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these flint implements and fissure-skeletons are evidences of an antiquity of 250,000 years. The conclusion of Sir J. W. Dawson is that "the certainly known remains of man cannot be older, according to the best geological estimates, than from seven thousand to ten thousand years. This, according to our present knowledge, is the maximum date of the oldest traces of man, and probably these are nearer in age to the smaller than to the larger number." We accord to this work a cordial welcome, and hope it will be widely read.



## THE MONTH.

FOR the purposes of record we print the valuable pastoral of the Archbishop of Canterbury, for which we had not space last month :

"Lambeth,

"August 30th, 1895.

"MY REVEREND BRETHERN AND BRETHERN OF THE LAITY,—The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign Church to the people of England, without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

"A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realization of Christ's bequest of peace.

"We therefore commend this call to the candid thought and prayers of 'all who love the Lord Jesus in uncorruptness.' We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

"The official letter of the Bishops of the Anglican Communion assembled in conference at Lambeth in 1878, already suggested 'the observance throughout our communion of a season of prayer for the unity of Christendom,' as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 'commended this matter of reunion to the special prayers of all Christian people, both within and' (so far as it might rightly do so) 'without our communion,' in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to so great a consummation.

"In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there

would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

“The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things Divine have yielded happy results ; and yet we cannot conceal from ourselves that, owing to the attractiveness of appearances (rather than of realities), some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at mediævalism, but merely reproduce modern Roman innovations in ritual and doctrine.

“On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is, in fact, to limit ourselves finally to a conventional use of hard formulas.

“The aspiration after unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-Episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the New World, as well as of the christianizing of Asia and Africa under extraordinarily varying conditions.

“The Roman Communion, in which Western Christendom once found unity, has not proved itself capable of retaining its hold on nations which were all its own.

“At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom, and to nations which have become readers of the Bible. For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone and the transparent sincerity of the appeal make the inadequacy of its conception of unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches, but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union, solid and permanent, can be based only on the common acknowledgment of truth.

“On the other hand, history appears to be forcing upon the Anglican communion an unsought position, an overwhelming duty, from which it has hitherto shrunk. It has no need to state or to apologize for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of East and West.

“By its Apostolic Creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living catholicity and sober freedom, by its existence rooted in the past, and on the whole identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race, and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer friendship.

"We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognise them as providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same Divine leading which 'hitherto hath helped us.'

"The immediate duties of Churchmen, and particularly of clergymen, are plain :

"1. To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural reformation—a renewal in which Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer, that the Lord of the Church would interpret to us His own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it.

"If it is not yet given us to realize the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last 'the peace of God shall rule in all our hearts, to the which also we are called in One Body.' We steadfastly pray the prayer. We commit ourselves 'to Him that is able to do exceeding abundantly above all that we ask or think.'—I remain, your faithful brother and servant in the Lord.

"EDW. CANTUAR."

#### NONCONFORMISTS AT BISHOPSTHORPE.

The Archbishop of York has entertained at Bishopsthorpe a large gathering of Nonconformist ministers resident in the diocese of York, fully one hundred ministers responding to his Grace's invitation. The visitors arrived in York in the morning, and proceeded to Bishopsthorpe by steamer, where they were received, says the *Yorkshire Post*, by the Archbishop and the Hon. Mrs. Maclagan; and after a short interval all assembled in the new room which has recently been added to the house of the Archbishop, and a devotional meeting was held. The service opened with the singing of the hymn, "O God, our help in ages past," followed by the reading, by the Bishop of Beverley, of a Scriptural lesson, the portion selected being the fourth chapter of Ephesians. In the course of an address the Archbishop thanked his guests for their hearty response to his invitation. They had met, he pointed out, to recognise one another as children of God, and as fellow-workers in Christ's service. Matters controversial he did not touch. The fact apparently uppermost in his mind, as in the minds of his hearers, was that Churchmen and Nonconformists are agreed upon many more things than those upon which they differ. Especially did he dwell upon the importance of the formation of Christ's character in themselves and in those whom they taught. As for belief in doctrine, he said it was only a means to an end. The remainder of the service was taken up by extempore prayer, offered by the Archbishop and the Bishop of Hull, the Rev. Joshua Mason (Wesleyan minister, of Sheffield), the Rev. W. Boswell Lowther (Wesleyan minister, of Thirsk), the Rev. T. Austin (Wesleyan minister), and the Rev. E. B. Reynolds (Primitive Methodist minister, of Rotherham). At the close of the devotional meeting an adjournment was made to the great dining-room, where luncheon was served, the ladies of the house, as well as the guests staying with the Archbishop and Mrs. Maclagan, being also present by their own express desire, and sitting down in different parts of the room

