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of the Dead has come down to us in a form which proves that it has been largely added to and reshaped. For so has our own Prayer-Book. But it is not pretended that the Ritual of the Dead or the English Prayer-Book is the product of one master mind, stamping its genius ineffaceably on the laws and religion of a country. Such a man was Moses. Such a man was Mahomet. And the Koran has been in existence for 1,250 years in the same shape as it appears now. We have no evidence whatever to prove that the Israelites, at the Exodus, were less cultured than the Arabs of the era of Mohammed, and therefore less capable of handing down their sacred books in a complete form. There is therefore as good reason for supposing that the Pentateuch might have been handed down substantially unaltered from the time of Moses to that of our Lord, as there is historical evidence for the Koran having existed in its present shape for nearly the same period. Lastly, we deny that there are any such marked differences in style or mode of treatment in the Pentateuch as make it easier to separate P from JE than Besant from Rice, or Dickens from Wilkie Collins. It would be quite as easy, on the same principles of criticism, moreover, to divide the lively narratives of Macaulay, Froude, Green or Motley into two parts, the one dry and formal, the other vivid and picturesque, as it is to do the same thing in the five books attributed to Moses.



#### ART. IV.—ON THE SUPPLY OF CANDIDATES FOR THE MINISTRY OF THE ENGLISH CHURCH.

**F**EW prefatory remarks are needed to prove that there is a great and increasing scarcity of candidates to minister in the Church of God. We have only to read the advertisements in clerical papers, sometimes oft repeated, the stipends being occasionally printed in colossal figures, as if the advertiser stood aghast at his own proposal. That he may well do, for, owing to the scarcity of the supply, the net stipend offered for the curate often exceeds the gross income of the benefice. Sometimes additional attractions are stated—"beautiful scenery," "nice society," "good fishing."

In the younger days of many clergy now living it was otherwise. A clergyman need not then have announced his

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immense task to which Germany has committed itself. 'But there is another note to be sounded in the ears of this century, and it seems as if this duty would devolve upon England and Scotland.' I wish most emphatically to endorse in every particular these sentiments of the great Swiss divine.

need of a colleague more than once, for he would soon hear of applicants seeking ordination ; while those of eminence in the clerical world, no matter of what school of thought, would have a list of men ready at any time to aid them, sometimes for merely nominal stipends. Also, if a clergyman held a large cure with very scanty emolument, or a small cure, but he needed help through failing health or advancing years, there was at one time little difficulty in obtaining such subsidiary aid. There were numbers of clergy with other sources of income who were willing to aid, and rejoiced to aid an invalid, a veteran, or an earnest man struggling with an onerous charge.

Hence has arisen the immense importation of Irishmen and Welshmen into the English Church. It is not intended by this remark to cast any slur on those nationalities, for many of them have been bright ornaments of our Church ; but it is somewhat of a reproach to the English Church that she cannot adequately supply members for her own ministry. It calls to mind the early days of the Church Missionary Society, when her missionaries were mostly Swiss or German.

Attention was called to this scarcity by many speakers at the religious meetings of the past year. A distinguished Oxford professor remarked that the laity of the Church had no idea of the extent of this falling off in the number of candidates. Nor is it any answer to this to refer to the numbers of clergy seeking occasional employment, domiciled mostly in London. One bishop in his charge begged his clergy, when engaging temporary help beyond three weeks' duration, always to communicate with him first ; for, said his lordship, "I have a list of three hundred, not one of whom I should wish to officiate amongst us." The writer remembers that once, when at his wits' end for temporary aid during an illness, he implored his diocesan to allow the employment of one of these "extravagant and erring spirits," and he found by experience that the diocesan was justified in his reluctance.

Various causes have been assigned for this admitted scarcity.

1. It has been said that many more spheres are now open to young men ; that appointments, civil and military, are now procurable by merit and competition, and not, as heretofore, by influence or purchase. This cause is operative, but perhaps not to the extent supposed. The bulk of such applicants would always seek a life of stirring enterprise, or social and pecuniary advancement, and would be seldom attracted to clerical life.

2. The poverty of the clerical profession is said to deter many from entering it. This remark would be of weight if the poverty of the Church were something new. In the case of the younger clergy the reverse is the case. Every curate

receives now 50 per cent. more at the very outset than in former years. If £100 a year was offered, it was where the population was very large or the labour very severe. More frequently the title for ordination was given with a very small stipend, or none at all. Thus the neophyte would be at least two years longer dependent on other sources of income.

