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THE
CHURCHMAN

AUGUST, 1897.

ART. I.—ENGLISH CHURCH TEACHING IN ANGLO-SAXON TIMES UPON THE SACRAMENT OF THE LORD'S SUPPER.

(Concluded.)

THE innovations combated by Rabanus Maurus found little acceptance in our island, if we are to judge from the later writings of Ælfrie. In the Homily, already referred to, he says: "Much is betwixt the invisible might of the holy housel, and the visible shape of his (its) proper nature. It is naturally corruptible bread and corruptible wine; and is, by might of God's word, truly Christ's body and His blood, not so, notwithstanding, bodily, but ghostly. Much is betwixt the body Christ suffered in, and the body that is hallowed to housel. The body, truly, that Christ suffered in was born of the flesh of Mary, with blood and with bone, with skin and with sinews, in human limbs, with a reasonable soul living; and His ghostly body, which we call the housel, is gathered of many corns, without blood and bone, without limb, without soul; and therefore nothing is to be understood therein bodily, but all is ghostly to be understood."¹

Similar explanations are given by Ælfrie in his epistles to Wulfine, Bishop of Sherburn, and to Wulfstane, Archbishop of York. The following extract from the latter epistle is too important to be omitted: "The lively loaf is not, however, bodily the same body that Christ suffered in, nor is the holy wine the Saviour's blood that for us was shed in corporeal reality. But in spiritual meaning both the loaf is truly His body, and the wine also is His blood; even as the heavenly loaf which we call manna, which forty years fed God's folk, and the clear water that ran from the rock in the wilderness was truly His blood. Paulus accordingly wrote in one of his

¹ Usher's Works, vol. iii.

epistles : *Omnes patres nostri eandem escam spiritualem manducaverunt, et omnes eundem potum spiritualem biberunt.* All our fathers ate, in the wilderness, the same spiritual meat, and drank the same spiritual drink. They drank of the spiritual rock, and that rock was Christ. The Apostle said, even as ye now heard, that they all ate the same spiritual meat, and they all drank the spiritual drink. He does not, however, say bodily, but spiritually. Then Christ was not yet born, nor was His blood shed, when the people of Israel ate the meat, and drank of the rock : and the rock was not Christ bodily, though he said so ; these were the same sacraments under the old law, and they spiritually betokened the ghostly house of our Saviour's body which we hallow now."¹

IV. Adoration of the consecrated elements, as either containing or signifying the Real Presence of Christ, was neither taught nor known in the Anglo-Saxon Church.

The consideration of the two previous points shows that such a practice would be utterly inconsistent with the faith of the English Church of those days. It was not ordered in the Sacramentaries of Gelasius and Gregory the Great, with which Augustine must have been familiar, and there is no reference to it in the ancient Liturgies.² In fact, it was not practised in the Christian Church at all for eleven hundred years after Christ, and then it was introduced by the supporters of the novel doctrine of Transubstantiation.³

¹ Soames, "Anglo-Saxon Church," p. 308. This epistle of Ælfric was tampered with by Latin copyists after the Norman Conquest. An interesting account of the matter may be seen in "Eucharistic Worship, etc.," p. 124 ; Haughton and Co.

It is most suggestive to compare Ælfric's teaching with that of another Archbishop of Canterbury—Thomas Arundel, in the reign of Henry IV. In the latter Archbishop's "determinations," offered to Sir John Oldcastle (Lord Cobham) to test his orthodoxy, it is said : "The feyth and the determinacion of Holy Chirche touchyng the blyful sacrament of the auter is this : That after the sacramental wordys ben seyde be a prest in hys masse, the materyal bred that was before is turnyd into Crysty's veray body ; and the materyal wyn that was before is turnyd into Crysty's veray blood, and so there levyth in the auter no materyal bred, no materyal wyn, the whiche were there before the seyinge of the sacramental wordys. How leeve ye thys article ?" (Hook's "Lives of the Archbishops," vol. iv., p. 518). It is pertinent to ask, With which Archbishop does the black rubric at the end of the Communion Office in the Book of Common Prayer agree ?

² Mr. Keble writes : "The only plausible objection, that I know of, to the foregoing statement arises from the omission of the subject in the primitive liturgies, which are almost or altogether silent as to any worship of Christ's Body and Blood after consecration. We find in them neither any form of prayer addressed in special to His holy humanity so present, nor any rubric enjoining adoration inward or outward" ("Eucharistic Adoration," p. 126 ; Oxon, 1867).

³ Palmer, "Origines Liturgicæ," vol. ii., p. 16.

The Council of Constantinople, A.D. 754, where there were 338 bishops, expressed an opinion which is most interesting and very suggestive with regard to the points now under consideration. "They maintained that Christ 'chose no other shape or type under heaven to represent His incarnation by but the Sacrament,' which 'He delivered to His ministers for a type and a most effectual commemoration thereof,' 'commanding the substance of bread to be offered, which did not any way resemble the form of a man, that so no occasion might be given of bringing in idolatry'; 'which bread they affirmed to be the body of Christ, not *φύσει*, but *θέσει*: that is, as they themselves expound it, 'a holy and a true image of the natural flesh.'"¹

It seems very probable that these most reverend fathers had in their mind's-eye some emotional and ill-taught converts from heathendom, who longed to make for themselves what our own Bishop Andrewes called in later days a "bread-made Christ."

We may learn something of the regard paid to the Eucharistic symbols from one of the canons of the English synod of Celchyth, held A.D. 816, under Wulfred, Archbishop of Canterbury. It was the custom to deposit relics with the sacred elements in a box at the time of the consecration of any church. It was ordered in this synod that, if relics could not be had, the sacramental elements would alone suffice. Evidently the latter are placed on no higher level than that of the relics of saints; indeed, the plain inference is that they were regarded as inferior. At any rate, it is impossible to reconcile this canon with any belief of a Real Presence involving adoration.²

V. In the Anglo-Saxon Church the Holy Communion was administered to the people in both kinds. Of course this was so, because it was the practice of the universal Church till long after the Norman Conquest. Popes Leo the Great and Gelasius I. denounced the practice of half-communion as "sacrilegious;" and the twenty-eighth canon of the Council of Clermont, A.D. 1095, presided over by Pope Urban II., declared that: "No one shall communicate at the altar unless he receives the Body and Blood separately and alike, unless by way of necessity and for caution."³

VI. The Anglo-Saxon Church was taught to believe that the wicked communicant did not receive the Body and Blood

¹ Usher, "Answer to a Challenge," Op., vol. iii., pp. 79, 80.

² Soames, "Anglo-Saxon Church," p. 130.

³ Littledale's "Plain Reasons, etc.," p. 83.

of Christ, but that the faithful only were the recipients of the virtue of the Sacrament, or the thing signified.

This teaching involves the doctrine that *faith* is "the mean whereby the Body of Christ is received and eaten in the Supper" of the Lord.¹

Before citing proofs in support of this statement, it is necessary to observe how, in the teaching of the writers of this period, in imitation of the Fathers, "man is to be regarded as having spiritual needs and spiritual senses corresponding to those of his body; and while the *sacramentum* is the object of the touch, sight, taste of the outer man, the *res sacramenti* is the object of the spiritual senses—the touch, sight, taste of the inner man.

Thus the real eating and drinking of the Body and Blood of Christ is regarded as the spiritual act of the soul, which has a spiritual mouth for this purpose. In accordance with this view, the receiving, eating, and drinking of the spiritual food, signified and conveyed by the outward signs of bread and wine, is the office of faith. It is by faith's operation that the soul is fed. Eating is by believing. The eating of the flesh of the Son of Man is by believing that He died and gave Himself for our sins."²

In the sense of the foregoing explanation, Gregory the Great writes: "He gave His very self as food to the minds of mortals, saying, He who eats My flesh, and drinks My blood, remains in Me and I in him."³

Bede, enlarging upon the same words and following St. Augustine, says: "He who eats My flesh and drinks My blood, remains in Me and I in him. Therefore, to eat that meat and drink that cup is this: to dwell in Christ and to have Christ dwelling in him. And, for this reason, he who does not dwell in Christ, and in whom Christ does not dwell, without doubt neither eats His flesh nor drinks His blood, although he eats and drinks the sacrament of so great a thing to his own condemnation."⁴

To this passage, in his commentary upon St. John vi, he

¹ Articles of Religion, XXVIII.

² "Eucharistic Worship in the English Church," p. 329.

³ "Cibum semetipsum mentibus mortalium præbuit, dicens: Qui comedit carnem meam, et bibit sanguinem meum, in me manet, et ego in eo" ("Morals," lib. vii., c. 7).

⁴ "Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in illo. Hoc est ergo manducare illam escam et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, proculdubio nec manducat ejus carnem, nec bibit sanguinem, etiam si tantæ rei sacramentum ad judicium sibi manducet et bibit" ("Ad Cor.," i. 10).

adds: "because unclean he presumes to approach the sacraments of Christ, which no one takes worthily unless he who is clean: of whom it is said, Blessed are the pure in heart, for they shall see God."¹

In a Homily, quoted by Dr. Lingard, Bede says: "His body and blood is not slain and poured forth by the hands of unbelievers to their own destruction, but it is taken by the mouth of the faithful to their salvation."²

Commenting upon St. John vi. 51, Bede speaks of the faithful as composing the body of Christ, and maintaining their spiritual life by a spiritual eating of spiritual food.³

Rabanus Maurus follows the teaching of Bede upon this point; in fact, he adopts the very words of a sentence in the extract just quoted. "Therefore," says he, "the faithful take well and truly the body of Christ, if they do not neglect to be the body of Christ. Let them become the body of Christ, if they wish to live of the Spirit of Christ." It is evident from this passage that the "faithful" receiver is the living member of Christ's body, and that the word "faithful" cannot possibly here include the baptized—good and bad. In the opinion of Rabanus Maurus, the inner man is nourished by the grace of the Sacrament, and the worthy receiver is changed into the Body of Christ, and gives testimony of such a change by a life of peace, piety, and obedience. His statement is most clear, emphatic, and important.⁴

Alcuin also is in agreement with Bede, and quotes the

¹ "Quia immundus præsumitur ad Christi accedere sacramenta, quæ alius non digne sumit, nisi qui mundus est: de quibus dicitur, Beati mundi corde, quoniam Deum videbunt."

² "Corpus et sanguis illius non infidelium manibus ad perniciem ipsorum funditur, et occiditur, sed fidelium ore suam sumitur ad salutem" ("Hom.," p. 275; Lingard's "Anglo-Saxon Church," p. 326, edit. 1845). It is worthy of notice that Dr. Lingard gives the Latin words as a footnote; but he translates them in his text without the negative "non," thus expressing the very contrary of Bede's statement.

³ "*Caro mea est, inquit, pro mundi vita.* Norunt fideles corpus Christi, si corpus Christi esse non negligunt, fiant corpus Christi, si volunt vivere de Spiritu Christi. . . . Quisquis vivere vult, credat in Christum, manducet spiritualiter spirituales cibum."

⁴ "Aliud sacramentum, aliud virtus sacramenti: sacramentum enim ore percipitur, virtute sacramenti interior homo satiatur. Sacramentum enim in alimentum corporis redigitur, virtute autem sacramenti æternæ vitæ dignitas adipiscitur. In sacramento fideles quique commuicantes pactum societatis et pacis ineunt. In virtute enim sacramenti omnia membra capiti suo conjuncta et coadunata in æternæ claritate gaudent. Sicut ergo in nos id convertitur cum id manducamus et bibimus, sic et nos in corpus Christi convertimur, dum obedienter et pie vivimus. . . . Sumunt ergo fideles bene et veraciter corpus Christi, si corpus Christi non negligent esse. Fiant corpus Christi si volunt vivere de Spiritu Christi" (Soames, Bamp. Lect., p. 412).

same words as given in the latter's commentary on Cor. i. 10, quoted in foot-note, p. 562.¹

Similar teaching is found in the writings of Haymo, or Aimon, of Halberstadt, a supposed Englishman and a fellow-pupil with Rabanus Maurus of Alcuin.²

Elfric, again, finally clenches the matter in the Paschal Homily referred to above: "If we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it *with belief*."

The proofs, therefore, adduced in support of this head show without doubt to any impartial mind that the ante-Norman English Church held the doctrine of the Anglican Church of to-day, as expressed in the XXIXth Article and the Church Catechism.

VII. The Anglo-Saxon Church presented the Lord's Supper as a Holy Communion of which all the faithful present should partake. Solitary celebrations were forbidden by royal and ecclesiastical laws.

The view of this Sacrament as a Communion is one that might reasonably be expected to follow from the testimony quoted in support of the last head. Bede, in his History, narrates an incident which tends to show that a general Communion of the people was the practice then: "And when they (the sons of Sebert, King of the East Saxons) saw the Bishop, celebrating Mass in the Church, give the Eucharist to the people, they said, 'Why do you not give us also that white bread which you used to give to our father, and which you still continue to give to the people in the Church?'"³

Dr. Lingard is also a witness upon this point. He says: "The time appointed for partaking of the housel was towards the conclusion of the Mass, immediately after the communion of the celebrant. During the whole of the Anglo-Saxon period it was administered under both kinds—first to the clergy of the Church, and then to the people, the priest administering the offletes (bread), and the deacon the cup. Originally, during the time of persecution it was deemed the duty of all to communicate who were present at the sacrifice; afterwards, when Christianity became the religion of the people, this practice could not with propriety be retained; frequency of Communion began to decline, and became dependent on the choice of the individual. When our ancestors received the faith, the custom of general Communion on the Sundays was

¹ Bishop Hall, "The Old Religion," vol. ii., Op. 1633.

² *Vide* Soames, Bamp. Lect., pp. 415, 416; and "Eucharistic Worship in the English Church," p. 294.

³ "History," book ii., c. 5.

still preserved in the Church of Rome; and it is but reasonable to suppose that the Roman missionaries established it in the Anglo-Saxon Churches of their foundation." Then, referring to the neglect of frequent Communion, he proceeds: "Venerable Beda noticed the abuse, and in strong language exhorted Archbishop Egbert to reform it by his authority. There were, he maintained, among his countrymen thousands in every department of life whose religious conduct entitled them to the privilege of communicating at the heavenly mysteries on every Sunday and holiday, as was done in other churches, and as Egbert himself had seen practised in the Church of Rome. The fault was in the clergy, who neglected to instruct the people in the spiritual benefits of this sacrament, and thus suffered them to remain in ignorance and in indifference, the natural offspring of that indifference."

"The sentiments of this pious monk were shared by the Bishops at the Council of Cloveshoe in 747, who recommend to laymen the practice of frequent Communion, that they may not be of the number of those who eat not of the flesh of the Son of Man, and drink not His blood; whence it must follow that they have not life in them."¹

Two hundred years later the rulers of the English Church are found to be of the same mind as their predecessors, and desirous of checking any abuse that tended to discourage the people from communicating, or to give to this Sacrament the character of a show. Among the canons enacted under the authority of King Edgar, in 966 A.D., is one that strictly forbade the clergy from celebrating "Mass alone, without other men."²

Ælfric, also, in one of his Homilies, refers to the old custom of all persons present communicating: "In those days it was usual for the deacon to cry at every Mass before the administering of the housel, 'Whosoever is unworthy to partake of the housel, go out of the Church.'³

VIII. The Anglo-Saxon Church applied the term *sacrifice*

¹ Lingard, "Anglo-Saxon Church," pp. 327, 328.

² "Mass priests shall not on any account or by any means celebrate Mass alone without other men, that he may know whom he addresses, and who responds to him. He shall address those standing about him, and they shall respond to him. He shall bear in mind the Lord's saying which He said in His Gospel. He said: 'There, where two or three men shall be gathered in My name, there will I be in the midst of them.'"

