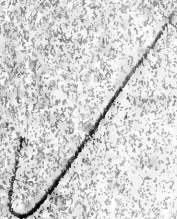




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ARE THINGS SO DISCOURAGING, AFTER ALL?

A CHARGE

DELIVERED TO THE

CLERGY AND CHURCHWARDENS

OF THE

ARCHDEACONRY OF MIDDLESEX,

At his Second Visitation,

HELD AT

ST. PAUL'S, COVENT GARDEN, APRIL 26TH, 1877.

BY

JAMES AUGUSTUS HESSEY, D.C.L.,

ARCHDEACON OF MIDDLESEX,

And Preacher to the Hon. Society of Gray's Inn.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1877.

Where and in proportion as the service of the body is more careful, and the exterior decency and solemnity of the public assembling more unimpeachable, these things themselves may contribute to form important elements of that inward self-complacency which makes it so easy for us, whenever we ourselves are judge and jury as well as "prisoner at the bar," to obtain a verdict of acquittal. In other words, the very things which find their warrant in their capacity and fitness to assist the work of Divine worship, are particularly apt to be accepted by the individual himself as a substitute for inward worship, on account of that very capacity and fitness, of their inherent beauty and solemnity, of their peculiar and unworldly type. So that Ritual, because it is full of uses, is also full of dangers. Though men may increase responsibility by augmenting it, they do not escape from danger by its diminution. Nothing can make Ritual safe except the strict observance of its purpose, namely, that it shall supply wings to the human soul, in its callow efforts at upward flight. And such being the meaning of true Ritual, the just measure of it is to be found in the degree in which it furnishes that assistance to the individual Christian.

Mr. GLADSTONE, *Contemporary Review*, vol. xxiv. p. 676.

MY REVEREND BRETHREN, AND MY BRETHREN THE
CHURCHWARDENS OF THE ARCHDEACONRY OF
MIDDLESEX.

By the blessing of Almighty God, I am permitted again to meet in Court and Synod, those who, on the occasion of my primary visitation, greeted me with such kind welcome; and from whom, through my two years of office, I have experienced nothing but the most gentle and respectful consideration. Clergy and Laity alike have received me as "the Bishop's Minister and Commissary" indeed, (so Herbert Thorndike describes the Archdeacon), but also as a personal friend, to whom, albeit in many instances by no means equal to themselves, they may resort without scruple or reserve. To some who are here, the Clergy and Churchwardens of the important Deaneries of Barnes and Newington, I must, in a certain sense, bid Farewell. Those Deaneries with their vast populations of 27,831 and 88,786 souls respectively, are to pass to another Diocese. Both those who go and those who remain must regret this severance, for many reasons. But it is a satisfaction to think that the Diocese of London has, before surrendering these two districts, done much towards remedying their spiritual destitution. The former used to contain four Parish Churches, those of Barnes, Mortlake; Putney and Wimbledon. It now contains six Parish Churches, five Chapels of Ease, and one Proprietary Chapel. The latter was one Parish. It is now divided into twelve Parishes, one of which, St. Mary's, has a Chapel of Ease besides its new and noble Parish Church. It is also a matter

of deep thankfulness that the severance has been rendered necessary because the Church has, though late, realized the importance and the blessedness of making the Episcopate a more living institution, by the assigning to her Bishops more manageable charges than heretofore. Two new Dioceses have been already formed, and six more I trust are in the near distance. Perhaps at no distant date, the Diocese of London itself may be further relieved ^{than} by the formation of the Diocese of St. Alban's, and the consequent readjustment of the Diocese of Rochester. Let me earnestly commend to your support the "Fund for the Increase of the Home Episcopate," the head quarters of which are at 7, Whitehall.

But I come at once to matters of common interest.

I pass over the many occasions on which my brethren have invited me to occupy their Pulpits, so many, that I have scarcely had one Sunday Evening free, or on Wednesday or Friday Evenings in Lent or in Advent. And the fact that I am continually applied to, in the most friendly and informal manner for all sorts of assistance and advice, I will merely say that what I anticipated for my second year from the experience gained in my first year has been fully realized. There are, however, one or two matters in which I have found especial satisfaction. They have not, indeed, been unmingled with work, but the work has been of a very agreeable character. Several of the younger Clergy have at times consulted me as to practical points upon which they felt a difficulty how to proceed, or have brought to me doubts and questionings in reference to which they needed heart to heart sympathy. And several of them have submitted to me some of their Sermons for my perusal and correction. In many of these cases the Bishop, no doubt, as the Spiritual Father of the Diocese, would have been their natural and authoritative adviser. But the Bishop, though earnestly willing, is from the multitude of his pressing duties, unable to enter upon

them. In many others, the Incumbent, with whom the young Clergyman is working. But the Incumbent also is sometimes too busy, and is sometimes unwilling, or is supposed to be unwilling, to take upon himself the office of an adviser or a critic of Sermons or the like. Sometimes, again, from the allotment of Services necessitated by a large Parish, the Incumbent scarcely ever hears his Curate preach in the Church, or address his people in the Mission Room, or catechise in the School. The result occasionally is that an estrangement is produced, and that those are at a distance from each other, whom a little more advance on either side would have made thoroughly one. And what is also a serious evil, the young Clergyman, whom a few hints as to style, and the most approved methods of reaching the hearts and understandings of his auditory might have matured into a winning and able Preacher, is frequently, at the end of the two years which he spends in his first curacy, less effective than he was at setting out. There are, of course, a great many exceptions to this state of things. Still I may, perhaps, while on this subject, suggest to some of my elder brethren, how valuable a help it would be to those of whose wants I am speaking, if they would, every now and then, give their younger brethren the benefit not merely of general approval or disapproval, but of detailed criticism, in writing or in conversation, of their Sermons. I am sure, unless my long experience of young men much deceives me, that they would find grateful appreciation of their kindness, and careful weighing of their suggestions. There would, no doubt, be differences of opinion as to the soundness of the advice given, though even these would be modestly and diffidently expressed. But there could be no mistaking the loving look and word and thought of him who helped his brother in what he himself found hard at first, and in what he perhaps found himself thrown, humanly speaking, upon his own resources. Few of us can forget our own perplexity in our earlier efforts

at Sermon writing. “ *Unde incipiam—quid dicam—quid non dicam—quibus argumentis, quali hortatu utar—quem ad finem, quæ loqui ausus fuerim, adducam—quid in medio orationis, quid in peroratione colloquem, prorsus nescio. O si quis scribendi auctor adsit!* ” are words which express concisely needs which we felt keenly long ago. Something, I rejoice to say, is now being done in our Universities and Theological Colleges, to meet these needs. And something by that useful institution called the *Church Homiletical Society*. And thus, what was a great defect in the Clerical Education of many of us, is in process of being remedied. But there is ever room for continuance of education. I will only add that I recommend nothing that I am not ready to share in. I shall most gladly reduce what have hitherto been efforts to help individuals to something like a system, by forming a class of Deacons, and of Priests in their first year, for such instruction as I am able to impart to them. Any such who desire to join will kindly let me know. This will not, of course supersede my giving of private counsel to others who may wish to resort to me.

And now for a second matter. I have carried out the intention, which I announced last year, of *doing my own work* with reference to Inductions. Only two instances have occurred since I came into office in which a mandate has been issued from my Registry, and these occurred before I was aware of the practice which had grown up. Of the ten on which I have acted, four have been private—one of them at St. George's, Hanover Square, because the Bishop had personally given a public Institution—three* from urgent circumstances which rendered an Induction necessary at a very short notice. The remaining six† have been public, and

* St. Mary Abbott's, Kensington; St. Paul's, Onslow Square; St. Paul's, Avenue Road, Hampstead.

† St. George's, Bloomsbury; Barnes; St. James', Paddington; Christ Church, Roxeth, Harrow; Shepperton; St. Barnabas, Edgware Road.

have been very largely attended by the Parishioners. The Office which I have used, though of course not thoroughly authoritative, has been put together under the provisions of the Act of Uniformity Amendment Act, and consists of part of the Evening Service, with a Special Lesson and Special Psalms, and some Collects taken from the Prayer Book, the Ceremony as usual, and some Hymns and a short Address. I am assured that the practice is appreciated, and it certainly serves the purpose of solemnly introducing a new Pastor to his flock, and of informing them of his history and labours elsewhere. I may mention that I am not at all satisfied with a form which has been drawn up by a Committee of the Lower House of Convocation of Canterbury, but has not yet been considered by the House. In the first place, it throws together Institution and Induction, which are really two distinct things—the former being the admission of a Priest to a spiritual charge, the latter his investment with the temporalities of his Living and the full possession of his Church. In the second place, it is much too long and cumbrous, especially when the two offices are combined; and as to the matter of it, it seems too much a repetition of Ordination. In the third, it seems to make the presence of the Bishop either always necessary, which is all but impossible in our Diocese—or always to be dispensed with, by the mention of his Commissary. In the fourth, the notice at its commencement assumes that what is an abuse is the normal state of things, namely, that the Bishop having instituted, gives notice of the Institution to the Archdeacon, who thereupon issues his mandate for Induction—and that thus, some time must elapse between the two legal acts. As I have said, the Archdeacon of Middlesex acts himself, and issues no mandate; and I may add, that so far from delay being caused, the Bishop's Secretary gives the Bishop's mandate to the Clerk at the time of Institution; and, by arrangement, the Induction can take place the same day. And as to pecuniary

interests being involved, I settled that last year by stating that my Registrar would no longer receive a Fee for doing what was superfluous, or myself for doing nothing. I confess I prefer keeping the two offices distinct—as I understand they are in the Diocese of Winchester.

It were very much to be wished that our Church had sufficiently recovered her elasticity to be able to put forth with full authority Services for the occasions already mentioned, and for many others. We sadly want Prayers, and permission to use them, for Church of England Temperance Societies. Some two or three Services have been drawn up, and in especial one which is intended to be used for Missions. But even this has as yet only passed the Convocation of Canterbury, and waits for the assent of the Convocation of York, (in which it will possibly receive alterations,) and the authority of Parliament. It has, indeed, been extensively used, but, as I venture to think that it needs some alteration and improvement, I trust that its contents will be reconsidered before it is finally adopted. The Joint Committee of the two Houses of Canterbury sent it forth with considerable misgiving. They doubted, so they tell us, on liturgical principles, how far the service for holydays of the Church such as St. Andrew's Day should be displaced by the new Service suggested; and also, whether the Act of Uniformity Amendment Act would allow of such displacement. And they have not yet accompanied their suggestions with such prayers for families and private persons, as are obviously desirable as an introduction to, or supplement of, a Public Service. The matter being thus still open, I venture to make just two remarks upon the Service.

