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a time all thoughts of parties, of schools of thought, of antagonisms, are set aside. The unity of the Spirit and the bond of peace are realities. Men are drawn together, and not driven apart; they realize the happiness of dwelling together in unity, and the chaplain earns something of the benediction which falls upon the peacemaker. Nor is this all. It is a familiar fact that the Church's services abroad are largely attended by Nonconformists. It is right that the clergy of the national Church should on such occasions remember its national character, and should minister in such a way that the godly Methodist or Independent may with spiritual profit join in the service.

Surely this is the ideal method, the following of which most tends to the advantage of the community in which for the time the chaplain is placed. But if this be agreed, it follows that the two societies—the Society for the Propagation of the Gospel and the Colonial and Continental Church Society—should exercise the utmost care in the choice of their men. Possibly they find it hard always to get as many reliable clergy as they need. But if sometimes they are obliged to use those whose controversial methods seem never to find rest, there should be the most earnest plea for the temporary laying aside of such habits. Let the chaplain study to be the servant, not of his own sympathizers, but of all.

A TOURIST.



The Month.

A NEW volume, and with it a new series, of the *CHURCHMAN* will begin with the October number. Its conductors believe that there is still urgent need of a journal representing month by month the opinions of sober, loyal Churchmen content with the Reformation settlement, yet prepared to view with sympathy and hope any well-considered proposals for intelligent reform. It seems to be agreed on all sides that the future prosperity of the Church calls for a keener interest on the part both of its lay and clerical members in the conditions of the Church's life and work. The last few years have failed to disclose any advance in the prosperity of the Church; there are, indeed, some unwelcome signs of arrested development, and even of retrogression. At the same time, criticism is busy with the very foundations of the Christian faith. Its documents are being subjected to the closest scrutiny, sometimes in a spirit of the deepest reverence, sometimes in a spirit of thinly-veiled hostility. The doctrines and the discipline of our own Church are in like manner passing through their time of trial. The issue of the conflict between her authorities and a small but still powerful party indisposed

to yield its own position is still in doubt. In the meantime, a widespread desire for some larger measure of self-government is spreading amongst Churchmen, and is producing schemes which call for the closest and most careful consideration. In the face of all this, it is not presumptuous to believe that the CHURCHMAN can still be of service by providing an arena for the discussion of these subjects. Its conductors wish to consider the problems affecting the faith and life of the Church in no narrow or illiberal spirit ; but it will be their endeavour to present month by month that which may, to borrow some words from the Preface to the Prayer-Book, "be . . . well accepted and approved by all sober, peaceable, and truly-conscientious sons of the Church of England."

Early numbers of the new volume will contain articles by the Bishop-designate of Durham, the Dean of Norwich, Archdeacon Madden, Canon Aitken, Canon Benham, Chancellor Lias, the Rev. Dr. Sinker, the Rev. A. R. Buckland, the Rev. N. Dimock, the Rev. F. Relton, Mr. E. H. Blakeney, and other well-known Churchmen. Canon Benham will complete his series dealing with the Archbishops of Canterbury. The Rev. J. G. Watts-Ditchfield will, in the October number, discuss in the light of his very striking experiences the relations of working men to the Church. In the same number a lay member of the Episcopal Church of Scotland will examine the facts as to lay representation in that Church, and will throw light upon one side of some proposals for Church reform south of the Tweed. Arrangements are being made for certain articles on the Church in Wales, and the work of foreign missions will be illustrated from the pens of missionaries in the field.

