

was a great preponderance of cases among persons whose water, supplied by the East London Water Company, had passed through the reservoirs at Old Ford, whereas comparatively few cases occurred among those who received water supplied by the same company, but pumped directly from the filtering-beds at Lea Bridge into the mains. Now, shortly before the epidemic in East London began, a man and his wife, living in Priory Street, Bromley, near the banks of the Lea, had died of cholera, and their evacuations had entered the river at a part which was, in fact, a canal with locks, and received a large quantity of sewage, so that it was a little better than a cesspool. Now, all the water supplied by the East London Water Company was intended to have been filtered at Lea Bridge, but some of that which was stored in the Old Ford reservoirs was sometimes drawn from two other reservoirs, which differed from the rest in being uncovered, and which freely communicated by soakage with the contaminated portion of the river Lea above mentioned. So that the two primary patients infected the river Lea, the river Lea infected by soakage the uncovered reservoirs, which in turn carried infection to the Old Ford reservoirs, and so led to an epidemic which affected 27 of every 10,000 persons who drank this water, whereas in other parts of London only 5 in 10,000 persons were attacked by the disease.

To sum up, therefore, there is a small bacillus which multiplies with inconceivable rapidity, gains access to water, is taken into the bodies of hitherto healthy persons, produces in them a series of symptoms always alarming and very frequently fatal, passes with their intestinal dejecta again into water, and thus causes a wide spread epidemic of that disease which we designate Asiatic cholera. No case of cholera arises but from some other case of cholera, and every case of cholera which is not isolated and watched with the utmost care is a source of infinite danger to the whole community in the midst of which he is situated.

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ART. V.—THE CHURCH IN WALES.

THE Church in Wales was originally a part of the Church of Christ planted in the Roman Province of Britain about the middle of the third century, which gradually extended itself over the length and breadth of the land south of the Firth of Forth. When the English tribes conquered Britain it is well known how the British race retired fighting before them until

they were at length able to hold their own, and maintain their independence, at least for some centuries longer, in the western peninsulas of Wales and Cornwall, and in the districts of Strathclyde and Cumbria, extending from the Mersey to the Clyde.

While the English were establishing their seven or eight kingdoms, the Britons of the Welsh peninsula were dividing themselves into four principalities, in each of which a separate see was established. Bangor was for Gwennydd; Llanlwy or St. Asaph's for Powys; St. David's for Menevia; and Llandaff for Gwent. The date of the actual foundations of these four Welsh sees is unknown. Daniel, the first Bishop of Bangor, died in 584. St. David died in 601. St. Kentigern, the probable founder of St. Asaph, died in 612. In 612 also died Dubric, the founder of Llandaff. The four dioceses varied in extent with the conquests and re-conquests, the victories and the losses, of the several princedoms.

From 400 to 700 the Church of Christ flourished in Wales. It had intercourse with Ireland and with Brittany. In the sixth century St. David, St. Gildas and St. Caradoc greatly influenced the Irish Church, and revived and spread the faith in that island of saints. To the Welsh school in Ireland belonged St. Columba, the Apostle of Scotland. Neither in Cornwall nor in Ireland were there a greater number of holy men and women, in proportion to the population, who were honoured by the acclamation of their fellow-countrymen with the title of saint.

The Church in Wales, like the Church in Ireland and the Church in Scotland, was originally wholly independent of the Church of Rome. They had peculiar and distinctive customs of their own quite incompatible with the idea of Roman obedience. The history of the gradual recognition by the Welsh Bishops of the jurisdiction of Canterbury, and through Canterbury of a closer connection with Rome, is obscure in detail but quite simple in principle. As the Norman kings extended their sovereignty over Wales, they appointed Norman bishops to the vacancies which occurred in the Welsh sees. These bishops were accepted, not at first without reluctance, by the Welsh dioceses, and they carried with them the recognition of the jurisdiction and customs of Canterbury. The clergy and people disliked the appointment of Norman bishops, just as they were disliked by the English, but they submitted with as good a grace as they might to what could not be resisted. The recognition of Canterbury was not probably felt to be any hardship by either bishops, clergy, or people; for in those days the sentiment of ecclesiastical unity was not unpopular. Thenceforward the history of the Church in Wales is blended

with the history of the Church in England. To the Welsh congregations Latin was not more unintelligible than it was to the English.