with the visitors of the day. Before the company rose from the table several ministers, on behalf of the rest, gave utterance to their high appreciation of, and thankfulness for, the opportunity of meeting his Grace in his home. The Rev. J. Lewis Pearse (Congregation alminister, of Sheffield) was the first speaker, and his motion for a vote of thanks was supported by the Rev. Giles Hester (Baptist minister, of Sheffield), the Rev. David Younger (Wesleyan minister, of York), and the Rev. E. B. Reynolds (Primitive Methodist minister, of Rotherham). All spoke in the warmest terms of the happiness the party had experienced, especially in regard to the devotional meeting. The Archbishop, in acknowledging, expressed a hope that it would not be the last time they would enjoy the pleasure of meeting thus. The Archbishop's thoughtful arrangement for a river journey then once more afforded delight. The party reached Ouse Bridge shortly before five o'clock, and all but a few, who had to travel considerable distances, availed themselves of the invitation to the minster service.

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The *London Diocesan Magazine* announces with regret a further decrease for the month in the receipts of the East London Church Fund. "The income so far amounts to £9,300, and the income for the same period in 1894 was over £11,000. The comparison is somewhat discouraging, and ought to stir up to greater effort and self-denial all who have at heart the welfare of the Church in East London."

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The accounts of the foundation of the London Parochial Charities for last year show that the receipts from all sources were £110,035, and there was a balance in hand from the previous year of £7,434. The payments were £111,294, and a sum of £6,175 is carried forward. The income of the City Church Fund, which is part of the receipts referred to, was £66,716, made up, among other items, of £11,772 from the balance from the previous year, £33,167 rents, and £21,221 from the sale of property. The payments were to the Ecclesiastical Commissioners, £4,337; to the Charity Commissioners, £4,935; to the lessee of 45, St. Mary Axe, £2,025; payments under schedule 6, £3,924; payments under schedule 7, £16,325; management expenses, £1,361; and to the Charity Commissioners in respect of purchase of property, £21,221; leaving a balance of £9,027. In the Central Fund the receipts were £54,708, including £43,693 from rents and £4,062 from the Charity Commissioners. Among the outgoings were pensions, £5,883; compulsory grants to polytechnics under schedule 5, £24,250; special voluntary grants and other donations to polytechnics, £10,530; management expenses, £1,824; and purchase of Coleman Street Ward Schools, £2,100.

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The Confirmation returns for the Diocese of Worcester show, according to the *Birmingham Gazette*, a somewhat remarkable increase on the figures for 1894. Last year 8,408 persons, including 3,339 males and 5,069 females, were confirmed. The figures for the present year are 9,650 persons, including 4,041 males and 5,609 females—an increase of 702 males and 540 females, making a total increase of 1,242 persons.

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A Blue Book containing local taxation returns for 1893-94 has been published lately. A comparison of the expenditure of 1893 with that of 1894 shows that under every item in the latter year there was an increase. Thus, in-maintenance shows an increase of £92,552; out-relief, £89,890; maintenance of lunatics, £73,109; workhouse and other loans repaid, etc., £36,802; salaries and rations, £62,555; other expenses, £101,083, so that the total of Poor Law expenditure, which was £9,217,514 in the year ended Lady Day, 1893, increased in one year by £455,991.

Lord Wolseley, who has shown himself so ready to help forward every good work likely to benefit the troops in Ireland, recently laid the foundation-stone of the Church of England Soldiers' Institute at the Curragh. There was a large gathering of officers and other friends. The cause of Temperance in the army has benefited largely by Lord Wolseley's example and influence during his period of command in Ireland.—*Record*.

The Additional Curates' Society has received an anonymous donation of £500.