³ "Tha was hit gewunelic on tham dagum thæt se diacon clypode æt ælcere mæssan, ær tham hufel-gange, 'se the hufel-ganges unworthe sy, gange ut of there cyrcan'" ("Homilies of Ælfric," edit. Thorpe, vol. ii., pp. 174, 175).

to the sacrament of the Lord's Supper, and most frequently it was associated with the words *mystery* and *mysterious*.

It is necessary, however, to ask, In what sense was this term *sacrifice* used by the Anglo-Saxons? Every student of early ecclesiastical history knows that "the ancients gave the general name of sacrifice to all parts of Divine Service."¹ The term included Prayers, Praises, Preaching, Devotion of body and soul to Christ, good works, as well as the service of Holy Communion.² Numerous authors might be cited, but it is pertinent and sufficient to refer to Pope Gregory the Great's use of the word in this general sense. He says: "For that singleness of conscience which the unrighteous one and all scorn as a thing most mean and abject, the righteous turn into a *sacrifice of virtue*, and the just in their worshipping *sacrifice purity and mildness* to God, which the sons of perdition in abomination thereof account weakness."³ Again: "For we make a perfume compounded of spices, when we yield a smell upon the *altar of good works* with the multitude of our virtues; and this is 'tempered together and pure' in that the more we join virtue to virtue, the purer is the *incense of good works* we set forth."⁴

The word "sacrifice" in this general sense was in use in this island long before the coming of Augustine to Kent, and he added no new meaning to it. The only definition known to the Anglo-Saxon Church was that of the great Latin Father, St. Augustine of Hippo, who said that "A true sacrifice is every good work done, that we may cleave unto God in holy amity, referred, as it were, to Him as the end of good, in Whom we may be truly blessed."⁵ Elsewhere the same Father says: "Mercy, if extended to man for God's sake, is a true sacrifice."

A *true sacrifice*, therefore, according to St. Augustine, is a *work* or *service* in God's honour. He also explains the meaning of the word when it is more particularly applied to the service of the Holy Communion: "That, which is called by all sacrifice, is the sign of true sacrifice. . . . Therefore, a visible sacrifice is the sacrament of an invisible sacrifice, that is, it is a sacred sign."⁶ In the sense of this definition, the term *sacrifice* is applied to the consecrated elements in the Penitential of Theodore, Archbishop of Canterbury.⁷

¹ Bingham, "Antiquities," book xii., sec. 5.

² *Ibid.*

³ "Morals," book x., p. 614; Library of the Fathers.

⁴ *Ibid.*, p. 64.

⁵ "De Civ. Dei," lib. x., c. 6, edit. Bened.

⁶ *Ibid.*, c. 5.

⁷ "Qui acceperit sacrificium post cybum VII. dies pœniteat" (Thorpe's "Ancient Laws and Institutes of England," cxxxix., sec. 12).

The last quotation from St. Augustine is a witness to the fact that in his day the word "sacrifice" was applied to the Holy Eucharist for a reason other than the general one of religious service, viz., because it is the representation or sign of the true sacrifice offered upon the Cross. But the same Father, in several passages, explains that it was usual, and by no means improper, to call a sign by the name of that which it signified, and a memorial by the name of the event which it commemorated; and he illustrates his statements by references to the Rock that was called Christ, and to the Easter anniversary customarily named the Day of Resurrection.¹

The way in which Bede adopts the language of St. Augustine on this particular matter is a proof that the Anglo-Saxon Church of that date used the word "sacrifice" in respect of the Holy Eucharist in the sense expressed by the great Latin Father. In his commentary upon 1 Cor. x. he quotes two passages from St. Augustine, each from different writings, to support his statement that, according to the use of speech, signs receive the names of what they represent.²

As late as the times of Ælfric evidence is not wanting to show that the teaching of the English Church on the sacri-

¹ "Solet autem res quæ significat, ejus rei nomine quam significat nuncupari. . . . Hinc est quod dictum est, Petra erat Christus. Non enim dixit, Petra significat Christum, sed tanquam hoc esset, quod utique, per substantiam non hoc erat, sed per significationem" ("Quæstiones in Levit.," lib. iii., Quæst. 57).

"Sæpe ita loquimur, ut Pascha propinquante dicamus, crastinam vel perendinam Domini passionem . . . ipso die dominico dicimus, Hodie Dominus resurrexit. . . . Cur nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, nisi quia istos dies secundum illorum, quibus hæc gesta sunt, similitudinem nuncupamus, ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus. . . . Nonne semel immolatus est Christus in seipso, et tamen . . . omni die populis immolatur, nec utique mentitur, qui interrogatus eum responderit immolari. Si enim sacramenta quandem similitudinem earum rerum, quarum sacramenta sunt, non haberent, omnino sacramenta non essent. *Ex hac similitudine plerumque etiam ipsarum rerum nomina accipiunt*" ("Epist. ad Bonifacium," ep. xcvi., sec. 9).

"Hujus sacrificii caro et sanguis ante adventum Christi per victimas similitudinum promittebatur, in passione Christi per ipsam veritatem reddebatur, post adscensum Christi per sacramentum memoriæ celebratur" ("Contra Faustum," lib. xx., c. 21).

See also "De Civ. Dei," lib. xviii., c. 48; In Joan. Evang., c. 13, Tract 63; "De Doctrina Christ.," lib. ii., c. 1.

² "Multum hæc locutio notanda est, ubi aliqua significantia earum rerum, quas significant, nomine appellantur. Inde est, quod ait Apostolus: Petra autem erat Christus. Non ait, Petra significabat Christum. Solet res, quæ significat ejus rei nomine, quam significat nuncupari, sicut scriptum est, Septem spicæ septem anni sunt. . . . Omnia significantia videntur quodammodo earum rerum, quas significant sustinere personas." Compare this with Augustine's words ("Quæstiones in Levit.," lib. iii.) cited above; and "De Civ. Dei," lib. xviii., c. 48.

ficial aspect of the Lord's Supper remained unchanged. This Archbishop is assumed by Dr. Lingard to have been "a faithful expositor of the opinion of Bertram" of Corbie;¹ and the testimony of the latter may therefore be fairly cited. Referring to Isidore's explanation, that "the sacrament is called a sacrifice, as if a sacred thing, because by mystic prayer it is consecrated for a memorial of the Lord's Passion,"² he says: "This Catholic doctor teaches that the sacred mystery of the Lord's Passion is to be celebrated in memory of the Lord's suffering for us, in saying which, he shows that the Lord's Passion was once made, but that the memorial thereof is represented in the sacred solemnities."³ Elsewhere, he expresses himself in reference to the Lord's command, "Do this," etc., as follows: "We are taught by the Saviour, and also by the Apostle Paul, that this bread and this wine, which are placed upon the altar, are placed for a figure or memorial of the Lord's death, so that it may recall to present memory that which was done in the past, and that we may be reminded of His passion."⁴

He also quotes a striking passage from Fulgentius, who, referring to the sacrifices of the Old Testament, says: "For in those carnal victims there was a signification of the flesh of Christ which for our sins He Himself, without sin, should offer; and of the blood which He was to shed for the remission of our sins. But in this sacrifice there is a thanksgiving and commemoration of the flesh of Christ, which He offered for us, and of the blood which the same God shed for us. . . . Therefore, in those sacrifices that which was to be given for us was figuratively signified; but in this sacrifice that which has now been given for us is evidently set forth."⁵ Commenting upon this quotation, he writes: "In saying that in those sacrifices that was signified which was to be given

¹ "Hist. and Antiq.," ii. 460.

² "Sacrificium dictum, quasi sacrum factum, quia prece mystica consecratur in memoriam pro nobis Dominicæ passionis; unde hoc eo jubente Corpus Christi et sanguinem dicimus, quod, dum sit ex fructibus terræ, sanctificatur, et fit sacramentum" (Isidore Hispalensis, "Etymol.," lib. vi., c. 19).

³ "The Book of Bertram," translated by Archdeacon Taylor, p. 30.

⁴ *Ibid.*, p. 66.

⁵ "In illis enim carnalibus victimis figuratio fuit carnis Christi quam pro peccatis nostris ipse sine peccato fuerat oblaturus, et sanguinis quem erat effusus in remissionem peccatorum nostrorum, in isto autem sacrificio gratiarum actio atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis quem pro nobis idem Deus effudit. . . . In illis ergo sacrificiis quid nobis esset donandum, figurate significabatur. In hoc autem sacrificio quid nobis jam donatum sit, evidenter ostenditur" ("De Fide.," c. xix.; *vide* "Eucharistic Worship in the English Church," p. 222).

for us, but in *this* sacrifice that which has been given is commemorated, he plainly intimates that even as those had a figure of future things, so also this sacrifice is a figure of things that are past."¹

Dr. Lingard, however, suggests that Bertram's teaching, though adopted by Ælfric, did not represent the faith of the Anglo-Saxons;² but it can be proved beyond controversy that Bertram expressed the teaching of St. Augustine—so much so as to wind up his own treatise by a copious reference to, and an explanation of, that early Father. Furthermore, it can be shown that this particular teaching of St. Augustine is endorsed by all the better known theologians of the Latin Church down to the time of the Reformation. Such doctors as Isidore Hispalensis, Peter Lombard, Thomas Aquinas, Alphonsus à Castro, hang their explanations upon the teaching of the Bishop of Hippo.³

With reference to the quotations that have been adduced upon this heading, it is most important to notice the comparison that is made between a sign, representation, memorial, remembrance, and a *true sacrifice*, and also the apologies made for calling this Sacrament a sacrifice. It goes without saying that a representation, or memorial of a sacrifice, is not in itself a true and proper sacrifice, no more than a sign is truly and properly the thing signified.

In the face of the eight points discussed in this article, it may be said, without fear of contradiction, that the Ante-Norman English Church held the same belief in respect of this most important and prominent article of the Christian

¹ "Patenter innuit quod sicut illa figuram habuere futurorum, sic et hoc sacrificium figura sit præteritorum" ("De Corpore," etc., sec. 91).

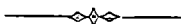
² Vide "Hist. and Antiq.," ii. 460.

³ Isidore is cited on p. 568. Peter Lombard says: "I demand whether that which the priest doth be properly called a sacrifice or an oblation? and whether Christ be daily offered, or else were offered only once? To this our answer is brief: That which is offered and consecrated by the priest is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holy oblation made on the altar of the Cross. Also Christ died once on the Cross, and there was He offered Himself; but He is offered daily in a Sacrament, because in the Sacrament there is a remembrance of that which was done once" (book iv., 12th distn.).

Thomas Aquinas says: "Because the celebration of this Sacrament is a certain image of Christ's passion, it may conveniently be called the sacrificing of Christ. The celebration of this Sacrament is termed the immolating of Christ in two respects: first, for that, as Austin saith, resemblances are wont to be called by the names of those things whose resemblances they are; next, for that by this Sacrament we be made partakers of the fruit of the Lord's Passion" (quoted by Bishop Bilson in "Of Subjection and Rebellion"). For other illustrations, vide Field, "Of the Church," vol. ii.

religion, as the Anglican Church of to-day. This historical fact well deserves the consideration of those amongst us who seek for models of custom and precepts of dogma in the darkest, most corrupt, most immoral period of Western Christendom.

D. MORRIS.



ART. II.—"THE SPIRIT ON THE WATERS."¹

EVERY attempt to translate eternal and abiding truth into such a form as shall render it specially helpful towards the solution of the problems and needs of the present age deserves most careful consideration; such a translation, we presume, is the real object of the book before us.

The book is not an easy one to describe adequately, or to criticise justly within moderate limits; for, though not a large one, the aphoristic style—designedly chosen—has enabled the author, within a moderate compass, to touch upon an enormous range of subjects. No one, we think, can read the book without feeling that there is very much in it which is both true and helpful. The writer is thoroughly in earnest, and his conceptions of the moral standard, moral ideal, and moral power of Christianity are exceedingly lofty. Yet, after the most careful consideration of his argument, we feel sure the position he assumes is wholly untenable, and that his theory of the "origins" of Christianity has that fatal note of weakness—it does not explain the facts, it does not account for those historical phenomena consequent upon the appearance of Christianity, for which any true theory of the origins of our religion must give an adequate explanation.

A genuine seeker after truth is quite justified in saying to himself, "I will spend my best energies in considering these origins in the colourless light of an impartial historical investigation and of the unbiassed reason. I will, as far as possible, forget any conceptions I may have formed, and any tendencies I may have inherited. I will start *ab initio*, carefully examining the history of Judaism previous to the appearance of Christianity, the conditions of the epoch which saw its birth, the original documents in which the life of the Founder is narrated, and the early history and subsequent progress of the movement."

¹ "The Spirit on the Waters: The Evolution of the Divine from the Human," by Edwin A. Abbott. Macmillan and Co., 1897.

Such a purpose claims at least our careful consideration. But we may ask ourselves, How far is its fulfilment possible? How far has it ever been accomplished? Let any reader consider the various works devoted to this purpose with which he is acquainted, and then let him ask himself how far the *original purpose* of their authors has been maintained.

The purely inductive method, especially when the evidence to be considered is so extensive, is necessarily extremely slow. The temptation to form and state a theory before the whole of the evidence has been considered is almost too strong a one for human nature to resist. And, having once fallen a victim to this temptation, another lies close at hand—to show how many of the facts we have already gathered seem to be explained by the theory we have formed. But what of the facts which do not suit the theory, and which refused to be explained by it, even when stated in its most general terms? It is here that the peril of the theorist lies. He may so easily be tempted to minimize the importance of sayings and doings which do not agree with his preconceptions. He begins to ask himself, "Are these really of primary importance? May they not be accretions due to external sources, and having no vital connection with the movement? May they not even be due to misunderstanding of the real spirit of the movement in its very earliest days?"

Dr. Abbott has a theory of the origins of Christianity. We suppose the second title of his work, "The Evolution of the Divine from the Human," may be supposed exactly to describe it. The theory is not a new one. Since the doctrine of evolution has become generally applied, a multitude of writers have put the same theory forward, in one or other of many different forms.

The idea of evolution is a tempting one. Expressed with sufficient breadth, it seems so widely applicable. Why should not the theory of evolution apply to Christianity as to morality, or politics, or social science? Do we not see the process going on in Christianity before our very eyes? Can we not trace the evolution of creeds, of worships, of Churches? Are not our ideas of God Himself, of man's true relation to God, of man's proper relation to man, constantly being developed? Can we not, historically, trace their development from age to age? These are questions which, at the present time, are constantly being asked.

But may there not here be a confusion of terms, indicating a confusion of thought? Are "evolution" and "development" necessarily identical? Do they always imply the same process? We do not accuse exact thinkers of confusing the terms. But we do say that in the minds of the multitudes who accept,

rather than arrive at theories, they are apt to imply the same thing. Merely because the term evolution has in some people's ears a more scientific ring about it, they are apt to use it when the word "development" would much more exactly describe their meaning.

