

recognized by Dr. Skinner (pp. 6, 7): "When to these we add the doctrine of man as made in the likeness of God, and marked out as the crown and goal of creation, we have a body of religious truth which distinguishes the cosmogony of Genesis from all similar compositions, and entitles it to rank among the most important documents of revealed religion." It hardly comports with this when, in the Commentary, he finds the "image of God" primarily in the bodily form (p. 32). The description given of P as lacking in interest for the deeper problems of religion, such as the origin of evil (p. lxi), is really owing to the thin thread of the P part being separated from the JE narrative, which it presupposes (Wellhausen admits that P presupposes the J story of the Fall). But the subject cannot here be pursued further.

The text deserves praise for its great correctness, but "p. 345," in note to *Introd.*, p. 1, seems a mistake for "p. 445."



### The Last of an Old Line.

By T. H. S. ESCOTT.

WITH the peaceful close, last August 7, of the Rev. Hay S. Escott's long, laborious, and beneficent course in the Rectory House of a village immortalized by Wordsworth, one of the old Evangelicals passed away. Born in C. J. Vaughan's year, 1816, without rivalling at Oxford the supreme honours which stamped the Harrow Head-master as first among the Cambridge classicists of his day, the West Somerset clergyman recently departed shared Vaughan's theological opinions, and on various scholastic matters occasionally found himself in communication with him. The two sometimes even may be said to have exchanged pupils, for Sir John Kennaway, till recently the "father of the House of Commons," had read with Mr. Escott before going from Harrow to Balliol; while subse-

quently it was Mr. Escott who began or completed the earlier training of a future Harrow School captain, one of Vaughan's most intellectual Sixth-Form boys, Joseph Jones. Both the famous Harrow Heads who, between 1845 and 1850, raised the numbers from one hundred and ninety to between four and five hundred, and Kilve's late Rector, who promoted the first growth of what afterwards became the Bath College, now no more, often found their ideas in Church and State misrepresented or even caricatured. The late Lord Houghton, still, perhaps, better known as Monckton Milnes, spoke in 1865 of Vaughan's remarkable sermon at the Chapel Royal, making all kinds of admissions, and then gobbling them up with some dogmatic assertions at the end. This, however, one must remember, was the critic whom a not unfriendly observer, when referring to his presence at a Positivist service in South Place, mentioned as having slept throughout the performance, for all the world as if he had been at church. It is therefore possible that the same somnolence, perhaps unconsciously indulged in during his attendance at the Chapel Royal, may have caused some haziness in this genial critic's impression of Vaughan's pulpit message. Certainly none of those who remember the Harrow teacher's Confirmation lectures, his Gospel notes, or his sermons on the Acts, will readily believe his liberalism ever to have found expression in language whose tincture of free thought, qualified by sacramentalism, has since then become the speciality of homilists who derive their phrases, like their faith, from the Birmingham Cathedral or the Finsbury Tabernacle.

In the same way Mr. Escott's personal intimacy with Benjamin Jowett, as with his chief supporters in their latitudinarian days, may have been thought by some nervous friends to have verged on the evil communications which corrupt sound faith as well as good manners. In reality, no one speaking from actual acquaintance with him, or having read his religious writings, his several published sermons, and especially an address sent from his sick-room to the British and Foreign Bible Society's last meeting at Williton, three miles from Kilve,

thought of his time. Its tone, also, notwithstanding a certain strain of tolerance, whether on secular or sacred subjects, was consistently conservative. Not less so were the associations which he made his own during his school holidays or college vacations. Respect for authority in spirituals or temporals formed the keynote of the lessons about human duty then most inculcated. Most of Mr. Escott's brothers, like himself, took Orders, but were, unlike him, High Churchmen. So much, indeed, might have been expected from their relationship with some of Dr. Pusey's ecclesiastical disciples, primarily William Barter, Fellow of Oriel, Robert Barter, Warden of Winchester, and Charles Barter, Bishop Samuel Wilberforce's particular friend, Rector of Sarsden. The West Somerset magnates of Mr. Escott's youth, the Aclands and Luttrells, belonged to the old territorial and exclusive Whigs. The purely social atmosphere of his earlier days was so intensely conservative that when Sydney Smith received rare visits from his brother London wits at his Combe Florey Vicarage, their Whig taint, even in the case of Henry Luttrell and Jekyll, withheld from them the local welcome that would surely have awaited even less brilliant, if socially higher placed, members of the Holland House set. When, in 1832 and 1835, Mr. Escott's eldest brother, long member for Winchester, who eventually left the Conservatives with Sir Robert Peel over Free Trade, contested the county in the Tory interest, Sydney Smith wrote and spoke against him. The "incomparable Sydney," too, was one among the earliest recollections of the recently departed clergyman. The house that was his birthplace, Hartrow Manor, still contains an exceptionally large china soup-tureen; from this a Lilliputian guest was helping himself, when the author of "Peter Plymley's Letters," addressing a servant, said, in a too audible whisper: "Take care, Robert. Only fancy if the little gentleman were to fall in!" Returning from such home scenes and experiences as these to complete his Oxford course, Mr. Escott watched, as it were, in the actual making the preparation of the great work which had no sooner superseded

the ancient Donnegan's Greek-English Dictionary than it gave rise to the once familiar lines :