It is announced that the late Mr. Daniel Sheriff Jackson, formerly of Bowden, Cheshire, has left £10,000 to the Manchester branch Society for the Prevention of Cruelty to Animals, with an eventual residue to the parent society; and £2,000 each to the Dublin Society, the London Cattle-Trough Association, the similar association in Manchester, the Battersea Home for Lost Dogs, the London Home of Rest for Horses, and the Anti-Vivisection Society; Liverpool and Manchester Dogs' Homes, £1,000 each.

By his will, the personalty of which has been valued at £131,493, the late Mr. George Woofindin, of Sheffield, has made the following munificent gifts to charitable and other institutions: To the Sheffield Public Hospital and Dispensary, £400; the Free Hospital at Sheffield for Sick Children, £200; the Cherry Tree Orphanage at Totley, near Sheffield, £200; the Sheffield Institution for the Blind, £300; the Sailors' Orphanage of the Port of Hull, £200; the Railway Servants' Orphanage, Derby, £300; and the Royal National Lifeboat Institution, to build a lifeboat to be called "The George Woofindin," £700. The executors are to stand possessed of one-third part of Mr. Woofindin's residuary estate upon trusts, to lay out such sum as the trustees shall think proper in the purchase of a site within the parish of Sheffield, and to erect thereon, furnish, equip, and endow such number of almshouses as they shall deem the trust fund sufficient to provide, to be called "The George Woofindin Almshouses," for persons of both sexes, preference being given to those of sixty years of age and upwards, and amongst candidates of equal merit preference being given to poor persons living in, or in the neighbourhood of, Sheffield. The executors are to stand possessed of the remaining two-thirds of the testator's residuary estate in trust to purchase within twenty miles of St. Peter's Church, Sheffield, a site, and to erect thereon, furnish, equip, and endow a convalescent home, to be called "The George Woofindin Convalescent Home," and, if the funds should be sufficient, to purchase also a site at some seaside place, and erect thereon, furnish, equip, and endow a "George Woofindin Subsidiary Convalescent Home." Preference in admission to these homes is to be given to poor persons living in, or in the neighbourhood of, Sheffield.

Mr. William Berry, of Manchester, has bequeathed a sum of £51,000 to Manchester local charities. To the Manchester Infirmary he leaves £10,000; to the Manchester City Mission, £5,000; to the Boys' Refuge, £3,000; to the National Lifeboat Institution, £2,000; Southport Convalescent Hospital, £2,000; Dr. Barnardo's Homes, £1,000; Royal Eye Hospital, £1,000; Blind Asylum, Old Trafford, £1,000; and Society for Prevention of Cruelty to Children, £1,000.

The grant to King's College, withdrawn by the late Government owing to the refusal of the authorities to make it an open, instead of a purely Church of England, institution, has been restored unconditionally by Lord Salisbury.

BEQUESTS BY MRS. FRASER, WIDOW OF THE LATE BISHOP OF  
MANCHESTER.

Estate duty has been paid on £221,883 as the net value of the personal estate. In addition to various personal legacies, the testatrix bequeaths to the City of Manchester the portrait of Bishop Fraser, by Millais. To the Cheetham library she leaves fifteen volumes of his notes for sermons and cuttings from newspapers relating to the work of the diocese. To the present Bishop of Manchester she leaves two silver claret jugs, which were presented to the Bishop and herself, as well as eight silver trowels. From her pure personalty, which may legally be applied for charitable purposes, Mrs. Fraser bequeaths :

