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CHURCHMAN

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ART. I.—THE WAKEFIELD BISHOPRIC MOVEMENT.

THAT the army of Christ on earth should, in all respects, be adequately officered, and that to no officer should be assigned duties which it is physically impossible for any single individual to fulfil, is a proposition which, in the abstract, every Churchman is prepared cordially to accept. Nay more, as a practical proof of the strength of our convictions in this matter, we may point with no little satisfaction to that widespread work of subdividing our large and crowded parishes and erecting new churches, which has formed so marked a feature of the Victorian age that the Bishop of Gloucester and Bristol lately stated that no less than 8,000 new churches have been built during her Majesty's reign. But though our ready acceptance of the general proposition has thus borne much admirable fruit, in respect of the increase of the parochial clergy, it is strange to note how, till lately, English Churchmen have failed to apply it to the highest order of the Christian ministry, and to make proportionate provision for the increase of the Episcopate. A glance at the history of the last three centuries and a half will abundantly justify these remarks. It is well known that Henry VIII. created, successively, the Sees of Chester, Bristol, Peterborough, Gloucester, and Oxford, but few persons seem alive to the fact that for nearly three hundred years after the formation of the last-mentioned of these Bishoprics, in 1545, not only was there no increase whatsoever in the number of the English Bishops, but the Sees of Gloucester and Bristol were merged, albeit the population of the country had increased, during the interval, from four to fourteen millions. On the loss to the efficiency of the Church, arising from this state of things, it seems almost needless to dwell. One of our present Bishops has

recently told us that he travels about 15,000 miles, during the course of a year, in the discharge of the duties of his office; and if, this being so, the Church public still loudly complain of the infrequency of episcopal supervision, the reader may be left to judge to what a minimum this must have fallen, ere there were modern facilities for travelling, and when (without counting Suffragans) the number of English Bishops was eight less than at the present time. But in the year 1836—the year which witnessed the merging of the two Sees just referred to—came the dawn of a brighter day of opportunity for the English Church. The vast Diocese of York was then subdivided by the creation of the See of Ripon, and this was followed, twelve years later, by the founding of the See of Manchester. The next important step taken was in 1861, when the late Lord Lyttelton introduced a Bill into Parliament for the creation of more Bishoprics; but the contemplated income of the Sees was £4,000, and the Bill failed to become law. For thirteen or fourteen years more, things continued as they were. Plans, indeed, were discussed and schemes mooted, but it was not till the end of 1874, or the beginning of 1875, that the next movement for the increase of the Episcopate was really launched, by the present Bishop of Winchester taking active steps to provide for the sub-division of his Diocese by the sale of Winchester House. This effort at length resulted in the erection of the See of St. Albans, in 1877—a year also marked by the founding of the See of Truro, a step which restored the ancient Cornish See, merged for eight centuries in the Bishopric of Exeter. So far as the writer of this paper can learn, the scheme for the formation of the See of Truro was first actively promoted in February, 1875; and as vigorous steps were first taken for the creation of a South Yorkshire Bishopric, with Halifax as the Cathedral City, in June, 1875, it may be claimed for the general movement to which this article refers, that though eighth in the order of completion, it was fifth in the order of active promotion, since the reign of Henry VIII. The history of this work, and the difficulties which its promoters have encountered, must now be briefly given.

It would seem, then, that on the death of the late Archdeacon Musgrave, Vicar of Halifax, in the spring of 1875, a number of leading Yorkshire Churchmen, feeling deeply that the enormous growth of the population and the increase of Church-work in the West Riding called for the creation of a South Yorkshire Bishopric, sought and obtained an interview with the Government of Mr. Disraeli, in whose hands, as then Prime Minister, lay the patronage of the valuable living vacated by the Archdeacon's death. Their object was to seize