3. Great stress is laid by some on the wide-spreading scepticism of the age, and especially in our universities. Colleges have been mentioned in which the tutors themselves are alleged to be, if not Agnostics, absolutely indifferent as to religion. With such a decadence of religious belief has followed a decline of religious zeal. Men are unwilling to become *pauperes Christi* when the love of Christ barely exists in their surroundings. This assigned cause is entitled to grave consideration, for it is alleged, and with much more evident proof, to be most potent in France, Switzerland and Italy. It is asserted, and with truth, that in France, in the rural districts, the presbytères are empty, and that the bishops are obliged to send itinerant priests to celebrate Mass in one village after another; that in Switzerland numerous churches are without pastors, and that in Northern Italy the services of the Church are only supplied by ordaining the son of a peasant, who lives with his family, and with their aid cultivates his glebe and their farm.

4. Others speak of the more exacting life demanded now from the clergy; they are called upon to know, to do, and to endure so much, that young men are unwilling to face the responsibility; or, if willing, their parents strongly oppose it. This objection is of weight as a deterrent. A friend of sporting habits, previous to his ordination, though now a most devoted parish priest, thus describes his clerical life: "I am worked like a hack all the week, and am expected to be a first-rate hunter on a Sunday." A humorous prelate thus described part of his incessant avocations: "I am asked to open a church on the Monday—good; to open a school on the Tuesday—good again; to open a reading-room on Wednesday—'Well,' I say, 'cannot you do without me?' but on Thursday I am asked to open a bazaar, so that on Friday I expect to be asked to open an umbrella."

5. Finally, it has been stated that the Gospel of self-sacrifice is no longer preached, that the race for wealth is the absorbing passion, and that men are valued and dignified for success in that race, and that above all; that the plutocrat is deified; and that he who prefers voluntary poverty, but poverty sanctified by devotion to the Church of Christ, is a relic of days gone by, not fitted for the present luxury-seeking age.

Every one of these causes may be admitted as operative, but

even the aggregation of them all is not sufficient to account for the paucity complained of. The observation of many years induces the writer to assign another, greater than all: it is the revolution now going on in the education of Englishmen, and the agencies connected therewith.

The bulk of English education, above the primary, was in former years by the grammar schools, as they were generally called, the endowed schools, with which England was dotted. These schools were formerly all day schools, mostly free, or, if any fee was paid, it was slight. The income of the master was provided by property bequeathed or made over by the generous founder. Thus the poor parson, though with a family often in inverse proportion to his means, and the struggling professional man, the classes from which the Church has ever been most largely recruited, could obtain for their sons a first-class education *gratuitously* for years, till the sons were old enough to aspire for admission to the universities.

At the head of these grammar schools was a man of university education himself, often of university distinction, and invariably in holy orders, for it has been the glory of England that education has been, hitherto, at least, regarded as a *cure of souls*. Lord Eldon said that his master devoted the first hour every morning with his Upper Form to Greek Testament, and Eldon ever wrote and spoke of that master in terms of the highest regard. Arnold regarded his ministerial function so important that he solicited for himself the office of chaplain to the school, previously detached from the headship, for, said he, "I cannot conceive of the duties of my office as Master of Rugby School being otherwise rightly discharged." Consistently with this precedent, the present Bishop of London insisted as a condition in all applicants for the headship of Rugby, recently vacant, that they should be in holy orders. For so insisting, he was disgracefully belaboured in the press by those who wished to divorce the clerical from the educator's office, but for his noble conception and the firmness with which he adhered to it, the Bishop deserves the thanks of English Churchmen.

The head of the school, being in holy orders himself, had the well-being of the Church at heart. He was often aiding in Church work himself outside his scholastic functions; very frequently he was a deep and accomplished writer as a divine, and not unfrequently he rose to a high rank amongst dignitaries, and sometimes was elevated to the Episcopal Bench.

Such a head would elevate the clerical office in the eyes of his form; his example would fire their ambition to rise therein. Large numbers of wealthy men, so educated, entered the ministry, spending their substance, and rejoicing to spend it, on

the Church of God, serving Him for nothing, counting themselves honoured by so consecrating themselves and the means God had given them.

Such a head would have a fatherly eye over his poorer pupils; he would bring the youths of ability under the special notice of the governors. These, from the very fact of their accepting the office, would be interested in the rising youth, would watch with interest those who won their scholarships, founded for the continuance of education in the universities. These governors were sometimes wealthy men, and would give aid themselves to struggling intellect.