One great objection to it appears to me to be its almost studied avoidance, (perhaps this was supposed to be necessary by the terms under which the Committee was appointed,) of any prayers except those already to be found in our Prayer Book. Excellent as these are, and generally venerable for their

antiquity, it cannot be denied that they were selected or compiled at a time when our Church, occupied in settling her internal matters, or in recovering from great shocks, was but little alive to the duty of Missionary exertions. It was scarcely till the beginning of the 18th Century that anything like a Society for Evangelizing the Heathen, or even for providing ministrations for her own people who had emigrated to distant regions, existed. And the little encouragement which the Society for the Propagation of the Gospel experienced at first, shows how slowly the spirit was roused of which the Prayer Book gave so little indication even at the last review in 1662. We all of us know the difficulties which were raised as to imparting Episcopacy to America, how sadly late it was before we allowed even a gleam of Christianity to be visible in India, and how, from what was called policy, we permitted its millions whom we might have influenced for good, to abide in their ancestral superstitions. Now, however, we are wakened from our lethargy. We are endeavouring by God's help, to realize our responsibilities. But these are so many and so various that we need to be reminded of them in terms less general than those of the Collect for Good Friday, or than those of the two or three Collects, and Litany Suffrages, which the new Service presents. We need petitions, for baptized children exposed to temptations among their heathen associates—for catechumens of every class, those just awakened to the imperfections of their old faith, and enquiring after a Saviour; those who are crying, "Lord I believe, help Thou mine unbelief;" those who are in danger of returning to the pollutions of the world; those who are just ready for baptism, but are, at the last, almost drawing back from it—for the Candidates for Confirmation—for those who are preparing for their first Communion. We need petitions, in which shall be specifically mentioned teachers of every kind and degree. Such petitions should be not merely for Bishops

that they may be wise Governors, and gentle and conciliatory superintendents of their Clergy, and loving Fathers and Pastors to and over all committed to them. Not merely for Priests and Deacons, that they may both cordially accept the godly admonitions of their Bishop, and diligently exercise their own ministry, but for all teachers—all seekers of the wandering. We should be brought to mention in the presence of our Heavenly Father, the schoolmaster,—the catechist,—the layman, who tries to be the priest in his own household, in places where no authorized minister of Christ is found—that they may have patience and grace to persevere, and to save their own souls as well as those of others. And our great Societies should not be forgotten—that in their zeal those who conduct them may not be unmindful of charity, and that those who are sent out by them may put out of sight all bitterness and envying and strife, and look with single eye to the vast and ever-growing work, which their Master has set before them. Again, there are many ill-informed and indeed heretical Churches, as the Nestorians, the Jacobites, and others, which are, though late, discovering their errors, and yearning for instruction in matters upon which they have had an imperfect belief for centuries. For these, so it seems to me, we should be reminded to offer prayer. They are holding out their hands to us, let us lift up holy hands for them. Nay more than this, let us be taught to pray that every Christian, especially every Christian who is in the midst of those who know not God, may consider himself a witness for God, a preacher of Christ, and so, in the truest sense of the word, a Missionary. Surely this is, indeed, necessary, if it be true, as is alleged, that the evil lives of professing Christians have been a great obstacle to the conversion of the heathen.

It may be embarrassing, perhaps, to express all these wants in what is called strictly Liturgical language. But an approximation to it, at least, may be found in the Prayers

put forth by the Society for the Propagation of the Gospel or the Church Missionary Society—and in the instructions given to their Missionaries by the former Society. There can, however, be no doubt that, for touching the hearts, and so making the words of petitioners more earnest and more intelligent, particularity is preferable to generalization.* Therefore, the attempt at least should be made.

I trust that it is neither disrespectful to the compilers of the proposed Missionary Service, nor an ungracious requital of their efforts, to mention thus publicly what has struck many of us as a defect in a document in various points very admirable—and with this apology, if indeed it be needed, I venture to observe further upon what seems to me to be a strange oversight, and one which may, if not corrected, imply that the language of our ordinary English translations of the Scriptures has been adopted without regard to the original. I may describe it as follows—Two Suffrages occur in the course of the Service, which I humbly think should be omitted, because they are founded on a rendering of Psalm lxviii. 12, which, so far from fairly representing the Hebrew, does, by the use of the word “preachers,” (in an obsolete sense,) entirely misrepresent the general scope of the passage in which the verse is found. And, in particular, if the verse thus rendered is adopted in a Service apart from its context, such adoption would expose the Convocation of the Church of England to the charge of forgetting that the word translated *preachers* is feminine in the Hebrew, and cannot be properly applied to men.†

The Suffrages to which I allude are these—

“The Lord shall give the word.

* ἐν γὰρ τοῖς περὶ τὰς πράξεις λόγοις οἱ μὲν καθόλα κενότεροί εἰσιν· οἱ δὲ ἐπὶ μέρους ἀληθινώτεροι. *Arist: Eth. Nic. II., 7, 1.*

† I may mention that much of the criticism which follows was omitted in delivery, and that various other passages in the course of the Charge were somewhat condensed.

“*Ans.* And great shall be the company of the preachers.”

And now for the passage on which these are founded. In the Prayer Book version we read,

“The Lord gave the word: Great was the company of the preachers.”

In the authorised Bible version,

“The Lord gave the word: Great was the company (*marg.*: army) of those that published it.”

The LXX.* has (Psalm lxvii. 11,) ὁ θεὸς κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ.

The Vulgate has, “*Dominus dabit verbum evangelizantibus virtute multâ.*”

The Hebrew has,

אֲנִי יְהוָה אֱמַר הַמְבַשְׂרוֹת זָבָא רַב Psalm lxviii. 12.

The Lord giveth a word: The women who publish the tidings are a great army.

Here are some observations upon it.

אֲנִי is a poetical word, and according to the best lexicographers has three meanings in Scripture.

No. 1.—As in Psalm xix. 3, 4—*Speech*. “Day to day pours forth *speech*,” verse 3. “There is no *speech*,” verse 4.

No. 2.—As, (so I think,) in the present passage, Psalm lxviii. 12, “*a word which is a keynote or promise of victory.*”

The Lord gives *promise* of victory and in Psalm lxxvii. 9, (8 in our version) “Has *promise* of victory failed for all generations?”

No. 3.—*A thing—something*, much as אֲנִי is occasionally used.

No. 2 is obviously the sense of אֲנִי in Psalm lxviii. 12.

The previous verses speak of God as going before the people, and blessing, or about to bless, their warfare. The victory is supposed to be gained so soon as God has given *promise* of it, and a great army of persons instantly proclaims

* The paraphrase of the LXX. is the only possible justification of a masculine application of the words.

the victory as won. Verses 12, &c., exhibit the terms of their publication of it, "Kings of armies did flee apace, and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as snow in Salmon. The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan." But who are the persons composing the publishing army? They are not men, (*i.e.* not preachers in our modern sense, or even male heralds) but women, for

Firstly.—The word *הַקְּבִירָה* is a plural feminine participle* of the Piël form, from *קָבַר* *he published*, and there is nothing whatever in the passage to suggest its application to men.

Secondly.—It was the ordinary custom with the Jews, and indeed with the inhabitants of Palestine generally, that women should announce or publish tidings of victory.

In proof of this latter assertion I quote :

1.—Exodus xv. 20, 21. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances. And Miriam answered them, saying," &c.

2.—Judges v. 1. "Then sang Deborah and Barak the son of Abinoam on that day, saying," &c.

3.—1 Samuel xviii. 6, 7. "When David was returned from the slaughter of the Philistines, the women came out of all the cities of Israel, singing and dancing, to meet King

* The employment of *קְבִירָה* which is also properly a feminine participle, to denote for the time the office of Solomon, at the commencement of Ecclesiastes, is by no means a parallel case. For, according to Hebrew usage, it is capable of being applied to denote men in office. Accordingly, though once feminine, in Ecclesiastes vii. 27, it is usually masculine, in spite of its feminine termination. Gesenius observes that the proper names of men in later Hebrew have occasionally a feminine termination, as *e.g.* *פְּרָרָה*, *יִסְכְּרָה*. The designations of offices are frequently feminine in Hebrew, *e.g.* *בְּנֵי שָׂרָה*. Thus *קְבִירָה*, proclaiming, or preachment, might be rendered proclaimer, or preacher.

Saul, with tabrets, and with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath," &c.

4.—2 Samuel i. 20. "Lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

In the name then of grammar, and of evidence of local custom, both of which rule what should be the interpretation of the passage before us, I urge that it is unscholar-like and improper to wrest the words of which I am speaking from their context, and to apply to them, thus wrested, a meaning which does not properly attach to them.

It is quite a different thing, and indeed is perfectly justifiable, to use the whole Psalm, either privately or publicly, just as the *Magnificat* is used, in a spiritual sense. The word *preachers*, with its context in juxta-position, then explains itself, and is no more liable to be mistaken than Wiclif's translation of *κηρυχθήσεται* in Luke xii. 3, by *prechid* instead of by *proclaimed*.*

I will only add, lastly, that if it be alleged that we have a precedent in the *libretto* of Handel's "Messiah"† for the application of the passage in the manner I object to, an answer is ready: The Church is no more answerable for that application than for the phraseology of any of our popular hymnals.

I come now to other matters.

There were six points which I brought more or less fully before you last year.

* *Wiclif*, 1380. "That that ye hav spokun in ere in the couchis schal be prechid in roues." So *Tyndale*, 1534, "That which ye have spoken in the eare, even in the secret places, shalbe preached even on the toppe of the housses." So also *Cranmer*, 1539, *Geneva*, 1557, *Rheims*, 1582, but in the *Authorized Version*, 1611, proclaimed.

† *Chorus*. The Lord gave the word, great was the company of the preachers.

Air. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.

Chorus. Their sound is gone out into all lands, and their words unto the ends of the world.

1.—The necessities of the Poorer Clergy.

2.—The assault which was being made upon the Church's Law of Marriage.

3.—The demand which was being made that Services other than those of the Church of England should be permitted in our Church-yards.

4.—The difficulties which recent legislation has thrown in the way of Church Schools, especially in that part of the Archdeaconry which falls within the Metropolitan area, and how they are to be met.

5.—The Ecclesiastical Offices and Fees Bill.

6.—The misunderstandings which then prevailed, and I regret to say are still prevailing, in connection with the Public Worship Regulation Act, and Courts both of first instance and of ultimate appeal.

I must notice each of these. Some of them may be dismissed very briefly—but others demand a more lengthened consideration.