No one will deny that there has been a development in Christianity. Have there not been many developments in different ways and directions? But the term "evolution," as used by Dr. Abbott, implies much more than is usually implied by "development." Scientific evolution generally implies not merely a succession of states, each differing from the preceding more or less minutely: it implies also a natural transition (by means of natural forces, acting according to natural laws) from a state very different from the one under immediate consideration. For instance, the thorough evolutionist believes not merely in the evolution (or, rather, development) of civilized man from savage man: he believes also in the natural and gradual transition of civilized man from the protoplasm. But surely we might accept the truth of the first of these articles of scientific belief without committing ourselves to the statement that we believed that every part of our complex civilized human nature had been evolved by natural forces from the lowest form of organic existence. Applying this to Judaism and Christianity, we may be quite prepared to admit that in the Old Testament, and in the Christian Church, we see wonderful developments; but when we come to consider (as far as we can learn them) the religious hopes and ideas and standards current in Palestine and Alexandria in B.C. 10, and then compare these with the ideas, hopes and standards enunciated in St. Paul's Epistles to the Romans and Corinthians (certainly written before A.D. 60), we may be forgiven if we say that we cannot find any satisfactory parallel in history of a like development (or evolution) in a space of seventy years.

The idea of evolution is paramount in Dr. Abbott's work, as the following analysis will show. The volume is divided into five books, the first of which is entitled "Natural Christianity," the name, of course, indicating the writer's standpoint. This first book is largely preliminary, and deals with certain philosophical principles, such as "Faith in a Supreme Will, or God," "How to avoid a Wrong Conception of God," "The Highest Conception of God." Under the first of these subsections the author contests the principle enunciated by the late Professor Huxley in his Romanes Lecture ("Evolution and Ethics"), "that the cosmic process has no sort of relation to moral ends." Dr. Abbott is, in one sense, a more thorough evolutionist than Huxley. If we have read

Huxley's lecture correctly, he saw two processes at work, each antagonistic to the other, the first being the cosmic, or natural, the second the ethical. Dr. Abbott, on the other hand, sees but one set of forces; to quote his own words, "Cosmic nature, taken in its fullest sense, shows signs not only of ethical and non-ethical, Divine and diabolical *results*, but also of an ethical or Divine *purpose* subordinating the non-ethical to the ethical, the diabolical to the Divine" (p. 19). This purpose, according to the writer, is evolved as the result of the action of cosmical forces only—that is, of forces acting solely through cosmical means and by cosmical processes. The theory of the "natural evolution" of Christianity seems to demand this condition. To admit the action of any other force in the production of the Christian life is simply to grant the interference of what most people imply when they speak of the supernatural.

In the second and succeeding books the author proceeds to apply his theory—rather, perhaps, to justify and illustrate it by his reading of anthropology and sacred history. The second book, entitled simply "Evolution," strikes us as the most important in the volume. Here we have traced for us the evolution (1) of man, (2) of Israel, (3) of the Old Testament, (4) of the Jews, (5) of the Deliverer. It is in this last section that imagination seems fairly to take the place of history. Its very first words are ominous.

"Presupposing that the new Deliverer of the Jews is the result of evolution, Divine but natural, what may we expect Him to be, regarding Him as at once the highest representative and the ideal redeemer of His nation?" (p. 145).

Following this, largely imaginary, chapter comes Book III., entitled "Records of the Life of Christ." It was because we find the examination of these "records" following the imaginary picture, that we spoke of the danger of the theoretical method—the danger, that is, of first describing an imaginary result, and then of showing by a selection from a body of "records" that the imaginary is borne out by the actual, or perhaps, rather, that what might have been expected to take place actually did happen.

The opening paragraph of this third Book runs: "We proceed to consider the principal acts of Jesus in their order; as they appear, apart from the miraculous element in the records, but not apart from our frank recognition of a unique Person prompted by the Holy Spirit to come forward as the Deliverer of Israel" (p. 169).

In connection with these words we would ask our readers to notice carefully the following extracts, bearing in mind the phrases "*apart from the miraculous*" and "*a unique Person.*"

[Is it not curious, though, to find these two expressions side by side?]

"Jesus had a power of instantaneously curing certain diseases, especially paralysis, and that form of mental and moral disorder which was attributed to an indwelling 'demon' or 'spirit.' This power He could exercise in an extraordinary degree, and could even transmit, to some extent, to His disciples, so that the very enemies of the early Christians admitted it" (p. 175). But if Jesus could instantaneously cure paralysis, why not deafness or dumbness? Is not the principle of selection at work here?

Once more. On p. 179 we read, in a description of our Lord's healing of the paralytic, the following: "The multitudes saw a paralyzed body swinging from the roof in a hammock. The Son saw a paralyzed soul lying before God's throne, and crushed down with the chains of Satan. A moment more, and He beheld the Spirit breathing health into it, and the Father lifting and breaking its chains. What the Father was doing above, that the Son was bound to do below."

Reading these extracts together, we wonder what Dr. Abbott means by "apart from the miraculous," and a "recognition of a unique Person" and "a power of instantaneously curing . . . paralysis." And, in the second extract, we would ask whether the bodily healing by the Father was in any sense accomplished through the agency of the Son. Does not the author constantly give away and then take back again? Did he first determine to treat the life of Jesus "apart from the miraculous," and then did he find, when he came to examine the conditions more minutely, that his theory was insufficient—that it required modifying by the inclusion of "a unique Person," and the "power of instantaneously curing certain diseases"?

The next section of the work, Book IV., and which is by far the longest, deals with "The Doctrine of St. Paul, or the Evolution of the Christian Faith." Would it not be much more correct to speak of the doctrine of St. Paul as a *development* of the Christian Faith? Surely Pauline Christianity is not the only direction in which, or line upon which, the faith has developed. What place, we ask, is to be assigned to the First Epistle of St. John? Was this evolved later from Paulinism? Or is the line of development apparent in this latter to be ignored?

But to return to Book IV. The first two sections are upon "The Divine Sonship" and upon "The Father, the Son and the Spirit." What Dr. Abbott means by "the Divine Sonship" is perhaps best explained by his words in the preface,

where he asserts that the purpose of his book is to state his reasons "independently of miracles . . . for accepting in the fullest spiritual sense the Incarnation, the Resurrection, the Atonement and the Divinity of Christ."

In these days the term "spiritual resurrection," or "the resurrection in a spiritual sense," is a favourite expression with some teachers. Are such teachers equally prepared to speak of a "spiritual Incarnation," a "spiritual Atonement," or a "spiritual Divinity"? What, under an examination conducted upon the Socratic method, these terms might be shown to mean we should be curious to learn. And we cannot help wondering how, "apart from the miraculous," Dr. Abbott explains St. Paul's statement, "Who, being in the form of God . . . emptied Himself, taking the form of a servant, being made in the likeness of man." This, surely the most stupendous of all miracles, is not an evolution of the Divine from the human.

In speaking of the Trinity, Dr. Abbott, while carefully guarding himself against Sabellianism ("when speaking of 'characters' or 'persons,' we mean something more than different aspects of one being," p. 267), at the same time constantly speaks of the Spirit as "it," giving as his excuse for doing so the following reason, "because thus we imperceptibly receive the lesson that what we call impersonal in the ubiquitous law of things may be really personal—if 'bearing witness' and 'making intercession' are personal acts" (p. 268). Is there not, we ask, something here very closely akin to pantheism? And surely it is somewhat difficult to identify the Spirit whose influence Dr. Abbott seems to define as "the ubiquitous law of things" with the Spirit whose personal influence and action is defined in St. John xv. and xvi.

We have left ourselves but little space to speak of the last section of the work, Book V., "Law and Spirit, or the Evolution of the Later Churches;" though in some respects this is the most interesting portion of the whole. Here, of course, the author is on firmer ground, but we must confess we should again have preferred the term "development" to that of "evolution." Dr. Abbott points out clearly how soon the Christian faith was influenced by Judaistic and pagan traditions, and how quickly there arose a reaction from the spirit to law, and from faith to dogma. His notes upon the history and true meaning of this last word are particularly useful, and his warnings as to how the advantages of dogma may be more than counterbalanced by the corresponding disadvantages (p. 390) deserve the most careful attention of all Christian teachers. The next two sections—"How the Sacraments become the Basis of a Law" and "On Priests and Sacerdotalism"—contain much useful teaching. The follow-

ing chapter, upon "The Errors and Compensations of the Reformers," is less satisfactory. Considering the system under which the earlier Reformers grew up, and considering the spirit of the time in which their work had to be done, we cannot wonder that they did not show quite the same spirit of tolerance, or quite the same spiritual grasp, which may characterize their true successors at the present time. Brought up in a Church as strongly imbued with the idea of an external law as was the Empire, of which that Church became the visible representative, we cannot wonder if the early Reformers sought for an infallible law in the Scriptures, and that they convinced themselves that they also found in them what they sought.

At the end of the volume there is an appendix upon "Modern Prayer and Worship," which is well worth reading. It contains some very beautiful thoughts and also some very useful hints.

In the author's final words, which are upon "hope," he comes back to his first thought. It is enough, he thinks, to know "that, through the mystery of sacrifice, what is mortal will be ultimately merged in that which is immortal, and what is human will pass by dying unto that which is divine" (p. 475).

In these last words, in spite of their beauty, we seem once more to detect what we feel to be the fundamental error of the book. Does it lie in a confusion of terms? Does Dr. Abbott mean by the words "human" and "divine" what we suppose those words usually imply?

Did Jesus cease to be "human" after His resurrection and ascension? Shall we one day cease also to be human? If this is the author's meaning, we cannot accept it. The Tower of Babel, an enterprise evolved from the human, and developed upwards storey by storey, did not reach heaven. Was not its building stayed through a confusion of language? But the City of God came down out of heaven. Our hope of union with the Divine is not in such a transformation into it that the human entirely ceases to exist. We believe the Divine came down from heaven and took our nature upon Himself, thereby giving to our human nature, in all its fulness, the possibility of that close and abiding *communion* with the Divine hereafter which we believe to be the true development both of the Christian soul and of the Church of Christ.

W. EDWARD CHADWICK.



ART. III. — ANGLICAN RESISTANCE TO ROMAN CLAIMS.

THE history of the religious revival in England during the period since the accession of her Majesty to the throne must, in order to be appreciated and understood, be read in connection with that which tells us of the conditions of Church life in the preceding centuries. Perhaps there is no law regulating the relationships of corporate life, whether ecclesiastical, political, or social, which is more certain and unerring in its working than that of reaction. Whenever the pendulum swings with exceptional force in one direction, we may assume with confidence that, sooner or later, it will swing to the other extremity of its range with equal vigour. The records of the Church of Christ in all ages furnish numerous instances in confirmation of this statement; and the vicissitudes of the Anglican branch of the Catholic Church are equally prolific in affording illustrations. We shall endeavour to examine, in the following pages, the way in which many of the details of modern Church movements are based upon the usages of the primitive Church, and are merely a restoration of what was temporarily lost in the compromises which had to be accepted during the sixteenth century.

The story of the Reformation of the Church of England has been frequently told, and the events from which it sprang have been considered from various points of view, according to the bias of each individual historian. Yet, when allowances are made for the colouring which is frequently inseparable from strong conviction, there is a consensus of opinion that the causes of the mighty change which was effected in the religious aspect of Europe three hundred years ago may be traced to a period far anterior to that when the moment for action arrived.

One is tempted, in undertaking to deal, however superficially, with this deeply-interesting subject, to extend the investigation to the corresponding, and contemporaneous, Reformations in various parts of Europe: that in Germany, of which Luther was the founder; in Bohemia, the birthplace of John Huss; in Switzerland, the home of Zwingli and Calvin; and in France, under the influence of the Huguenots. But even the briefest summary would require a volume to itself; and I shall therefore only refer to other countries in so far as their Reformers impressed their influence on the leaders of religious readjustment in England.

Before we come to the consideration of the causes which operated in bringing about the Reformation, we must enter

on a short retrospect of Anglican Church History, for the following purpose. We are frequently told that England was a Roman Catholic country from the time of St. Augustine till the reign of Henry VIII., when that monarch abolished Romanism here, and founded the Protestant Church in its place.¹ It is a wearisome task to be compelled, again and again, to refute a statement which has no foundation in fact, and which is recognised as absurd by the veriest tyro in the study of history. Yet it is necessary, in view of the misconceptions which have been, and are still, repeated and impressed upon those who have lacked the will or the opportunity to inquire for themselves, that the truth of the matter should once again be stated.

To do this, it will be sufficient to show : *first*, that throughout the period from the earliest introduction of Christianity into Britain until the reign of Henry VIII., the Church in this land, while remaining in communion with Rome, never ceased to oppose and resent the constant attempts of the Papacy to acquire a supremacy over her ; and *secondly*, that the Roman Church during the Middle Ages again and again departed by her own act from the primitive and Apostolic faith of the Catholic Church, and that on this account the Anglican Church, which, in common with other branches, had been induced to accept some of the superimposed doctrines of the Papacy, was justified in rejecting and purging herself of those tenets by which she had been corrupted through her connection with the Roman See.

1. First, then, can it be shown that the Church of England ever became Roman Catholic, that is to say, ever agreed, through her synods or other deliberative assemblies, to place herself under the authority and jurisdiction of the Church of Rome, or ever acknowledged its supremacy in any way ?

Soon after the Church of Christ was founded on the Day of Pentecost, the Apostles were scattered in various directions, preaching the Gospel. Wherever they won converts to the faith, a branch of the Church was established. By degrees it became necessary to organize these congregations into districts, afterwards called dioceses, under the superintendence of Bishops, who were originally consecrated by, and became the successors of, the Apostles. When the Bishops desired to meet for deliberation, one of their number was called on to preside, and this honour was conferred on the Bishop of the chief town in the province, who assumed the title of Metro-

¹ Even Macaulay, in his "History of England," falls into this extraordinary error.

politan.¹ Thus, we find the Church of Rome, the Church of Antioch, the Church of Alexandria, etc. The fact that the seat of government of the mighty Roman Empire was at Rome gave additional power and prestige to the Bishop of that city.

When the earliest General Council of the Christian Church was held at Nicæa, in 325 A.D., under Constantine, the first Christian Emperor, it is clear that no authority or precedence was accorded to the Church of Rome. She was not even represented by her Bishop (he was too old and infirm to attend), but merely by two presbyters. Although we have no record of British Bishops having attended this particular Council, we know that three of them, viz., Eborius of York, Restitutus of London, and Adelphinus of Caerleon-on-Usk, were present at the Council of Arles in 314 A.D.,² and that episcopal representatives from Britain took part in the Council of Sardica in 347 A.D.,³ and of Ariminum in 360 A.D.⁴ Thus, up to the time of the coming of St. Augustine, 597 A.D., the British and Roman Churches were in communion with each other and with the rest of Christendom, and were mutually independent. In other words, both branches of the Church were Catholic, and neither was what is now known as Roman Catholic.

What is meant exactly by the term *Catholic*? It is derived from a Greek word meaning "general" (in the sense employed in our Prayer-Books of the "General Confession," "General Thanksgiving") or "universal." The term is never used in the Bible, either in the Greek Old Testament (the Septuagint) or in the New Testament. It first appears, among Christian writers, in the Epistle of St. Ignatius to the Church of Smyrna, as early as the beginning of the second century, where it describes the Universal Church, in contradistinction to any local branch. It occurs in the same sense a few years later in the letter from the Church of Smyrna on the martyrdom of St. Polycarp. In the same century, St. Justin Martyr speaks of the catholic, *i.e.* general, Resurrection. A hundred years later, St. Clement of Alexandria and others attached to the word the sense of orthodoxy, *i.e.*, the faith of the whole Catholic Church, as opposed to the doctrines of local or heretical sects. Gradually the term came to signify (1) the Church of the whole world, as distinguished from any portion or portions thereof; (2) this same Church as distinguished from the sects; (3) the teaching of this Church, as containing the *whole* of the Divine revelation and precepts, instead of

¹ Concil. Nic., Canon 4.

² Concil. Arelat., Labbe, i., p. 1430.

³ St. Athanasius, "Apol.," ii. init.