The passage of the Royal Declaration Bill through the House of Lords revealed with the utmost completeness the utter futility of the measure. At the last there became apparent to Lord Salisbury—what had from the very first been plain enough to other people—the impossibility of making a new Declaration without creating difficulties as great as or greater than those occasioned by the old. It is hard to say by what process of reasoning any thoughtful persons had brought themselves to believe in the satisfying powers of the formula proposed by the House of Lords Committee. It could not meet the Roman Catholics, for (despite some personal disclaimers by the Duke of Norfolk) they object to the whole Declaration. They wish to clear away all obstacles which bar the approach to the throne of a Roman Catholic monarch. They have, it will be agreed, a perfect right to occupy this position, and they have allowed no one to lie under any misapprehension on the subject. But the feeling of the nation is absolutely against any such change, and to this Lord Salisbury repeatedly drew attention in the course of the debates. The revised Declaration would, therefore, have failed to effect the main purpose for which it was devised—namely, the removal of a Roman Catholic grievance. On the other hand, the revised form deeply offended both the determined Protestants opposed to all change and the more moderate Protestants, who were willing to see a few strong epithets removed, but could not accept a form so freely open to criticism as that devised by the Committee. No one, therefore, was pleased. But this result was practically inevitable ; at all events, it was foreseen by a good

many people. Probably the Government will now leave the subject severely alone. As Rome will be content with nothing short of abolition, Lord Salisbury may well be excused for feeling that he has done his best, and must now await further developments.

It is impossible to escape the significance of the fact that in their clamour for the abolition of the King's Declaration the Roman Catholics received the thorough-going support in and out of Parliament of the extreme High Churchmen. It would be some relief if we could assure ourselves that this union was merely due to the belief of so many extreme Churchmen in the doctrine of Transubstantiation; but, unhappily, it looks as though this was not all, and that the party of Lord Halifax saw no reason why a Roman Catholic should not ascend the throne.

The death of the Bishop of Durham has further lessened the distinction of the English Bench of Bishops, already much weakened by the death of Bishop Creighton and Bishop Stubbs. The position of Bishop Westcott in the eyes of the English people was almost unique. The combination of high scholarship with the qualities which enabled him to compose a labour dispute of national gravity is so unusual in a Bishop that we cannot hope soon to find another Bishop Westcott. Of his Cambridge life and work a contemporary speaks at length in this number of the CHURCHMAN, and it is needless to discuss the subject here.

There is a singular fitness in sending Professor Moule to succeed Dr. Westcott and Dr. Lightfoot. Two of the most brilliant of Cambridge's sons are followed by a third. Probably no English Churchman has rendered greater services to the cause of practical religion than Dr. Moule. Wisely, therefore, has he been chosen to continue the work of one who so strikingly applied Christianity to the daily life of his people. Moreover in these days, when the supply of candidates for orders is so deficient, it is no small thing to find in the new Bishop of Durham one who has been so often used to guide young men to the work of the ministry, one whose spiritual sons are in all parts of the world. Further, the deep interest in foreign missions which made Bishop Westcott so powerful a helper to the cause is paralleled by the life-long regard of Dr. Moule for the same cause. We cannot look at the appointment from a party standpoint; it is in every respect one for which the Church and nation as a whole have reason to be profoundly grateful.

The choice of the Rev. C. J. Procter, of Cambridge, as Vicar of Islington, is not, perhaps, one which few people had anticipated; but Mr. Procter is so hard a worker, so thorough-going in his devotion, so accessible and sympathetic in his ways, that he will have the good wishes of all who know him in undertaking a singularly difficult and laborious task. He has himself been an Islington vicar, and he may be trusted to do all that man can to make the Parish Church and the work around it a model for Evangelicals. We may believe, also, that the Islington meeting will, under his guidance, continue the career of extended usefulness upon which it entered under the fostering care of Dr. Barlow.

The statistics of the Trinity Ordinations published by the *Guardian* are far from reassuring. There is again a falling off. The total number of men ordained was 381 (157 deacons and 224 priests), as compared with 408 (188 deacons and 220 priests) at the same season last year. Out of these, 185, or not quite 48·56 per cent. (as against 58·3 last year), had Oxford or Cambridge degrees, and 261, or a little more than 68·5 per cent.

(as against nearly 72·8 last year), had University degrees—a considerable drop in the case of the older Universities. The seriousness of the situation here implied is obvious. How it will be modified by the multiplication of Theological Colleges or Hostels by the Bishops remains to be seen.