the opportunity afforded by the vacancy to induce the Government to bring in a Bill appropriating £1,000 a year of the revenues of the living for the creation of a Bishopric of Halifax, before the appointment of a new Vicar, urging that, in that case, the Vicar might be appointed on the understanding that he would receive an income of £1,000 only. They were encouraged to hope that if they could raise £50,000 from other sources, the scheme might be considered. No sooner was this known in the West Riding, than £22,000 was immediately promised, but the Government making an appointment to the Vicarage in the autumn, this first scheme for a South Yorkshire Bishopric at once fell through, and those who had felt the need most keenly were left to wait. But though the first remedial effort for Yorkshire, made by the present generation, thus received a temporary check, the necessity for a further sub-division of episcopal labour was soon destined to become more apparent, not only in that county, but in England at large. Ere two years had passed, the pressure of work began to tell seriously on the late Bishop of Ripon; and the general question of the increase of the Episcopate having been pressed on the attention of the Government from various quarters, they determined to introduce a Bill providing for the creation of four new Bishoprics, as soon as the needful funds could be raised. The circumstances under which this Bill was introduced in 1877, and subsequently altered and passed in 1878, shall be noticed in their place; but it may be well, in the first instance, just to refer to the urgent necessity, in this respect, which Churchmen recognised in Yorkshire several years ago, and certainly it may be safely affirmed that the sense of need which pressed upon them, in the early days of the movement, has been greatly intensified by the course of subsequent events. Not only, then, had the population of the West Riding grown enormously, not only had the large towns in many cases doubled the number of their inhabitants since the Diocese of Ripon had been formed, but the clergy had been doubled also, while the number of persons confirmed had increased from 3,753 in the year 1857 (the first of the late Bishop of Ripon's Episcopate) to 7,170 in 1874, the year before the first effort for a South Yorkshire Bishopric was made. Add to this the visions afforded by the Church Congresses at York, in 1866, and Leeds, in 1873, of what the Church might hope to achieve by better organization and the attainment of a higher state of efficiency, and it will at once be conceded that it was not without due reason that a desire for an increase of the Episcopate was long since cherished in the West Riding. If the Church had of late made such strides in that region under the

guidance of one Bishop of singular piety, great popular gifts, and great administrative ability, what might not be the result if the enormous Diocese, covering 1,600,000 acres, were again sub-divided, and instead of one Bishop there were two? But if men felt all this in 1875, most assuredly have the lessons of the interval deepened their convictions. The growth of population in the Diocese has gone on so steadily increasing that, whereas in 1836 it was 800,000, it has now reached 1,600,000; the number of the livings has grown from 300 to 500 during the same time, and Churchmen have seen their late revered Bishop carried to a comparatively early grave, through what was generally recognised as the result of overwork. Nor is this all; for, side by side with the urgent need for sub-division in the ecclesiastical world, there has been devised and carried out a most elaborate sub-division of the county in matters secular, and not a few persons have felt how striking has been the contrast between the unsatisfied demand, in the one case, and the fulness of the supply, in the other. Be it remembered that little more than half a century ago the county of York was not only one great Diocese, but also one great county constituency for purposes of Parliamentary representation. So rapid was the growth of population, so varied and important were the interests at stake, that it was at once divided into five constituencies, while, later on, in 1885, it was further sub-divided into twenty-six. But what has been achieved, meantime, in matters ecclesiastical? Why, only, till the completion of the Wakefield Bishopric movement, the creation of the See of Ripon, now two-and-fifty years ago! Here are considerations which it is felt will abundantly justify the pains which have been expended on the effort. Here are some of the thoughts which have stirred the promoters to the accomplishment of their work. Nor have they only been influenced by a sense of need. There has come to them, of late, much cheering testimony as to the results of similar efforts in different parts of England. Few persons who heard the speech of the Bishop of London, at a meeting at the Mansion House, in London, in July, 1885, for the promotion of the Wakefield Bishopric, will forget the testimony he bore to the results which followed the division of the Diocese of Exeter; while in the North of England the Bishop of Durham stated, in his Charge in 1886, that whereas "the numbers ordained to the Diaconate in the three preceding quadrennial periods, when the Diocese was still undivided, were 90, 119, and 134 respectively; during the last four years 115 deacons were ordained for the present reduced Diocese." His testimony with respect to confirmations is even still more striking. During the four years which preceded the formation of the See of Newcastle,

the Bishop states that in the undivided Diocese he confirmed 25,815 persons. During the four years which followed it, the numbers mounted up, in the same area, to 37,132. It would be easy to multiply such evidence, but it must suffice to quote what the Bishop tells us is the general result of all recent experience, viz., that "no money fructifies more rapidly than the expenditure on providing more effective episcopal supervision."