Thus these grammar schools became great nurseries of the Church. The *pauperes scholares* who won their scholarships became *pauperes Christi*, for in every case the ministry of the Church was the goal of their ambition. It may be safely asserted that hundreds of clergy in years past owed their elevation from the humblest walks in life to these foundations of Christian philanthropy. For, besides the proffered scholarship, there were numbers of wealthy Churchmen ever willing, on good cause shown, to subsidize deficient funds.

The whole of that machinery is rapidly passing away. First of all, the head of the school is becoming increasingly a man not in holy orders, and he naturally supplements his staff with laymen. He may be a distinguished scholar, a man of literary distinction, blameless in life, apt to teach; but as he has no bias himself to the ministry, he will not be likely to give a bias thereto to those under his tuition. He has now a boarding-house, and all his staff have boarding-houses. The flourishing condition of these is to each occupier the one object of prime importance; these must be filled with good payers; and the office is no longer a cure of souls, but a mode of amassing a fortune.

That transformation was commenced in the first instance by such schools as Harrow, and it is being imitated all over England. Trollope tells us, in his "Autobiography," that his father, being a poor barrister, went to live at Harrow that his son might receive the gratuitous education provided for its inhabitants by its munificent founder. The form-master having a boarding-house, and being bent on making a fortune, informed the form, with execrable taste, that "Trollope did not pay," and poor Trollope was held up to scorn as a "town-cad." But it was for the "town-cads" that the school was founded.

Rugby was becoming filled with widows and gentlefolk of very limited means, that their sons might enjoy the benefits of the school as day-boys. But what then would become of the boarding-houses? A rule has in consequence been estab-

lished that no one shall claim the advantages of Rugby as a day-scholar unless he has been a resident for ten years.

Uppingham is now a school of considerable celebrity, with well-filled boarding-houses, tenanted by boys from all parts of England, of the well-to-do classes, and who afterwards bear away the scholarships. There are not a dozen natives of Uppingham in the school. But Archdeacon Johnson, who founded the school three hundred years ago, and established its scholarships, intended to benefit his own archdeaconry, and not to provide education and scholarships for the sons of wealthy Liverpool merchants.

This perversion is going on all over England. In the county of York, Ripon, Sedburgh, Giggleswick are vying with each other in the construction of boarding-houses, to be filled with good payers, if they can be got; and the only two schools of any note in that county that adhere to their original foundation as day-schools are Leeds and Bradford. Even these two have thrown over one distinguishing feature—they are no longer *free*, fees being demanded.

Here, then, is the explanation of the paucity of candidates for the ministry of the English Church. The great feeders used to be, and would naturally be, the clergy themselves, but the preliminary education is now beyond their impecunious condition; the free grammar school no longer exists, or if existent, it has a boarding-house attached, of which the inmates duly snub the town-boy, though the son of a parson and scholar; the boarding-houses are beyond the poor clergyman's means, and thus the scholarships founded for the *pauperes Christi*, the *pauperes Christi* can no longer obtain.

The next step in clerical education is that at the university, for most Churchmen desire—in some places insist—upon the parson being a graduate of either Oxford, Cambridge, or Durham.

In the University of Oxford, on which the writer is best informed, being a humble member thereof, the same revolution has taken place which has been pointed out in schools. There were numbers of scholarships and exhibitions, founded expressly to aid *imprimis* the sons of clergy, and every applicant certified, in addition, that such aid was essential to his existence as a student. All these conditions have been abolished. The scholarships in Oxford are obtained by competition, fairly contested, and the winner is sure to be a promising scholar. But he is universally a man to whom such aid is not essential, his father being well-to-do. The expensive education which the youth has already received proves that he is not the son of a poor man; the actually poor man is left out in the cold.

Nor does the winner, when his education is completed, enter the ministry, to aid which the scholarship was founded. Time was when two-thirds of the students in Oxford repaired thither for that purpose. It is no longer so. The winner of a scholarship holds himself free to enter the legal, medical, and even military professions, to follow civil or literary pursuits, and but a comparatively small proportion enter the ministry of the Church.

There is another result from these changes. The standard of education in Oxford is now so high, that a residence of four years is generally essential for a degree. This, though a great advantage to the cause of learning, is a disadvantage to the aspirant to the Church, if of scanty means. Hence, it is a common remark that Oxford is no longer the place for a poor man.