For the *First*—I have only to bring to your notice an attempt by the Vicar of Kensington, the Rev. W. D. Maclagan, to supplement the design of Dr. Richards' benevolent institution. It is the wish of my friend to establish a Fund for providing over-worked Clergymen, of limited means, with an occasional holiday. There are numerous cases in which a temporary relief from labour might prevent that more serious break-down of strength which compels resort to Dr. Richards' Fund, and in which timely sympathy, combined with material assistance, cheers and reinvigorates a man who feels physical and spiritual powers failing him together. In such cases this new Fund, which my friend desires to administer on the recommendation of the two Archdeacons of the Diocese, would step in. It must be remembered, however, that it is a Fund formed purely by Subscription, and that it will owe the extent of its availableness to gifts which the Clergy of larger resources,

and the Laity who can be influenced by them, put into Mr. Maclagan's hands. Let me commend it to your support in every way that you can afford.

As to the *Second* topic. The assault which was being made last year upon the Law of Marriage as it has existed from remote antiquity, and as it is recognized by our own Scriptural Church, is, I regret to say, being prosecuted as vigorously as ever. And not merely has the almost annual motion to repeal the prohibition of the Marriage of a man with his Deceased Wife's Sister been announced in the House of Commons—but the masked-battery system of which I warned you last year has been again adopted, and has achieved a temporary success. Having, by the action of ballot for precedence, obtained an early day for discussion, Mr. Knatchbull-Hugessen, has carried by a majority of 51, the second reading of a Bill "to remove the disabilities in the Mother Country to which the issue of marriages in the Colonies with a deceased wife's sister are exposed." Let us consider for a moment what is the grievance complained of, and what would be the tendency of granting the relief demanded. Certain of our Colonies, I believe six, have passed Bills legalizing such marriages, and in four of them, certainly, the Crown, acting upon the principle that such Bills are portions of Colonial domestic policy, has assented to their becoming Law. The result is, that such issue are legitimate for every civil purpose in matters external to this country, and even here for every civil purpose but one, inheritance of real property in cases of intestacy. The maintenance of such exception is considered, and I think justly, to be a matter of purely home policy, but it seems to be a strange demand that because some of our Colonies have chosen to outrun us, and contradict our legislation in a point closely involved with our religious and social institutions, we should be compelled to follow their lead. Scotland has never complained because a similar privilege has been withheld in England from children born in Scotland before wedlock, but

legitimized there by a subsequent marriage. She has been content that such children should be qualified to inherit Scotch titles and Scotch estates, and has not desired the law which disables them from inheriting English titles and English estates to be altered. Besides, the cases of intestacy are so rare, and so seldom involve real property, that the grievance, if it be one, is almost infinitesimal. And, as was acutely observed by the Attorney-General, the real question is not whether the Colonists shall be permitted to legislate *for themselves*. (This the Home Government has allowed them to do). The real question is, Shall they be permitted to compel the Mother Country to legislate in a particular way *for itself*? And there is a yet further question involved. Shall a concession to them in this matter be allowed which by an almost inevitable consequence will bring on another, which we have effectually resisted for years? I mean, the legitimacy of the issue of all such marriages, either contracted here, or contracted by going abroad for the ceremony? This is evidently the intention, I will not say of all who have urged or supported the Colonial demand, but of a Society which, as I asserted last year, “never showed itself to the light except by the name of a Secretary, and by a firm of Solicitors, and which is really a disguise assumed by a few rich men, who have wilfully broken the Statute with which they desire to do away?”* On every ground then that I then urged, I entreat you, my brethren, to resist the further progress of this Colonial Marriages Bill, lest you find it hard to resist that other Bill which has been announced, and which will assuredly follow upon it.

On the general subject of the attack made upon our Church-yards, I have little to add to what I said very fully

* I repeat this assertion most advisedly, though I am perfectly aware that an attempt, not altogether an ingenuous one, was made to contradict it last year, by pointing to the new Society for making the Colonial Law binding in England, and to its Committee; and practically assuming that this was the same as the old Society represented solely by Mr. Stansbury which had no visible Committee.

last year. The Government has introduced a Bill into the House of Lords, which, though in its chief provisions it is an administrative and sanitary measure, has an important bearing upon the question of Burials so far as Churchmen are concerned. Its direct object is to reform the law of Burials, which, according to the reports of many eminent Judges, is in a most unsatisfactory and tangled condition. Under it Burial Boards will necessarily be established everywhere, and will not only have authority to provide, but the duty of providing, and imposing a rate to obtain and uphold, new burial grounds in localities where no sufficient area, consecrated or unconsecrated, is already existing for interment of the Parishioners. There are various clauses in the Bill enabling such Boards to acquire land for this purpose by compulsion, for uniting small Parishes into districts, and the like. So far the Church is scarcely concerned in the matter, and has little room for complaint. Nor, so it seems to me, has she any reason to complain of a clause which says that if there are cases in which there is alleged want of room in an existing Church-yard, and the relatives of a deceased person object to the employment of the Service of the Church of England, the body may be committed to the earth with a silent burial. It is true that Convocation has not been formally consulted on this point, but judging from the debates which have already taken place there, I think it may be fairly said that the Church does not disapprove of this concession. The Non-conformists, of course, will not approve of the Bill. But when it is considered that the grievance of which they complain is practically non-existent in towns, and very light in country places, and, if indeed it is not infinitesimal already, likely to be speedily rendered so, I believe that the measure will recommend itself to the mass of the thinking community as fair and equitable. At any rate, it stands in marked contrast in this respect to the Bill of Mr. Osborne Morgan, which should be strenuously resisted, if it is persevered in.

Should, however, our worst fears be realized, and our Churchyards invaded by strange ministrations, and performances of a secular and even profane character, we shall yet have this consolation. We shall have done our best to avert this. And, though we may and must regret the scenes which are sure to occur, we shall be spared the very serious desecration of our Service which sometimes occurs at present, by its being used over persons who during their lives have either objected to it, or thought and even spoken scornfully of the "sure and certain hope" which it expresses. Besides, we have already, if the mind of the Church is at all reflected in the discussions of Convocation, shown ourselves prepared to make nearly all the concessions that can be made as to the form of our Burial Service, consistently with a due regard to the feelings of our own people, by the substitution of a shortened for the full office prescribed in the Prayer-Book, on the request, or with the consent of the kindred or friends of the deceased. This license of substitution, by the words "with the consent," spares the feelings of Churchmen, and especially of the Clergyman, and by the words "at the request" meets the objections of all but very unreasonable Non-conformists. I would still, however, put in a plea either that the full Burial Service may be used lawfully over those in whose cases Baptism has been sought for, but, through misadventure, has not been obtained; or that, at least, a Service should be drawn up, under the Act of Uniformity Amendment Act, to be used, in the Church, after a silent burial, for the comfort of mourners, by the Clergyman. A great deal is to be said in favour of either course. For the latter it may be urged, among other considerations, that the Clergyman, who often feels deeply for the distress of the mourners, as well as the mourners themselves, would be greatly relieved by it. For the former, that there seems to be strong evidence that in the Ancient Church intention of seeking Baptism was considered equivalent to its reception. A case in point was that cited at the Conference

of the two Houses of Canterbury Convocation by the Bishop of Lincoln, in the charitable words spoken by St. Ambrose. Valentinian, who had intended to be baptised, had died before his intention could be carried out. St. Ambrose says of him, "*Non habet ergo gratiam quam desideravit? Non habet quam poposcit?*" And then he answers these questions in the affirmative with a decided expression of confidence. "*Certè, quia poposcit, habet.*" We may add to this, that our own Church admits to the other Sacrament not merely those who have been confirmed, but those who are ready and desirous to be confirmed. And a remarkable Rubric, in the Service for the Communion of the Sick, ought by no means to be overlooked. "If a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

While I am on the subject of Burial Grounds I may mention a fact which I believe is unknown to many of the Clergy and Churchwardens, but which it is important that they should know. It is this. When a Church-yard has been closed by Order in Council the cost of keeping it in proper condition can be defrayed out of the Poor Rate. In some Parishes, funds applicable to Church purposes continue to be expended on the Church-yard. This need not be (*see* 18 & 19 Victoria, c. 128, sect. 18), unless such funds are, by some special Act or testamentary provision, chargeable for this particular object. Of course the Act which I have

quoted only applies to the decent maintenance of the Church-yard, not to its ornamentation or adaptation to the purposes of recreation. For these things private subscriptions would be necessary to supplement what comes from the Poor Rate.* It should be remembered also that a closed Church-yard can only be used for the purposes of recreation on the obtaining of a Faculty.

The *Fourth* matter which I mentioned refers to the difficulties experienced by Church Schools, especially those of this Archdeaconry which are within the Metropolitan area. Some of these difficulties have been removed or modified by the Elementary Education Amendment Act of 1876, which was introduced into the House of Commons a day or two after I last addressed you. But others still remain, and will probably become more and more pressing, as time wears on. Let us see what have been removed, what remain, and how these which remain must be met, and, indeed, are, in the Diocese of London, in process of being met.

The Act to which I have just adverted was not all that the Church was entitled to expect at the hands of the Government. Something like the Canadian System should have been granted if such justice as the past history of Voluntary Schools, and the continued efforts of their supporters, demanded, were to receive a due acknowledgment. This I urged strongly last year, and I observe that it is also advocated in a vigorous pamphlet called "Wrongs and

* 18 & 19 Vict. cap. 128. Burials Act:—

XVIII.—In every case in which any Order in Council has been or shall hereafter be issued for the discontinuance of Burials in any Church-yard or Burial Ground, the Burial Board or Churchwardens, as the case may be, shall maintain such Church-yard or Burial Ground of any Parish in decent order, and also do the necessary repair of the Walls and other Fences thereof, and the Costs and Expenses shall be repaid by the Overseers, upon the Certificate of the Burial Board or Churchwardens, as the case may be, out of the Rate made for the Relief of the Poor of the Parish or Place in which such Church-yard or Burial Ground is situate, unless there shall be some other Fund legally chargeable with such Costs and Expenses.

Remedies, or the Wrongs of the Elementary Education Act, and how to Remedy them," by Mr. Calvert, Q.C.* It is not, I hope, utterly impossible that something may by and by be done, in advance of what has been already gained, for we must in candour confess that some important points have been gained. We must feel thankful for the provisions now made for the dissolution of School Boards in case they are found ineffective or useless, for payment of Fees, for removal of limits to grant, for special grants to small populations, for permitting parents to choose the Public Elementary School, and for compulsory attendance. At the same time we cannot conceal from ourselves that we have still some difficulties to encounter.

Firstly.—The want of any clause rendering some religious instruction imperative.

Secondly.—Even where some religious instruction is imparted, the utter indefiniteness of it, and the consequent necessity of efforts either to support Voluntary Day Schools, or to carry on Sunday Schools with increased efficiency.