⁴ Sulp. Sever. H. S., ii. ad fin.

merely portions of it; (4) the Church and its doctrines as applicable to all sorts and conditions of men. In this fourfold meaning the adjective is used by St. Cyril of Jerusalem and St. Augustine of Hippo. None of the more ancient Fathers who define it include communion with the Roman Church as intended or implied.

2. The next point for consideration is this: Did the Church in Britain come under the authority or dominion of Rome in consequence of the mission of St. Augustine? When Augustine landed in Kent, having been sent by Pope Gregory, he found that the greater part of the country was sunk in heathenism through the Anglo-Saxon conquest, although the British Church, with its ecclesiastical organization and its threefold orders of the ministry, had survived, and was settled in Wales, where most of the Christians had taken refuge. Many conversions followed the preaching of St. Augustine. When, a few years later, he convened a conference of the British Bishops, in order that he might persuade them to acknowledge him as Metropolitan, and to conform their customs (such as the date on which Easter was observed, and the method of triple immersion in Holy Baptism), to the practice of the Roman See, he discovered that he had to deal with a fully equipped and independent Church, which for nearly two hundred years had kept the faith, unaided by Popes and Papal delegates, and had no intention of being dictated to by a stranger. The Bishops emphatically declined to pay obedience to the Bishop of Rome, or to vary their time-honoured customs, which followed the practice of the primitive Church, while Rome had recently made the innovations advocated by St. Augustine. They also regretted that they could not submit to him as the Pope's representative, being already subject to their own Metropolitan, the Bishop of Caerleon-on-Usk, who was, under God, their spiritual overseer.¹ The doctrines of the Church in this country were practically those of the whole Catholic Church at that period; the service-book (the predecessor and basis of what we now call the Book of Common Prayer) was specially drawn up to meet the circumstances and requirements of the nation, and was based upon the primitive liturgies of the Church, without adhering either to the Roman or the Gallican ritual. Thus, no advance was made, as far as St. Augustine was concerned, in the attempt to establish a Papal supremacy in England.

3. We next proceed to a further question: Did the Bishops of Rome acquire a patriarchal jurisdiction in England subsequently to the time of St. Augustine? This involves a wide

¹ "Some Notable Archbishops of Canterbury," pp. 16-18.

retrospect of the vicissitudes of the Church, but it will not be difficult to show that no such jurisdiction was ever conceded or acknowledged.

Within a few years of the death of St. Augustine, that part of the country, especially the kingdoms of Kent and Essex, which had been converted through his instrumentality, relapsed into heathenism. The Christianizing of the Northern portion of the British Isles was accomplished in the seventh century by Irish, Scottish, and Saxon missionaries under St. Aidan and St. Finan (of Iona and Lindisfarne), as well as St. Chad and others, who were all independent of Rome.¹

The appointment and consecration by Pope Vitalian of Theodore as Archbishop of Canterbury in 668 A.D., in response to the request of the Kings of Northumbria and Kent, has been cited as a proof of Roman jurisdiction in England. But the history of Theodore's episcopate shows how strongly the Greek primate (he was a native of Tarsus) asserted his independence of the Latin See. Bede tells us how the Archbishop's allegiance was mistrusted by the Pope; and the story of Wilfrid's deposition from the See of York, his two appeals for Papal interposition, and the way in which that interference was disregarded and resented alike by the secular and ecclesiastical authorities, proves that up to that date the Church of England had retained her absolute freedom from Roman dictation or control, and that neither Church nor State were moved or impressed by the thunder of Papal anathemas.

Again, at the Council of Cloveshoe, held in 747 A.D., the submission to Papal authority, which was urged by Boniface (the "Apostle of Germany" and Archbishop of Mentz), and recommended by Archbishop Cuthbert, was vetoed, and it was expressly stipulated that no higher court of appeal than that of the Archbishop in synod was acknowledged.

This submission was, however, rendered in 787 A.D., by Offa, King of the Mercians, who, in furtherance of his own ambitions, and in order to curtail the dignity and power of the Archbishop of Canterbury, established a third archbishopric (that of Lichfield, which lasted for about twenty years), and by means of enormous bribes² obtained from Rome a pall for the new Metropolitan. But it must be remembered that this was the individual action of a King, for the carrying-out of his own purposes, and was in no sense ratified by the Church in synod, nor by the nation in conference.

The general aspect of national life in England underwent

¹ Bede, iii., pp. 3, 5. (Theoph. Angl., p. 158.)

² Matt. Paris, "Hist. Ang.," p. 155.

important changes at the time of the Norman Conquest. As the conquered and conquering races began gradually to amalgamate, the interests of the rulers became identified with those of the people; the Church guarded jealously, and occasionally was driven to fight for, her liberty, when her monarchs, aided by the Popes, infringed her rights, and demanded an allegiance to Rome, which she never consented to give; and in process of time the royal prerogative became limited by the admission of representative houses to a share in the administration.

When William planned the conquest of England, he sought the countenance and support of Pope Alexander II., and pretended that he desired to bring the country under the dominion of the Papacy. As Mr. Freeman writes: "England's crime—in the eyes of Rome—the crime to punish which William's crusade was approved and blessed—was the independence still retained by the island, Church, and nation." After the Conquest, Pope Gregory VII. sent three Legates to demand William's homage for the kingdom. This was refused, and the appeal of the Norman Archbishop Robert—the first appeal of an English Bishop to Rome since that of Wilfrid (Robert had been replaced by Stigand)—was ignored, as was also the decision that the latter's consecration was invalid; and Stigand continued to retain the primacy for nineteen years longer, and received canonical obedience from the other Bishops and the clergy.

The harsh ecclesiastical laws passed by William were due in great measure to Roman influence, especially to that of Hildebrand (Gregory VII.), who aimed at exalting the Papacy into the position of universal arbiter in all disputes, and as the suzerain, recognised as such, of all prelates, princes and kings. The endeavour to enforce this attitude, and the encouragement given to our rulers to buy the temporal support of the Popes by bribes, was the cause of the constant struggles through which the Church passed during the next three centuries.

The dispute between Anselm and William Rufus and King Henry I., in consequence of the former declining to do homage to the latter (obediently to an act of a Roman synod forbidding prelates to accept the symbols of investiture, or to do any act of homage for preferment), ended in a compromise, which retained the necessity for doing homage to the Sovereign.¹

About this time the national Churches in different countries were persuaded that every Metropolitan must obtain the pall from the Pope.

¹ "Life of Anselm," by Dean Church, cap. xii.

The *Pall*¹ was a white woollen collar, with pendants behind and before, made of the wool obtained from two lambs which had been blessed by the Pope on St. Agnes' Day. In its original form it was not a sacerdotal ornament, but a splendid mantle forming part of the Imperial robes of state, which no one save the Emperor might possess. Gradually permission to wear it was granted to men of learning and distinguished ecclesiastics, and in process of time the Bishops of Rome came to confer it on other Bishops of the West. At first the Emperor's consent was required in all cases; then merely in regard to those Bishops who were not his subjects; and finally was dispensed with altogether. The pall was thus looked upon as an honourable distinction, and not in any way a badge of authority or restricted to Metropolitans. Gregory the Great was the first Bishop of Rome who bestowed the pall on his "Vicars," as they were called. These were generally the Archbishops of their respective Churches, and their oath at consecration merely amounted to a profession of the Christian faith, any other oath being prohibited by the Fourth Council of Constantinople (870 A.D.),² which was regarded as a General Council by Rome, though rejected by the Eastern Church. It was not till the year 1099 A.D. that an oath of canonical obedience to the Pope was imposed *with* the pall,³ to the surprise of kings and ecclesiastics; and we know that King William II. declared that he would banish from the kingdom any Archbishop who had so acted, if he violated his allegiance to the Crown under plea of compliance with the oath.⁴ Here we have once more a proof that the attempted subjection of the Church of England to Rome was firmly resisted.

When the pall, in accordance with the usual custom, was conveyed by a Papal Legate, it not unfrequently happened that this representative of the Papacy claimed precedence over the Archbishop of Canterbury by summoning and presiding at national synods. One such attempt was made in Anselm's time, and indignantly repelled.

A description, however brief, of the continuous struggles during the Middle Ages between the aggressive attacks and attempted jurisdiction of the Papacy on the one hand, and the bold and determined stand maintained by the Church and realm of England against her on the other, would occupy far more space than is at my disposal. It will be sufficient for my purpose to enumerate a few of the protests raised against Papal encroachments, in addition to those already mentioned.

¹ Bishop Gibson's "Codex," p. 105, note.

² Concil. Constant., iv., Labbe, tom. viii., p. 1131.

³ By Pope Paschalis II.

⁴ Matt. Paris in "Guil. Ruf."

In the Constitutions of Clarendon, 1164 A.D., passed by the King in council with the barons and prelates, it was enacted (in order to prevent the constant appeals to Rome): That in all civil and criminal causes the clergy should be arraigned in the King's courts: that in ecclesiastical questions appeals should lie from the Archbishop to the King; and that no Archbishop, Bishop, or "other exalted person," should leave the kingdom without royal permission, or do evil and mischief to the realm when abroad.

At a Parliament held at Westminster in 1246 A.D., the King, the Bishops, the Abbots, the Earls, with the whole baronage, clergy and people, drew up a strong protest against the "execrable extortions" of the Pope, and against his interference in the ecclesiastical affairs of the country.

The Statute of Carlisle, passed in 1297 A.D., at the first complete representative Parliament ever assembled (including the clergy of both provinces), was the answer of England to Pope Boniface's Bull, "*Clericis Laicos*," which forbade the clergy of all Christian countries to pay contributions to the secular power without his permission. When Boniface found what he had done, he revoked the decree, but his presumption cost him dear, as soon afterwards the Papacy came under the control of the sovereigns of France.

The Statute of Provisors,¹ passed in 1350 A.D., enacted that the King and other lords shall present unto benefices of their own or their ancestors' foundation, and not the Bishop of Rome. This Act was passed to rectify the shameless arrangement of the preceding reign, by which, from 1317 A.D. to 1334 A.D., eighteen bishoprics in England were "reserved" for nominees of the Papacy. A second Statute of Provisors was passed in 1363 A.D., and a third, under Richard II., in 1389 A.D.

The Statute of *Præmunire*,² in 1353 A.D., declared that all who should sue for redress in the Papal courts should be put out of the protection of the law of England, and forfeit all their goods to the State. Pope Martin described it as "execrable," and wrote: "By this the King of England assumes the spiritual jurisdiction, and governs the Church as completely in ecclesiastical affairs as though he had been constituted by Christ His Vicar." A second Act was passed in 1365 A.D., repudiating the tribute to Rome, to which King John had submitted. The great Statute of *Præmunire*, of 1393 A.D., was directed against the procuring at Rome of Bulls, instruments, or other things which touch the King, his crown, or his realm. It was once more re-enacted under Henry VIII., who

¹ 25 Edw. III., c. 4.

² 27 Edw. III., c. 1.

in a series of declaratory Acts (*i.e.*, measures which did not create new laws, but vindicated and enforced those already in existence) terminated for ever the Pope's jurisdiction in England.

MONTAGUE FOWLER.



ART. IV.—WHAT ARE THE CHARACTERISTICS OF A GOOD HYMN TUNE?

IF the proud boast of the ancient Roman, "*Homo sum, nihil humanum a me alienum puto,*" may be freely expanded to mean that "nothing appertaining to the Church is outside the purview of *THE CHURCHMAN,*" it will form a perfectly adequate reason for devoting a few pages of that magazine to the consideration of the question above propounded. If we agree with the Bishop of Durham that "the praise of God is the soul and inspiration of worship,"¹ surely the vehicle by which that praise is to be offered, be it the words or the music, cannot but form a subject for serious thought. For more than thirty years it has been the writer's privilege to discharge, so far as that can be done by a layman, the duties of Precentor in one of the leading churches of a large manufacturing town in the North of England, in the midst of a population with whom singing appears to be almost a natural gift, so general is the aptitude shown for taking an intelligent share in the practice of the art of song, and where in consequence part-singing is cultivated to an extent greater than in any other district—some parts of Wales perhaps excepted—with which he is acquainted. And it is in the hope of promoting the careful consideration of what is not the least important portion of their duty by all those—whether of the clergy or the laity—to whom is entrusted the duty of selecting and arranging the music for the church they serve, that he thus ventures to submit to them some reflections suggested by so lengthened an experience, and to formulate the principles by which he has been guided.

It is by no means so easy a thing as at the first one would think it ought to be, to secure a good tune for every hymn. Too often "the tune in the book" is taken as the be-all and end-all of selection; and yet I am very sure that the compilers of those books themselves would be the first to acknowledge how, in the endeavour to provide each hymn

¹ Lenten Letter to his Clergy, 1896.

with its own special and appropriate tune, they had been embarrassed by the copiousness of the material at their disposal, how difficult had been the task of selection, and how often they had been but imperfectly satisfied with the tune on which, in the end, their choice had fallen. In all our collections alike can be traced the outcome of this sort of despairing effort to find as many tunes as there are hymns in the book; and the thought is inevitably suggested whether, after all, it might not be wise to revert to the older custom, and use fewer tunes—at any rate to the more ordinary metres. Hymns in new and peculiar metres may need to be fitted with new tunes; but how seldom do tunes thus written succeed in substantiating a claim to a place in the front rank, or become indissolubly associated with the words for which they were written! But when once a tune has thus taken its place, and become, as it were, part and parcel of the hymn, it ought to become a cherished possession of the whole Church, and not remain merely the private property of its composer, or of the proprietors of that particular compilation in which it first may have chanced to appear. To have contributed to the Church's store of song something that will live is high honour; and such a contribution ought surely to be exempted from the incidence of the ordinary laws of trade, which, if put in force, would narrow rather than widen its sphere of usefulness.

Good tunes are scarce, but when found they well repay the searcher for his trouble, and lighten the weariness of spirit induced by long plodding through the dreary wastes of many hymnals.

The main points for which we should look in a really good hymn tune are:—that it is appropriate to the words with which it is to be joined; that it is adapted to the requirements of those by whom it is to be sung; and that it should be suitable to the place in which, and to the purpose for which, it is to be used.

Little need be said on the first point; it is so evident that hymns should have “apt notes to sing them withal,”¹ or, to put it as broadly as possible, that hymns of penitence and prayer need different treatment from hymns of thanksgiving and praise, that it really needs no discussion or argument.

With the second point it is different. The requirements of those by whom the tune is to be sung vary greatly. It is beside our present purpose to discuss who are to sing in our churches, or argue on the use and influence of choirs; it is

¹ Sternhold and Hopkins' “Metrical Psalter,” title-page to first edition.

taken for granted that the entire congregation, or body of worshippers present, ought, in their measure, to take part in singing the hymns. I say "in their measure" advisedly; and without endorsing every word there said, I would quote the advice given as to congregational singing in the preface to the old "York Hymn-Book," in use at most of the churches in that city, with which I was familiar some thirty-five years ago: "Those whom God hath endowed with a clear voice and good understanding shall sing heartily to the glory of God and the edification of their neighbours: those who have but a poor voice or a dull ear shall sing moderately, so as to please themselves and not annoy others: while those who have no ear or a harsh voice shall maintain a rigorous silence, and thank God who hath better endowed their neighbours."

