evil which you regard as evil. I know they must, and usually do, take an enlarged and comprehensive view such as many individual Christians without their responsibility do not take. I know also that they must take a more enlarged and comprehensive view of the differences amongst Christians than many ministers of small bodies take, or than Roman Catholics may take who think that the human intellect and feelings can be forced into a narrow groove. I grant also that the whole spirit of the formularies of the Church of England is on the side of this comprehensive charitable view of the comparative unimportance of lesser differences, while men adhere to the grand essentials of the faith ; and I grant that we are also convinced that these essentials may be held with the power of a saving faith by High Churchmen, Low Churchmen, and Broad Churchmen. There is a point beyond which we believe that diversity of opinion must destroy

unity ; and where there is denial of the great Christian doctrines, there we hold that men cannot with any propriety continue in our Communion, whether they be expelled from it, or leave it of their own accord. But till we see this point reached we are great believers in the power of the unity of the faith held even amongst great diversities of opinion ; also we consider it a sacred duty not to push even to extreme conclusions, however logically deducible from their premises. We do not separate even from a very strong Calvinist, because we think that logically he ought to be a believer in the doctrine of a necessity destroying freedom of will, and therefore destroying also the distinction between right and wrong ; nor from a man who holds very high views of the Sacraments, because logically he ought to be a Roman Catholic. Provided men do not carry out their peculiar doctrines to these logical consequences, we rejoice that they should be able to act with us in the spirit of the Gospel with the love of the Lord Jesus Christ in their hearts. This is the principle on which the Church of England is comprehensive, and in the truest sense catholic, as a real representative of the Church of Christ.

I have written at length, not with a hope of altering your opinion, but that you may understand our principles. I have long thought that each man will best serve God by acting as in God's sight on his own strong convictions, and I rejoice and trust that there are many ways in which you will still be able to co-operate with us, even though you cannot follow the course which we believe to be right, doing what we can in the midst of weakness and fallibility for the souls for which Christ died, and leaving results to God.

Archibald Campbell Tait retained to the last the characteristic peculiarities of his Scottish ancestors. The account given by his sister, Lady Wake, tells us that many members of the family were, in the last century, zealous adherents of the Scottish Episcopal Church. The grandfather of the Archbishop married a lady who drew her husband to the Established Church of Scotland. The Archbishop was born on the 22nd of December, 1811, and it will be a surprise to many to know he was born club-footed. The few pages which contain the account of his early days are full of interest. To the faithful nurse, Betty Morton, the future Archbishop owed much. The picture of the youthful student, devoted to the study of an old family Bible, dwells in the memory, and will recall to many, familiar with the interior life of old-fashioned Scottish families, scenes and persons now, we fear, rapidly disappearing. In large families in the upper classes in Scotland, the nurse had a position of peculiar dignity, and many, who have not been archbishops, will remember how much they owe to the impulse and direction given by the Betty Mortons, who lectured them and indulged them, and carefully registered their strengths and their weaknesses. Under the care of this faithful attendant the Archbishop and a brother, also afflicted with weakness of

limbs, were sent to Whitworth, in Lancashire, where, after some time, they were cured by the strange Whitworth doctors named Taylor—men who certainly, in a rough-and-ready fashion of their own, effected cures where ordinary medical care had failed. At the Edinburgh High School the Archbishop received his first instruction. In 1824 he was transferred to the newly-founded Academy, and in 1827, after a brilliant prize-day, Lord Cockburn addressed the successful dux in these words, "Remember that wherever you go, the eyes of your country are upon you." Many years afterwards, in the same room, the Dean of Carlisle, as he then was, reminded, probably with a recollection of his own early success, the dux of that day, "that another Eye, besides that of man, is upon you, and that a higher approbation is to be won than that of your fellow-creatures." From the Edinburgh Academy, Tait passed to Glasgow University. There he made many friends, among whom was Mr. Selve, the well-known magistrate, who afterwards became his brother-in-law. He took a part in the political and literary life of the University. He was most fortunate in obtaining one of the Snell exhibitions to Balliol College, and indeed, without this aid, he could hardly have hoped to see Oxford, as his father's fortune was at this time much diminished. It has been said that his parents belonged to the Established Church, but it is evident that a friendship with a cousin, who was an Episcopalian, had gradually attracted him to the services of the church where Bishop Sandford ministered in Edinburgh. In many Scottish households at this time, the lines of division between the two communions were not strongly marked, and nothing was more natural than for those who had finished their education at Oxford, to pass into the communion of the Church of England, without any violent severance from old friends and associations. At Oxford Tait was prepared for Confirmation by his tutor Moberly, who, in his old age, dwelt with pleasure upon the reality of the pupil, who, reversing the order of things, was the presiding archbishop when Dr. Moberly was consecrated Bishop of Salisbury. Tait found himself a member of a most remarkable society when he commenced his Oxford life. Herman Merivale, Manning, and Stephen Denison, one of a famous brotherhood, were fellow guests with him at Moberly's breakfast. He won the Balliol scholarship, and very soon took his place in a society containing many clever and distinguished men. "The scholars of Balliol, when I first joined them, were Payne, son of Sir Peter Payne of Bedfordshire (he had the first of the open scholarships); Grove, who became Principal of Brasenose; Whitaker Churton, afterwards Fellow of Brasenose; Charles Marriott, afterwards Fellow of Oriel; Sir John Eardley Wilmot;