But we must return to the history of the Yorkshire movement. After the collapse of the scheme of 1875, it appears, as has been already stated, that the whole question of the increase of the English Episcopate began seriously to occupy the attention of the Government, and in the following year a Committee was appointed by them to consider the boundaries of the new Bishoprics of St. Albans and Truro, which were then in the course of erection. This Committee was further instructed to have regard to the necessity for the increase of the Episcopate in the country at large, and to suggest a scheme which might meet the requirements of the case for some time to come. The two Archbishops, and several Bishops and Laymen, sat on that Committee, and the result of their deliberations, during 1876, was to recommend the formation of the Sees of Liverpool, Newcastle, and Southwell. It was not till the early part of 1877 that the Government resolved to include South Yorkshire in the Bill, and to form a new Diocese, including Sheffield, with Wakefield as the Cathedral City. News that such a Bill was drafted first reached Wakefield on the 22nd of March, and at once created great enthusiasm, though the prospect thus opened up to the town, and the honour conferred upon it, had been utterly unsought for by any of the inhabitants. Plain though the reasons for the selection of Wakefield were, it is impossible not to sympathize very deeply with the disappointment caused to the Churchmen of Halifax, the town which two years before had been contemplated as the Cathedral City, nor to wonder at the gallant but friendly struggle which quickly followed; but be it placed on record that what occurred in the selection of Wakefield occurred simply on the merits of the case, as decided by independent persons, and not as the result of any action whatsoever of anyone connected with the town, eager though Wakefield Churchmen have since proved themselves to retain the prize. It is said, indeed, that in 1836, when the Diocese of York was first divided, Wakefield was named as a possible See; but, however this may be, it was doubtless its ease of access which chiefly led to its selection for the Diocese contemplated in 1877. What Lairg is to Sutherland, that Wakefield is to the new Diocese which is to bear its name. Lines of railway

communication branch out to Morley, Dewsbury, Halifax, Huddersfield, Barnsley, and Sheffield, as from the pivot of a fan, and, as it was originally intended to include Sheffield, this last circumstance was no doubt largely taken into the account. But between the arrival of the news at Wakefield, on March 22nd of that year, and the introduction of the Bill by Mr. Cross, in May, two things occurred which greatly altered the aspect of affairs, and largely tended to retard the general progress of the scheme. Speaking of these and other matters at a great meeting, held at Wakefield, on May 23rd, 1877, Colonel Stanhope, then one of the Members for the Southern Division of the West Riding, one of the chief subscribers to the original movement, and also a member of the Committee appointed by the Government to consult as to the increase of the Episcopate, said :

The question of a new Bishopric in Yorkshire was mentioned last year, but, so far as I am concerned, I am not aware that that was then part of the scheme of the Government. However, early in this Session, Mr. Cross sent for me, and said the Bill comprised four new Bishoprics in addition to the two (St. Albans and Truro) then being constituted. He said Yorkshire was to be one, and therefore he wished action to be taken with respect to Yorkshire, and he asked those who were interested in the matter, who were also present, to take action, because no report had been made upon it in the last Session. . . . We were asked, in the first place, to make a geographical division of Yorkshire into three Sees, which we did to the best of our power, and the inevitable result of that was that the new Bishopric of South Yorkshire was proposed, which, of course, included Sheffield. But that town expressed a very strong objection to be separated from the See of York, showing, at all events, the pride they have in the good work the Archbishop of York has done there ; therefore it became evident at once that, as Sheffield had no alternative scheme to propose to make itself the centre of the Bishopric at once, that town could not be included in the scheme. The boundaries then to be fallen back upon were what were formerly proposed as the Bishopric of Halifax, excluding Bradford. That, then, practically is the See which is now proposed, taking from the west (excluding Bradford) the parishes of Halifax, Birstal, Batley, Dewsbury, and so on to Wakefield, and taking the rest of the boundary round by the present See of Ripon. I think I have explained to you how this came to be proposed, and that it was chiefly, perhaps, due to me. Another thing, Wakefield is an exceedingly convenient situation, so far as railway access is concerned, for the management of the whole of this new district, whether Sheffield is included or not. My proposition was that Wakefield was the fittest place for the See, and therefore I proposed to Mr. Cross that this town should be the seat of the new Yorkshire Bishopric. Then our friends at Halifax, considering, no doubt, that they had, in the first place, been selected by those who were promoting the scheme on the former occasion, thought the time was come to keep Halifax selected instead of Wakefield. Sir Henry Edwards started an entirely new idea, one well worthy of consideration, that there should be an Incumbent Bishop of Halifax, that is, that the Vicarage of Halifax should be merged in a Bishopric, and that the Bishop should be both Bishop and Vicar. That has been suggested in other towns—I believe in Liverpool—and no doubt much can be said in favour of it ; but there is this objection, that it would not gain the increase of the Episco-