Thirdly.—The consequent hardship upon the Clergy, if they would promote either of these objects, of obtaining, and upon the Laity, of contributing, money which the multitude may assert to be of the nature of a second taxation for Education. The Laity feel, indeed, that whereas the greater part of the children taught in Board Schools are children of Church people, they have a claim to be taught as their parents were, definitely. But they find that in these Schools, to which they are compelled to contribute, they are taught indefinitely, in order to satisfy the demands of a latitudinarian but clamorous minority who have made themselves heard in Parliament. This they think unfair. At the same time, however, the pressure of the Education Rate is so great, that they are tempted to give up their principles, in the hope that

* Published by Ridgway, 169, Piccadilly. Price 3d.

their children will, somehow or other, get some religion, and so to spare themselves what payment they can.

As to the first and second of the difficulties which I have mentioned, namely that no clause exists in the Acts rendering some religious instruction imperative, and that what may be given is at best very indefinite, I am not altogether sure that the case is quite so bad as it might have been. Had some religious instruction been mentioned, we may depend upon it that the standard would have been of a very indefinite character—and certainly of a character short of what would have satisfied the requirements of the Church. It could scarcely have done more than enforce “the Creed, the Lord’s Prayer, and the Ten Commandments.” It would not have contained “all other things which it is necessary for a man to know for his soul’s health.” It would, therefore, have ignored the Sacraments “as generally necessary to salvation.” Now this would have been a great snare. People would have acquiesced carelessly or ignorantly in the low standard, and have gradually adopted it as satisfactory. Thus what is called the British School System, as opposed to the System of the National Society, would have become extensively prevalent. As it is, the very absence of any religious standard whatever induces Churchmen to demand *something*, to criticise *the something which may be given*, and to supplement *that something* by the teaching of the Church.

The third difficulty is the really pressing one. *1st*, Within the Metropolitan area, where Voluntary Schools are face to face with Board Schools, supplied with unlimited right to be supported from the rates. *2nd*, Without the Metropolitan area, where School Boards may be threatened, if the accommodation is insufficient, or the School-buildings are unsatisfactory, or Parishioners are backward in subscribing. In this latter case, it should be urged on the Parishioners, that it has been very clearly shown, that the expense

of a Voluntary School is much less than that which would be created by a Board.* But besides being stimulated by comparative and positive examples Parishioners may be reminded that although a Board may under the Act of 1876 be got rid of, it will be a more difficult process to do this than to keep it out in the first instance. They should, therefore, exert themselves to the very utmost. And, I may add that it is to the interest of both Clergy and Laity to promote the efficiency of such Ruri-decanal Church Associations as already exist in some instances in Deaneries external to the Metropolitan area, and which, among other good offices, endeavour by timely help to avert the downfall of Church Schools.

The former case, that of Voluntary Schools within the Metropolitan area, is still beset with very formidable difficulties. We ought, of course, as I have said, to look forward to the establishment of something like the Canadian System, and to petition vigorously for it. Meanwhile, however, the existing schools must be supported—and a cry for aid in supporting them has been heard from many quarters. What is to be done? The Society for Promoting Christian Knowledge has exhausted the money at its disposal for building Day Schools, and is obliged to turn its attention

* I refer you to Canon Gregory's pamphlet on this subject for comparative details. But I may tell you of one instance of positive expense which has occurred in one of our country Rural Deaneries—(happily it is the only Parish in that Deanery which has so yielded). It may act as a deterrent to those who are parsimoniously or indolently inclined to let their Church institutions languish. Well—a School Board has been established in the place to which I refer. The cost of ground and of school-buildings, (exclusive of an Infant School which the Board has agreed to rent,) has been upwards of £3,000. As the children only took possession at Christmas last, it is impossible to say exactly at present what the annual cost will be, but those who are much interested in the subject compute that the rate will not be less than 1s. 3d. in the pound.

to assisting Parishes to rent rooms for Sunday Schools,* or to build Sunday Schools and Mission Houses. The ordinary resources of the National Society are taxed to the uttermost, not merely for London, but for the whole country. It is evident that London must help itself—and this it may do in two ways. Either by Ruri-decanal Associations, or by an effort to embrace the whole or the most necessitous parts of the area.

One Rural Deanery, that of Paddington, has determined that it will exhibit symptoms of corporate life, and nearly all its Incumbents have met together and enrolled themselves as members of a Church Education Union. The richer Parishes have recognised the duty of assisting those that are poorer. A fund of £5,000 is to be raised, and steps are to be immediately taken to remedy a deficiency in two of its districts especially—a deficiency so pressing, that, if it is not met, Church education must there to a great extent succumb. The prospectus which has been issued is so judicious, and the grounds, Religious, Pastoral, and Economical, to be urged for undertaking the movement, are so clearly and yet so temperately set forth in it, that I have thought it worth while to reprint part of it at the end of my Charge. It seems to offer a noble example of abandonment of the selfish Congregationalism to which I remember our Bishop alluded some time ago, as having grown up in London, certainly not in accordance with the theory of the Church, and manifestly to its injury as a grand united Institution. Let us hope that other Rural Deaneries will follow this goodly precedent. I could mention several in which it is more than desirable—even absolutely necessary—that something like it should be done. A step

* It is satisfactory to find that the London School Board has determined to reduce considerably the enormous rent, *viz.* from 2s. 6d. to 1s. 4d. per head, which it has hitherto demanded for the use of Board Schools on Sundays. Another favourable symptom is the dying out of the "National Education League."

in the direction of it is the establishment of a representative Conference of Clergy and Laity, such as has been just set on foot in the Rural Deanery of Fulham. These divisional gatherings must be fraught with many advantages. They will inform adjacent, but at present isolated or estranged, districts, of generally-felt but unexpressed wants, and excite a desire to meet them. And they will bring Clergy and Laity together with common ends in view. The Bishop has approved of the Rules for the Conference of the Rural Deanery of Fulham, and the document containing them I have also attached to the end of my Charge.

These, however, are local efforts; and whether successful or no, by no means supersede the necessity of one of a more comprehensive character, which I am about to describe to you. I said just now that the ordinary resources of the National Society are already so drawn upon that it is difficult for it to enter upon remedying the great and special need to which I have drawn your attention. This is so. But still, as usual, it has risen to the occasion. A scheme has been set on foot for raising a Special Fund, to be called "The Church of England School Relief Fund for the Metropolis." Its area is to be conterminous with the London School Board District, and its object will be to assist the Elementary Church of England Schools within the Metropolis, where such assistance may be necessary for their preservation. It is hoped that a capital sum of £50,000 may be raised, and that, besides, an annual income of £2,000 may be realised. This is a bold design, but, as it is sanctioned by the Bishops of London, Winchester and Rochester, and will be managed by a Committee appointed jointly by them and by the National Society, it appears before the Church with promise both of Episcopal approval and of experienced working. I may add, that, like the Bishop of London's Fund, it represents no one party in the Church, acknowledges no theological bias.

and will not interfere with the constitution or management of any School which it assists. For these reasons alone it is to be welcomed as a symptom of reunion—the more grateful in a season of discord on certain other matters. I will say no more about it here, for you will find the particulars of it set forth in the Appendix to this Charge. I will but pray you to commend it to your flocks, and to press upon them the Bishops' earnest appeal with which it is accompanied.

I hardly know how to treat of the Ecclesiastical Offices and Fees Bill, which has now been introduced into the House of Commons. The original objection still attaches to it, that its main design is to supplement a Fund to pay an Ecclesiastical Judge, rather than to remedy abuses. The abuses, indeed, one is glad to have swept away, but it is rather hard to have legislation which makes no distinction between use and abuse. For instance, it is scarcely fair that because in some Archdeaconries legal advisers or other Officers are inefficient, or are supposed to be so, the Archdeacon of Middlesex should be deprived of his, who are efficient. There are other defects in the Bill—its centralization, for instance, the cumbrous Council to which it gives birth, and the like. Convocation, too, has not been formally consulted on the subject of the Bill. It is true, indeed, that through the courtesy of the Archbishop of Canterbury, the draft of the Bill was informally submitted to the Lower House last year, and that a Committee of the Lower House of Canterbury has drawn up a report upon it, which has been placed in the hands of the Committee of the House of Commons this Session. But one would have thought that in so delicate a matter as the regulation of Ecclesiastical Courts upon which, rightly or wrongly, considerable dissatisfaction already exists, the most conciliatory method of legislation would, for mere prudence sake, have been pursued. It is not, indeed, yet too late for the assent of Convocation to be applied for, as in the case of the New Lectionary Bill, which, it is well known, was

generally accepted, chiefly because such assent was asked for, and given by however small a majority.

But I now come to another subject, on which, perilous as it may seem to touch upon it, I think it would imply moral cowardice and want of sympathy, and indeed be a sort of dereliction of duty, not to offer a few remarks. Trivial as the external points contended for evidently are, when compared with the great and essential verities for which, in this our day, we ought rather to be contending, the question to which I allude is tearing the Church asunder. I mean the question concerning vestments, positions, and ceremonies. This, though it has now been before us for some years, has assumed larger proportions, and appeared under a new aspect, since the passing of the "Public Worship Regulation Act" (37 & 38 Vict., c. 85). I observed of that Act last year that I believed it "would effect very little"—meaning by that phrase, very little good. I fear I must now say of it that it is effecting a great deal of mischief.

I shall endeavour to speak with the utmost candour and forbearance, and with a prayer that both I who speak and you who hear may "follow after the things which make for peace, and things wherewith one may edify another"* rather than what may tend to make wider breaches in our spiritual edifice, the Church. Therefore I shall approach the question, or rather the many questions involved in one great one, as a sympathizer with whatever appears to be real and earnest in the movement, as an unprejudiced student of our Church's history, as an observer of events, as an enquirer after their causes, and as a palliator, if it may be, of differences among brethren, than as an Ecclesiastical officer, or a Theological partisan. I will, then, put before you what, so far as I can

* τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

Rom. xiv. 19.

gather them, may be equitably supposed to be the feelings of a large number of persons amongst us, who though they are massed together as Ritualists, seem to be by no means properly or exhaustively ranged under that title. I say this, first, because they contain in their ranks some, whose eccentricities and indiscretions the main body is not responsible for, does not imitate, and cannot approve : Secondly, because, in a wide sense of the term, every section of the Church, High, Broad, and Evangelical alike, nay every sect of Non-conformists at home, and Presbyterians in Scotland, has become more or less liable to be so called. By this I mean that, everywhere there has within our memory been exhibited a general and unmistakeable tendency to accompany the worship of Almighty God with such appliances of ornament, of taste, of order, as were for centuries, perfectly exceptional. I am not, at this moment, saying that this tendency is a good one or a bad one, or whether in all or in the majority of cases it has been developed charitably or judiciously. All I say is that its existence and its extensive spread are incontrovertible facts, and I infer from this, what I shall make further use of bye and bye, that Ritualism is a thing which, as it admits of degrees, can scarcely be condemned wholesale, lest in such condemnation things be involved which few of us would in our calm judgment disapprove :

“ Full many a shaft at random sent,
Finds mark the archer never meant.”