If we turn to Cambridge, the impediments appear at first sight not so formidable. The Cambridge ordinary degree is more easily obtained. A youth has been known to change his occupation in life and has desired to enter the ministry; he has been taught the Greek alphabet at the age of nineteen, and in three years has obtained a degree at Cambridge. The tone of society is not so expensive; the academic fees are lower; there are still scholarships and exhibitions for struggling men, and St. John's College was described by a recent professor as pre-eminent above any institution in existence for its philanthropy towards struggling merit. But there is an obverse to this picture. In that college one-third of the students are Nonconformists; the fellows and tutors, as the old men die off, are becoming all laymen, and as to their religious principles, their position does not necessitate any. Such men may be of world-wide fame as mathematicians, scientists, physicists, or perhaps could write a book about the particle *av*, but will have little sympathy for the struggling aspirants to the ministry of God.

Finally, when the degree has been obtained, a youth must be twenty-three years of age before he can be ordained, and so off his father's hands, and that is a late period of life for a struggling impecunious parson to be relieved from supporting his sons.

All these causes are operative with great force; except the last, they are not fifty years old, and they are sufficient to account for the scarcity which has suggested this paper. To point out causes of a want is something; to suggest remedies is another and more difficult. But an attempt shall be made.

1. The first suggestion would obviously be to undo, wherever possible, the mischief wrought by the misappropriations in the endowed schools. In former years parsons' sons would

walk for miles, or ride double the distance to a good grammar school to obtain gratuitous education at the hands of a scholar and a clergyman. By Act of Parliament gratuitous education is provided for the peasant and the artisan, at an enormous cost to the nation. By Act of Parliament the revolutionized governing bodies have swept away the higher education from the struggling professional man, which cost the nation nothing, solely because the education was adapted to the Church of our fathers. There are grammar schools still, of which the governors are not all agnostics or dissenters. Could not some of these be induced to allow the son of the poor parson, or, if it is preferred, of the minister of religion, from consideration to the sacred office, to receive the higher education, exempt from all fees, as our fathers did?

2. There are schools founded expressly in recent years to give *board* and education to the sons of clergy, such as St. John's at Leatherhead, and St. John's at Hurstpierpoint, and one at Eastbourne, gratuitously, or at a very low figure.

There are also others, such as St. Chad's, Denstone, and one recently opened at Worksop, which have the same object (cheap board and education on Church lines), but not limited to the sons of clergy. Clergymen have hitherto hesitated to send sons to the former, because the very mixture made the curriculum of study and the social status not suitable to the clerical profession. This difficulty might be overcome by requiring in one of them, say Worksop, a certain proportion to be sons of clergy.

Now, all these schools, Leatherhead, Hurstpierpoint, etc., are struggling hard for existence. They would gladly double their numbers, if their funds were increased. There is great munificence in our laymen, and as English Churchmen desire an educated clergy, it may surely not be a delusive hope, that if this matter be pressed on generous Churchmen, it would meet gradually with a hearty response. It should not be like a dream of fairyland to hope that these institutions may be sensibly felt as recruiting the Church and her ministry. Great care will have to be exercised by the well-wishers of the Church, lest such schools should double their fees, as Rossall, or triple them as in others, to exclude the poor student so sedulously invited by our fathers. Scholarships should rather be sought to increase the number of recipients of gratuitous education.

3. Proceeding from the school to the university, the great success of Keble College, Oxford, indicates that it supplies a recognised demand. Though founded in honour of a great name, that great name could not alone have created such a success. Its principle is to confine the annual expenditure

within a certain limit, that limit being perhaps less than half the usual expense elsewhere. Expense is not only kept down, it is made impossible. The idea has "caught on," showing that not only the clergy, but other professional men, and that increasing body, the impoverished gentry, hailed the foundation with delight. Keble has scholarships which still further aid the impecunious—these could be multiplied to any extent by further munificence.

This success points out the advisability of another on kindred lines, not necessarily limited to that school of thought in the Church, to be founded in the sister university. Cambridge abounds in colleges, not all full to repletion. Could not some existing college, such as Jesus, be induced so to shape its administration, and by having meals in common, stringent discipline, and a high religious tone, to help largely the cause of the *pauperes Christi*? Surely the governing bodies are not all Nonconformists, or agnostics, or laymen professing indifference. Such a college, already possessing scholarships to be given *cæteris paribus* to struggling ordinands, would greatly aid the Church of Christ. Thus if a struggling student came up with a scholarship from his school, and won another in the university at a college like Keble, he would meet the whole expense of his career, from his childhood to his graduation. Such a process was possible in the days of our fathers; it is because it is not possible now that we are bewailing the paucity of educated Englishmen for our ministry.