pate which was contemplated by the Government, or the Ecclesiastical Commissioners, or the Committee existing in London for the promotion of new Bishoprics. They had all pledged themselves that the Bishoprics should be increased on the old lines, and therefore that idea—which I am bound to admit would have solved the difficulty at once, for two-thirds of the revenue would have been provided, and the patronage would have been provided, and it would only have remained to improve the Parish Church and to have raised a moderate amount of subscriptions—fell through. There remains purely, now, this question, whether Halifax or Wakefield can be shown to be the most desirable position of the two in all respects. As Halifax has expressed itself, and shown itself willing to come forward in the matter, the only way in which it could be decided would be to put the names of both these towns in the Bill, there being no other competitors in the field, and to let it be decided at a future time, by the Queen in Council, which of the two should be chosen.

It will be seen, then, from these remarks that when "the Bishoprics Bill" was first introduced, in May, 1877, it differed from its draft—information as to which had been received in Yorkshire in the preceding March—in two very important respects, both of which greatly hindered the success of the appeal for funds which was at once made to the Church public. In the first place, there was the exclusion of wealthy Sheffield; in the next, there was the inclusion of an alternative Cathedral City. Nor was there time to recover from these adverse circumstances before the depression in trade became so serious that, owing to this and other causes, the scheme for long lay in complete abeyance. At the meeting at Wakefield, addressed by Colonel Stanhope, £13,000 was at once subscribed in the room. In a few weeks this had grown to £18,000; but it soon became evident that, so long as the rivalry created by the Bill, between the two towns, continued, no great progress could be made. The next year, however, the Government, perceiving this, reintroduced the Bishoprics Bill with the name of Wakefield only, so far as Yorkshire was concerned, and after some discussion the measure became law in the autumn. The subscription list had now reached upwards of £21,000, and the promoters of the movement felt that the time had come, on the one hand, to seek the assistance of the Additional Home Bishoprics Society with a view the more easily to secure the help of Churchmen throughout the country; and, on the other, with the approval of the Bishop, to organize a great meeting of Yorkshire Churchmen at Leeds. The appeal to the Society at once gave rise to great hopes for the future. Courteously received by Lord Devon and the Committee on November 11th, 1878, a Yorkshire deputation stated the progress which had been so far made. Laying the subscription list before the Committee, they pointed out that the Bishoprics Bill secured to them an annuity of £300 on the next voidance of the See of Ripon, a sum which, if capitalized,

was equivalent to £10,000 more, and the Society pledging itself gladly to do its utmost to raise another £10,000, it seemed to the deputation that they could almost see their way to nearly half the £90,000 which, at the price of investments, in those days, it was estimated would be needed to complete the scheme. But though hopes were thus raised in London, they were doomed to disappointment nearer home. The Yorkshire meeting was fixed for December 10th. The Bishop, the Lord Lieutenant, the County Members, and a large and representative gathering from all parts of the West Riding, were expected to be present; but as the exigencies of the times demanded the early and unexpected meeting of Parliament, those on whose presence the Committee chiefly relied were unable to take part, and the depression in trade becoming more and more serious, it was thought advisable that the meeting should be postponed. Thus the movement fell into a state of practical abeyance, from which, partly owing to the condition of trade, and partly to the failure of the Bishop's health, it was not rescued for more than five years. During these years Yorkshire Churchmen witnessed the creation of the other three Sees for which provision was made in "the Bishoprics Act." First came Liverpool in 1880, next Newcastle in 1882, and then Southwell in 1884. The news that Southwell, too, was complete, stirred great feeling in the Diocese of Ripon, in the spring of that year, and after a consultation with the Committee of the Additional Home Bishoprics Society on March 17th—during which some leading Yorkshire Churchmen expressed the fear that the movement was dead, and must be put aside—it was finally resolved that Lord Devon should be requested to write to the Bishop of Ripon, asking whether, in view of his lordship's state of health, he would allow that Society to organize and take measures for the promotion of the proposed See. Lord Devon wrote accordingly, and received a warm reply from the Bishop.

