

of election. There is no representation of the laity at present. What happens is this: The parish elects to the Ruri-decanal Conference, which in turn elects to the Diocesan Conference, which in turn, again, elects to the House of Laymen. For any future lay body the election must be from the parish, and the choice of the candidates must be free and unfettered. Any method of election less direct could result only in the formation of a body similar to that of the present House of Laymen, the members of which are often more clerical than the clergy themselves.

H. C. HOGAN.

The Month.

AFTER all, the appointment to the See of London resulted in no surprise. The name of the new Bishop was one of those most persistently and confidently mentioned from the very first by newspaper paragraphists. There were so many reasons for hastening the appointment of a diocesan, that, when February passed into March and no news came, the quidnuncs devised an astonishing variety of reasons for the delay. The one most favoured assumed that the see had been offered to Dr. Welldon, of Calcutta. The rumour had no better foundation than the fact that Dr. Welldon was coming home for a little rest. But his plans had been made before Dr. Creighton died; and, even whilst the gossips were imagining a wrong motive for his return, he had put it off in consequence of the illness of the Bishop of Bombay. The Bishop of Winchester had, it was known, refused the see on the advice of his doctors. And so it came about that it was offered to the Bishop of Stepney, the youngest of the London Bishops, and the youngest of the Canons of St. Paul's, who will, as Bishop of London, be the youngest prelate on the Bench.

On the whole, the appointment was very well received. The Bishop of Stepney had made friends on all sides, and there was a general disposition to accept his advancement as an example of promotion by merit. Of course, it was an appointment made on very different lines from those on which the See of London has usually been filled. Intellectually, the new Bishop could hardly stand by the figures of Tait, Temple, and Creighton, and there are quarters in which this must tell. But it is rarely possible to get an absolutely ideal prelate, and Bishop Ingram's deep personal devotion and intimate acquaintance with the diocese count for much. His appointment may be taken finally to have settled all doubts as to the eligibility of suffragans for higher offices. The See of Wakefield is for the second time being held by an ex-suffragan; there is another ex-suffragan at Bristol; and now that an ex-suffragan goes to Fulham, the office must grow in dignity.

The affairs of the Church have not so far been prominent in Parliament. But Churchmen naturally feel a very particular interest in the attack made upon the King's declaration against Transubstantiation, and Mr. Balfour's promise of a Committee to consider its possible revision. Cardinal Vaughan followed up the protest of the Roman Catholic Peers at the Convocation by a rather violent pastoral, which displayed his customary lack of address as a tactician. He cut the ground clean from under the feet of those who (like the Canadian Parliament) would willingly see the language of the declaration purged of some expressions by pointing out that its offence lies in its substance. According to Cardinal Vaughan, the declaration is "an outrage committed against our Lord Jesus Christ"; and if this is how Roman Catholics regard it, they can only be conciliated by our abolishing the declaration. That we cannot do. The activity of Rome in the political world, and our own recent experience of her influence in our own affairs, can dispose no one to tamper with any safeguards of the Protestant succession. Few things of their kind could be more striking than the way in which this question has been discussed where men meet. If we must trust the talk of the clubs, any changes, more than verbal, would be resented quite as deeply by the main body of Englishmen as by those who can perhaps give better reasons for adhering to every safeguard of the Protestant succession.

The proposal of the Convocation Bill, that the Convocations should have power to reform themselves, seems to find support in some statistics as to the Lower Houses of Convocation furnished by the *Record*. The age of every member of the two Lower Houses is assumed from the date of his ordination. His age, therefore, cannot be over-estimated; but in some cases it is certain that the members are older than the ages given. The analysis is as follows:

CANTERBURY CONVOCATION, LOWER HOUSE.

- 29 members have been more than 50 years in Orders, including one who has been 63 years in Orders; two, 59 years; three, 58 years; three, 57 years; four, 56 years; two, 55 years. These members, therefore, are probably between 74 and 86 years of age.
- 35 members have been between 45 and 50 years in Orders, and therefore are probably between 68 and 73 years of age.
- 31 members have been between 40 and 45 years in Orders, and therefore are probably between 63 and 68 years of age.
- 42 members have been between 30 and 40 years in Orders, and therefore are probably between 54 and 63 years of age.
- 27 members have been between 20 and 30 years in Orders, and therefore are probably between 44 and 53 years of age.
- 1 member has been only 20 years in Orders, and therefore is probably about 43 years of age; and
- 1 member has been only 15 years in Orders, and therefore is probably about 38 years of age.