4. Many members of both universities have long seen this, and in consequence was projected the *non-collegiate* system. Under this system a student becomes a member of the university, but not of any college. His fees to the university and also for tuition are minimized, and not being fettered by the *tone* and customs of a college, which have almost the force of unwritten law, he can lodge or board most economically. Under the fostering care of such men as Dean Kitchin, the number of non-collegiate students in Oxford has been steadily on the increase, their standard of education has risen in like manner, and some of them have been winners of university distinction. The expense is one half of the cheapest college, and this is diminished to those who win scholarships. If these scholarships be multiplied, and some of them, *cæteris paribus*, be awarded preferentially to the sons of clergy or aspiring ordinands, here will be another method for a poor man, if he be of character and a scholar, to obtain education for the ministry.

5. The University of Durham has a cheaper course still, and the degree is obtainable in about two years. The words of Mr. Gladstone when describing the Welsh Church may be

fittings applied to that little university in the North—it is a living university, it is a growing university. The Professor of Divinity has regularly at his lectures eighty or ninety men. That faculty has also scholarships, so that a youth of limited means can, with the aid of such a scholarship, cover his university expenses. Let such scholarships be multiplied and there is provided another university for aspiring ordinands.

6. There are Ordination Funds, which have aided many struggling men, and the writer has himself supported applicants in their petition for the boon. There are two objections to some in existence—they are either on strictly *party lines*, and most practical men object to such a narrowing bias, or they are *imperial* in operation, and thus the subscriber knows nothing of the recipient.

These Ordination Funds should be *Diocesan*, the recipient growing up under the subscribers' eyes; he may be the son of some clergyman whom all know and respect. In former years there were philanthropists who had their eyes on such youths, and rejoiced in thus recruiting the Church of God. We have yet to learn that such noble encouragement to struggling intellect no longer exists among English Churchmen.

7. The programme thus sketched out will bring a youth up to the age of twenty-one. At that age he might be admitted to Ordination as a deacon, but his diaconate should last at least three years. During that diaconate he should not be allowed to preach, except in school-rooms, mission-rooms, and occasionally in week-day services. But the training under an experienced incumbent would be invaluable; house-to-house visitation, religious instruction in the school, home services to the aged and infirm, ministrations to the sick and dying—these would occupy his time, and would be to him like "walking the hospitals." The youth ordained thus early would be sooner off his father's hands, and would work for a much smaller stipend. There are many veteran clergy still alive who in their early manhood served the Church on £60 a year. They were not arrayed in purple, nor did they fare sumptuously, but they were working for the great Master, and were respected for so doing by those whose respect it should be a clergyman's ambition to win; if he has no such ambition, he has no true call to the ministry. Such curates will be so serving senior men, their fathers in the Church, and by such an apprenticeship they will have gained experience and weight of character. They may then fairly seek for cures with higher remuneration, and as reforms of patronage are in the air, and will infallibly be carried out ere long, the faithful curate's further advancement will not be a matter of purchase money, or social attractiveness, but of proved fitness and devotedness to the noblest of callings.

On reviewing the whole question it may be stated as a summing-up, that in years gone by the Church of England had everything in her favour for recruiting her ministry. There was free education at the grammar schools, and that of a kind preparatory to the higher education of the universities. These schools were presided over by men in holy orders, who regarded their office as a cure of souls, and who lifted up the hearts of their pupils to the ministry of God as their highest aspiration. There were scholarships founded expressly for aiding such aspirations, and benevolent men supplemented them further, so that the poorest youth could hope to be one of the aristocracy of intellect that adorned the English Church.

All these aids are swept away. The scholarships are obtained by youths highly educated, but who need them not, and would certainly not be contemplated by the founder, but who yet appropriate them; the lay educator would rather discourage a youth from aiming at the ministry of God, even if his father could afford it. But he cannot afford it, for whilst education is rising in cost, clerical incomes are dwindling to zero.

Simultaneously with this is a wide diffusion of education throughout the land; the peasant and the artisan are instructed to enter civil life at enormous cost to the nation, by masters and mistresses highly trained, and still more highly paid. Is the parson to be less educated, instead of being, as heretofore, more highly educated than the bulk of his parishioners? The cry amongst laymen, especially in towns, is for an educated, a university-educated clergy; whence is the demand to be supplied? These questions must be faced by English Churchmen with an earnestness becoming the gravity of the situation.

The writer of this paper has stated the observations of long experience, as to the decline of the supply and the causes. If any of the remedies he suggests should "catch on" and be carried out, these pages will not have been written in vain.

RICHARD W. HILEY.



#### ART. V.—EARLY PRINTED VERSIONS OF THE BIBLE.

JOHN FOX, the martyrologist, in setting forth the advantages resulting from the invention of printing, says: "Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all