It was not till two hundred years after the Reformation, or about one hundred years ago, at the time of the great religious upheaval inaugurated by the two Wesleys and by Whitefield, that the modern form of Christianity, which has become so popular in Wales, was preached and popularized amongst that fervent race. In many ways Welsh Christianity had been very cruelly treated. In the time of Oliver Cromwell, absolutely the whole of the Welsh clergy had been evicted from their parishes, and it had been determined that the wants of the four dioceses and of the whole population could be supplied by twenty-four itinerant preachers, six for each bishopric. The people were naturally so dissatisfied that they were described as ready to become Roman Catholics or anything to enable them to give expression to their religious feelings. Nowhere was the restoration of the Church more heartily welcomed than in Wales, so that the Welsh people became a stronghold of Church loyalty. When the Stuarts gave way to the House of Hanover it became the deliberate policy of the Whig ministers of those days to discourage this loyalty by sending Whig bishops to the Welsh sees, who knew no Welsh, and who scarcely ever lived in their dioceses. They looked on them only as stepping-stones to higher dignities in the Church. Can we wonder that under the circumstances Methodism took a stronger hold of the Welsh people than any others? Calvinist Methodism is in the proportion of two to one to the other Nonconforming denomination, such as that of the Baptists, the Independents, and the Wesleyans. The founder of the Welsh Calvinist Methodists was Mr. Howel Harris, of Trevecca. He had intended to take orders in the Church of England, but was turned from his purpose by what he saw amongst the students at Oxford, who seemed to him to be wholly given to folly and impiety. On his return home he began to preach to his neighbours, and in the surrounding parishes. This was in 1735. Great attention was excited. Numbers collected to hear him in every place where he preached. At length local societies were formed, which were placed under the superintendence of men of experience. The preaching of Mr. Harris was not only successful among the people at large, but was also followed by several clergymen. They gave up their parishes, and joined themselves to Mr. Harris. George Whitefield lent them the help of his wonderful eloquence, and in return obtained from them many of his most powerful preachers. But it was not till the year 1785, when it was joined by the Rev. Thomas Charles, Rector of Bala,

that, owing mainly to his zeal and exertions, the movement was organized into a regular body. Since that time till about twenty-five years ago, the numbers and resources of Calvinist Methodism were steadily on the increase both in North and South Wales. There was hardly a village in the Principality where one of its churches was not to be found. The doctrines held by the members of the movement are of the strongest type of Calvinism. Their form of Church Government inclines to the Presbyterian. But many practices are encouraged amongst them which the more sober minds of the Presbyterians would condemn. They utter excited and exciting exclamations of desire or exultation during prayer. They leap and throw themselves into violent postures under the excitement produced by the eloquence of the preacher. They have lay-preaching, and some of their most popular orators are of this class. The sermons of their preachers are generally delivered in a slow and thrilling recitative, interrupted by quick and startling appeals, sudden questions and musical intonations. Even on those who are ignorant of the language in which the address is uttered this peculiar mode of delivery is productive of a powerful sensation. We are not surprised, therefore, that on those by whom the whole is understood, and who can enter fully into the highly figurative and impassioned style of thought which is usual to the Welsh Methodist preachers, the most singular effects should be produced. It is no unusual thing to see whole congregations convulsed, and thrown into the most violent agitation, almost instantaneously, by some well-managed appeal to their feelings; and this once accomplished, it is not very difficult to keep up the excitement, until both speaker and hearers are ready to sink to the ground from pure exhaustion. But in spite of these hazardous and passionate excitements, which cannot really be helpful to the true understanding of the kingdom of Christ, we should be very ungrateful as Christians if we did not recognise that the labours of these preachers did, in a time of great deadness and coldness, tell most widely and most beneficially on the religious and moral improvement of their neglected countrymen. The real misfortune is that they have left behind them a tradition of separation.

For Christ our Lord prayed that His followers all might be one; and to this unity the separation into different churches, denominations, and sects is a grievous hindrance. In the course of time party spirit springs up, and mutual understanding becomes extremely difficult. Now that the Church in Wales is once more thoroughly awake, now that no bishops are appointed to her sees to whom Welsh is not a native and familiar language, now that discipline is being restored

amongst her clergy, now that her churches are being repaired and Christ is being zealously preached in all His true simplicity, there is no reason at all for schism and dissension.

There is, however, as I said in the *Review of the Churches* for May, 1892, no use in attempting to minimize the undoubtedly strong feeling which exists amongst the Nonconformists in Wales, for the Disestablishment and Disendowment of the ancient organization of Christianity in that country, as settled anew at the time of the Reformation. There are some thirty-one constituencies where a majority are in favour of these forcible measures, against three where the majority is the other way.