“This lexicon now by Liddell and Scott,  
Some of it's good, and some of it's not.  
Balliol and Christchurch, pray solve me this riddle—  
Which of it's Scott, and which of it's Liddell ?”

The lexicographers' method, as Mr. Escott witnessed it, was this. Every evening, about seven o'clock, Liddell, then senior student and tutor of Christ Church, proceeded from his rooms in “Tom Quad” to those of his colleague, Scott, at the college in Broad Street. So the meetings continued throughout Mr. Escott's Oxford time, which ended in his gaining the same class as, in a later generation, Archbishop Thomson. But, as Provost Hawkins of Oriel said at the time, and often insisted on afterwards, never was a third class won under more complimentary conditions. Failure of health had prevented Mr. Escott from reading for honours. So striking, however, were his pass-school papers that the examiners invited him to finish the ordeal in the number of those *qui honores ambiunt*. Provost Hawkins also further testified that, but for some of the Fellows, by reference to a forgotten clause in the statutes specifying ill-health as a disqualification, he would have secured an Oriel Fellowship. As it was, in that competition, when the successful candidate was a certain Christie, Mr. Escott had the distinction of being *proxime accessit*, and of leaving at a handsome distance the best first of his year, the once well-known Tom Phinn, M.P. for Bath.

The period subsequent to Mr. Escott's Oxford residence witnessed a great outburst of educational energy at different points of the United Kingdom. Cheltenham, Marlborough, Brighton, and Leamington Colleges all began in the decade separating 1840 from 1850. Malvern came a good deal later (1863-1865). Between that and the earlier foundations just mentioned, long in advance of Clifton, a building at the bottom of Pulteney Street, in the capital of Beau Nash, having failed as an hotel, was converted into premises for the Bath Proprietary

College. Here, during the later fifties, Mr. Escott was appointed Vice-Principal, his chief being a distinguished Cambridge mathematician. The day of "modern sides" had begun. Authorities differed warmly as to the age at which boys should break off their course of general culture to enter upon a specialist training. In the present case this controversy ended in a schism that eventually caused Mr. Escott's withdrawal from the school, whose nearness to the gardens of that name made it popularly called the Sydney College.

Mr. P. C. Sheppard and other so-called powerful friends now invited him to the head-mastership of the Somerset College, whose successful establishment owed a good deal to Mr. Escott's personal connection in the West of England, in Oxford, and in public life. Here the curriculum was classical and literary, while in discipline and general management, as well as in studies, hints were taken from Cheltenham, Marlborough, as well as from older foundations at the same time, as the way prepared itself for creating an entirely new local tradition. The new enterprise, once started, at once began to grow in favour and prosperity. Its boys soon commenced, and steadily continued, to win University scholarships, and to be placed well in the Civil Service and Woolwich competitions. Among the earliest of its pupils to achieve European as well as Oxford reputation in pure scholarship, especially Greek, was Evelyn Abbott, Fellow and tutor of Balliol, editor of Lucian, and afterwards biographer of Jowett. Among others bearing names more or less familiar trained at the Somerset College for different careers, beginning with the University, were Mr. H. de B. Hollings, Fellow of Corpus, winner of the English Essay at Oxford with a composition singled out by Jowett for special praise; the third Lord Westbury; Mr. W. L. Courtney, now editor of the *Fortnightly Review*; the Rev. J. P. Way, of Brasenose, Head-master of Warwick School and stroke of the Oxford Eight, 1874-75; the Rev. Dr. Charles Cox, the well-known archæologist; and, in a different sphere, Colonel Pelham Von Donop, R.E., Inspecting Officer of Railways;

Rear-Admiral Sir Charles Graves Sawle, in his title the successor of his elder brother, also an old Somerset boy, who achieved great distinction in the various Egyptian wars of the last century. Mr. Escott had gathered about him teachers of great ability, classical or mathematical, such as the Rev. T. G. Grylls, Edmund Lane, John Leighton, F. Pierpoint, and others. These shared the Head-master's interest in the spiritual and social, as well as the purely intellectual, aspects of educational work. College livings generally go to those who have been college dons. But so powerfully had Mr. Escott's Bath work impressed the Balliol Common Room as to secure him from the Balliol Head and Fellows presentation to the Rutland living of South Luffenham first, and to Wordsworth's Kilve, "by the green sea," afterwards.