I should not at all wonder if every one of my brethren present, clerical and lay, would be obliged to denominate himself a comparative Ritualist, on mentally contrasting his own well-appointed Church, and its frequent and devout Services, with the picture drawn in the following words. They describe what Charles Kingsley found at Eversley, about thirty-five years ago. “ The Church was nearly empty before the new curate came, in 1842. The farmer’s sheep, when pasture was scarce, were turned into the neglected

Church-yard. Holy Communion was celebrated only three times a year; the communicants were few; the alms were collected in an old wooden saucer. A cracked kitchen basin inside the font held the water for Holy Baptism. At the altar, which was covered by a moth-eaten cloth, stood one old broken chair; and so averse were the parish authorities to any change, that when the new rector made a proposal for monthly communions, it was only accepted on his promising himself to supply the wine for the celebration, the churchwardens refusing to provide except for the three Great Festivals. This he continued to do till a few years since, when Sir William Cope undertook the office of rector's churchwarden, and at once put this matter on a right footing."*

But, quitting this apparently verbal, though it is by no means a purely verbal discussion, let us see under what circumstances and under what pleas a great many Clergy, some put them at 2,400, are said to profess themselves to be at this moment profoundly dissatisfied. Why it is that some of them, at any rate, openly declare themselves ready to be suspended, or to be imprisoned, or to be deprived one by one, rather than acknowledge the binding character of the decrees of the Arches Court, as recently reconstituted, or of the existing Superior Court, however constituted and empowered by Parliament to revise, and reverse or confirm, the decrees of that other Court? And, it should be added, Why do they refuse to accept as obligatory any of the decisions upon ritual matters which have emanated from the Judicial Committee of the Privy Council from 1857, or indeed upon any matters from 1833 to 1877, and this, whether the mere text of such decisions meet their personal approval or no? It can hardly be that the colour and shape of a garment, or the position assumed by a Minister in officiating, or the substance and

* *Life of Charles Kingsley*, vol. i., pp. 123, 129.

form of the bread—matters on which especially the rulings of the Courts have been challenged—could simply and of themselves induce earnest men to court a kind of confessorship; or men whose office it is to inculcate obedience to law, to incur the reproach of disobedience. There must be, on the part of many, beneath the struggle for these indifferent things, certain principles—they may be right or wrong, they may be right, though indiscreetly applied—for which they have not been generally given credit. There may be on the part of many more a sense of unequal treatment, either justly entertained or unjustly, or a view of the relations of the State towards the Church, correct perhaps in the main, but exaggerated by feelings of irritation, for which, perhaps, due allowance has not been made. And in explanation of what is going on now, it may be that though this feeling has existed all along, it would not have grown so absorbing had prosecutions been let alone. And I will go further. I believe that unless these men, I mean those of them who are moderate, had not thought that they were contending for two principles—1. “That what is fairly within the Church’s rubrical allowance, and does not necessarily and of its very nature inculcate something contrary to her teaching should at least be tolerated;” 2. “That the constitutional relations of Church and State have not been duly observed in recent legislation”—this result would have taken place. They would long ago have thrown off and disclaimed those who, agreeing with them in the formal contention for the foregoing principles, have, with whatever animus, gone beyond them.

You will understand, my brethren, that I am not in any way acting as an advocate. I am not conscious of any tendency to ceremonial in religious offices. I am contented with a plain Service, if it be not a cold one, supposing the worshippers generally to be satisfied with it. I am pleased by an ornate Service, if there is nothing unrubrical or superstitious in it, and the worshippers generally do not object.

I certainly do not overvalue what is called symbolizing doctrine by ceremonies. I cannot for one moment concede that identity of dress or ceremonial is at all necessary or conducive to preserving communion with other Churches, or to connecting our Church with Antiquity. And I was never supposed to have any sympathy with Rome. My one desire is to place the things of which, and the men of whom, we are speaking, and the movement connected with them, in a clear light. *The things*, because in themselves they are not worth contending about. *The men*, because, in their zeal for their brethren's souls, in their personal self-denial, in their devotion to the wants of the poor, in their service at the Sanctuary, in their burning eloquence, in their enduring weariness, in their willingness to co-operate for Christ's sake in Missions or other good works, even with those from whom they disagree, they are, many of them, entitled to our very highest regard. *The movement*, because it seems to be unhappily taking a turn, which, as both history and ordinary foresight indicate, may—though apparently for the moment, and in a certain sense, a relief to conscience—involve a violation of a higher obligation of conscience, and be disastrous to the cause of religion in this land.

You will understand, also, that I am not speaking or about to speak, of strictly doctrinal matters. Even these matters of which I am speaking I should not have touched upon at all, but for the reasons given already, and for three other reasons. *First*, because as Archdeacon, I might, though I am not compelled to do so, have taken steps to set the provisions of the Public Worship Regulation Act in motion. *Secondly*, because I have not felt myself called upon to do so. And, *thirdly*, because I think I shall do no harm by entering upon them thus publicly and dispassionately.

The fairest way of performing my task will be to state the case of those whom I described just now as being ordinarily massed together under the title of Ritualists, as

nearly as possible in the way in which it is stated by themselves.

First.—The decisions of which they complain have, so they allege, the following faults more or less involved in them:—“They are founded on *ex parte* pleadings. They strain Rubrics of ambiguous construction to one construction only. They are not free from inaccuracies of quotation, and even mistakes as to historical facts. They pass over many historical facts essential to the points before them. They combine some of the historical facts adduced in a manner calculated to mislead. They attribute co-ordinate authority to documents of very different degrees of authority. They allow documents of inferior authority to nullify those which are of superior authority. They interpret what is called *contemporanea expositio* in a mistaken manner. They are, viewed as separate decisions, inconsistent with themselves. They are, viewed as a body of judgments emanating from the same Court, inconsistent with, and even contradictory to, each other.”

Well, granting, for argument's sake, that these allegations are, in any degree, correct, the questions following may still be asked, and may serve at least to show that the grievances complained of are not unparalleled elsewhere. Are any Courts of Law entirely exempt from error? Are there not discoverable in Law Reports contradictory decisions of co-ordinate Courts, and contradictory over-rulings, by the same higher Court, at different dates, of those of subordinate Courts? Are there not degrees of authority recognised in the decision of one judge who has been considered especially eminent, compared with those of another, less apt to act on first impressions, less hasty, more adequately learned? * Are

* I mean, of course, more adequately learned in the branch of Law he may be called upon for the time to administer. For instance, Lord Brougham's decisions on questions of Equity are scarcely considered of equal authority with those of various other judges.

there not calls, and those not unattended to, heard now and then, for reconstitution of Courts, or amendment of a Law, because of its unsatisfactoriness? And yet, is it not unfortunately the case, that meanwhile, and all along, cases of hardship occur? If this be so, hard as may be the case of Ecclesiastical men suffering from decisions from the action of which what the late Sir J. T. Coleridge called "a grave miscarriage of justice" has happened, two remedies suggest themselves. *One*, a human and constitutional remedy. A demand for a rehearing. And if the rehearing, when granted, does not produce a satisfactory result, a request to the Archbishops and Bishops that they will devise some way in which a determination may be arrived at, what the Ritual observances permitted by the Church really are, and under what provisos such as shall be determined to be abstractedly lawful may be exercised. And again, if any of those which are abstractedly lawful appear to be inexpedient, how they may be revised or altered. *The other*, a divine and moral remedy; or, at least, a palliative—I mean long suffering, in fact, imitation of those who with quite as much provocation as is endured now "possessed their souls in patience?" Several examples crowd upon me, even in these modern days, but I will only mention two. One is that of Dr. Pusey, suspended from his privileges as a member of the University of Oxford by a Court resuscitated after a long period of torpor, which neither allowed the accused to appear nor told him the specific charges on which he was condemned. He submitted in patience. A second, that of Charles Kingsley, of which we read in his "Life." After that strange occurrence in a London Church, when the Incumbent of it rose in the Reading Desk, and denounced his sermon, the then Bishop of London, hearing of what had taken place, wrote to Mr. Kingsley, assuming the correctness of the denunciation, and forbidding him to officiate in the diocese. The sermon was soon published, and the Bishop, having read it and

seen Mr. Kingsley, withdrew the prohibition. But before its withdrawal, a meeting of working men was held on Kennington Common, and an expression made of their warm allegiance and sympathy. A proposal was also made to induce him to start a free Church independent of Episcopal rule, with a promise of a large following. "But," remarks his biographer, "it is needless to say that he did not entertain this proposal for a moment."

Again, granting that decisions have been more than once made upon *ex parte* pleadings, and that thus matters have gone against those of whom we are speaking, the following enquiry may be pertinently made. Has not this been to a certain extent their own fault, and have they not been unwise in forbearing to plead, and thus allowing their accusers to have their own way? Surely it would have been possible for them to plead, under protest, and, having done their best, in the existing state of things, to wait, in consciousness of having done so, for better times.

Secondly.—It is said that the points upon which Clergymen have been condemned are matters, after all, of convention, not moral delinquencies, the correction of which one would naturally have thought would have been the chief anxiety of those who care for the best interests of the Church. In other words, that while Clergymen of scandalous lives, and traffickers in holy things have been left unpunished, great facility of procedure has been given by recent legislation for the putting down of those who offend against a Rubric, or go beyond a certain standard of Ritual.

There is a great deal of truth in this. But I would have my brethren who are concerned in the matter seriously consider how this has come to pass. It is the most difficult thing in the world to get legal evidence of immorality in a Clergyman. Every one in the Parish knows of it, no one will come forward with facts. As to simoniacal transactions, so far from the Bishop of Peterborough's attempts to put

them down having been warmly supported by Churchmen, they have been received with coldness, if not with positive discouragement. And various reasons may be assigned why legislation and legal action have concentrated themselves against Ritualism. People are inclined to do what they can do with ease. They dislike what they consider to be, in a certain sense, immoral. They consider that many of the practices which they disapprove are indicative of what is an immoral purpose, *viz.*, continuance in the Church of England while holding what is foreign to its spirit. They are countenanced in this opinion by the language of some of those who are addicted to such practices, when they assert that they are symbolical of doctrines, and that if the symbols are forbidden, doctrines must be seriously affected. The symbols then, it is inferred, are, in the estimation of some, not purely conventional matters. Hence what may almost be called a *furor* against Ritualism, which they imagine can easily be put down, and neglect at the same time to visit transgressions against weightier matters of the law, which they know it is hard to put down. I am not, you will observe, justifying this. I lament it, and consider it most deplorable. All I say is that hard as it is to bear, it is not altogether inexplicable, and that it is a great pity that extreme men should have so multiplied offences against conventionalism, done things so doubtful, said things so unguarded, as to give legislation and legal action an excuse for going in a wrong direction.