Were these recommendations to some extent carried out in our churches, it would effect a great improvement in the character of our congregational singing. The rough, untutored voices, now so often prominent, would be more subdued; they would sing with no less edification to themselves, and with decidedly more comfort to their neighbours; and the more cultivated voices, now often subdued, or even reduced to silence by the cacophony, would resume their rightful position. But those unskilled in music must for the most part form the majority of the congregations—at any rate, in our parish churches; and to this majority, unskilled though it be, our first consideration should be given in the choice of hymn-tunes; their understanding must be reached, their imagination must be excited, their sensibilities must be touched, if they are to join "in their measure" in the service of praise. And if they do not so join, not only has the tune missed its aim and object, and so far become a failure, but, by reason of their being thus enforcedly silent, the majority we are considering will begin to carp and criticise, and what should have been a means of edification has become a stumbling-block. To meet the capacity of those who thus sit "in the room of the unlearned," hymn-tunes should be plain, simple, and easy to follow. But they need not on that account be poor or commonplace. Crude harmonies, trivial melodies, ungraceful progressions, wherever they are heard, must jar upon the ears of educated musicians, and they, though the minority in our ordinary congregations, are a skilled minority, and have their rights as well as the unskilled majority, and these should not be ignored or treated as of no account. Musicians cannot divest themselves of their artistic sensibilities along with their hats on entering a church, nor do they lose the perception of what is true and beautiful in music because they happen to be engaged in an act of worship.

It does not follow that a hymn tune is a good one because it is sung with heartiness, and even fervour, by our congregations; to deserve the appellation "a good hymn tune," it must command the approval of musicians, as well as commend itself to the acceptance of the multitude. Happily, our people will not, as a rule, sing bad music: they may sometimes like commonplace, or even frivolous, tunes; but it will be found for the most part, if the experiment be fairly tried, that tunes of a high class, bold in outline and simple in detail, are the most easily learnt, and, once familiar, are sung with the greatest heartiness and pleasure. "Simple yet dignified" should be our motto in selecting hymns and tunes alike, if our choice is to be in any way worthy the majestic simplicity of the language of our Book of Common Prayer.

Our next point carries us a step further, and lifts our thoughts to a higher plane: our music should be suitable to the place in which, no less than to the purpose for which, it is to be used. Bright and joyous that music may well be which is employed to hymn the praise of God; but, again, this joyousness must be secured without any descent to triviality or approach to irreverence. I cannot do better than express this thought in the language of John Hullah, a man whose thoughtful and diligent labours did much to bring about a practical knowledge and appreciation of the true principles of Church music at a time when they were little understood, and even less regarded:—

"Religious music should have a character of its own whether it express strains of joy or sorrow, whether the goodness of God be sung or His mercy supplicated, the singer and the hearer should at once feel that they are not in the theatre, the concert-room, or the private chamber, but in the house of the Most High."

Considerations such as these would lead to the exclusion from our Church hymnals of all tunes poor in thought, weak in expression, and either decorously dull, or trivial or sensuous in their feeling. We all know tunes of this kind, which may be sung through time after time without exciting one look of interested animation in the face of any single singer; and tunes of another description which excite feelings not wanted in church. They would help us also to exclude all the whole tribe of "adaptations," or endeavours to press into the service of the Church music not written for such use. No doubt these endeavours are well intentioned and originate in a desire to utilize whatever is noble and beautiful for the service of the sanctuary; but there is equally little doubt that the ingenuity has been misapplied. Why should we introduce into "the house of the Most High," as fit vehicles for the expression of

His praise, students' or other songs,¹ phrases from operatic choruses,² excerpts from the instrumental or other works of such composers as Beethoven, Schubert, and Mendelssohn,³ or even themes from the oratorios of Handel and Costa,⁴ and the masses of Mozart?⁵

Broadly speaking, it seems unadvisable to admit into our public worship tunes with secular associations; and even those which are associated with sacred themes will inevitably distract the worshipper's attention as he listens for the resemblance to or variation from the original source whence the tune has been derived.

It will not do to press this rule too closely, and cut out every tune which we do not know to have been specially written for its purpose. Such a process might involve the exclusion of the venerable Gregorian tones, by some deemed specially ecclesiastical, and almost inspired in their character. The scales or "modes" in use at the time were certainly taken and set in order by Gregory the Great for Church use; and there is nothing improbable in the suggestion that, as "the people were familiar with the musical system adopted, so they were familiar with the very melodies they were set to sing." Doubt might be cast on the parentage of our glorious "Old Hundredth" itself. In a collection of "Pure Songs of Zion," published at Antwerp in 1540, the melodies set to these "pure songs" are called by the names of the secular ballads with which they had previously been associated; and the first strain of a melody there, entitled "I had chosen a lover whom I heartily loved," is identical with that of the "Old Hundredth." And it would certainly lead to the exclusion of many of the noble German chorales, which are notoriously drawn from secular sources. Not to mention others, the familiar and very beautiful "Passion Chorale" (No. 111 A. and M.; 172 H. C., 2nd ed.) is note for note identical with a love-song to be found harmonized by Leo Hasler in a collection published in 1601, twenty years before the earliest trace of it is found in a chorale-book for Church

¹ "Integer vitæ," Flemming, 10 App. Hym. Com., new edit. "Home, Sweet Home," 35 Leeds Mission Hymn Book.

² "Light as fairy foot can fall," from Weber's "Oberon," 224 App. Hym. Com., 198, 2nd edit.

³ Andante from Pianoforte Sonata, Op. 14, No. 2, Beethoven, 42 Hym. Com., 2nd edit. Song, "Die Forelle," Schubert, 508 Hym. Com., 2nd edit. "Songs Without Words," Mendelssohn, 97 Hym. Com., 2nd edit.; retained in new edit.

⁴ "He shall feed His flock," from "The Messiah," Church Hymns, 351. "March of the Israelites," from Costa's "Eli," 32 Hym. Com., 2nd edit.; retained in new edit.

⁵ "Kyrie," from Twelfth Mass, Mozart, 9 Hym. Com., 2nd edit.; retained in new edit.

use. And it would most certainly disqualify the tune to which most of those who may read this paper sang "Hark! the herald-angels sing" last Christmas Day (No. 60 A. and M.; 78 H. C.). That melody is part of a work written by Mendelssohn to celebrate the tercentenary of the invention of the art of printing, and is a part-song for men's voices in praise of "Gutenberg the able man"! As a rule, tunes of this kind, with living secular associations, should be held disqualified for admission into our public services; while those of which the secular associations are lost or dead *may*—though by no means *must*—be admitted therein: for the fewer secular tunes we introduce, and the more we cultivate tunes specially written for the purposes of public worship, the better shall we preserve the reverent character of our service of praise.

For, after all, the great purpose of our hymn-singing is not to give pleasure to ourselves, but to offer praise to God. "Let us sing to the praise and glory of God" used to be the invariable formula prefacing the giving-out of a psalm or hymn—a formula now fallen into disuse, and one which it might not be either possible or advisable to revive. Nevertheless it had its use: it served as a constant reminder to minister and people alike that they were about to engage in an act of worship when singing a hymn; that they were not going to sing it merely to fill a pause in the service, and allow time for the preacher to ascend the pulpit, or cover the clang of the coins falling into the plates as an offertory is being taken. The practice is very general, but it does seem a little out of place to utilize the singing of a hymn in order to effect either of these objects, for the church officers making the collection in the one case, and the preacher ascending the pulpit in the other, are separated from the general body of the worshippers, and almost seem to intimate that in this portion of the service they have no share. To keep in mind the purpose for which our hymn tune is to be used will prevent our belittling that purpose by permitting any carelessness or triviality either in the music or its performance, and, on the other hand, will prevent our allowing the beauty of outward form and expression to usurp the place of that worship of the heart which alone can make our service of praise "an acceptable service."

S. H. RAMSBOTHAM.



ART. V.—THE SOCIAL WORK OF THE CHURCH.

I THINK it is important that we should all remember that the object of the Christian Church is not merely or only worship, Sacraments, or teaching. A stranger might get that idea, perhaps, if he did not look very deeply into what he sees about him. He might think that the most typical members of the Church, the clergy, are chiefly occupied with the buildings which, from the people who assemble in them, are called churches, and with the various forms of public worship carried on in them. We hear, of course, a great deal of talk about these services, and about what is right and proper to be done in them; great sums of money are spent on the building and decoration of churches. But all this is merely a means to the end. And that end is the realization of love to man and love to God in every form of daily life, but especially in cultivation and exercise of the best and most enlightened methods of practical philanthropy.

Sixty years ago the old spiritual revival known as the Evangelical movement had, ever since the end of the previous century, been fertilizing the country with an ever-growing stream of quiet philanthropy. The great crusade against the slave-trade, led by William Wilberforce, Granville Sharpe and Thomas Fowell Buxton, had issued in a great number of similar generous enterprises, both public and private.

In many a town and country parish at that epoch, chiefly under that influence, there was real sympathy for the needs and sufferings of the poor. The sick and aged were carefully tended by ladies from the Rectory and Hall, and places were sought for the most promising young men and women of the village. The Church was engaged, too, in her great struggle to provide a good elementary school in every parish throughout the country. Active philanthropy had not much touched the High-and-dry school, who at that time formed the majority of the clergy, and certainly not the school of the gentleman-like sporting parson, which was also largely prevalent. And for a long time after the dawn of the Oxford Movement, which eventually transformed these two latter schools, it was so much engaged with questions of doctrine and ceremonial that it had little energy to occupy itself with matters social.

One of the first great social campaigns was the movement for factory legislation by Lord Ashley, afterwards Lord Shaftesbury, who died president of 450 philanthropic and religious societies. He was aided considerably by Benjamin Disraeli, the founder of the Young England Party, whose extraordinary perspicuity enabled him to see the reality, the immorality, and the unreasonableness of the great gulf which existed in

English society between what he figuratively described as the "two nations." Lord Shaftesbury subsequently turned public attention to the Ragged School Movement, the Dwellings of the Poor, the Condition of Lodging-Houses, the Care of the Insane, and towards almost every branch of human misery.

In the *Times* newspaper, says Mr. Escott, in his "Social Transformations of the Victorian Age," during the earlier sixties, there appeared a leading article on the homeless poor of London. It was equally noticeable for the humanity that inspired it, and for its vigorous and graphic expression. Not long before this an interest . . . had been imparted to this grim subject by an essay in the *Quarterly Review*, based on the then comparatively recent volumes about London labour and the London poor by the brothers Mayhew. A host of writers have treated this subject subsequently, many of them, conspicuously the late Thomas Archer, with a thoroughness and freshness of knowledge scarcely inferior to that with which it had been approached by the Mayhews. . . . Without hyperbole, in literal truth, the West End was then not only ignorant of how the East End lived, but, with very rare individual exceptions, entirely indifferent to the mingled squalor and tragedy of that existence. . . . Horace Mayhew's work on the deeper depths of London poverty was the one effort of his life. . . . A long period of social indifference and legislative lethargy as to the condition of the very poor in the capital and in other great towns now ensued, only broken by the incessant labours of Lord Shaftesbury, his ally Baroness Burdett-Coutts, and their friends among the clergy. In 1865 the first editor of the *Pall Mall Gazette*, Frederick Greenwood, conceived the idea of commissioning his brother James, a well-known writer on social subjects, to pass a night in the casual ward of a workhouse, rumours of abuse in the management of which were then attracting attention. About a year after this, a winter of exceptional severity afflicted the poorest portions of London, near the docks and elsewhere, with the combined calamities of lack of labour, and as a consequence with famine, firelessness and pestilence. Three friends, each of them then young men, all Conservatives (and Churchmen) by conviction, and all under the influence of Disraeli's novels, were in the habit of frequently meeting with a view of maturing some scheme for the relief of the destitution at the East End, with which existing agencies of help had proved themselves impotent to deal. One of them was Sir Baldwin Leighton, another Sir Michael Hicks Beach, who has since become Chancellor of the Exchequer. The third was son of a former Bishop of Salisbury. Edward Denison was equally quick to master the dominant facts in a social situation, and

to take the action that seemed the best thereupon. Within a few days he decided that the first step towards remedying the evils recorded morning after morning in the newspapers must be personal acquaintance with their magnitude and their origin, as well as with the habits and homes of the distressed masses. Denison therefore established himself in a small house in Whitechapel, the very heart of the necessitous district.

Since then the example thus set has been followed frequently. Denison became the pioneer of the movement for settlements in congested districts by men of some particular University, college, or public school, for the study of social problems, and the elevation of the people, particularly the men and the boys.

Gradually the spirit of active practical philanthropy spread from one section of the Church to the other; the Nonconformists joined in with heart and soul; and it is now the greatest characteristic of contemporary Christianity.

It is impossible to put this progress in actual order of dates, for one portion of the general work would be developed at one time, one at another. It will be best briefly to sketch what is being done mainly by the Church in various fields. Nor will it be possible entirely to separate the work of the Church of England from the work of the Nonconformists, because, thank God, Philanthropy, while depending necessarily on His faith and fear, is to a large extent neutral ground where all can work together side by side.

I will first give a short picture of the social work of a modern parish, which is now typical of hundreds and thousands of others. Mr. Charles Booth, in speaking of his great work on the "Life and Labours of the Poor in London," said that what had struck him most was the quiet, unobtrusive and unsuspected social influence of the Church of England parish. The following is a list of the funds for which subscriptions are asked in one parish: Poor Relief, Workers, Soup Kitchen, Invalids' Dinners, Children's Dinners, Coffee Rooms, Temperance Society, Entertainments, Excursions, Sick Nurse Relief Fund; Church and Garden Sustentation, Senior Scholars' Institute, Country Holiday Fund, Ladies' Working Party, Blankets Fund, Lodging-House Mission, three special missions in different parts of the parish, an Industrial Home, a Band of Hope, a Parish Magazine, a Working Men's Mutual Association, a District Visiting Society, Day and Sunday Schools. All these different branches of social work, which have each grown up naturally as experience and need suggested them, imply constant and unremitting labour, and, when permeated by religious hope and faith, a wholesome influence also that ever widens. So

great in the present day is the activity of the parish system, that the clergy run a real danger of becoming absorbed in these organizations, and of finding little time for reading, prayer, meditation, and the supreme work of personal exhortation and conversion in pastoral visitation.

This is only an example of what is being almost universally done at the present day wherever there is a working-class population. But to speak of work outside parish lines, and of a more general character, let us take the book of the other Mr. Booth, the Salvation Army leader, and look at the map of the vast philanthropic scheme which he launched some years ago. We shall see the work that was there proposed to be done, by almost every one of his attractive little pictures, had been appropriated by various branches of the Church. In the narrow limits of an article it is impossible to mention all, nor do I for a moment mean that the work is at all complete, or incapable of improvement; but the map would be covered in the following kind of way:

Night Shelters.—Of these there are a great number. The best known are the Field Lane Refuges, the Ham Yard Hospice, the House of Charity, the Houseless Poor Asylum, the House of Shelter, the Newport Market Refuge, the Providence Row Night Refuge, and the numerous Shelters of the Church Army.

Rescue Homes.—Of these there are the St. James's Diocesan Home, the Society for the Rescue of Women and Children, the Reformatory and Refuge Union, the Rescue Home for Young Girls in Danger, the Poplar Rescue Work, and many others.

Homes for Inebriates.—Of these we have not enough, but there are these, as well as others: The Home for Female Inebriates, Homes in England and Wales, numbering about a dozen, Westbourne Park House, West Holme Retreat, Hounslow, Twickenham Home for Inebriates, and St. Raphael's Hospital, Croydon.

Homes for Children are almost innumerable. The most famous are those of Dr. Barnardo, who is a member of the Church of England, and a lay reader of the diocese of St. Albans, and those of the Church of England Waifs and Strays Society. I have a list of more than forty such homes before me besides, and would mention the Home and the Ragged School Union, the Farningham Homes for Little Boys, the Homes for Working Boys, the House-boy Brigade, the National Refuges for Little Children, the Gordon Boys' Home, the Boys' Home, Southwark, and the various training ships such as the *Arethusa*.