And yet this Parliamentary preponderance must not blind us to the fact that in each constituency there is a strong, and in many cases nearly equal, minority on whom the proposed measures would inflict a hard and lasting grievance. Those adhering to the ancient organization are thought to be hardly on the whole less numerous than those who dislike it. In many cases no doubt the dislike is active, the adherence passive.

To find 1,500,000 of our fellow-countrymen divided on a burning ecclesiastical question is lamentable indeed for all Christians. And even if there were no active propaganda for Disestablishment and Disendowment, it would be the desire of all thoughtful and statesmanlike minds to bring the discontent to an end.

It may help the solution of the question if we first attempt to analyze the causes of the alleged failure of the ancient organization in the past.

1. First we must again mention the intrusion by the Norman kings of Norman bishops on Welsh sees. It was intended as a policy of unification: but it did not tend to strengthen Welsh Christianity.

2. Next must be recapitulated that other political mistake: the deliberate appointment of Whig bishops of worldly, unspiritual mind, during the long Whig supremacy, with the view of checking Welsh zeal for different principles.

3. The notorious lack of discipline in past times in the Welsh Church, and the alleged need, even in the present day, in certain parishes, of stricter powers for the correction of irregularities.

4. The lack of sympathy amongst former Welsh clergy for the evangelical revival in Wales.

5. The appointment of men who could not speak Welsh to parishes where Welsh was spoken.

6. The habit of looking to England for bias and inspiration rather than of encouraging an individual life amongst the Welsh people themselves with their strongly-marked characteristics.

These faults have, certainly during the last quarter of a century, and probably even before, been counteracted by a policy of truth, justice, and wisdom. And as a result the cause of the ancient organization has been rapidly gaining ground. But the errors of the past have left a very difficult legacy, in the fact that half the population have formed religious systems of their own, not differing in the important doctrines of Christianity from the ancient organization as reformed, but with a strong feeling of resentment against that organization, and vigorously calling for its disestablishment and disendowment.

What is it that the Nonconformists could gain by these forcible measures?

a. The four Welsh bishops would no longer sit in the House of Lords.

b. The vicar or rector would be no longer chairman of the parish meeting.

c. £118,000 a year, the net receipts of the Welsh clergy in tithes, would be paid, as now, by the landlords, but to some such purpose as education. That would surely be a very small triumph for such a commotion! The Welsh Church is, far from being very rich, exceedingly poor. Most of the appeals to clerical charities come from Wales.

d. The estates of the four bishoprics, and of the four chapters, and the poor little glebes of the Welsh vicars, would be swallowed up in the same way as the £118,000 of the tithes, without visible result on anybody whatever.

On the other hand, these things would remain:

(i.) The four bishoprics, the deaneries, the archdeaconries, the local clergy, with just the same prestige of association from an immemorial past, the common inheritance of all those churches which have retained the common form of church government which we find prevalent immediately after the days of the Apostles.

(ii.) The feeling of resentment against those who would be regarded as the authors of a very bitter and painful change terribly accentuated, and religious peace further removed than ever.

Is there no remedy for this religious disunion except that one half of the population should inflict on the other half what would be felt as an intolerable injustice?

The ideal course would be for the Welsh bishops, who, say what anybody may, are really the representatives of the ancient organization, to confer with the leaders of the Nonconforming communions, and to receive lawful authority to make recommendations to the Convocation, to Parliament, and to the Crown, as was done at the Hampton Court

Conference in the reign of James I., at the Savoy Conference in that of Charles II., and as was attempted by the commissioners of 1689 in that of William III. Is it absolutely out of the question that the Welsh should become once more one harmonious religious community? As I said before, the Welsh Nonconformists hold all the main doctrines of Christianity, and room might easily be made for their specific forms of local government. The bishops, and leaders in this ideal scheme, would be guided by the wishes of the people, as they were at the time of the Reformation, and at those other epochs, keeping within those great simple fundamental principles which are truly catholic. But that is entirely out of the region of possibility. I only mention the proposition in order to put it aside. The feelings and traditions on both sides are far too strong.