It is said, *thirdly*, that though this superabundant zeal against conventional irregularities has been manifested, it has been one-sided. That irregularities in excess have been the objects of prosecution, while irregularities in defect have been let alone. This may be admitted to be true, and even the most uncandid must confess that it is to the credit of the Ritualists that they have not been provoked to legal reprisals by the aggressive measures of the Church

Association. (Such reprisals might have been made, as I shall show before I have done, under the Act). Again, however, it is worth considering, whether, in some places, there has not been so sudden a transition from what may be called the *minimum* to the *maximum* of ceremony as to alarm those who might have been conciliated by gradual changes, nay, who have already acquiesced in gradual changes elsewhere—whether allowance has been made for the dogged attachment to slovenliness which had grown up in country districts—whether the feeling which is opposed to all that appears to approximate to Rome, and which has been strengthened by seeing persons drop off, one by one, to Rome, from the ranks of ultra-ceremonialists, has not been sometimes needlessly irritated. If these things are at all as I have stated, the inequality complained of, though it may not indeed be justified, is in part accounted for. It is not so strange and unexampled a phenomenon that in Revivals indiscretions should occur, and that, thereby, antipathies should be roused into vigorous action, and that persons educated under a different system should resent what is novel to them. “The fathers have eaten sour grapes and the children’s teeth are set on edge.” And if it be that although there are some things not provided for in the Rubric, but *necessarily* to be supplied, things unprovided for have been introduced *without necessity*, no wonder that men’s minds are alarmed. I allude of course to such things as exaggerated genuflexions, carrying banners with representations of the Blessed Virgin, the employment of incense of persons and things and even of incense generally, the introduction of Stations, and the like. Had those who contend only for what is necessarily to be supplied in order to carry out the Rubric, and for such variety as may fairly be allowed considering ambiguities in the Rubric, and for what the Rubric, upon a dispassionate appeal to history and the general $\eta\theta\omicron\varsigma$ of the Church, permits, if it does not enjoin, disclaimed those who go

beyond this, no such great alarm would have arisen. Besides, had an occasional excess in this or that point occurred, it would have been overlooked, and no Romeward design would have been suspected in it. But there are those who have introduced so many, that a startling approximation to Rome is effected. The imprudent spendthrift, says Archbishop Whately, finding he is able to afford this or that or the third expense singly, forgets that all of them together will ruin him. Imprudent Ritualists, though this or that or the third ceremony might have excited no remark, rouse a storm by the adoption of a great many. It is said, indeed, that such persons are only *πρόμαχοι* for a principle, and that they cannot be thrown over without danger to the principle itself. They might, perhaps, be more truly represented as Free Lances, whose desultory operations may render it very doubtful what are the designs of the body which allows them to be considered part of it. But whether they be reprehensible or no, it is certain that on the other side it is wrong that the Services of Baptism or Marriage should be mutilated, or Catechizing neglected, or parts of the Public Service omitted, or Daily Prayers withheld in places where hundreds might attend. These errors in defect should be corrected, and it is a great hardship that they should be unnoticed, as they might be under the Act, while errors in excess are put down. And one can sympathize much with those who believing, rightly or wrongly, that they are carrying out the intentions of the Church, and who, not sparing their personal exertions, find themselves censured, while habitual and known violators of such intentions are not censured. With all this, however, granting that there is some hardship, there is a consolation. As long ago as in St. Peter's day inequality of treatment existed. We may depend upon it, his exhortation to servants of men was suggested by his thought of what became the ministers of Christ. "For this is thankworthy, if a man for conscience towards God, endure

grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God?" (1 Pet. ii. 19, 20.)

It is said further, that the several enactments since 1833 by which the Jurisdiction of the Judicial Committee of the Privy Council in Ecclesiastical matters has been established and developed, were passed without the consent of Convocation, which, though an inadequate representative of the Church, is its only representative. And that thus, not to quote Magna Charta, or the Royal Coronation Oath, the theory and what was for centuries the practice of the English Constitution have been set at naught. And moreover that a recent enactment has made a Layman, in a manner unknown before—that is, in no fair way representing the Spirituality, or appointed by the Spirituality—the deposer of Christian Ministers from their office, and has thus seriously compromised the Church.

I cannot myself see that Lord Penzance, having been appointed to his consolidated office by the Archbishops of Canterbury and York, is more objectionable as a Layman, than any Lay Dean of the Arches, or any Lay Official Principal, or Auditor of the Chancery Court of York, simply because his appointment was contemplated in an Act of Parliament. He was nominated to the provincial Judgeship by an instrument executed by the two Archbishops, with the distinct intention on their part that he should succeed to the two ancient offices, and with the knowledge that he would so succeed under the Act. And as to the form of the instrument, it cannot, I believe, be maintained that by any Ecclesiastical law, a particular form of appointment is necessary to confer jurisdiction. I am unable then to consider this to be *in itself* so insupportable a grievance as it appears to be to some of my brethren. But what is to be said, as to those grand grievances, that a Supreme Court in

Ecclesiastical matters has been established, and that now an Inferior Court has been to a great extent, remodelled, without the Church having been, in any constitutional way consulted? And further that the Church has not been allowed to interpret her existing regulations for herself, or modify them according to the exigencies of the times? In reference to all this one may freely admit that had it been possible to arrive at some method by which the Church's mind could have been fully ascertained on the subject, and satisfactory tribunals obtained, the confusion which exists would not have set in. No such plea as conscientious refusal to obey could have obtained audience. And no such capricious following of their own will by individual Clergymen as now often occurs would have ensued, and exposed the Church to the reproach of having no law at all.

As to the Church not having been consulted in a constitutional way, it may be said, with some cogency, that it can hardly be asserted that any one method has been invariably pursued, even in so important a matter as the Revision of the Prayer Book. A large number of Acts passed the Legislature both before and after it admitted others than Churchmen into its ranks, upon which Convocation was not formally consulted. Before that date the acquiescence of the Clergy was sometimes formally, sometimes informally, obtained, sometimes taken for granted. It will be rejoined, however, "This variation was then, to a great extent, immaterial, because Parliament represented Church feeling. Now things are different, the views of the Church should be ascertained, therefore Convocation should be formally consulted, or at least its general feeling elicited." This would be a plea almost unanswerable if Convocation represented the mind of both Clergy and Laity, who together constitute the Church. At present, it does no more than inadequately represent the Clergy. Important measures have required to be enacted, and in the interval of a satisfactory method

being arrived at of making Convocation what it should be, Parliament has passed these measures alone. Hence things are as they are, and hence the establishment of the tribunals objected to.

All this is reasonably a matter of regret. But the fact that such a method has not been yet arrived at has induced some persons to consider the present state of things to be almost hopeless. I do not agree with them in this faithless despondency. My impression is, after all, that the practical result of these grievances is, like that of the others, sadly exaggerated. No doctrine of the Church has been forbidden to be taught by the Courts of which complaint is made. Nay, so far as one of its decisions goes, it is by the action of the Supreme Court that a very high view of the doctrine of the Holy Eucharist has been pronounced to be within the teaching of the Church. Now it is generally supposed that it is in order to the exhibition of that high view that certain positions and vestments and ceremonies are by many persons contended for. If so, it may be asked, why contend for them, seeing that what they are said to shadow forth is conceded? Besides, the Church is, in spite of all alleged hindrances, doing a great and noble work. It would be mournful indeed if, although as we have seen already, its circumstances are not unparalleled in hardship, or to be unexpected considering the temper of the times, or free from the imputation of being partly brought about by the hastiness or rashness of individuals, the consciences of any should be so moved as to induce them to give up the idea of Union of Church and State as untenable. Surely Conscience implies obligations to patience, to long-suffering, to dismissal or regulation of irritated feeling, to consideration for all, to forgetfulness of self, and, in dubious cases, to choice of what on the whole is the best and most righteous course. If this is so, what sufficient justification can there be, in the presence of God, for endeavouring to disestablish the Church, or for

forming a free or non-juring Communion, or for joining the Church of Rome? For I understand that to one or other of these courses the consciences of some are impelling them. Let us calmly consider what each of these proposals by necessary consequence involves.

To give up the Union of Church and State—What else is it than at once to forego the worldly position of the Church, which has enabled it to do so much good, and to lose in a great measure its endowments, already sufficiently small? To forget, selfishly, that though in large towns large congregations may still support their Clergymen, yet in the country villages, a Clergyman, the centre of religious influence, with difficulty maintained already, cannot be maintained at all? To join a horde of Infidels and Secularists, who detest or are indifferent to any religion, united with Non-conformists, who, as a rule, are vexed at the Church's worldly position more than they are displeased with her doctrines? To break up an Institution, Scriptural in its teaching, venerable from its antiquity, influential from its moral weight, Catholic from its tolerance, as was the Ancient Church—to break up this, into two or three or even more sects, bitter in their hostility each to the other? For it cannot be supposed, as the example of the Irish Church may show us, that a Disestablished Church will be free from discords—or with one voice maintain the Faith. What is it again, but to throw up the work which has been going on for this forty or fifty years for Education, for restoration of Cathedrals and Parish Churches to their pristine glory and beauty, for the providing Incomes for the poorer Clergy, for extension of the Episcopate, for Foreign Missions and the like? All these things our Church has been assisted in doing by the fact of its being Established. And it has, besides, been a public and acknowledged witness for God—and a wonder to other nations who have thrown off such public witness.

To form a sort of non-juring Communion, possibly with

some retired Colonial Bishops to head the schism, and impart to it a colourable apostolicity *—What is this but to neglect the warnings of history that such a schism either comes to nought, and after splitting up into subordinate schisms, dies out, or might have been avoided altogether, had patience been summoned into exercise? It is a curious and instructive fact that the schism in the Established Kirk of Scotland, which resulted in the setting up a Free Kirk, might have been avoided had patience been resorted to. The very grievance of which the Auchterarder case was a type is now removed. Thus waiting would have rendered the schism unnecessary.