Within three weeks of writing this letter¹ the Bishop of Ripon passed to his rest, and at the meeting on the 28th April, called to consider it, little more could be done than to express sympathy with the family of the deceased Prelate. It was evident, however, that the movement had at last assumed a new phase. Had the Bishop lived, his generous offer to resign the £300 a year, and the hearty expression of his concurrence would, doubtless, have achieved great results in the West

¹ The letter will appear, with several other documents and a complete list of subscribers, in a pamphlet, "The Wakefield Bishopric Movement" (being a reprint of this article with additions), shortly to be published by Mr. Elliot Stock.

Riding, even though illness might have prevented him supporting the scheme in person; but the prospect of the work being actively promoted and personally commended to Yorkshire Churchmen, in the great centres of activity, by the Bishop of the Diocese himself, led to hopes which were greatly increased when the intelligence arrived that Canon Boyd Carpenter had been appointed to the vacant See. The new Bishop first met the representatives of the Diocese at the Diocesan Conference, in Leeds, in the following autumn, and an influential Committee was at once appointed to promote the formation of the Wakefield Scheme. Then came the first meeting of the Archdeacons and Rural Deans at the Palace, with their new Diocesan, in December. Opportunity being afforded to discuss the question, many expressed their surprise at hearing that, apart from the annuity of £300 a year from the mother See, and the promise of the London Society to do their utmost to raise £10,000, it was believed that upwards of £21,000 could still be relied upon from private donors. But it yet needed a vigorous effort to get the ship, which had been so long stranded, well afloat; and this effort was made at the soirée of the Wakefield Church Institution in January, 1885, when the Bishop paid his first visit, since his appointment, to the town, and was received with true Yorkshire cordiality. A resolution was proposed expressive of a hope that, through his lordship's assistance, the town of Wakefield, which now offered him a hearty welcome, would soon become a city; and side by side with this resolution came the announcement of three new donations of £1,000 each. The Bishop immediately caught the spirit of the great meeting; nor is it possible to assign too much of the success which crowned the effort, within three years from this time, to the unwearied energy with which his lordship forwarded the cause and persuasively advocated it in the Diocese and elsewhere. Preliminary inquiries were at once made, and the Yorkshire Committee, appointed by the Diocesan Conference, in the previous autumn, met for the first time, under the Bishop's presidency, on the 17th of April, in Leeds. Two secretaries and two treasurers were at once appointed, and the former were instructed to communicate with all persons who had promised donations in previous years, with a view to ascertain the exact state of the fund. The process was delicate, but the result proved eminently satisfactory; for in a month's time the secretaries were able to report that their most sanguine hopes were more than fully realized, and that, including a certain sum in the hands of the Additional Home Bishoprics Society, they could now rely on £24,365, of which £8,000 was paid, while the promises of the remainder had been cheerfully renewed.