But, apart from that, would it not have been wise in past times, in order to undo the mischief of Normanizing a Celtic Church, in order to counteract the long and poisonous series of bitter doses of Whiggery;—might it not, when the storm is over, still be wise on the part of our rulers in Church and State to make the Welsh Church a separate province, in the same position as the Province of York? It is quite likely that the ancient organization in Wales might take developments and adaptations which would be suited to the Celtic Welsh character, and not at all to the English. The Scots have a Church of their own, notwithstanding the union with England; and the differences of race and character between Welsh and English are greater than the differences between English and the majority of Scots. The Welsh would feel more interest in the ancient organization if it was wholly Welsh and indigenous than they do when it is everywhere asserted that the Welsh Church is the same as the English, one and indissoluble. It is mere pedantry to insist on exactly the same ecclesiastical forms as best suited alike to all nationalities. We are beginning to drop that pedantry in the colonies, and this is an opportunity not to be despised for dropping it in Wales. Welsh nationality is sufficiently marked to have its own province, its own ecclesiastical ideas, its own customs and adaptations. The proof of it is seen in the abnormal and unparalleled development of fervid Celtic Nonconformity.

In a notable speech made during the recent debate in the House of Commons on the Disestablishment and Disendowment of the Welsh Church by Mr. A. J. Williams, the member for South Glamorgan, considerable light was thrown on the question by the following statement:

“Those small shopkeepers, peasants and farmers who have

built their chapels, and raised £400,000 a year to keep up, very inadequately, the worship of their heart and conscience, see all the wealth, all the social influence, used in favour of this small church. . . . A constant sense of injustice is stamped on the hearts of the Welsh people by seeing this endowed Church supported out of what we maintain is the property of the people. The social disadvantages I will show by an illustration. A farmer's son, who might be a dull and stupid peasant, with just enough in his head to be ordained, directly he becomes a curate is immediately recognised by the country squire and all the country gentry, and is taken on to a social footing with them all. On the other hand, you may have one of the ablest young men in Wales, who may proceed from an elementary school to the University College and be ordained as a Congregationalist or Baptist, and though he be the brother or cousin of the farmer's son, he would not receive the same social recognition. We want to get rid of this injustice, and to put every religious body in our country on one common footing, without privilege."

Here are exactly what have always seemed to be the two great factors in the Disestablishment and Disendowment movement: supposed support through the payment of tithes, and social advantages. The support through the payment of tithes is in reality only supposed, because every species of land has from the very beginning of our national history had this charge, and in every possible relation of the land it has always been taken into account. Still, the payment seems to the Nonconformist to be direct. The great majority of the tithes are now paid by the larger landlords; and the remaining difficulty and cause of disunion would be at once ended by a steady determination on the part of the Church authorities to redeem, as speedily and strenuously as possible, all those that are paid by small Nonconformist owners of land.

As to the social grievance, the end desired would be really gained, not by Disestablishment and Disendowment, but by quite an opposite scheme. Disestablish and disendow as much as you please; but the country gentry and the local squire would only show the greater courtesy and friendliness to those who in their eyes would have been harshly treated. Far from being more ready to cultivate social relations with the Nonconformist clergy, they would strongly resent the injury which they would have caused to the Church to which the squires *ex-hypothesi* belong. If, on the other hand, you could persuade Her Majesty, the Lord Chamberlain, and the Prime Minister, to give a distinct social precedence to the ministers of registered and recognised Nonconformist communions, the difficulty would be at an end. At present, in lists of those

presented at Court, the clergy come before the army and the navy. The clergy are not really particular about it, because their position as enriched by associations coeval with Christendom is well assured, and because it is not their business to set much value on such distinctions. But it would be highly desirable to give to ministers of important Christian communities a similar indisputable standing in country social life. However lofty and democratic the view of the Nonconformist minister may be as to his spiritual office, he cannot help being at the same time a citizen—and every citizen should have his standing assured, so that he never need be troubled about it, either in the way of excess or defect of consideration. The social recognition which is here advocated would have little effect in towns, where Nonconformist ministers have abundant honour amongst their own people; but the speech of Mr. A. J. Williams shows how real would be its operation in the country. It cannot be too clearly stated that, as far as social standing is concerned, Disestablishment and Disendowment would make the position of the Nonconformist minister far worse than it is, for it would be very difficult for the country gentry to forgive what they would regard as a grievous and wanton injury.

Nonconformists have in the past generation had several grievances removed. Cemeteries have been opened, they may bury their dead in churchyards, church-rates have been abolished, tests swept away, the universities and public schools thrown open, Nonconformist children protected by the conscience clause in every public elementary school in the kingdom. Is it not possible that in Wales the religious disunion calls for a few more measures of the same kind? If it is a grievance that the Rector still has the churchyard as his freehold, let all churchyards be closed, and God's acre be laid out on some neutral ground under a local trust. Doubtless it would be greatly in the cause of health. If it is a grievance that he should still preside over secular business, let that purely secular office be given up cheerfully and willingly, and let the chairman be elected. Often the Rector would be replaced by suffrage. If it be a grievance that he has something like sole management of his school, let the parents of the children attending the school elect representative managers. It is impossible not to believe that in these, and other like ways, the aspirations of the Nonconformists, religious, social, and political, might be satisfied.