To join the Church of Rome—What is this, but to forget those solemn words of Keble, written by him, when persons were lamenting the Gorham decision. He says, “Most of us must be aware that a certain number of persons, seeing and keenly feeling such evils as I have mentioned, have become impatient—have said to themselves, ‘How can this be a part of the true Church which permits such things to be done?’ (as if a Church could not sin without ceasing to be a Church,) and so they have put aside all their doubts, and betaken themselves to the Church of Rome, with all its errors, denying (which is saddest of all,) the Grace which has fed them all their life long unto that day.” †

You will gather from what I have said, that I think that a great deal more must be borne, and a great deal more patience must be exercised before conscience can legitimately say, “Under no circumstances can this state of things be endured,” or legitimately embrace any one of the alternatives suggested. It seems to me that patience will do much, and

* Much in the way that Bishop Beckles has been engaged by the few congregations of persons calling themselves English Episcopalians, to come occasionally to Scotland. It is satisfactory to see that the Archbishop of Canterbury has disclaimed any countenance, directly or indirectly, of this arrangement.

† *Occasional Papers*, p. 242.

I have great confidence that the English spirit of fairness and toleration will, if no precipitate measures are adopted, eventually lead up to some remedy.

Happily, all men are not constituted alike. Many, whose consciences do not impel them to any one of these extreme alternatives, and who do not care to imitate their more advanced brethren in any great eccentricity of ritual, while they assert that grievances exist, desire that a remedy for them should be found if possible. These are those more moderate men of whom I spoke earlier. They feel that it is an unhealthy and dangerous state of things, and one likely to confuse conscience altogether, that there should be earnest men pleading conscience for disobedience certainly, and possibly for rupture with the State, or schism, or apostasy. And they fear, not unnaturally, that the very spectacle of extreme men suffering hardships, for conscience sake, may eventually produce an impression, either that all the Church cares for is Ritual, or that extreme Ritualism is, after all, true religion. It was not without a serious object in view that I argued that Ritualism, besides being a thing conventional in itself, was a thing which differed in degrees. I said that, being such, it could scarcely be condemned wholesale. In the same way it should hardly be persisted in wholesale. And yet, rather than abandon, at the request of their Bishops, the smallest portion of ritual which their leaders have not thought it necessary to adopt, there are those who say, "I will have all or nothing. I will shut up my Church from Sunday to Sunday. I will render my Sunday Services as drily and baldly as possible, rather than make the slightest concession. My conscience impels me to this course." And others, on a similar plea, have endured suspension, or placed themselves under penalty for contempt. These are exciting instances.

Well, what is to be done? The question is, perhaps, a difficult one, but cases of conscience are so much to be

sympathised with, that it is one's duty to try if possible to meet them.

Certain things may, I think, be taken for granted.

First, that, in Legislation, our Statesmen have not intended to make aggressions upon the Church, but have acted in ignorance or forgetfulness of the State's theoretical relations to the Church.

Secondly, that this is no wonder, for that until quite of late years, Churchmen themselves were not generally alive to an assertion of those theoretical relations.

Thirdly, that even now, the generality of Churchmen do not understand them; and that, of those who do, many have been roused to the study of them by circumstances occurring in their day.

Hence, *fourthly*, that both Statesmen and many Churchmen suppose that the contest is merely whether such and such rites, dresses and ceremonies shall be adopted or no, not whether the laws constituting Courts to judge upon such questions shall be passed, or officers to carry out the decrees of such Courts shall be appointed, with or without the voice of the Church.

Hence, *fifthly*, that they consider that all those who decline the jurisdiction of such Courts are acting from mere contumacy or caprice.

Hence, *sixthly*, that, proceeding upon the representation of persons who have been alarmed at what appear to be Romeward tendencies, they have passed a law, which, among other things, affords facilities for putting such tendencies down.

Seventhly, that, if told that Convocation is the representative of the Church, they reply, in its present condition, it is a very inadequate representative.

But, *eighthly*, that Statesmen have shown that they do not altogether distrust Convocation, even in its unreformed condition. They consulted it in reference to the Act of

Uniformity Amendment Act, and have advised the Crown to permit it to deliberate on a measure for amending the Rubrics. When Keble wrote the words which I quoted just now Convocation was a shadow of a shade, and its very summons to assembly was made a matter of derision. "We wonder," said men of the world, "that the Clergy do not tire of so unmeaning a ceremony." Now, at any rate, it is allowed to deliberate, and its influential position is being gradually comprehended.

Ninthly, that not merely Statesmen, but our Ecclesiastical rulers themselves, are scarcely aware how widely there has spread among the Clergy a feeling of dissatisfaction with the present state of affairs—a dissatisfaction with themselves and others who disobey or appear to disobey what is laid down as law—a dissatisfaction with others who are ready to break up an Institution which they justly hold so dear.

If these things be so, I think that it is necessary that all who desire the Union of Church and State to be preserved should convey to the Bishops, their Spiritual Fathers in Christ, an expression of the perplexity with which they regard the existing crisis.*

And that such expression should run somewhat as follows:—

That without determining whether the jurisdiction of which some of their brethren complain is purely Secular or no, they desire that the nature, the title, and the exercise of that jurisdiction should be inquired into.

That they feel that some grievance must exist, else persons, whom for many reasons they respect, would scarcely

* I may mention that this Charge was, in most part, written before the Memorial of the Dean of St. Paul's and others to the Archbishops and Bishops was brought to my notice. I declined to sign it in the following words:—"It contains a great deal that I agree with, and have, indeed, endeavoured to express in the draft of a Charge which I am to deliver (D.V.) on April 26th. But as I approach some things from a different point of view, I should feel hampered by adopting, meanwhile, the words of the Memorial."

complain of such jurisdiction, and especially of the working of a recent Act called the Public Worship Regulation Act.

That they are not conscious of any desire to follow their own wills in Ritual matters, but merely wish to know for certain within what limits they and others who go beyond them in claiming liberty as to the method of celebrating Divine Service may enjoy liberty.

That it appears to them that, in such matters, as distinct from merely financial and political matters, Convocation should be consulted.

That if Convocation, in its present state, does not express the voice of the Church, they would be glad to have it reformed, in order that it may adequately do so.

That, when it is so reformed, they hope it may be permitted, in concert with Parliament, to determine how Divine Service is to be conducted.

That if this is granted, and the Church's voice is heard, they are persuaded that on the one hand very few questions concerning Rubrics and Ceremonies, &c., connected therewith will occur, and that on the few points that may arise ready obedience will be paid to the godly admonitions of the Bishops.

Such, it seems to me, Brethren, or something like this, might be a legitimate representation to the Spiritual Fathers of the Church.

It is, you will observe, a perfectly constitutional mode of approaching the subject, for it is a petition, founded on facts which, to the minds of the petitioners, require some elucidation, for the quieting of consciences.

And, as the enquiry for which it asks, and the measures which may have to be taken in consequence, must necessarily occupy some time, it is a mode free from all imputation of want of patience.

There might be appended to the representation a request that the Bishops will both take it into their personal con-

sideration, and take counsel with the Secular power, in such points as may concern it.

One would think that all, without distinction of Theological party, might join in it, if it were submitted to them in all its bearings. For, as I read it, the Public Worship Regulation Act, though it has hitherto been put in operation only against one party, might be used against those who are in defect as well as those who are in excess. Any Incumbent might be presented, who "has within the preceding twelve months failed to observe, or cause to be observed, the directions contained in the Book of Common Prayer, relating to the performance, in such Church or burial ground, (as he is concerned with,) of the services, rites and ceremonies ordered by the said book, or has made, or permitted to be made any unlawful addition to, alteration of, or omission from, such services, rites, and ceremonies."*

One would think that a sense of common danger would unite all in a common effort for defence, as even the jarring factions of the Jews united every now and then, how generally estranged soever, during the siege of Jerusalem.

One would think also that a sense of God's previous protection of the Church would prevent men from despairing of its fortunes now.

But whether these thoughts and hopes are well-grounded or no, I humbly commend them to the consideration of my brethren the Clergy in their Ruri-decanal Chapters—and to my brethren both of Clergy and Laity in such Ruri-decanal Church Associations or Synods as exist. We can do nothing without the Laity; for them the Clergy exist, and without them there is no Church.

It is all important, especially if the mind of the Church

* This would include omission to use the Athanasian Creed, or the Prayer for the Church Militant. And I apprehend that it would apply even to the omission to have Daily Service, unless the Minister can show that he is "reasonably hindered."

is to be ascertained, that the Laity should be consulted. And hence the great utility of what I believe already exist in sixteen Dioceses, regular Diocesan Conferences, in which representatives of Clergy and Laity meet under the Presidency of the Bishop.

We do not possess such an arrangement in the Diocese of London. It may be that there would be considerable difficulty in working it. But I do not think there can be any harm in mentioning to my brethren what have struck me as at least some of its advantages. These are the opportunities it gives:—

1. Of discussing, under duly constituted authority, all important questions touching the well-being of the Diocese, and the greater efficiency of the Church's Ministrations in it, by Clergy and Laity who have the known confidence of their brethren.

2. Of gathering up and eliciting the opinions and wishes of the Rural Deaneries in Chapter or Meeting.

3. Of enabling the Bishop to learn, constitutionally, the general wishes of the Diocese and to direct Spiritual energies into useful channels.

4. Of removing all ground of complaint that the Bishop does not consult the Clergy and Laity.

5. Of educating the Clergy and Laity to respect one another's opinions and to think more alike.*

* It is a grand mistake, both in charity and in policy, of the opposing parties in the Church, I do not say of their leaders, but of persons who noisily represent them, to reproach those who do not exactly come up to or who go beyond their own standard of observances. To take an instance or two. To preach in a surplice, to have a choir at all, to have a surpliced choir, to use the Eastward position, to wear distinctive vestments at the celebration of the Eucharist. To have only Sunday prayers, to have only Sunday and Holy Day prayers, to have monthly or weekly Communions and no more, to have Communions every day, and many Communions on the same day, on special occasions. These, according as the ascending or the descending scale is adopted, are spoken of, irrespectively of the peculiar features of the place, or the wants and wishes of the Congregations, as

6. Of forming, especially, a body of thoughtful Church educated Laymen, on whom in each Deanery, the Bishop may the more confidently rely, and who may speak with wisdom and authority on Church matters when they come before Parliament.

7. Of suggesting and carrying out more expeditiously and efficiently any well-considered plans.

8. Of educating and strengthening and encouraging the great mass of moderate yet earnest Church feeling and opinion. At present, for lack of authorized gatherings, these are unable as they might to control those extreme views in one direction or another, which, acting apart, so much distract us.

9. Of satisfying, to some extent at least, the cry and claim of many Laymen to have their due share in Church Government.

It will be for you, my Brethren, to judge whether such an institution would be useful in this Diocese, and, if you think that it would, to ask our Bishop, in his wisdom, to establish it.