And now began what may be termed the Second Campaign of the Wakefield Bishopric Movement. For seven years the ground had, so to speak, lain almost wholly fallow. It was first broken by an earnest Pastoral from the new Bishop, which reached every parish in the Diocese simultaneously on the morning of the 11th of June. The Bishop pointed out the vast size of the Diocese, the time that was necessarily lost in travelling over so wide an area, the disastrous effect of the weight of work on the late Bishop, and the difficulty of undertaking any other Church scheme till this enterprise was complete, and concluded with an earnest appeal for the support of a united Diocese to accomplish the movement in the Jubilee year of the mother See. The Pastoral was quickly followed by a series of meetings at the chief Diocesan centres of population, each of which was addressed by the Bishop. The first of these was held at Huddersfield on June 30th, when upwards of £2,500 was subscribed in the room. Then came meetings at Leeds, Bradford, Dewsbury, Halifax, Keighley, Wakefield, the Mansion House, London, and many other places; and so liberal was the response that, at the Diocesan Conference in the autumn, the £24,000 announced in June from private sources had grown to nearly £39,000. Meanwhile, at the Bishop's suggestion, the ladies of the Diocese formed a Committee for the purpose of raising a sum sufficient to provide an episcopal residence for the new See, and so indefatigable were their efforts that in two years their president, Mrs. Carpenter, was able to report that they had obtained £10,000. The relief thus afforded to the General Committee cannot be too gratefully acknowledged, nor yet the further help which the ladies gave at last in completing the Endowment Fund. Being thus encouraged, the clergy, district visitors, and Sunday-school teachers in many parishes vigorously promoted the general movement during the winter, inasmuch that by the midsummer of 1886 the private subscription list had reached £50,000. Great hopes were now fixed on the coming Church Congress at Wakefield, nor were they fixed in vain; for though no direct result followed, yet the interest which was aroused in the movement by this great gathering of Churchmen, in the future Cathedral City, at once bore fruit. Some handsome gifts had been received since the previous midsummer and during the visit of the Congress to the town in October, and it was then calculated that about £11,000 more would complete the scheme. A generous friend, whose name is unknown to anyone save the Bishop, at once wrote to his lordship, and offered half this amount on condition that the other half was contributed by the end of the year, and, in response to a vigorous effort, the secretaries were able to inform the public on the 31st December that £5,529 had been sub-

scribed to meet the generous offer of the "Anonymous Friend," and that it only remained for the unpaid donations (including the £10,000 which the Additional Home Bishoprics Society had promised, if possible, to raise) to be paid in, to enable the treasurers (assuming that they could invest the whole amount at a rate of interest approaching $3\frac{1}{2}$ per cent.) to hand securities to the Ecclesiastical Commissioners for £2,700 per annum, an income which, together with the annuity of £300 from the See of Ripon, would produce the minimum endowment contemplated by the Act of 1878 for the new Bishopric of Wakefield. In making this announcement, the only legitimate ground of misgiving—namely, the possibility of obtaining $3\frac{1}{2}$ per cent.—seemed removed, for quietly and unobtrusively the Bishop had for some time employed himself in collecting an Emergency Fund, to obviate the possibility of any public disappointment. Though known to the secretaries when their letter was written, no allusion was made to it at the time, by the Bishop's own wish; but it will be understood, now, that knowing of a surplus of £4,000 to meet any possible contingency, the hope was fondly cherished that the end had at last been reached. But, alas, it was only the beginning of the end. The duty, however, of the historian is to narrate, and not to comment, nor does the writer of this history experience any temptation to violate this rule. Suffice it, then, to relate that though most of the promised donations were at once paid in by private donors, the anticipations which had been formed as to the ability of the Additional Home Bishoprics Society to raise £10,000 were doomed to disappointment; but as it soon transpired that their Committee had not met since April, 1884, it was still hoped that their "utmost" effort which they had so gladly promised on behalf of the Wakefield Bishopric might yet be made. The outcome of a meeting of the Committee on February 16th, 1887, did not tend to encourage this view; but in courtesy to those who had so greatly cheered them in the past, and in face of the numberless Jubilee appeals in the present, the promoters of the scheme in Yorkshire resolved to wait. It was July; the Jubilee was over; the Archdeacons and Rural Deans of the Diocese were again assembled at the Palace, Ripon; the London Society still held its hand; and, with one accord, the Bishop was requested to write to Lord Devon, to fix a date when, unless the ground was occupied by his Society, the Yorkshire Committee might feel itself at liberty again to take the field. The Bishop did so, and with this result, that on August 8th a letter appeared in all the papers stating that £9,000 was needed to complete the scheme.