Meanwhile the original Proprietary College, Bath, pursued its course steadily after Mr. Escott had ceased his connection with it. The Somerset College began to languish after he had exchanged its head-mastership for a country parsonage. As a consequence the two rivals agreed to unite their resources. During the eighties they fused themselves into the Bath College. That may be said visibly to have kept alive the memory of Mr. Escott's work till a very recent date. From both their parents the clergyman commemorated in these lines and his brothers had inherited qualities that make men's names and labours live after them. Such were their strong intellectual equipment, force of character, ready adaptability to various circumstances, unconquerable will, and a capacity of conscientious, if not always sympathetic, interest in the life of those who surrounded them and with whom they were concerned. The cause of Mr. Escott's educational success was not exceptional learning, or even the knowledge that comes of wide reading. In the matter of books, *non multa sed multum* had been his motto. As a schoolmaster, he remained to the last a student, not only teaching his pupils, but learning with them. This explains the compliment his methods once secured from Jowett, who had observed that the Somerset College boys, on reaching Balliol, invariably grounded on the

old-fashioned foundations, seldom lacked a top dressing of acquaintance with the latest novelties in textual criticism, or with the most speculative conjectures in philology. The pre-scientific age to which the fourteenth Lord Derby congratulated himself on belonging was that to which by years Mr. Escott may have belonged, but in advance of which throughout his whole life he laboured to instruct and enlighten himself. The older educational order never had a more wholesomely stimulating representative, or one who, by example as well as precept, more discreetly encouraged his pupils' assimilation of whatever he had conscientiously convinced himself might be best profited by in the new. Endowed with much organizing and administrative power, he made his actual teaching effective, because quick intellectual perceptions and a lively imagination prompted him to inspire a congenial pupil with his own belief—that the culture which was mainly literary and largely classical constituted, on the whole, not only the best kind of intellectual discipline, but the safest and perhaps the pleasantest preparation for the serious business of after-life. The West Somerset living to which Mr. Escott was preferred in 1876 boasts a succession of incumbents noticeable for their knowledge and work. His predecessor was that member of the distinguished Greswells, reproached, so the story ran, by his brethren with discrediting the family in that he took only a single first. In former days the Kilve Rector had been an ex-Fellow of Balliol named Matthews. Amongst the earliest of his pupils at Kilve Rectory was the just deceased Rector's eldest brother, Bickham Escott, still remembered in his own part of the county as one who could walk, talk, shoot, or paint against all comers. During the Matthews period the lawn and flower-beds of the present rectory garden formed a piece of marsh frequented by snipe, always a difficult bird to shoot. While a Kilve pupil, Bickham Escott performed the rare feat of knocking over a brace of these birds one after the other with the two barrels of his gun. Some of those accomplishments belonged to his youngest brother. Never riding to hounds, he had been at home in the saddle

from a child. He used his pencil and his water-colour brush with taste and skill. His fingers were quick and clever in every sort of handiwork. He inherited as a child, carefully cultivated as a youth, and never in old age lost, a remarkable gift of natural oratory which, quickened by his lively sensibilities, and coloured with the hues of a facile or fervid imagination, made him most effective as a preacher of unwritten, indeed, but not on that account the less carefully prepared, sermons. With Mr. Escott there disappears from the West Somerset section of the Bath and Wells Diocese the last clerical veteran of marked affinities to a dispensation which gave the county, till a quite recent date, some of its best and brightest ecclesiastical lights. Such were, in the Mendip neighbourhood, Mr. Escott's lifelong friend, Joseph Henry Stephenson, of Lymsham, and Mr. Stephenson's neighbour, Mr. Escott's Balliol contemporary, W. C. Lake. Lake before he went North had made his living of Huntspill a clerical and intellectual centre. Most of the Somerset livings, once in the gift of Balliol, while held by his contemporaries, were periodically visited by Jowett. At one or other of these rectory houses he said some of his most characteristic things—*e.g.*, apropos of a threat made by William Palmer, of Magdalen, to expend all his opportunities of punishing an Anglican lady who had seceded from the Greek Church, which she had joined at the height of the Oxford Movement, "Rather," chirped Jowett, "a poor sort of object to which to devote one's whole existence."