YORK CONVOCATION, LOWER HOUSE.

- 9 members have been more than 50 years in Orders, including one who has been 57 years in Orders, and two 56 years in Orders. These members, therefore, are probably between 74 and 80 years of age.
- 19 members have been between 45 and 50 years in Orders, and therefore are probably between 68 and 73 years of age.
- 14 members have been between 40 and 45 years in Orders, and therefore are between 63 and 68 years of age.

25 members have been between 30 and 40 years in Orders, and therefore are between 53 and 63 years of age.

16 members have been between 20 and 30 years in Orders, and therefore are between 43 and 53 years of age ; while only

1 member has been less than 20 years in Orders. He was ordained in 1882, and is, therefore, about 42 years of age.

It is obvious that a body so constituted cannot fairly represent the clergy, and the figures, therefore, constitute an urgent plea for reform. But it is a little difficult to avoid a doubt whether such a body is likely to reform itself satisfactorily unless there be much stronger pressure from without than is at present apparent.

With March came Canon Burnside's annual summary of the voluntary contributions of Churchmen. The statistics refer to the twelve months ending with Easter, 1900, and they of course take no account whatever of income from endowments, Ecclesiastical Commissioners and like sources, or from Government aid in the case of schools. Nor do they show the large sums which are contributed by Churchmen to denominational agencies. It may be convenient to give a brief summary of the statement.

Under (I.) Funds contributed to Central and Diocesan Societies and Institutions, and administered by their executives, we have :

1. Home Missions, including General Societies, Bishops' Funds, Temperance Work	£ 599,406
2. Foreign Missions	831,093
3. Educational Work (Diocesan Inspection, Training Colleges, Literature, etc.)	132,752
4. Poor Clergy, etc., Funds (Central and Diocesan)	180,515
5. Philanthropic Work	522,829

Under (II.) Funds locally raised and parochially administered, we have :

1. For the Parochial Clergy	£ 822,878
2. Elementary Education (including Sunday-schools)	1,119,760
3. For General Parochial Purposes (including Maintenance of Services, Church Building, Support of the Poor, etc.)	3,561,756

The grand total is £7,770,992, against a sum of £7,464,434 for the previous year. For a period which included the opening months of the South African War, this must be deemed good. The weak points in the return are the falling off in voluntary subscriptions to elementary schools, the lower sum contributed for clergy relief, and the fall in the amount parochially contributed for the relief of the poor. The chief encouragement lies in the decided advance marked both by home and foreign missions, and in the considerable increase of the total contributed parochially for the maintenance of the clergy. The summary, it should be added, is one of the annual features of that invaluable volume, the *Year-book of the Church* (S.P.C.K.).

The statistics as to the work of the Church, set forth in so much detail in the same volume, are scarcely so satisfactory. Whilst there are advances in some particulars, there are very serious losses in others. It is impossible to be content with the condition of things in which lessened attendance at Sunday-School, and the steady decay of Bible-classes and communicants' classes figure so prominently. Nor is it satisfactory to find that the temperance work of the Church as a whole rapidly declines.

There is no reason for regarding these figures as exceptional, and the downward tendency in so many directions seems to call for attention.

The *Guardian* has done good service by giving the statistics as to the ordinations for the year 1900. They are sufficiently disconcerting to merit more attention than at present they have received. The total numbers of the men ordained during the last ten years are as follows :

1891	...	...	1,468	1896	...	...	1,321
1892	...	...	1,473	1897	...	...	1,296
1893	...	...	1,417	1898	...	...	1,276
1894	...	...	1,428	1899	...	...	1,266
1895	...	...	1,420	1900	...	...	1,230

The fall has in recent years been so regular as to imply a condition of affairs for which a remedy is urgently needed. Nobody seems to know where that remedy is to be found. It may be that such an institution as the Bishop of Ripon's new Theological College may bring out a certain number of fresh men ; but that, however successful, could hardly of itself arrest the downward tendency of these figures. There seems a strong disposition to believe that the financial conditions of clerical life are mainly responsible for the decline in the number of men willing to take Holy Orders. If that assumption be true, then there is no prospect of any such marked improvement in those conditions as would seem to make the outlook more hopeful.