Elder, afterwards Headmaster of Charterhouse; and Herbert, a very clever man from Eton, strange and rough in his manner—he was accidentally drowned when on a walking tour in Switzerland. All these I found there. Blackburn was elected with me; he gained the first scholarship, I the second. The next year came Lord Cardwell and Father Tickell of the Jesuits. After them, Vice-Chancellor Wickens and Dr. Holden, Headmaster of Durham; a little later came Arthur Stanley and Professor James Lonsdale; then Lake, Dean of Durham; and Goulburn, Dean of Norwich; Jowett; Sir Stafford Northcote; Arthur Clough; Lord Coleridge, Chief Justice of England; John Seymour, who died early, and James Riddell. All these were my friends and contemporaries; but the men with whom I so habitually lived that we acquired the name of the ‘family party,’ our rooms being on the same stairs, were Bence Jones, Joseph Salt, Alexander Hall, and dear old John William Pugh, a truly Christian friend, two years older than myself. This man, though never known in public life, was one of the most saintly characters I have ever met, and to me he was invaluable. I found my letters of introduction of the greatest use. One was to Mills, the Professor of Moral Philosophy, who introduced me to the acquaintance of Cramer, the head of New Inn Hall. Both Whately (at that time head of St. Alban’s Hall, to whom I had a letter from Sir William Hooker, Professor of Botany at Glasgow) and Shuttleworth, afterwards Bishop of Chichester, were in the habit of inviting me to their houses. No person of eminence ever came to Oxford without dining with Shuttleworth, and from his intimate relations with Holland House, having been tutor to General Fox, Lord Holland’s son, his acquaintance was most extensive with all the intellectual lights of the day. The invitations to his house, therefore, were of the highest interest to a young undergraduate.”

There must have been something dignified about Tait in his early days. It was a tradition in his wide family circle in Scotland that a shrewd old lady, well known in Edinburgh, after hearing the young fellow and tutor of Balliol preach, said: “I should not wonder if you young folks should some day see Archie Tait an archbishop.” We could almost wish that the writer of the story of Tait’s Oxford days had been able to give us more of the impression made upon Tait by the remarkable men who composed the circle of his friends. With Frederick Oakeley, in spite of the gravest differences of belief, he maintained through life a warm friendship. The extracts from the journal—of an almost entirely devotional character—are admirably chosen, and show the real depth and sincerity of Tait’s inner life. At Oxford, at Rugby, in the trying scenes

in Carlisle, at Fulham, and at Lambeth, he is always the same consistent, composed, well-balanced and well-proportioned Christian thinker. One who knew him most intimately was in the habit of calling him "the most forgiving man he knew." The Dean of Durham has strikingly expressed, in his paper of "Reminiscences," his belief that when Tait went to Rugby, and when he was made Bishop of London, although he would make some mistakes, his force and dignity of character, his quiet self-confidence, and his strong good sense—the great quality in which he most believed—would ensure his success.

After his ordination, to the astonishment of his friends, he combined with his tutorship the curacy of a difficult parish. He carried on this work for five years, and more than one of his London clergy, in after years, was surprised to find that the Bishop of whom he had only thought as a headmaster and a dean, had a real insight, gained from his experience as a curate, into the difficulties and struggles of parochial life.

It is difficult for men of this generation to understand the intense keenness of the struggle at Oxford in the early days of the Tractarian movement. Much has been said about the part which Tait took in the protest against Tract XC. Hard words were thrown at the Archbishop by those who looked upon the action of the four tutors as harsh and severe. But a calm review of the controversial literature of the time, will, we think, exonerate the Archbishop from all personal feeling. He thoroughly appreciated the moral dignity of his principal antagonist, and the words of the late Dean of Rochester, a man of calm judgment, expressing approval of the course taken by Tait, will be read with great interest as an evidence of the feeling of one who differed from him in many ways.

