

change for a while the whole current of thought in the history of the Church of England, and with the mention of it I must close now. The first of the "Tracts for the Times" was published in the latter part of 1833. W. BENHAM.

The Month.

IN his appointments to the three vacant Deaneries, Lord Salisbury seems to have satisfied most people. The choice of Dr. Barlow for Peterborough was not only justified by his long and varied services to the Church, but also gave peculiar satisfaction to the Evangelicals. For Dr. Barlow has for many years been in the forefront of that school, identified more or less closely with all its chief organizations, and taking part in its Protestant as well as in its less distinctive work. Hitherto in recent years, whilst Evangelicals who have disclaimed party ties have occasionally received promotion, the choice for high office of one associated with the Evangelicals as a party has been rare. Very open partisans on the High Church side have found their tenets and their actions no bar to advancement; but it has been otherwise with the Low Churchmen. The selection of Dr. Barlow for a Deanery may, like the preferment of Bishop Straton and Dean Lefroy, be the occasional exception only; but it may also imply the return to a fairer treatment of a school which would have been in a very much stronger position if the two great Premiers of the recent times had not been decided High Churchmen. It is quite unnecessary in these pages to recall the manifold services of Dr. Barlow, and it is pleasant to know that the comparative leisure of a Deanery will still allow him to aid some of the agencies which have long profited by his wide knowledge of men and his skill in administration. Dr. Barlow, it may be worth remembering, is one of the very few people who have ever taken quadruple honours at Cambridge. The late Dr. Hort and Professor Gwatkin are other examples.

It can now be no secret that a strong committee representing Dr. Barlow's friends are organizing some recognition of his great services to the Church at large and to the Evangelical cause within it. In recent years the value of the Vicarage of Islington has grown, and the net income must have been about £1,000 a year with a good house. The Deanery of Peterborough now produces an uncertain stipend of from £500 to £700, with a rather costly residence, recently let for £200 per annum. Dr. Barlow will, however, live in the Deanery.

Bishop Webb, late of Grahamstown, the new Dean of Salisbury, is one of the decided High Churchmen who have held office in the South African Church. There has, however, apart from all such considerations, been a general disposition to welcome the advancement of one who gave the best of his life to Colonial and missionary work. The claim of such clergy upon the Church at home is now being more and more fully recognised. The old sneering tone adopted towards the Colonial prelate who returned home is happily falling out of use. Perhaps the development of closer bonds of union between the Home Country and the Colonies may be helping in the change; but there is also a better appreciation of the value of work done in the Colonies and the mission-field. The two things can hardly fail to react on the attitude of the clergy at home towards the needs of the Church abroad.

The appointment of Mr. T. B. Strong to the Deanery of Christ Church is rather a college than a diocesan event. Mr. Strong will be the youngest Head of a House in Oxford, but he has held with success a difficult office in Christ Church, and is expected to make a good Dean. His University distinctions were modest, but he has thrown himself into theological study, and made a place amongst the High Churchmen who are not tainted with Neo-Anglican heresy.

The prospect of a succession of Round Table Conferences at Fulham does not seem to have excited marked enthusiasm in any quarter. The last was in an academic way both interesting and useful, but it has exerted no influence whatever, so far as Churchmen know, upon the position of the clergy who are in open conflict with their Bishops, and it has left the current controversy, on all save its academic side, exactly where it was before the Conference met. The passion for consultative bodies is, however, strong just now, and there are even some persons who appear to suppose that the theological and ritual differences between, let us say, Lord Halifax and Professor Moule are of such a kind that they would disappear if the two parties could only talk across a table long enough. It is easy to understand why Lord Halifax and those who move with him are so anxious to minimize on certain occasions the differences between themselves and other schools of thought in the Church; but we can see no reason why others should be equally complacent. Opinion as to the possible value of the second Conference, which the Bishop of London is to summon at the request of his Diocesan Conference, may well remain in abeyance until the subject is known.