To the Clergy Superannuation Fund of the Diocese of Manchester, £2,000 ; to the Cancer Hospital, Stanley Grove, Manchester, £2,000 ; to the Ardwick and Ancoats Hospital, £600, for a cot, to be called the " Bishop and Mrs. Fraser Cot " ; to the Manchester Royal Infirmary, the Manchester and Salford Boys' and Girls' Refuges, the Warrington Institution for the Relief of Widows and Orphans of Clergy, the British and Foreign Bible Society, the Society for the Propagation of the Gospel, the Church Missionary Society, the National Refuges for Homeless and Destitute Children, and the Radcliffe Infirmary at Oxford, £1,000 each ; to the Bishop of London's Fund, the Bishop of Marlborough's Fund, the Bishop of Bedford's Fund, and the Bishop of Rochester's Fund, £500 each ; to the Manchester and Salford District Provident Society and the Governesses' Institution, Manchester, £500 each ; to the Manchester Lock Hospital, the Embden Street Penitentiary, the Rushholme St. Mary's Home for Fallen Women, the Great Cheetham Home and Refuge for Fallen Women, the Manchester Hospital for Incurables, the Pendlebury Hospital for Sick Children, and the Manchester Clinical Hospital, £500 each ; to the London City Mission, the Church Pastoral Aid Society, the Society for Promoting Christian Knowledge, the Sons of the Clergy Corporation, the Clergy Orphan Corporation Schools, and the Poor Clergy Relief Society, £500 each ; to the Brompton Cancer Hospital, the Royal Hospital for Incurables, the Great Ormond Street Hospital for Sick Children, the National Paralytic and Epileptic Hospital, and the Idiot Asylum, Earlswood, £500 each ; to the St. John's Foundation Schools, Leatherhead, the Governesses' Benevolent Institution, London, the Infant Orphan Asylum, Wanstead, and the London Orphan Asylum, Watford, £500 each ; to the National Lifeboat Institution, £500 ; to the Bath Royal United Hospital, the Bath General or Mineral Water Hospital, the Bath Monmouth Street Mendicity Society, the Bath District National Benevolent Institution, and the Bath Royal Victoria Park, £500 each.

Mrs. Fraser has also left to Oriol College the sum of £4,000 to found a " Bishop Fraser's Scholarship," the holder of which is to receive the income to enable him to pursue some special branch of study for one year from the time he shall have taken the degree of B.A. The scholar is to be a member of Oriol College, but if at any time no suitable person then a member of the college shall be found, the trustees may select some other member of the University, who must then become a member of Oriol, and in certain circumstances the payment may be continued for two years. The testatrix bequeaths to Owens College, Manchester, £4,000, the income of which is to be applied in payment of a professor or lecturer upon ecclesiastical history, to be called " Bishop Fraser's Professor or Lecturer." Mrs. Fraser leaves all the residue of her pure personalty which can legally be applied for charitable purposes to Bishop Moorhouse, of Manchester, Dean Maclure, of Manchester, Archdeacon Wilson, Sir Henry William Houldsworth, Canon Tonge, and Richard Copley Christie, in trust to pay and apply the annual income :

(1) In increasing the endowment of poor benefices in the diocese of

Manchester. (2) In augmenting the stipends of poor incumbents or curates in said diocese. (3) In providing a superannuation fund for, and pensions or gratuities to, aged or otherwise incapacitated incumbents or curates who have held appointments in the said diocese. (4) In giving temporary assistance to deserving and necessitous clergy of the said diocese, who may be disabled by sickness or overwork, and who may need rest and relaxation from their duties. (5) In aiding poor and necessitous parishes or districts in the diocese of Manchester in like manner as the Bishop of Manchester's Fund, established by the testatrix's husband, the late Bishop, was intended to aid parishes and districts in Manchester and Salford.

It is said that the amount available for Mrs. Fraser's bequests for religious and charitable purposes will be about £150,000.

We are obliged to reserve notices of the Church Congress and the Bishop of London's eminently practical and reassuring charge till next month.

The ninth annual exhibition of the products of co-operative workshops was recently opened at the Crystal Palace. This is an exhibition promoted by the Labour Association, a body which seeks to extend co-operative production based on the co-partnership of the workers. In a statement issued by the association, co-partnership is explained to be the equal partnership of labour with capital :

The system under which, in the first place, a substantial and known share of the profit of a business belongs to the workers in it, not by right of any shares they may hold, or any other title, but simply by the right of the labour they have contributed to make the profit ; and in the second place, every worker is at liberty to invest his profit or any other savings in shares of the society or company, and so become a member entitled to vote on the affairs of the body which employs him.