The appointment of Bishop Montgomery, of Tasmania, to succeed Prebendary Tucker as Secretary of the Society for the Propagation of the Gospel has not passed without some signs of dissatisfaction. The objection stated at the meeting was based on the inadequate opportunity of making their opinion felt given to the members of the Society. Possibly it was thought that the members were merely called together that they might give formal effect to a choice already made by the Bishops. Something is to be said for the position of those members who hinted that the form of election was a little in the nature of a farce; but it may be questioned whether the real ground of objection did not lie deeper, and was not to be sought rather in the ecclesiastical views of the new secretary. In his South London days, Mr. Montgomery was looked upon rather as a mild Broad than as a High Churchman. For many years the direction of the Society for the Propagation of the Gospel has been so distinctly under decided High Church influences that some of the members may be pardoned for thinking that in the election of Bishop Montgomery they assisted at a revolution. On other grounds, however, there has long been much dissatisfaction at the management of the Society for the Propagation of the Gospel, and on all sides the hope of better times is freely expressed. With what deliberation the Committee of Bishops made their choice, and how carefully Bishop Montgomery considered the offer before accepting it, may be seen from the long letter of the Bishop of Winchester to the Vicar of Lewisham, which has been published in the *Guardian*.

The financial position of the Church Missionary Society, whilst in no way suggesting panic, is still one for some anxiety. The following editorial statement appeared in the August number of the *Church Missionary Society Intelligence*:

“As usual in the month of June, the Finance and Estimates Committee have been considering the financial outlook in the light of the completed accounts for the past year. The result has been a joint report, which was presented to the General Committee on July 9, and shows that, to wipe off the remaining adverse balance of last year and to cover the expenditure daily being incurred under the sanctions of November last, the Society requires for the current year a total sum of £400,000 in round figures. In other words, to meet the sanctioned expenditure the contributions available within the year ought to be about £80,000 more than they were last year; besides which, about £9,000 of last year's expenditure still remains uncovered.

“The meaning of these figures is simply this: The Society has gone on now for twenty years—not merely since 1887, but since 1880—accepting all candidates who, on careful examination and inquiry, seemed suitable, and sending out without delay all those who after training appeared to be plainly called of God to the work. The result is that, after deducting all names removed from the roll by death or retirement, the 277 missionaries of 1880 have become 918 in May, 1901, besides some 350 wives. The wonderful thing is that such an increase should have been possible. It is quite certain that no one would have dreamed of it twenty years ago. But in some various ways, some of them quite unexpected, the funds required have been provided until now. In the past five years the

T.Y.E. and Centenary Funds have done much towards keeping the account straight, the bulk of them having been used, as was intimated from the first, for the definite purpose of increasing the missionary staff. But these funds being now exhausted, we have to look elsewhere for the needed means.

"It must not be supposed that the general financial position of the Society at this moment is not sound and good. If we take into account the increased working capital, and the wiping off of all mortgages on the House and the Children's Home, and certain funds in hand which cannot be used just now, but may at any time become available, it is really the case that the Society is much better off now than in 1880; it is better off even than in 1887 by no less than £110,000, without taking any account of the balance of appropriated funds still in hand.

"Nevertheless, with a work so vast as ours has become, there is not a penny too much of working capital, and we only mention the improved position in order that we may not unthankfully fail to recognise facts. But these facts do not make it one whit less important that the expenditure of any year ought to be met by the income of the year; and the question therefore is, May we hope to get the additional £80,000 this year?"

"In reply to this question, we say:

"1. There ought to be no difficulty about it at all. While it is quite true that there are parishes which are contributing to the missionary cause as much, or nearly as much, as they are really able, these are a very small minority of the parishes that support the Church Missionary Society. The vast majority could at once double or treble or quadruple their contributions without feeling it, and without 'minishing aught' of their support to other objects. It is not a question of wealth, but of will and of work.

"2. But if experience is to guide us, this thing which ought to be, and could be, will not be. It is useless to shut our eyes to the fact that an increase of income from ordinary sources in one year by £80,000 is in the last degree unlikely.