One difficulty in attaching much importance to the plea of Lord Halifax for more of these interesting engagements is the fact that we seem to have two distinct personages in Lord Halifax. One is a very truculent controversialist, whose advice is responsible for the amazing expedients adopted by some of the clergy who claim to have yielded obedience to their Bishops. The other is a very mild and inoffensive peer, whose public utterances—save when, as recently, he is addressing some English Church Union gathering—have a marked tendency to take on a very homiletical form. It is not always easy to reconcile the two, and those who are amazed because the suavity of the one Lord Halifax is not always responded to with equal unction must remember that everybody cannot forget the other Lord Halifax.

The announcement of the new Bishop of London that he means to regulate the ritual in the extreme churches of his diocese has been received in some quarters as though it implied the stating of a new policy. As a matter of fact, however, it only means that the Bishop will not revert to the attitude of benevolent neutrality which prevailed under Dr. Temple, but will take up and carry on the policy initiated by Bishop Creighton. In London, as in other dioceses, an effort will be made to bring the clergy within the four corners of the two Lambeth opinions. Possibly the Bishop may over one or two details offer something like a compromise, but at present it does not look as though terms would be accepted. There comes the Bishop's difficulty. What will he do with the incumbents which stand to their guns?

People who are familiar with the energetic proselytizing of the Roman Church in England may feel some surprise at the hostility of the Roman priests in Ireland to the work of the Irish Church missions. We give them the fullest liberty; may not the Irish Church claim as much in

return? The extraordinary attack on the Irish Church missions made by Lord O'Brien from the judicial bench in Limerick has been followed by some even more extraordinary proceedings, to which attention has been called by a correspondent of the *Record*:

"On Sunday, June 2, Dr. Long, of the Limerick Medical Mission, was called in to visit a Protestant patient in the city suffering from a severe inflammation of the knee. Shortly after the arrival of the doctor, a Romish priest of the city, named O'Leary, encouraged no doubt by the words of Lord Justice O'Brien at the late assizes, followed him into the house, told the people of the house to turn him out, and demanded from the doctor his business there. In no mild terms this gentle preacher of peace told the doctor his opinion of him, and refused to leave the room when requested to do so, though informed that, the family being Protestant, his presence was an intrusion. Finally, the priest left the house, to become one of a hostile crowd which had assembled outside to do honour to the 'soggarth aroon' who was bearding the Protestants in their own houses. The doctor, undeterred by hostile crowds, continued daily to visit his patient, till on Wednesday last the priest called on the crowd to have nothing to do with him, as he was a proselytizer, and ordered the doctor to 'go away out of this.' Urged to violence by the presence and language of their priest, the not unwilling people proceeded to make the doctor leave the place by throwing stones and other missiles at him. After much patient endurance of the conduct of the priest and his allies, Dr. Long thought it better to appeal to the law for protection. The priest accordingly was summoned before the Limerick bench of magistrates to account for his conduct. Although evidence was given by the police as well as the doctor as to the violence of the priest and his flock, and the threatening attitude of both, the magistrates dismissed the case."

The resident magistrate made a speech advising the boycotting of Dr. Long, and a Roman Catholic priest was then allowed to harangue the crowd in court. An unfortunate family whom Dr. Long was attending (Protestants by birth and still Protestants) have been persecuted with the utmost malignity. Unhappily, there are signs that the hostility to Protestants is growing in violence. According to the *Record*: "The other day an aged clergyman was assaulted in broad daylight in the streets of Dublin. The excuse offered was that the victim was 'a b—— old Protestant minister.' Elsewhere Protestant poor complain to their clergy that their lives are made a burden to them by their neighbours." It seems time that the authorities of the Church of Ireland took steps to make the condition of affairs better known on this side of the Channel.

Reviews.

GENERAL LITERATURE.

Henry Broadhurst, M.P. The Story of his Life from a Stonemason's Bench to the Treasury Bench. Told by HIMSELF. With an Introduction by AUGUSTINE BIRRELL, K.C. London: Hutchinson and Co.

MR. BROADHURST has for many years incurred the peril of those of whom all men speak well. A Labour representative in the House of Commons, an ardent Radical, and a very staunch Nonconformist, he