The financial year of some of the great Church Societies ends with March, and the month is always a time of anxiety to their administrators. There is reason to fear that in several instances we shall hear of lessened incomes and of embarrassing deficits. The S.P.G. closes its year in December, but the results were not known until some weeks later. Then it was found that 1900 had been a time of financial disappointment. The Society's receipts under the head of its General Fund amounted only to £102,275, as against £106,417 in 1899. The Special Funds received £76,121, as against £30,429 ; but the income for 1900 includes the contributions to the Bi-Centenary Fund, which were estimated at £40,000, together with about £3,000 given in answer to the special appeal for South Africa. It had been hoped that the Bi-Centenary Fund would reach a quarter of a million ; but it looks as though that expectation would be falsified by the action of the war. Perhaps, however, the S.P.G. may draw some encouragement from the experiences of the C.M.S. The Centenary Fund of that Society had disappointed at least the more sanguine of its supporters. But money flowed in, until in its March magazine, the *Intelligencer*, the Society was able to announce that the total would exceed £220,000. Owing to the steady expansion of its work, the C.M.S. had been threatened by a serious deficit. But very quietly, though very earnestly, its friends have been at work. Special benefactions and enlarged subscriptions flowed in. Missionaries in the field set a noble example to the Society's friends at home. Indeed, as this is written, there seems ground for hoping that, if deficit be not averted, it will at least be of modest proportions. The Society, it must be remembered, has all along kept to its policy of sending out all duly qualified candidates presenting themselves.

The South American Missionary Society announced in March a deficit of £2,048 on last year's income, and urged that this should be cleared off before the annual meeting of the Society. The mission staff of this Society has nearly trebled during the last ten years. The *Zenana Bible*

and Medical Mission has been keeping its Jubilee, and the March number of its magazine, the *Zenana*, contains some articles worth the attention of all students of foreign missions. Two of them are of more than passing value. One, by Mr. Eugene Stock, analyses in his own effective way "Fifty Years of Women's Work in India." The second, by Mr. H. Birdwood, C.S.I., formerly Vice-Chancellor of Bombay University, exhibits the marked progress of female education in India. The financial position of the Church of England Zenana Missionary Society is again serious. Last year its authorities wisely made extensive reductions in their expenditure; but, unless there is an increase of income, still further retrenchment will be needed. It would seem to be little short of a calamity if, at a time when, in India and China especially, the call for workers is so urgent, an organization like the C.E.Z.M.S. should have to give up stations.

One of the saddest features in the finance of the Church's year is the fact that the Secretary of the Additional Curates Society had early in March to announce a general reduction in the Society's grants, owing to the continued loss of income. The need for such aid as the A.C.S. gives is greater than ever, and yet the income of the Society drops. It may be that the action of the committee in withdrawing a grant from St. Simon's, Bristol (where the Vicar refused to obey his Bishop in the matter of incense), will deprive the Society of the help of some extreme men. But, on the other hand, it should draw out the support of those who really value episcopal government. It is understood that the Church Pastoral Aid Society has had a good year; but whilst this shows that money can be obtained for home mission work, it will not console the clergy who will suffer by the reduction of their A.C.S. grant.

Is the E.C.U. about to embark on a Disestablishment and Disendowment campaign? The question is forced upon us by a very singular statement addressed by Lord Halifax to an E.C.U. meeting held at the Church House on March 12. Lord Halifax was prevented by illness from attending in person, but the scheme he outlines must have provided any small excitement needed for the occasion. "Can anyone doubt," he wrote, "that the task laid upon the Church of England at the present time is (1) to insist upon her inherent and indefeasible right to govern herself according to her own principles, free from the interference of those who do not belong to her communion; (2) that it is both the duty and the wisdom of her rulers not to be deterred from exercising this right by the fear of possible legal or Parliamentary difficulties; and (3) that, however extensive and important the rights of the laity may be, the exercise of those rights is strictly dependent upon the fulfilment of the obligations imposed upon the laity as members of the Church?" This seems to spell Disestablishment and Disendowment. If these are the plain aims of the E.C.U., why not say so?