There are also many *Preventive Homes for Girls*.

Of *Reformatory Work* there is a vast machinery.

The Church of England Temperance Society has 35 diocesan branches, and has penetrated into thousands of parishes. It has special branches of great usefulness in the Police-Court Mission, Prison-Gate Mission, Racecourse and Van Mission, besides the inebriate homes already mentioned. The Ellison Lodge is a permanent home for confirmed drunkards.

The Reformatory and Refuge Union has 666 affiliated institutions. Besides reformatories and industrial schools, it has a Children's Aid Society, a Women's Mission to Women, and a Discharged Prisoners' Aid Society. Besides this there are 14 or more prison missions, more or less supported by members of the National Church.

Of Reformatory and Industrial Schools for Boys the Church of England has 24, and 19 for girls, scattered over the country.

Of Penitentiary Work much is being done. The Church Penitentiary Association has in union with it 41 penitentiaries and 44 refuges. The *Church Year-Book* gives details of 66 Church penitentiaries, 62 refuges, and 4 children's homes. Other institutions of the same class are the Church Mission to the Fallen, which has no homes, but directs its efforts to the work of conversion. It has branches at St. Pancras and at the East India Docks. The Female Mission to the Fallen has 6 homes and 25 agents working in London. The Ladies' Association for the care of Friendless Girls has 90 branches, chiefly in larger towns.

Of Church Orphanages there are 17 for boys, with accommodation for 905; 40 for girls, with accommodation for 2,087; and 13 for both, with accommodation for 2,416. There are also a great number of large, flourishing and important orphanages, supported largely by Church people, but not directly in the management of the Church.

The Metropolitan Association for Befriending Young Girls has done an enormous work amongst young servants and others who have chiefly been brought up in workhouse schools. The Girls' Friendly Society, which has had a marvellous effect in raising the standard of morality amongst servants of the better class and shop-assistants, was founded in 1875. It has upwards of 1,000 branches in England and Wales, some 30,000 associates or workers, upwards of 132,000 members, and upwards of 32,000 candidates. The society exists in 6,013 out of the 14,000 parishes in England and Wales, besides Continental towns and the colonies.

Of social and religious societies for *Young Men*, there is the Young Men's Christian Association, partly managed by members of the Church of England, with 500,000 members all over the world; the Church of England Young Men's Society, with branches in England and Ireland; and the

Young Men's Friendly Society, founded in 1879, with over 6,000 affiliated branches, and over 35,500 associates and members.

Of *Cheap Food Depots* there are 11 well known in London, besides the almost universal Parish Soup Kitchen of the winter months.

Emigration was a great point in General Booth's map. We had already at work in the field the Church Emigration Society, the Clerkenwell, the Colonial, Dr. Barnardo's, the Juvenile Emigration and Colonization Society, Miss Rye's Emigration Home, the National Association for Promoting State Colonization, and the Discharged Prisoners' Emigration Fund.

As to the *Poor Man's Bank*, which General Booth advocated, there are Penny Banks and Self-Help Clubs all over London and the country. My mother had them in full work in my father's parish in Leeds fifty years ago, and afterwards in that in the country.

As to *Visits to the Seaside*, the beneficent work of the Children's Country Holiday Fund, as well as other kindred associations, takes hundreds of thousands of London boys and girls for a blessed and fairylike fortnight into the country or by the sea. And it has this direct result on the parents, that, struck by the wonderful change in the children, they begin themselves now to save up and provide for themselves similar holidays.

The Church also, chiefly through the *Army and Navy Chaplains*, does special work for men in both branches of the Service, in the way of institutes, homes, and clubs in garrisons and barracks.

For our *great Seafaring Population* our Missions to Seamen Society has 45 mission-vessels and boats, besides a 42-gun frigate converted into a stationary mission-ship, 54 seamen's churches and mission-rooms, by means of which it keeps up an evangelizing and elevating work amongst the shipping all round the coasts and harbours, and visits light-houses and lonely islands off the coasts.

The *St. Andrew's Waterside Mission* has spread from Gravesend to 7 other places on the Thames and 3 on the Mersey, and has promoted the care of seamen in many foreign ports.

The *Thames Church Mission* employs 1 chaplain, 6 lay missionaries, and 8 seamen colporteurs, amongst sailors from Putney Bridge as far as the North Sea Fisheries.

There are also the great inter-denominational and strongly Christian British and Foreign Sailors' Society, and Missions to Deep-Sea Fishermen.

For the *Care of the Sick* there are, besides the great general hospitals, hospitals to meet every variety of disease, promoted and supported by Christian people, the great majority of whom are members of the Church of England. Everywhere, also, we find Convalescent Hospitals, Cottage Hospitals, Nursing Sisterhoods, and Parochial Nurses.

Lay Helpers.—Nearly every considerable parish has its Lay Helpers, in the shape of Sunday-school teachers and volunteers for committee work. In 16 dioceses there is a Diocesan Lay Helpers' Association, whose object is to organize and help in training the religious lay work of the diocese.

District Visitors.—The great majority of town parishes and rural parishes have a body of District Visitors, for the most part ladies, whose weekly visits promote friendly intercourse between classes, and who keep the clergy in touch with great numbers of the people. Their total number must, perhaps, exceed that of all other agents put together.

There are also *Sisterhoods*, Deaconesses, and Parochial Mission Women and Bible Women, whose work amongst the homes of the poor is genuine, sympathetic, consoling and encouraging.

A marvellous commentary on the reality of the kingdom of Christ amongst men is the fifteenth annual edition of the "Classified Directory of the Metropolitan Charities" for any particular year.

"It is satisfactory," says the Editor of Low's "Handbook," "to see that the true theory and the sound practice of discriminating almsgiving are also finding growing numbers of adherents. The discovery that charity, if well directed, may be preventive, as well as curative, in its dealings with want and misery, has led to a widespread reform in the matter of popular philanthropy, and a corresponding check of waste is the result. That much still remains to be done in this direction is unfortunately only too true, and it is to be hoped that as the attention of the country is more systematically given to the subject it may be possible to educate not only the great philanthropists, whose munificence too often lays them open to imposition, but the givers of the smaller sums, whose contributions, though separately insignificant, go to swell the grand total of which England is justly proud. The contention of the reformers, who, under the name of organisers of charitable relief, have been working in our midst for the last ten or fifteen years, is that the sum now given year by year for eleemosynary purposes would, if wisely administered, be sufficient for the relief of all who really need and deserve assistance, and it will be no slight gain when the resources thus available are so used as to attain the desired result."

APPROXIMATE INCOME FOR ONE YEAR.

Income not given	Income given		£	£
	4 Bible Societies	-	220,631	
2	13 Book and Tract Societies	-	87,560	
				308,191
10	54 Home Missions	-	617,361	
1	13 Home and Foreign Missions	-	207,482	
1	23 Foreign Missions	-	982,334	
				1,807,177
2	24 Charities for the Blind	-	71,141	
2	6 Charities for Deaf and Dumb	-	18,069	
2	6 Charities for Incurables	-	56,776	
2	1 Charity for Idiots	-	26,158	
				172,144
2	16 General Hospitals	-	417,071	
1	8 Consumption Hospitals	-	76,352	
	5 Ophthalmic Hospitals	-	10,587	
	3 Orthopædic Hospitals	-	7,000	
1	4 Skin Hospitals	-	6,138	
7	14 Hospitals for Women and Children	-	64,283	
1	5 Lying-in Hospitals	-	13,114	
3	27 Miscellaneous Special Hospitals	-	112,453	
				706,998
2	31 General Dispensaries	-	27,965	
1	12 Provident Dispensaries	-	9,869	
	6 Institutions for Surgical Appliances	-	26,497	
24	24 Convalescent Institutions	-	58,308	
10	5 Nursing Institutions	-	7,183	
				129,822
46	107 Pensions and Institutions for the Aged	-		459,014
10	82 Institutions for General Relief	-	413,702	
6	9 Food Institutions, Loan Charities, etc.	-	10,084	
				423,786
41	45 Voluntary Homes	-	-	167,140
17	38 Orphanages, etc.	-	-	176,266
38	38 Institutions for Reformation and Prevention	-	-	79,276
28	66 " Education	-	-	462,992
30	19 " Social Improvement	-	-	66,940
11	12 " Protection	-	-	87,701
301	720			
	301			
	1,021	Grand Totals	-	£5,047,447

Here, of course, the direct and exclusive work of the Church of England is not discriminated from the general societies, which, however, for the most part have Church of England people in various degrees among their supporters. But, as I said at the beginning, it is impossible to limit the work and influence of the Church of England as it exists amongst its lay members, or to say where it begins and where it ends. It is the great leader in the general stream of philanthropy.

I will conclude with a passage from a Charge of my uncle,

the late Archdeacon Sinclair, delivered many years ago to the clergy of the Archdeaconry of Middlesex on our parochial system :

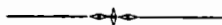
“ One of the greatest orators and statesmen of the New World, Daniel Webster, crossing over to this side of the Atlantic, visited our chief marts of industry and commerce, conversed with the prominent leaders of our various sects and parties, made himself thoroughly acquainted with our social and political institutions, and afterwards, on his return home, was heard to make this remarkable declaration—a declaration the more remarkable as coming from the lips of a decided patriot, an enthusiastic admirer of American institutions in America : ‘ Among the many great advantages,’ he said, ‘ which the English nation enjoy, the greatest is their parochial system, which not only is an institution of inestimable value in itself, but that which gives stability to all the rest.’

“ Respecting this very interesting acknowledgment from a first-rate politician of a rival country, where parishes in our territorial sense of the term are unknown, I may repeat that it resulted, not from hearsay or historical reading, but from keen personal observation of existing facts. For my own part, if I were desirous to impress upon an intelligent stranger, coming from a land where an ecclesiastical establishment like ours is unknown, the value of that precious gift of God, I should conduct him to some elevated spot from whence he could survey a wide expanse of English scenery. Having pointed out to him a long succession on every side of hills and woodlands, rivers, parks, and mansions, towns and villages, with all, in short, that agriculture and commerce can do to fertilize and enrich a country, I would especially direct his eye to that which to a reflecting mind, such as I have just adverted to, constitutes the chief attraction of our English landscape, namely, the standing evidences of ancient piety, the numerous towers and spires dedicated to the Maker and Preserver of all, each of them the centre of a civilizing, and sanctifying, and saving influence to the surrounding population. I would inform him that, in whatever direction his curiosity might lead him throughout the length and breadth of the land, he would discover a similar panorama of sacred edifices not less costly nor less beautiful than those which at that moment were exciting his admiration. I would inform him that the whole number of parishes and ecclesiastical districts throughout the kingdom amounted to not less than 15,000, each with its own pastor, and its own fold, and its own parochial machinery for diffusing sound religion, moral purity, and social happiness. No wonder if, with such a scene before him, the intelligent

spectator should exclaim with devout enthusiasm, *What hath God wrought?* No wonder if he should call upon the people, who have derived from their forefathers so glorious a heritage, to magnify the Giver, and to defend the gift."

The spirit of practical social philanthropy was revived by the Evangelical Movement, it has embraced the Tractarian Movement, and now the whole Church is working together for the good of the people. Without aiming at social revolution, it will endeavour gradually to permeate the whole social organism with the principles, the spirit, the self-denial, and the love to man, which Christ came to teach as the foundations of His Kingdom.

WILLIAM SINCLAIR.



ART. VI.—GIRLS, NOVELS AND PLAYS.

PLATO, in his immortal "Republic, or Ideal State," in discussing the education suited to the governing or upper class, was particularly anxious that the surroundings of the young people, and all the ideas put into their heads, should be such as should give them a strong impulse towards what is virtuous, praiseworthy, noble and true.

"Ought we," he says, "to confine ourselves to superintending merely our *poets* [of course, he would have included novelists if they had existed at the time], and compelling *them* to impress on their productions the likeness of a good moral character, on pain of not composing amongst us? or ought we to extend our superintendence to the professors of every other craft as well, and forbid them to impress those signs of an evil nature, of dissoluteness, or meanness, or ungracefulness, either on the likenesses of living creatures or on buildings, or on any other work of their hands, altogether interdicting such as cannot do otherwise from working in our city; that our governing class may not be reared amongst images of vice, as upon unwholesome pastures, culling much every day by little and little from many places, and feeding upon it, until they insensibly accumulate a large mass of evil in their inmost souls? Ought we not, on the contrary, to seek out artists of another stamp, who by the power of genius can trace out the nature of the fair and the graceful, that our young men [still more would he have said this of our young women, had he been writing of them], dwelling as it were in a healthful region, may drink in good from every quarter, whence any emanation from noble works may strike upon their eye or their ear, like a gale wafting health from salubrious lands, and win them im-

perceptibly from their earliest childhood into resemblance, love, and harmony with the true beauty of reason?

"Such a nurture, replied Glaucon, would be far the best."

So wrote the great pagan idealist Plato, the soul whom Origen described as naturally Christian. It is like the language of St. Paul: "The breach of the seventh commandment, and all uncleanness, let it not be once named among you . . . neither filthiness, nor foolish talking, nor gross jesting, which are not fitting." "Whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

Very different is the state of things in which we find ourselves to-day. Our civilization is only partly Christian, and just now there is a considerable outburst of Animalism or Naturalism. Amongst the literary class there is a certain number, influenced largely by a section of French literature, who have revolted against the restraints and ideals of Christianity. These men and women declare openly that the object of all art is merely to show Nature in her various moods, without concealment or reserve. In this matter they have rejected alike the ideal of Plato and the principles of Christianity. So constantly is the dogma repeated that art has no concern with morality as such, that the docile multitude think it must be true, and submit to it with but faint protest.

Consequently we find a quantity of books in vogue which assume all kinds of evil, and steep the minds of the young with poisonous thoughts and subtle suggestions almost before they are aware of it. Marie Corelli touches this subject with much indignation in one of her books. I think she exaggerates, but there is probably some foundation for what she says. "London easily talks, particularly on unsavoury and questionable subjects. Therefore, as I have already hinted, if your book were a judicious mixture of Zola, Huysmans, and Beaudelaire, or if it had for its heroine a modest maid who considered honourable marriage a degradation, it would be quite sure of success in these days." And again: "'The new fiction is detestable,' I said, 'both in style and morality. . . . The woman whose dirty book I have just thrown away—and I feel no compunction for having done it—is destitute of grammar as well as decency. . . . Why do you read such stuff? How can you read it?' . . . 'Curiosity moved me in the first place,' she answered. . . . 'Then when I began to read, I found that the story was all about the manner in which men amuse themselves. . . . As I was not very well instructed in that sort of

thing, I thought I might as well learn! You know these unpleasant morsels of information are like the repeated suggestions of the devil—if you listen to one, you are bound to hear more. Besides, literature is supposed to reflect the time we live in, and that kind of literature being more prevalent than anything else, we are compelled to accept and study it as the mirror of the age.’” And again: “One day—a day that is stamped on my memory as a kind of turning-point in my life—I read a novel by a woman which I did not at first entirely understand; but on going over some of its passages a second time, all at once its horrible (character) flashed upon me, and filled me with such genuine disgust that I flung it on the ground in a fit of loathing and contempt. Yet I had seen it praised in all the leading journals of the day; its obscenities were hinted at as daring, its vulgarities were quoted as brilliant wit; in fact, so many laudatory columns were written about it in the press that I resolved to read it again. Encouraged by the literary censors of the time, I did so, and little by little the insidious abomination of it filtered into my mind and stayed there. I began to think about it, and by-and-by found pleasure in thinking about it. I sent for other books by the same tainted hand, and my appetite for that kind of evil romance grew keener.” And again, speaking of a certain poet: “At first I read the poems quickly, with a certain pleasure in the musical swing and jangle of rhythm, and without paying much attention to the subject-matter of the verse; but presently, as though a lurid blaze of lightning had stripped a fair tree of its adorning leaves, my senses suddenly perceived the cruelty and sensuality concealed under the ornate language and persuasive rhymes, and for a moment I paused in my reading and closed my eyes, shuddering and sick at heart. Was human nature as base and abandoned as this man declared it to be? Was there no God? . . . Were men and women lower and more depraved . . . than the very beasts? . . . By virtue of being a poet he passes into many a home, carrying impure suggestions into minds that were once cleanly and simple. As for me, after I had studied his verse to my heart’s content, nothing remained sacred; I judged men as beasts, and women as little better. I had no belief in honour, virtue or truth, and I was absolutely indifferent to all things save one, and that was my resolve to have my own way.”