At this moment A. P. Stanley comes upon the scene with characteristic fervour. In a most interesting letter he warns Tait against drawing the articles too tight, or they will strangle more parties than one. The young Liberal was beginning already to pant after the comprehension, which he certainly stretched in after years to extraordinary length. One of the most delightful revelations of these two volumes, is the picture given to us of the intimate relation between Tait and Stanley. The biographers have been most courageous in printing letters which certainly contain sharp and severe utterances, and very few friendships have ever been so rudely shaken as in the sharp passages of the "Essays and Reviews" controversy. But the true and deep nature of Tait was proof against all temptation to break a friendship of many years' standing; he remembered the great qualities and noble enthusiasms of his warm-hearted friend, and believed that the time would come when that friend would view his conduct in an altogether different light.

Ten years ago, when a remarkable company gathered together in the Chapter House of Westminster to do honour to the memory of Arthur Stanley, all controversial feeling was forgotten, and the eminent services which the Dean had rendered to the Abbey which he loved so well were duly acknowledged. Everyone who was present felt that the words of the Archbishop were the true expressions of one who felt, that differences of opinion often grave, melted away before the recollection of unselfish aims and real devotion to the noblest of causes. The words spoken by Archbishop Tait on that occasion recalled to many the touching tribute which he paid in the pulpit of St. Paul's to the great historian of "Latin Christianity," and many who heard him remarked at the time that before long kindly and appreciative words would be uttered regarding the speaker himself. Not many months after, the Archbishop himself passed away.

The appointment of Tait to the headmastership of Rugby School was a surprise to many ; he was not, as Principal Shairp says, "a born schoolmaster," but the friends of Arnold upon the whole encouraged and supported him. The numbers of the school increased. His happy marriage to Catherine Spooner was a bright feature in his Rugby days. His sympathies were widened, and although he still took a keen interest in Oxford affairs, and threw himself into his work at Rugby with great vigour, he kept up all his old habits of careful study, and great devotional earnestness. In 1848 severe rheumatic fever laid him low. It was thought he might die at any moment, and he sent touching messages to many friends. "Tell him," he said to Mr. Shairp, "I have perfect peace from faith in the simplest of all truths, that Christ died for the ungodly." It is hardly right to dwell upon the evidences of deep personal piety given in these two volumes, but the writer of this notice must be pardoned for inserting here his recollection that Bishop Jacobson, shortly before the Archbishop's death, in bearing witness to his high character, said, "I say to you what I have said to many, that few men have lived nearer to God than Tait." After his illness his friends felt that the burden of Rugby was too great for him, and in 1849 he gladly accepted the Deanery of Carlisle. The change in the feelings of Rugby boys towards their headmaster after his illness, is admirably recorded by the Rev. A. G. Butler. Many Rugbeians have often spoken of the memorable scene, when Mr. Goschen was chosen to present a testimonial from the boys before Dr. Tait's departure. During his years at Carlisle, a sad storm broke over the happy family. Scarlet fever deprived the parents of five children. The story of this sad sorrow is well known, and has made a deep impression upon many a

reader. In 1856 the Dean of Carlisle was summoned to one of the hardest tasks in the English Church. To succeed an illustrious prelate like Bishop Blomfield, might, indeed, make a brave heart quail. Tait, however, felt that the post was none of his own seeking, and he began his new life with cordial good wishes, and prayers of many friends who believed that his episcopate would prove a real blessing to the Church of England.

The work of Canon Benham and Bishop Davidson has been, on the whole, admirably done. A little more compression would be perhaps desirable, but the aim of both writers has been to give a fair and distinct portrait. They have attained success.

G. D. BOYLE.

(To be continued.)

ART. VI.—THE WATCH AT THE GRAVE.

The Cavil of the Author of the "Fragment of Wolfenbüttel."

FROM the day when the writer of the "Fragment of Wolfenbüttel" ("Über die Auferstehungsgeschichte") endeavoured to disprove the narrative of the watch at the grave of Jesus (Matt. xxvii. 62-66, and xxviii. 1-8, 11-15) until Strauss renewed his work and embellished it with the accessories of a greater ingenuity and a more extended learning, this most signal of the proofs of the crowning doctrine of our faith has been the principal point to which the attacks of infidelity have been directed. "All we believe," writes St. Nicetas, "we believe because of the resurrection."¹ To deprive us of this firm hope has been the great object of the disbelievers in our faith from the beginning—and as the most fruitful countries have ever been the most liable to invasion, so this most precious of the possessions of our faith has been exposed to the fiercest assaults of the enemy.

The passage relating to this incident in the celebrated "Fragment" runs thus:

"How can it be reconciled with the truth of this history that, with the exception of Matthew, no single evangelist in his narration, no single Apostle in his epistles, makes the remotest mention of it? How can it consist with the truth of this history that not one Apostle or disciple, either before Jewish or heathen tribunals, or before the people in their houses or

¹ "Totum quod, credimus, propter nostram credimus resurrectionem."
—Expl. Symboli.