"3. If, therefore, the amount is to be obtained, it must be from some unexpected sources."

Amongst other steps to be taken in view of existing circumstances, the General Committee of the Society resolved that "the Quinquennial Review Sub-Committee be instructed to inquire in what way the suggestions of the Joint Estimates and Finance Committee relative to expenditure may be carried out in detail, or if in any other way the expenditure of the Society may be reduced without serious injury to its work, and that a special meeting of the Committee be called in the autumn for prayer and conference, and then for consideration of that report; and that the Funds and Home Organization Committee be instructed to consider without delay the best means of permanently increasing the ordinary income of the Society."

The alarmist statements as to the present condition of St. Paul's Cathedral are scarcely countenanced by the exhaustive letter published in the *Times* over the signature of Mr. Somers Clarke, architect to the Dean and Chapter. The sinking which has already taken place is in all probability no more than is to be observed in most buildings of its character and age; but the really serious fact is the near prospect of the land near St. Paul's being riddled by several new deep-level tubes, with their accompanying shafts and subways. In the presence of these threats, it is difficult to forecast the future of the cathedral. Doubtless, if Wren had known the course human ingenuity in search of means of rapid

transit was likely to take, he would have carried all his foundations down to the London clay, and not have rested content with anchoring them at a comparatively shallow depth to a bed of "pot earth" resting on a stratum of sand and gravel. The Dean and Chapter are, in fact, face to face with the necessity of finding a considerable sum of money for works of repair or protection, and that at a time when criticism of the scheme of decoration pursued within the cathedral has closed the purses of the public.

Reviews.

GENERAL LITERATURE.

Menasseh ben Israel's Mission to Oliver Cromwell; being a Reprint of the Pamphlets published by Menasseh ben Israel to promote the Readmission of the Jews to England, 1649-1656. Edited, with an Introduction and Notes, by LUCIEN WOLF. Published for the Jewish Historical Society of England by Macmillan and Co., Ltd., London.

IF the handsome volume before us is a fair example of the work to be done by the Jewish Historical Society, that work will elicit the gratitude of many other persons than the members of the Society itself. Mr. Lucien Wolf's brilliant narrative illuminates a most interesting period in the history of the Jews in England and of modern Judaism. Its main subject is the mission of Menasseh ben Israel to Oliver Cromwell. The Jews had been expelled from England under Edward I., but certain Marranos, or Crypto-Jews, who as a policy abandoned the externals of their own faith in order to fight with its own weapons the power of Rome, reached England early in the sixteenth century. At the time of the Reformation they turned hopefully towards England, and with the Commonwealth hoped that a new era of toleration was about to dawn. It was this feeling which inspired the Latin pamphlet by Menasseh ben Israel, which, under the title of "*Spes Israelis*," was addressed from Amsterdam to "the Parliament, the Supreme Court of England." Its influence was immediate. Menasseh was invited over by Cromwell, and, although the exact results are doubtful, it is clear that the organization of a Jewish community in London was encouraged. It was an important step in the slow process of Jewish emancipation; but it was less than Menasseh hoped for, and his disappointment seems to have led to his death. Mr. Wolf reproduces for us the "*Spes Israelis*," Menasseh's "*Humble Address to Cromwell*," and the "*Vindiciae Judeorum*." Every student of the modern history of the Jews will find the volume worth his careful attention.

The Church in Greater Britain: the Donnellan Lectures delivered before the University of Dublin, 1900-1901. By G. ROBERT WYNNE, D.D., Archdeacon of Aghadoc and Canon of St. Patrick's Cathedral, London: Kegan Paul, Trench and Co.

Archdeacon Wynne's book is well calculated to promote an interest in the work of the English Church beyond the seas. It is a matter of regret that both the clerical and the more definitely missionary part of that work are still so imperfectly understood in many quarters. In these lectures the intimate connection between colonization and missionary enterprise is freely illustrated, and the entire work is marked by a deep sympathy