I have quoted these painful extracts because they represent a very real danger to which our English family life is exposed. When I was young, the chief peril in young women’s reading was from the Foreign Circulating Libraries; but now a very considerable part of English light literature has the same non-Christian, or rather pagan, taint. Let us grant for the moment

that there is an excuse for such poisonous books being written for those who are not Christians; but we, who desire to follow in all things the example of our Lord and Saviour Jesus Christ, and whose citizenship is in heaven, are bound to protect ourselves against this blighting infection of destructive influence.

That animalism is not necessary to literature is proved at once by reference to the healthy, manly, moral tone of the greatest writers: Scott, Dickens, Thackeray, Miss Austen, George Eliot. Nothing, indeed, under the Bible itself, can be more healthy, invigorating and helpful than the strong, manly purity and idealism of the *Waverley Novels*; they are the example, to all time, of what an admirable educational force may be found in wholesome fiction.

We must not for a moment give way to this contagious atmosphere, or accept it as inevitable. If a man were to come and talk to our daughters about these abominations, the fathers or brothers would rightly kick him from the house. But if he talks to them through a book, a picture, or a poem, it is just as bad. Book, picture and poem should be equally impossible as the man himself. There is not the least need, from any point of view, that our daughters should know the refinements of wickedness in a corrupt civilization. The necessity is entirely the other way; their minds should be kept untainted from what is a deadly and poisonous presence. I should say the same both for young men and young women; a wise mother can instil principles and ideals into the mind of her sons which will last them through life, and which will make them turn with instinctive abhorrence from a literature that is based on the assumption that there is no virtue. But we are speaking more particularly of girls. When the mind of a girl is corrupted, it is worse than that of a young man, because the young man has numerous manly interests and occupations to keep his thoughts from basely brooding on what is vile; but a girl's imagination has fewer of such protective obstacles. That old idea of Plato's, that the mind should be kept as far as possible from all ignoble associations, is, as his young friend Glaucon assented, far the best nurture.

What I think we have to maintain is this:

1. The belief that most women are virtuous, and that it is only the exceptional few who go astray.
2. That love is something far better and higher than animalism, and has no necessary connection with it.
3. That while there are certain physical facts connected with our earthly nature, these are not to be dwelt upon or brought prominently forward, but resolutely kept in the background in thought, conversation, art and literature. For

the same reason that we wear clothes, we keep these lower incidents of our composite nature in their proper place; and that is, out of sight.

4. That a happy united married life is not only possible, but in the vast majority of cases the rule.

5. That evil books are as much to be avoided as scarlet fever or small-pox; and that thoughts or conversations for which boys at school would be soundly whipped are absolutely out of place in any household professing to be Christian.

6. That mothers have not only the right, but the duty to know all that their daughters read, and must firmly discipline them from anything approaching what is improper.

7. That art and literature are not fulfilling their proper function if they devote themselves to animalism or naturalism; that their duty is, as Plato taught, to purify and ennoble the thoughts of mankind as truly as any other teaching powers.

8. That it is no part of education to know all the ugliness, faults, errors, frailties, and wickednesses of human nature, but that it is, on the contrary, infinitely better to keep the soul pure, the hope strong, the trust and belief uncontaminated and unshattered.

9. And that, as this corrupting literature exists, and comes into our homes and libraries in specious form and plausible guise, and as it would be often impossible to detect it without reading it, the best advice should be obtained from reviews, critics, and persons versed in literature, as to what is unhealthy and dangerous.

I have left little room in my paper for the subject of plays, but all I have said about books applies with increased force to the drama. In the drama you see the very thing acted before your eyes, with all the seductiveness of beauty of person, beauty of scene, and power of realism. There are, of course, families who make no pretence at Christianity; but where the Lord Jesus Christ is at all acknowledged as the Divine teacher, example, and revelation of the will of God, it will be impossible for any conscientious and careful mother to take her girls to plays which familiarize them with those things which St. Paul said should not be once named amongst us. It is all very well to say that they are intended to show that virtue is in the end better, but the skill of the play in most cases consists in making the vicious character interesting and pathetic, and when once you have made a girl think that such things are possible, and not uncommon, you have done her an almost irreparable injury. To gloat without repugnance on sinful situations must in all cases tend to relax the moral fibre.

Of course, none of us can pass through life without being conscious of much that is evil, but it is our business to notice

it as little as possible, except when we are called on to convert it. Remember the lady in Comus :

“ A thousand fantasies
Begin to throng into my memory,
Of calling shapes, and beckoning shadows dire. . . .
These thoughts may startle well, but not astound
The virtuous mind, that ever walks attended
By a strong-siding champion, Conscience.

* * * * *

So dear to Heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt ;
And, in clear dream and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begins to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal.”

But this will not be if we wilfully go into temptation, where this ideal and aspiration is not recognised :

“ But when lust
By unchaste looks, loose gestures, and foul talk

* * * * *

Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The Divine property of her first being.”

Short Notices.

The World Beautiful. By LILIAN WHITING. Pp. 190. Gay and Bird.

THE writer is an American lady, who was a very intimate friend of the late Phillips Brooks, and her writing shows clearly his influence on her mind and thought. She is bravely determined to pursue optimism, and to see the ideal in everything. She has collected a great number of quotations in prose and verse illustrating her thought and adding to the value of her book, the tendency of which is encouraging and elevating.

Things New and Old : Stories from English History. By H. ARNOLD-FORSTER. P. 240. Cassell and Co.

This is a reader for the Fifth Standard on the Tudor period. The book is useful, important, timely, and well illustrated.

Hours with the Bible. New Testament Hours : St. Peter to Revelation. By Dr. CUNNINGHAM GEIKIE. Pp. 475. Price 6s. Longmans.

These are valuable and interesting chapters, illustrating facts, thoughts, and teachings, in the last part of the New Testament. The style is readable, the thought clear, and the result adds much interest to Bible study.

The Hope of Israel. By H. F. WOODS, B.D. Pp. 218. Price 3s. 6d. T. and T. Clark.

This work is a reproduction of the author's Warburtonian Lectures, and is a review of the argument from prophecy in the light of modern criticism. The writer's position is, that the prophets did not foresee the actual person, work, and suffering of the Messiah, but that they announced great truths and principles which the Messiah, as the perfect and Divine type of humanity, naturally fulfilled.

From the Garden to the Cross. By A. B. CAMERON, D.D. Pp. 348. Price 5s. Isbister and Co.

These are thoughtful devotional studies on sixteen subjects connected with the Passion, and would be useful in Lent, or for devotional meetings, or Good Friday addresses. The treatment is reverent and sympathetic.

New Thoughts on Current Subjects. By the Rev. J. A. DEWE. Pp. 230. Elliot Stock.

These are fifteen essays divided into three groups : scientific, social, and philosophical. They treat of subjects frequently mentioned in conversation, with a strong scientific grasp and a light literary touch. There is a readiness to accept proved and admitted facts and to form the best theories about them, which is a very useful and fruitful attitude of mind. Admitting, for instance, the theory of Evolution, the author insists that what was new in the creation of man was the imparting of reasoning or intellectual power, which distinguished man from the whole of the animal creation.

The Fathers for English Readers: Boniface. By the Rev. J. P. GREGORY SMITH. Pp. 106. Price 2s. S.P.C.K.

A charming and popular account of the great English missionary of the eighth century.

The Bible in the Light of To-day. By CHARLES CROSLEGH, D.D. Pp. 497. Price 6s. S.P.C.K.

The interesting and thoughtful disquisitions of this volume will be found helpful to many, as tending to place their traditional beliefs about the Bible on a sound basis. The first part is a historical sketch, giving an account of the growth of the Canon of the Old and New Testament, and the various manuscripts and versions. The second part reviews the evidence showing the Bible to be from God ; the witness of the Church ; the claims of the Bible itself ; the internal evidence ; the self-evidence of the message ; the superhuman effects of its teaching ; and the general meaning of a message from God. The third part answers such objections as the following : Faultiness in composition ; alleged untrustworthy history ; incompatibility with physical science ; immature moral position ; uncertain date and authorship of certain books ; and presence of error, absence of infallibility. The attitude adopted by the writer in regard to these questions appears to be sound and true, and to supply the answer by anticipation to other objections of the same class.

The Prayer-Book, Articles, and Homilies. By J. T. TOMLINSON. Pp. 311. Elliot Stock.

Mr. Tomlinson is one of the most learned of ritualists in the technical sense of the word, as one who has studied the history of ritual. He has put together thirteen very valuable contributions towards the discussion and settlement of contemporary controversies. The subjects are : The Black Letter Holy Days ; the Ministers and Mistakers of the First Prayer-Book ; the Injunctions of Elizabeth, 1559 ; the Advertisements of Elizabeth, 1556 ; the Ornaments Rubric, Elizabeth, 1559-61 ; the Ornaments Rubric, Charles II., 1662 ; the Ornaments Rubric (the great Cosin

myth); the *Breaking of the Bread*; the *First Book of Homilies*; the *Second Book of Homilies*; the *Declaration on Kneeling*; the *Ordinal and Article XXXVI.*; and, lastly, *Article XXXI.*

Mr. Tomlinson writes with learning, candour, good temper, and moderation, and it is to be hoped that both sides engaged in the controversies raised by the Oxford Movement will make themselves masters of his laborious investigations.

Queen Victoria and Her People. Pp. 256. Price charged to schools, 6d. Educational Supply Association.

This is one of the Holborn series, and is of the nature of a handbook. It has numerous capital illustrations, and is sympathetically and carefully executed.

Birds of our Islands. By F. A. FULCHER. Pp. 366. Price 3s. 6d. ANDREW MELROSE.

This is a popular and attractive account of English birds in different groups, and it is well illustrated. The habits and characteristics of the birds are described in an easy, pleasant manner. Few people who walk about the country can help desiring to know something of the beautiful little creatures that frequent hedgerows, woods, fields, rivers and shore. This work is an agreeable introduction to more scientific treatises.

We have also received the following magazines: *Good Words*, *Sunday Magazine*, *The Leisure Hour*, *The Critical Review*, *The Anglican Church Magazine*, *The Church Missionary Intelligencer*, *The Evangelical Churchman*, *The Church Sunday-School Magazine*, *The Fireside*, *Sunday at Home*, *The Girl's Own Paper*, *The Boy's Own Paper*, *Sunday Hours*, *The Church Worker*, *The Church Monthly*, *The Church Missionary Gleaner*, *Light in the Home*, *Awake*, *India's Women*, *The Cottager and Artisan*, *Friendly Greetings*, *Golden Sunbeams*, *Little Folks*, *Our Little Dots*, *The Child's Companion*, *Boys' and Girl's Companion*, *The Children's World*, *Daybreak*, *Day of Days*, *Dawn of Day*, *Home Words*, *Hand and Heart*, and *Church and People*.

The Month.

THE DIAMOND JUBILEE.

THE event of the month, and, indeed, of the whole year, which has absorbed and transcended all other interests, has been the celebration in the length and breadth of the British Empire of Queen Victoria's Diamond Jubilee. It is hardly too much to say that throughout this great realm not one single son or daughter has been so ignorant or so thoughtless, not one hamlet or cottage has been so remote or uninterested, as not to have joined with sincere rejoicing in some expression of thankfulness for the beneficent glory of her Majesty's reign. What was, however, at first a purely spontaneous and unanimous outburst of personal gratitude and affectionate admiration towards the good and great Queen, in the natural course of things eventually developed into a demonstration of the extent, the solidarity, and the corresponding responsibilities of her great empire. As the Queen passed, in the noon-

day brightness of June 22, through the eager and enthusiastic thousands of her people to return thanks at the Cathedral Church of St. Paul's for the Divine mercies vouchsafed during her reign, she was accompanied by representatives of her rulers, princes, statesmen, soldiers, and sailors, who guide and protect the lands where, in every part of the world, the British flag waves and the British tongue is heard. It was a complete and convincing object lesson, alike to our own people and to surrounding nations, of the wonderful growth of the British power in the Victorian age. It was well, too, that the central act of that splendid day was one of acknowledgment to Almighty God, for "except the Lord build the house, they labour in vain that build it." The piety of the Queen has been something more than a source of personal comfort amid the sorrows of life, which are felt all the more keenly in the necessary loneliness of her exalted position. It has been a beacon star, an ideal, a pure and strong influence, continually present before the whole nation. It has inclined her workers to strive to act as honourable Christian men and women, and to advance the general welfare. It has made men feel that, while the extravagance of superstition on the one hand, and the ignorant recklessness of infidelity on the other, tends to the destruction of national happiness and progress, a simple, reverent, and withal reasonable, faith is the most priceless treasure which a people can possess. On the whole, it has been true that, wherever the British flag has been planted, there not merely civilization, justice, and prosperity have grown up, but a pure and vital religion has taken root, and has borne fruit in higher moral conception and nobler manners of life. And so it has been well to rejoice, though with deep humility, at the sight of those from every clime who told by their presence of the almost boundless realms which acknowledge the sceptre of Victoria. It has been well to think with congratulation that the tremendous fleet anchored at Spithead had its equal counterpart girdling the world in every sea. For these are being used by God as instruments for the spread of the Gospel of our Lord Jesus Christ, an end infinitely more glorious than the aggrandizement of any one nation.

THE LAMBETH CONFERENCE.

It has been a wise arrangement to convene the fourth Lambeth Conference for the year of the Queen's Diamond Jubilee, and the thirteenth centenary of the coming of St. Augustine. The one event has impressed men's thoughts with the world-wide spread of the Anglo-Saxon race, while the other has been a reminder that all down the centuries the Church of England has borne her great and blessed part in the history of the nation both at home and abroad. While the minds of statesmen are eagerly and carefully considering methods of federation between our colonies and ourselves, it is a good occasion for the Bishops of the Anglican Church from all parts of the world to consider by "brotherly communion and conference" whether the links which join the scattered, yet harmonious, units may not be drawn more closely together for mutual strength and progress. Not that there should be any attempt to place the See of Canterbury in a position giving jurisdiction over daughter Sees. That policy of liberty, combined with close intercommunication,

which has worked so admirably with our colonies, should likewise be the ideal in ecclesiastical relationships. The autocracy claimed by the Papal See may appear magnificent, but its tendency has ever been to prevent natural and legitimate expansion alike in work and in thought.

The conference dates from 1867, when 76 Bishops accepted Archbishop Longley's invitation. In 1878 Dr. Tait was Archbishop, and exactly 100 Bishops attended. Archbishop Benson summoned the third conference in 1888, when 145 were present. The number of those who have accepted Archbishop Temple's invitation are little short of 200. The nine years past have made a terrible gap in the number of those who were leaders at the previous conference. Among them are Archbishops Benson, Thompson, Magee, the Archbishops of Dublin and Armagh, Bishops Harold Browne, Lightfoot, Thorold, Harvey Godwin, Lord A. Hervey, C. Wordsworth, and many others.