Meanwhile, whatever be the result of the present struggles and misunderstandings, let us go on manfully, because faithfully, with our work, or rather God's work, trusting in the Spirit of Christ, which will never desert us if we do so. Great labours may be in store for the Church and for the individual Members of it, but great comforts are in store also, if not in earth, yet in heaven, when the storms of life shall be over. Until that time we may well afford to possess

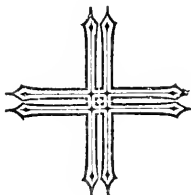
circumstances which call either for lamentation or for supercilious pity. This mistake, I think, would occur less frequently, if persons of different views were brought into friendly contact. Those asperities would be smoothed away which gave occasion to the following remark by Mr. Gladstone:—"There is a definition of Ritualism purely subjective, but in practice more widely prevalent than any other. According to this definition, Ritualism is to each man that which, in matter of Ritual, each man dislikes, and holds to be in excess."—*Contemporary Review*, vol. xxiv. p. 664.

our souls in patience. For what says a poet* of our own day—a poet, tender and true, whose words have already cheered by their hearty and vigorous tones many a faint-hearted Christian soldier?

'Mid toil and tribulation
 And tumult of her war,
 She waits the consummation
 Of peace for evermore ;
 Till with the vision glorious
 Her longing eyes are blest,
 And the Great Church victorious
 Shall be the Church at rest.

ARE THINGS SO DISCOURAGING, AFTER ALL?

* The Rev. S. J. Stone, of St. Paul's, Haggerston.



APPENDIX I.

(Page 25.)

CHURCH EDUCATION UNION FOR PADDINGTON.

President.

THE RIGHT REV. THE LORD BISHOP OF LONDON.

Vice-Presidents.

THE VEN. THE ARCHDEACON OF MIDDLESEX.

A. J. B. BERESFORD HOPE, Esq., M.P.

F. S. POWELL, Esq.

W. H. SMITH, Esq., M.P.

Treasurer (pro. tem.)

JOHN KNOWLES, Esq., 19, Porchester Square.

Hon. Secretaries.

REV. W. H. O'BRYEN HODGE, St. Peter's Vicarage, Elgin Road,
Harrow Road.

W. SANDBY, Esq., 23, Delamere Terrace.

TO THE FRIENDS OF CHURCH OF ENGLAND EDUCATION.

A deep conviction of the importance of preserving and giving increased efficiency to Church of England Schools, induces us to beg your careful attention to the following statement :—

At a recent meeting of the Clergy of the Rural Deanery of Paddington, the present condition and future prospects of the Schools in its various Parishes were fully and carefully considered.

It was clearly ascertained that, in by far the greater part of Paddington, ample school accommodation for the children of the poor is now provided, and a need for additional room is felt almost entirely in those few parts where, owing to recent building or an altered character in the locality, large masses of people have been brought together within the last few years.

Even in these comparatively destitute localities large Schools have been built: indeed, no Paddington Parish is without them, and a slight addition to existing buildings is in many instances all that is required to meet the deficiency referred to.

But a grave difficulty has arisen in relation to the prospects of Voluntary Schools. It cannot be concealed that the policy of the London School Board, as represented by the sentiments of the majority of the Members returned at the recent Election, is to look with increasing disfavour upon

Voluntary Schools; and, as far as possible, to get the whole Elementary Education of the poorer classes into the hands of the Board. We express no opinion upon this policy; but ask to be permitted to say a word in favour of maintaining, as a permanent institution, a class of Schools which are allowed, on all hands, to have done more than any other towards securing a sound and efficient education for the children of our Metropolitan poor.

We contend for the preservation and extended efficiency of these Schools on three grounds,—RELIGIOUS, PASTORAL, AND ECONOMICAL.

On RELIGIOUS grounds, we plead strongly with all Churchmen for the preservation of Church of England Schools. We have no security for Religious teaching of any kind in Board Schools. We cannot tell how soon the merely Secular system, which has been openly inaugurated in Birmingham and elsewhere, may be repeated in London, every vestige or pretence of revealed truth being eliminated from the instruction, and the effort too successfully made to “eradicate from the minds of children the superstition learned at their mother’s knee.”

On PASTORAL grounds, we shall hope to carry the suffrages of all Churchmen with us in wishing to keep our Church Schools from passing into strange hands. These Schools are a necessary complement of our Church system. As the creation of parochial liberality and local and congregational sympathies, they form a permanent bond of kindly feeling between the richer and poorer members of our Communion. They constitute the seed-plot and chief tributaries from which we supply and keep up our invaluable Sunday Schools; whilst by constant visitation of the Schools in the week, the Clergy obtain an access to the hearts and homes of the children’s parents, which they could in vain hope to obtain in any other way.

On ECONOMICAL grounds, we urge our present appeal. We have no sympathy with a narrow parsimony in this matter of educating the poor. If by statistics and Inspectors’ Reports it could be shown that the Education at our Church Schools is inferior to that given at the Board Schools, we should never ask you to uphold them because they are *cheap*. But in respect of efficiency, we know we can fearlessly challenge comparison with Board Schools; and therefore if, to the other advantages we have specified from a Church point of view, we can add this also, that by strengthening and upholding our existing Schools, we shall considerably lighten the burdens upon the rate-payers, we trust we shall have made out a case in favour of this appeal, and that the verdict of Paddington will be, that ITS CHURCH SCHOOLS SHALL NEVER PASS OUT OF CHURCH HANDS.

But in order to secure this most desirable object, some of our Schools require immediate and considerable help—help without which it is inevitable that they must succumb to the pressure which will be put upon them under the Elementary Education Act, and be entirely lost to the Church.

The present deficiency is almost confined to two neighbourhoods, *viz.*: the densely populated Parish of St. Mary, Paddington Green, and the new parts recently built near the Lock Hospital, Harrow Road.

[*The Paper then goes into details and concludes thus.*]

Such are the more pressing needs for which the present appeal is made

to the Churchmen of Paddington, and which, it will be observed, is not so much for the building of new Schools, as for the maintenance of our present Schools in all their usefulness and efficiency. This result, it is obvious, can be secured only by a large and liberal effort on the part of the richer portions of the parish to provide for the necessities of the poorer. The fact must be put forth plainly, that the parishes where help is most needed can do little beyond supporting the Schools when built; but this, there is every reason to believe, they will be able to do.

We require about £5,000. No excessive sum for so wealthy a parish. Considerable assistance may with confidence be hoped for from Church Societies; but success will really depend on the response to this appeal.

Contributions or promises to assist may be sent to the Treasurer, or to any of the undersigned. A Committee of Clergy and Laity will be constituted as soon as possible. Sums also, of any amount, may be paid to the account of the Paddington Church Education Union, at the London and County Bank, Westbourne Grove.

W. ABBOTT, Vicar of Paddington.

J. W. BUCKLEY, Vicar of St. Mary's.

FLAVEL COOK, Minister of the
Lock Chapel.

H. V. H. COWELL, Vicar of St. Paul's.

W. H. O'BRYEN HODGE, Vicar of
St. Peter's.

JAMES HUNTER, Vicar of St.
Matthew's.

J. MACONECHY, Vicar of All Saints'.

D. MOORE, Vicar of Holy Trinity.

T. NOLAN, Vicar of St. Saviour's.

A. G. PEMBERTON, Vicar of St.
John's, Kensal Green.

G. F. PRESCOTT, Vicar of St.
Michael's.

R. C. KIRKPATRICK, Vicar of St.
Augustine's, Kilburn.

R. J. KNOWLES, Vicar of St. Luke's.

RICHARD T. WEST, Vicar of St.
Mary Magdalene.

RICHARD WOOD, Vicar of Christ
Church, Lancaster Gate.

APPENDIX II.

(Page 26.)

THE RURAL DEANERY OF FULHAM.

RULES FOR CONFERENCE MEETINGS.

Approved by the Bishop of London.

1. The Conference shall consist of the Clergy and three Lay Representatives from each Ecclesiastical District.
2. The Lay Representatives, being communicants of full age, shall be elected at a Meeting of the Congregation which they represent, called by notice for that purpose.
3. The Lay Members shall be elected for three years, one to retire each year in each District. The Election shall be annually in January.

4. The Conference shall meet twice a year (in February and October) at half-past 7 in the evening, at such place as the Rural Dean shall from time to time appoint.

5. The Rural Dean shall be *ex-officio* Chairman.

6. The subjects of discussion shall be arranged by a Sub-Committee of five, appointed annually at the February Meeting, and shall be such as are of general Church interest, questions of doctrine excepted.

7. Any Member wishing to introduce a subject must give notice thereof to the Rural Dean, to be by him submitted to the Sub-Committee.

8. Seven days' notice shall be given to every Member of the Conference of the date and place of meeting, and the subjects to be discussed thereat.

9. The discussions shall be introduced either by way of Paper or by Resolution, and shall be conducted according to the rules of debate.

10. The discussion in Conference shall be in common; and ordinarily the vote shall be taken from the whole body, Lay and Clerical Members together; but on the demand of two-thirds of either Order who are present, the two Orders (Lay and Clerical) shall vote separately; and in such cases nothing shall be considered carried except by a majority of both Orders.

11.—No alteration or addition to the Rules shall be made, without due notice given at the preceding Meeting, and unless carried by a majority of two-thirds of the Members present; and no alteration in the constitution of the Conference, as defined in Rules 1, 2, 3, and 10, shall be made without the concurrence of the Bishop.

APPENDIX III.

(Page 27.)

DRAFT SCHEME.

I.—That the Fund to be raised shall be called "*The Church of England School Relief Fund for the Metropolis.*"

II.—That the Fund shall be in connection with the National Society.

III.—That its object shall be to assist the Elementary Schools of the Church of England within the Metropolis, where such assistance may be necessary for their preservation.

IV.—That the area to be covered by the operations of the Fund shall be conterminous with the London School Board District.

V.—That the Fund shall be administered by a Committee, consisting of the Bishops, *ex officio*, who have jurisdiction within the Metropolitan area, the Treasurer of the Fund, and of twelve other persons, of whom four shall be nominated by each of the said Bishops, and four by the Committee of the National Society; three to form a quorum.

VI.—That for the purpose of raising money the Committee be authorised to avail itself of the organisation and officers of the National Society, on a plan to be approved by the Committees of the Fund and of the National Society.

VII.—That in voting a grant for the relief of any School, the following conditions shall be observed:—

1. The circumstances of the case shall be personally investigated either by a Member of the Committee or by some person delegated by the Committee, who shall make a report in writing.
2. The general arrangements and the management of the School must be satisfactory to the Committee.
3. Such a guarantee as shall be deemed sufficient by the Committee must be obtained from the Managers for the continued maintenance of the School in connection with the Church of England.

VIII. That relief may be afforded in any of the following ways:—

1. By a donation to place the School on a more efficient footing.
2. By a contribution towards maintenance in exceptionally poor districts, or under exceptional circumstances.
3. By a temporary loan in anticipation of the Government grant, security being obtained for its repayment.