What followed was almost a repetition of the events of the previous autumn. Within a few days another anonymous

friend offered the Bishop £4,000, on condition that the remainder was subscribed by the end of the year. Donations were at once freely given, and early in November the Bishop issued a second Pastoral letter, requesting that, if possible, an offertory might be given in every parish in the Diocese, in which no effort had been made during the current year. The response was generous and widespread. Offertories came pouring in, not only from the Diocese, but also from the country at large. The clergy in all parts of England replied liberally to an appeal which was addressed to them, from the Palace, Ripon, for £1 from every parish, and as upwards of £11,000 was collected during the last four months of the movement, the promoters feel they may almost claim to have exhibited the proverbial discretion of the Irish post-boy by keeping the trot for the avenue. As soon as the various lists were closed, the second anonymous friend was at once informed that his conditions had been more than met, and receiving the prompt reply that he was fully satisfied, the Bishop, secretaries, and treasurers hastened to publish the glad intelligence on January 11th, 1888, that the end had now really come, and that the completion of the Wakefield Bishopric Fund was an accomplished fact.

Passing from the narrative of events, it now only remains to draw attention to some chief features of the work thus brought to a successful issue. And, first, it may be confidently affirmed that it has been a work of peculiar difficulty. Not only had the promoters to contend, in the early days, with the rivalry created by the Bill of 1877, and the prolonged illness of the late Bishop, which precluded him, while occupying a position which no one else could fill in this respect, from taking any active steps in the matter; but no large sum, as in the case of several of the other schemes, save one noble gift of £5,000, was forthcoming to give an impetus to the movement till it was nearly complete. Nor was the annuity contributed by the mother See so small in any of the other recently created Bishoprics, except that of Liverpool, where three gifts of £10,000 each, and two of £5,000, at once compensated for this disadvantage. The St. Albans scheme was launched with a gift of £45,000, the proceeds of the sale of Winchester House, and an annuity of £1,000 from the Sees of Winchester and Rochester. The end of the Truro movement was brought at once in sight by the princely donation of £40,000 from Lady Rolle, and £800 a year from the See of Exeter. Newcastle had immediately a large legacy, which, when reduced by the statute of Mortmain, still amounted to £16,200; besides this, the noble gift of a residence for the Bishop, valued at £12,500, and £1,000 a year from the See of Durham. South-

well had not only £800 a year from the revenues of Lincoln and Lichfield, but the five counties of Lincoln, Nottingham, Derby, Stafford, and Salop were all directly interested in its formation, while the Bishop of Nottingham generously presented a house for the new Bishop;¹ but with the exception of Mr. E. B. Wheatley Balme's munificent donation of £5,000, promised at the outset of the Yorkshire movement, and subsequently increased to £7,500, and the two anonymous gifts of £5,500 and £4,000, in the years 1886 and 1887 respectively, the Wakefield movement had no such help for the endowment of the See, while the £10,000 raised by the ladies of Yorkshire for the Bishop's residence has been chiefly the result of bazaars, supported by thousands of contributors. But on looking back, now that the work is over, it is felt that there is no real cause to regret this;² for though the difficulty in question has no doubt delayed the movement, it has stamped the work with the second feature which calls for notice—namely, the fact that, more than any other effort of the kind, it has been supported by the people. Whatever else the future Bishop of Wakefield may feel, he may always feel sure that more than any other Bishop on the English Bench, the people of his Diocese, as well as working men outside it, have helped to create his See and provide for its endowment. In one case the Bishop of Ripon received a parochial donation of £1, made up of forty gifts of sixpence each, from the poor. In another case one of the secretaries received the following letter from a large town in the Midlands, evidently written by a working man :

Herewith ten shillings for Wakefield Bishopric Endowment Fund. My means being very limited, I regret it's so small a donation. Many Churchmen and others desire a Bishopric of . . . , which I hope we may have ere long. Yours and Bristol must be completed first, and that will be a great move towards gaining our end here. I sincerely trust that before this time next year all the funds required may be given, as I am confident that almsgiving is a great comfort and blessing to all who practise it with love to God and their fellow-men.

A Comparative Table which has been prepared (and which will appear in the reprint from *THE CHURCHMAN*) shows not only that the number of donors to the Wakefield Bishopric, whose names are published, is far larger than in any previous movement of the kind ; but also that, so far as can be ascer-

¹ The Bishop of Southwell has since elected to take £500 per year, but this does not alter the argument with respect to the impetus given to the completion of the movement by the Bishop of Nottingham's gift.