The conference commenced with a service in Westminster Abbey on July 1, at which the Archbishop of York was the preacher. He took St. John xvi. 13 for his text, and in an impressive sermon urged the need of increased devotion to the Holy Spirit. On the following day a special train conveyed the Bishops to Ebb's Fleet, a field between Minster and Ramsgate, in the Isle of Thanet, where Augustine is thought to have landed (A.D. 597). Here a carved stone cross, like those of Sandbach, in Cheshire, has been erected by the late Earl Granville, in 1884. Before this a simple service was conducted, with a total absence of any display or ceremony. A choir sang the words which Augustine and his companions are said to have sung on approaching Canterbury, and very sweet and solemn they sounded in the effective setting given to them by Sir J. Bridge. Then followed the Litany, and with some prayers from the Archbishop and the benediction, the service ended. The gray stillness of the day, some ancient trees, and the hushed crowd of reverent worshippers, combined to give a peculiar dignity and significance to this act of acknowledgment to the past, which a more spectacular arrangement would have completely destroyed. The prelates afterwards proceeded to Richborough Castle (Rutupiæ), the most perfect existing monument of the Roman occupation, which down to the commencement of the fifth century was the headquarters of a Roman legion. Here an address was given by Canon Routledge, who pointed out that Augustine must certainly have crossed from Thanet to the island of Richborough on his way to Canterbury by the Roman road.

On the subsequent day, July 3, the Archbishop and Bishops visited St. Martin's Church at Canterbury, which is considered to be the oldest church in England. In it Queen Bertha and her chaplain, Bishop Liudhard, worshipped before Augustine's mission. Here Augustine and his companions used "to sing, to pray, to say Mass, to preach, and to baptize." There is also strong probability that King Ethelbert was baptized here. After some special prayers in this ancient church, a stately and magnificent service was held in Canterbury Cathedral. The members of the episcopate wore their scarlet robes, the civic authorities and the military appearing also in full dress. The cathedral was entirely filled by an

immense congregation, special places being reserved for a considerable number of representative Nonconformist ministers. The massive gray marble throne known as Augustine's chair had been placed a few steps below the holy table, and from it the Archbishop delivered extempore a dignified and most suitable allocution. Nothing could have exceeded the beauty of the service which followed, concluding with a magnificent rendering of Handel's "Hallelujah" chorus. Canterbury Cathedral has not been the centre of a more memorable scene in modern times.

On Sunday morning, July 4, the Archbishop of Armagh was the preacher in the cathedral. He took for his text *Eccles. i. 9* and *Apoc. xxi. 5*. The sermon was original and striking. Great congregations also assembled to hear Bishop Julius, of Christchurch, New Zealand, in the afternoon, and the Bishop of Ripon in the evening. The conference was held in the ancient guardroom of Lambeth Palace, and, as on former occasions, the proceedings were not open to the public. A volume of the deliberations will be published in due course.

THE BETTING ACT.

The Court of Appeal has given judgment in the case *Powell v. The Kempton Park Racecourse Company*, and has reversed the decision pronounced by the Lord Chief Justice, based upon the law laid down in the now famous case *Hawke v. Dunn*. The case was argued before a full Bench, the Master of the Rolls and four Lords Justices concurring in allowing the appeal, Lord Justice Rigby alone holding the opposite opinion. The Gaming Houses Act of 1853 prohibits, under severe penalties, the opening, keeping, and using by any person of houses and other "places" for the purpose of betting with "persons resorting thereto." The Act has worked with perfect simplicity and efficacy in the suppression of ordinary gaming-houses. Lately, however, an attempt has been made to use it for the suppression of betting on race-courses; and it was necessary to show that the rings and enclosures where such betting is carried on could be defined as "places" within the meaning of the Act. A steady trend of judgments has tended to give the phrase this wider signification, culminating in the verdict of the Divisional Court in the case of *Hawke v. Dunn*, that it covered Tattersall's rings on Newmarket Heath. Some persons considered this verdict to be the death-warrant of race-course betting. It was soon made evident, however, that no action would be taken by the authorities except at instigation in every instance. Further than this, forensic ingenuity quickly discovered that the judgment of the Divisional Court, although it could not be tested by an appeal, was neither ultimate nor binding upon higher authorities.

Accordingly, a shareholder of the Kempton Park Racecourse Company has brought an action for an injunction against his own company in order to secure a fresh verdict. Lord Russell was bound to give a judgment in accordance with *Hawke v. Dunn*, but he sped the matter forward to the Court of Appeal, with words of distinct encouragement to the defendant. The result has been already stated, and the decision of the Court of Appeal, which professes to have followed the historical method of examina-

tion, seeking to ascertain the spirit rather than the letter of the Act, and to disentangle itself from mere precedent, is generally considered one of the boldest pieces of judicial interpretation effected in this country during the century. The question will now almost certainly be brought before the House of Lords for final adjudication. It is better that the whole matter should be thus thoroughly dealt with. While every thoughtful person deprecates the hold which the habits of betting and gambling have upon the people, and especially upon the poorer classes, it would not be fair to coerce the community by an improper and one-sided interpretation of existing legislation. If public opinion is rife for some statutory change in this matter, which is much to be desiderated, the new legislation, or the new interpretation of the old, should come from the highest authority, and in the most open and clearest manner possible.

RECENT EGYPTIAN DISCOVERIES.

Visitors to University College will find laid out and arranged there the splendid results of Professor Petrie's researches in Egypt during the past winter, together with those of his colleagues, Messrs. P. B. Grenfell, A. S. Hunt, and J. E. Quibell. The Professor was exploring at Deshasheh, Messrs. Grenfell and Hunt at Behnesa, and Mr. Quibell at El Kab. Upwards of four thousand papyri have come from the Roman city of Behnesa, of which about one hundred and fifty perfect specimens have been retained as a research tax for the museum of Gizeh. The papyri were found in the ground, mixed with soil, and are evidently the remains of a great library, which was probably wantonly thrown away to make room for newer literature. The discovery has furnished archæologists with as many papyri as the whole of Europe has contained up to the present. They will take at least ten years to decipher, and they touch upon history, law, ethics, and similar subjects, while there are also a number of early Christian documents. They range in date from the first to the sixth century after Christ. It is, however, in the discoveries from Deshasheh and El Kab that even greater interest lies. A large number of objects have been found which throw a bright light on the life of a people dwelling in Lower Egypt centuries before Abraham went down thither from Canaan. Most of these articles are older than the oldest pyramids, belonging to the fourth and fifth dynasties of the Old Kingdom, and are the handiwork of men who died five thousand years and more ago. These people possessed a wonderful amount of civilization, and had brought arts and crafts to a high state of perfection. They had metal, but it was precious and scarce. Tools, workmen's baskets, vases, bowls of alabaster, porphyry, and diorite have all been found in or near these tombs. One of the bowls is inscribed with the name of King Sneferu, while there are other inscriptions which guarantee the antiquity of the collection. There is a small group of well-wrought amulets, while at Deshasheh was found in a rock-chamber connected with a ruined tomb a most striking and valuable series of statues and statuettes. One is nearly life size and represents a certain Nenkhefta, while other smaller figures depict his wife and son. They are treated in a wonderfully facile and unconventional manner, and the figure of Nenkhefta almost equals

that of the scribe now in the Louvre. In some of the coffins a strange custom of separating the flesh from the bones before burial has been discovered, the bones being wrapped in linen and laid together in rough anatomical order, while the flesh was possibly eaten. A later collection of necklaces, amulets, and similar objects of the First Kingdom, together with many sculptured cats of the second century B.C., were also found. Altogether, this is the largest and probably the most important find ever made in Egyptian antiquities.

SUNDAY ENTERTAINMENTS BILL.

Lord Hobhouse has moved in the House of Lords the second reading of a Bill for amending the Sunday Observance Act of 1781. He proposed that the Act should "not apply to any house, room, or place opened or used for any lecture or address on science, ethics, social duties, literature, art, or any kindred subject, whether followed by discussion or not, or for the performance of music, if the proceedings were undertaken by their promoters with a view to the public good, and not by way of trade, or for pecuniary profit of the promoter"; and that "no suit under the Act of 1781 should be commenced without the consent in writing of the Attorney-General having first been obtained." His argument was that the Act, according to memoranda left by Bishop Porteous, its author, was to repress things tending to irreligion, profanity, and the corruption of good morals, whereas it was now used as an instrument for the repression of attempts to improve the Sunday. The Bishop of Winchester opposed the Bill on the ground that, if it became law, he believed that it would tend to an enormous increase of Sunday labour. He also considered that its safeguard would not prove effectual to prevent a large amount of abuse of the Act. The Archbishop of Canterbury followed still more strongly in the same line, believing that such a loosening of the law would bring about public entertainments on Sundays, which were quite out of keeping with the character of the day. The Archbishop of York considered that some amendment of the existing law was decidedly needed, and he thought that if Lord Hobhouse would agree to confine the measure to a single clause, requiring some local authority to sanction prosecutions, and would bring it up again in that form, it would be generally agreed to. The Lord Chancellor, however, pointed out that this would make the law completely uncertain, and would lead to perpetual litigation. Eventually the Bill was thrown out by 5 votes to 33, the votes of the Lords Temporal being of themselves sufficient to secure a majority against the motion.

SIR H. JOHNSTONE ON MISSIONS.

In an interesting volume entitled "British Central Africa," by Sir H. Johnstone, K.C.B., which has just been published by Messrs. Methuen, the distinguished author gives in the course of his book an opinion of missions in Africa formed from an extended experience of the country. He has found missionaries and missionaries, some few living selfish and indolent lives, but the majority earnest and active in the noblest endeavours to raise their people alike in temporal and in spiritual things. There are now eight missionary societies with stations in the eastern half of Central Africa, of which the great majority are Protestant. There is at present only one Roman Catholic Mission, but a Jesuit Mission will probably return soon. While the mistakes which missionaries have made are pointed out in a very candid spirit, the author does not fail to emphasize the marked advance in civilization which their labours have produced. He considers that the Roman Catholic plan of unmarried mission-priests, which also finds favour among some sections of Anglicans,

is less beneficial than that of married missionaries. The influence of a married missionary's home, its order, its simple comfort, the sweet proprieties of its pure and gentle life, is a great power among the people. The missionary's wife also can effect great things among the women, the girls, and the children. To the strictures that missionary work makes, such slow progress, Sir H. Johnstone points out that a very slight acquaintance with early Church history is sufficient to teach that the pagan practices of European people took a long time to eradicate, and he considers that the advance already made in morality among men of such low civilization as the negro races of Central Africa through the labours of the missionaries is a striking proof of the value of such work. In his opinion, at least three generations are required before the principles of morality, truth, and gratitude, can become an appreciable part of the character of these races.

C.P.A.S.

The annual report of the Church Pastoral Aid Society, which is now in the press, contains the following interesting particulars of work in the past year: 660 parishes aided, containing an aggregate population of 5,500,000; 680 grants for curates, amounting to £47,198; 143 grants for lay assistants, amounting to £6,633; 65 grants for women workers, amounting to £1,766. The list of grants shows that by far the largest number are made to the dioceses of Manchester, London, Liverpool, York, Worcester, Ripon, and Rochester, which are centres of large and poor populations. The contributions to the society from all sources amounted last year to £58,456. While the society has greatly extended its operations during the past four years, there is still so much need for additional Christian workers in the ever-increasing population of artisan and similar parishes, that Evangelical Churchmen should not cease from their effort to make the annual income of the C.P.A.S. at least £100,000. The support of such a constructive work is the best guarantee for the permanence and spread of Evangelical doctrine and practice in later generations.

We are glad to notice that the Rev. A. J. Robinson, Rector of Holy Trinity, St. Marylebone, has accepted the important rectory of St. Martin's, Birmingham. Mr. Robinson's presence will be greatly missed in many committee-rooms in London, as well as by his own parishioners, but his sterling powers will have still wider scope in the responsible position to which he has been called.

The Oxford and Cambridge cricket match resulted this year in a decided win for Cambridge by 179 runs. The first innings of both elevens was somewhat tame, Oxford making 162 runs, six more than the Cantabs. But in the second innings Cambridge scored 336, six men reaching double figures, while the Oxford batting proved quite unequal to the bowling of their opponents. This is the sixty-third annual match between the Universities, Cambridge now being some six wins to the good.

The Council of Keble College, Oxford, have elected the Rev. Walter Lock, D.D., Sub-Warden, to be Warden of the College, in place of the late Rev. Robert J. Wilson, D.D., deceased.

Mr. W. Nicholson, of Basing Park, has promised to transfer to the trustees of the Clergy Sustentation Fund £20,000 India Three Per Cent. Stock, the income to be applied for the augmentation of the stipends of the rural clergy in the county of Hants.

Obituary.

MARGARET OLIPHANT.

MRS. OLIPHANT, the well-known novelist, historian, and magazine-writer, died during the Diamond Jubilee week. Her maiden name was Wilson, and she was born at Wallingford, near Musselburgh, in Midlothian, in 1828. She married in 1852, and her husband died seven years later. Her two sons are both dead. She had recovered from her serious illness of last year, and it was hoped that she would have lived to complete what she designed to be her *magnum opus*—namely, the “Annals of the House of Blackwood.” A return, however, of the old malady, has brought her strenuous and versatile life to a close. She was buried on June 29 in Eton cemetery. The Queen was specially represented, and her Majesty also sent a choice wreath, bearing the inscription, “A mark of admiration and respect from Victoria, R.I.”

It would be difficult to find in the long list of Victorian writers one more widely known and more fully appreciated than Mrs. Oliphant. For close upon half a century her fertile and ingenious brain has planned, and her skilful pen has carried out, a continuous and unbroken series of works, all excellent, while some of them have been of the highest ability. Her first book seems to have been the “Passages from the Life of Mrs. Margaret Maitland,” which was published by Mr. Henry Colburn in 1849. This story has the peculiar charm and power of most first books, being the description of places and people known in the writer's early life. Mr. Colburn also brought out her second book, “Mirkland,” in 1850; while Messrs. Hurst and Blackett, who took over the business shortly afterwards, published her third and fourth novels, and a good deal of her subsequent writing. It was, however, with Mr. John Blackwood that she was most closely associated in literary work, and also as an intimate friend. She began to write for *Blackwood* in 1852; and some contribution or other of hers, either article, or story, or essay, or verse, will be found in almost every subsequent number down to the present time. In the last June number will be found a fine article, entitled “’Tis Sixty Years Since,” while the following number contains a triumphant lyric, “The 22nd June.” Of her numberless works of fiction, “The Minister's Wife” and “The Beleaguered City” may be mentioned as specially striking. Her books on “The Makers of Florence,” “The Makers of Venice,” “The Makers of Modern Rome,” “The Literary History of England, 1790-1825,” show the extent and accuracy of her knowledge; while her monographs on Dante, Molière, and Cervantes, in “Foreign Classics for English Readers,” are admirably comprehensive. An exhaustive bibliography of her writings would fill many pages. Her style was easy and descriptive, good, without being laboured, simple, yet never weak; her writings are instructive, sincere, and always interesting. Her work is in striking contrast to that modern rubbish which seeks notoriety by its prurient descriptions of what is scandalous. It will, therefore, live, and be increasingly valued, because it is good and pure, when the corrupt work of mere sensationmongers will have been consigned to a deserved oblivion.