Get rid of the ancient organization you cannot, though you can injure and maim it. The advocates of forcible measures protest that they do not wish so to injure or maim; but whether they wish it or not, the result of their measures cannot be avoided. Many would agree that considerable concessions

ought to be made in proportion to the measure of the past errors and the consequent disunion; but the worst thing that could happen for the peace of religion in Wales would be those forcible measures which could not destroy the ancient organization itself, but would leave (such is human nature) an indelible rancour.

It is melancholy to be told, by friends on whom reliance can be placed, that to find true party spirit in all its bitterness you must go to Wales. There are faults on both sides; the Nonconformists do not understand the position of an ancient Episcopal Church, and they certainly use unmeasured language, habitual exaggeration, and indeed, every weapon of party warfare. Of happiest augury would it be if there were ground to believe that the Church clergy never retaliate; but there is credible information that such retaliation is not uncommon. For example, an Englishman at a Welsh watering-place last year attended church regularly, and every sermon he heard was directed against Nonconformity. That is not the way to conciliate, disarm, or win to friendship. Believing, as all English Churchmen do, in the truth and justice of the position of the Church in Wales, it is most earnestly to be desired that the Welsh clergy should preach the Gospel, do their glorious work as ministers, and leave the Nonconformists altogether out of their sermons. That is the true way to prove superiority of Christian grace, if such proof is desirable. The position for them is very difficult; but if they could unanimously control their vexation, the weapons of meekness, humility, and gentleness would be irresistible.

Resistance to the great injustice and harsh cruelty of the Suspensory Bill, so obviously a mere bargain for votes, will clearly be vigorous throughout the length and breadth of England. But besides that, it would appear wise to consider some such conciliatory measures as these:

1. Immediate redemption of tithe from small or Nonconformist owners of land, to remove a grievance felt, though sentimental.

2. The grant of solid and indisputable social standing from the Queen, as fountain of all honour, to the ministers of registered religious communions.

3. The retirement of the Rector and Vicar from all purely secular business. In England, where the Church is in a large majority, that position is recognised, and often welcome. But the *ex-officio* presidency in Wales gives ground for dislike and jealousy.

4. The universal formation of cemeteries and burial boards.

5. The representation of the parents of children on school management committees.

6. The absolute cessation on the part of the Welsh clergy of all reprisals on Nonconformist attacks. Churchmen have no right to offer advice to the Nonconformists; but if that policy could be zealously and enthusiastically adopted, there can be no doubt which would be the winning side.

7. The universal cultivation of friendly relations on the part of the clergy towards all the Nonconformist ministers, no matter how bitterly they may feel their conduct. "In honour," all Christians are bound to "prefer one another." Love is the real conquering element, not war.

8. The recognition by the clergy that the great upheaval of the Reformation, necessitated by the degradation of the Catholic Church in previous ages, brought consequences which cannot now be undone, and of which it is the true Christian policy to make the best; asserting the Episcopal principles of Hooker, Jewel, Andrewes, Cosin, Bancroft and Hall rather than those of Cyprian.

9. Restitution to the Welsh dioceses of the status of a distinct province, so that, while still remaining, like the Province of York, an integral part of the National Church, they could reorganize some of their customs and institutions freely on indigenous needs and principles. Small national churches or provinces were common in primitive times.

10. A wise and vigorous application of discipline for the correction of any irregularities, which may possibly here and there remain.

God grant that all His people may serve Him in unity of spirit, in the bond of peace, and in righteousness of life!

WILLIAM SINCLAIR.



ART. VI.—THE GENUINENESS OF THE PENTATEUCH.

THE dismay occasioned by the publication of Dr. Driver's book on Old Testament Criticism, and its acceptance, not only by the leading experts at both Universities, but by the representatives of one great theological school among us, is rapidly subsiding. This is the result of the appearance of such books as Professor Leathes' "The Law in the Prophets," Mr. F. Watson's treatise on Genesis, the Bishop of Bath and Wells' volume on Chronicles, and, above all, Professor James Robertson's "Early Religion of Israel," beside a vast number of articles and other contributions to the literature of the subject. It is sufficiently clear that the critics *par excellence* are not to have the field entirely to themselves. They will be subjected to a criticism as unsparing as that to which they