² It may be also mentioned here that the delay has afforded opportunity for completing the restoration of the grand old Parish Church of Wakefield—the new Cathedral. The restoration has cost, in all, fully £30,000, of which £10,000 has been raised since the Bishopric movement began.

tained, there are, with the exception of Southwell, more than twice as many offertories as in any other case. Nor is this all; for the sum of £645, collected for the most part by district visitors and Sunday-school teachers, represents thousands of donors of the smallest amounts in the new Diocese itself, each of whom will not fail to feel, in the future, that he has a direct interest in the coming Bishop. How strangely does all this contrast with the view taken by the people of the Bishops of the English Church little more than half a century ago! Speaking at Leeds in 1880, the late Archbishop of Canterbury said, in reference to the days which immediately preceded the first Reform Bill: "At the time to which I have alluded, the Church of England was supposed to be in very great danger. Bishops were scarcely sure of their lives if they showed themselves in the streets. One of the Bishops had to run for his life out of his episcopal palace; all his books were thrown into the river, and his house nearly burnt down. This was done at Bristol, as you will probably remember. Then another Bishop could not consecrate a church in the metropolis, for fear of a mob attacking him. My experience of the Episcopate, which now extends over twenty years, teaches me that if crowds are collected when a Bishop appears, it is not with a view of preventing him from consecrating a church, still less for the purpose of doing him any bodily damage." How this change of feeling has been brought about in the country at large most observant people know; but it is only due to the three Bishops of Ripon to say, that the cordial feeling of the people of the West Riding towards the Episcopate is chiefly owing to the devotion of these prelates to their work, their brilliant pulpit power, and their wise, tolerant, and kindly attitude towards those outside the National Church.

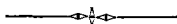
Can it be wondered at, in view of what has been already said, that it is strongly felt, as a last feature of the work which has just been completed, that it is a work of special opportunity? Never before was a Diocese more expectant of a Bishop. Never did the people, no less than the clergy, feel more keenly that, in a special sense, they had a part and lot in the matter. Never was a more fruitful field presented for organizing and strengthening the Church of our fathers and, above all, for edifying and extending the Kingdom of Christ. A few days,¹ or at the most a few weeks, will now reveal the choice of the Prime Minister, and various opinions will be at once expressed; but it will be in years to come that men will tell

¹ Three days after this paper was written, the appointment of Dr. Walsham How, Suffragan Bishop of Bedford, to the new See of Wakefield was announced.

each other whether the golden opportunity was seized or lost which is now presented for the promotion of the cause of Christ, and the advancement of the National Church, in the very core of England's industries, by the completion of the Wakefield Bishopric movement!

NORMAN D. J. STRATON.

February 10th, 1888.



ART. II.—EMPHASIS OF THE PERSONAL PRONOUN
IN THE GREEK TESTAMENT.

THE particular character of the emphasis created by the presence of the personal pronoun appears to have been somewhat overlooked by readers of the Greek Testament.

Not being aware of any work on the subject, I offer the following as a contribution thereto. The importance of anything tending to a more exact understanding of the sacred writings is an excuse for doing so, which will readily be admitted by readers of THE CHURCHMAN.

The emphasis arising from the personal pronoun, standing either in agreement or in regimen, may be classed under three heads:

- A. Where the emphasis is concentrated in the pronoun.
- B. Where the emphasis partly resides in the pronoun, and partly flows over into the rest of the sentence.
- C. Where the whole emphasis of the pronoun is distributed throughout the sentence; in other words, where the pronoun is only expressed in order to make the sentence in which it stands emphatic.

A.

This is the ordinary case, concerning which we were taught in our boyhood; and probably so taught, as to make us think that the presence of the pronoun was always thus sufficiently accounted for; or, at any events, the pronoun in agreement. Examples of this use of the pronoun it is unnecessary to give; and it is to be understood that in the following pages, except by oversight, all the *omitted* passages in which the pronoun is for the sake of emphasis expressed are considered to come under this head. The following sentences are given for the sake of showing sub-divisions under this head:

(α) Where the whole emphasis is concentrated in the pronoun in agreement: 1 Cor. i. 12. Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, κ.τ.λ.