The number of societies working on this system has grown from 15 in 1883 to 120 in 1894. Last year the sales amounted to £1,371,424, against £1,292,550 in 1893 and £160,751 in 1883. The capital (share, reserve, and loan), which was £103,436 in 1883, had grown to £639,884 in 1893, and £799,460 last year. As to profits, these amounted to £68,987 in 1894, to £67,663 in 1893, and £9,031 in 1883 ; the losses were £3,135 in 1894, £2,984 in 1893, and £114 in 1883, leaving the net profit £65,852, against £64,679 in 1893, and £8,917 in 1883. The "profit to labour" last year was £8,751 against £8,283 in the previous year. In declaring the exhibition open Mr. Channing, M.P., remarked that according to the official reports of the Board of Trade, the weekly wages lost in 1892 owing to strikes and lock-outs amounted in eight weeks to about £3,880,000, and in 1893 to £6,400,000. If, therefore, the capital of £800,000 was enough to enable 120 co-operative productive societies to work with success, the two sums he had mentioned would enable 12,000 of such societies to work. This question should be seriously considered, and he urged that the working classes should be educated up to the co-operative principle, so that they should see the advantage of working under it.

At the annual meeting of the National Association of Colliery Managers, held at Manchester recently, the new president, Mr. W. W. Millington (Hollinwood), said that, though the coal trade during 1894 had been in a most depressed condition, yet the output reached 188,000,000 tons, nearly 24,000,000 tons more than in 1893, and 2,798,399 tons more than any previous record. Considering the very short time the colliers had worked during 1894, it was evident that new mines were being developed at a rate greater than that of the opening of markets, and it was also evident



that men, tempted by short hours and high wages, flocked to the mines whenever there was an opportunity. As a matter of fact, 22,232 more persons were employed in the coal-mines in 1894 than in 1893, and 37,257 more than in 1891, when the output was only 2,798,399 tons less than last year. The death-rates from accidents in 1894 ran very close to those of 1893, being, indeed, slightly the worse of the two. It was decided to hold the next meeting at Wrexham.

Under the heading of "The Poster in Politics," the *Review of Reviews* has collected some amusing examples of election placards. Much the most effective, in our opinion, was that issued in Inverness, describing "What the Liberal Government have done since 1892." It runs thus :

1892.—Came into office ; made peers ; made promises.

1893.—Home Rule fiasco ; made more peers ; made more promises.

1894.—Passed a Local Government Act ; increased the death-duties ; won the Derby ; lost their leader ; made more peers ; made more promises.

1895.—Again won the Derby ; made still more peers ; made still more promises ; resigned.

Total : 1 Act ; 2 Derbys ; 15 peers ; promises innumerable."

As a succinct history of a late administration, that could hardly be beaten.—*Spectator*.



## Obituary.



THE LATE BISHOP OF CHICHESTER.

THE venerable Dr. Durnford died suddenly on Monday, October 14, at Basle, Switzerland. The late Bishop had been absent from his diocese since September 5, spending his annual holiday with his daughter, Miss Durnford, at Cadenabbia, on the shores of Lake Como. Soon after his arrival there he was slightly indisposed, but he soon recovered, and apparently was in his usual health when he started on his way home on the 11th, in order to be present at the opening of the Diocesan Conference at Worthing.

The late Bishop, who was the son of the Rev. Richard Durnford, Rector of Lower Clatford, Hants, was born at Sandleford, Berks, on November 3, 1802. He was educated at Eton and Oxford, and during his schoolboy days was a frequent contributor to the *Etonian*, which at that time was edited by W. Mackworth Praed. Richard Durnford graduated at Magdalen College, of which he was sometime a Fellow, and he was one of the founders of the Oxford Union. He took his B.A. (First Class Lit. Hum.) in 1826, proceeding M.A. in 1829, and D.D. in 1870 upon his elevation to the Episcopal bench. In 1830 he was ordained deacon, and received priest's orders the following year, but of his earlier clerical appointments there is no record. He was presented to the rectory of Middleton, Lancashire, in 1835, and remained in charge of that busy centre for the long period of thirty-five years. The first Bishop of Manchester, Dr. Prince Lee, held Mr. Durnford in high esteem, and made him an Honorary Canon of the Cathedral in 1854. In 1867 he was promoted to be Arch-deacon of Manchester, and in the following year was appointed Canon Residentiary. He succeeded Bishop Gilbert at Chichester early in 1870, being consecrated on Sunday, May 8, 1870, in the Chapel Royal, Whitehall. He was then in his sixty-eighth year.

At that time Chichester was the one diocese in the Church coterminous