

burn wool-combers; but his sister must be let alone. Her pleasure was his pleasure.

A scapegoat, however, was found, and in a very eminent place. The Rector of the University himself, Nicholas Cop, for many years a concealed Huguenot, now came to the front in the sermon annually delivered in the Church of the Mathurins, wherein he boldly proclaimed that salvation was the free gift of God, and not to be earned by good works. Warned of his peril, the Rector fled from France, pursued by an offer of three hundred crowns, dead or alive. After his flight, it was discovered that the sermon had been written for him by an obscure young student of the name of Calvin. The Rector and the student were fair game. King Francis admitted himself alarmed at the spread of heresy, and ready to grant the earnest prayer of the Sorbonne for new provisions against it.

A few months earlier—against his own will, and to the dissatisfaction of the whole kingdom—the Dauphin had been married to a girl of fourteen years, the niece of the Pope. She was very beautiful, very clever, and her manners were soft and prepossessing. As the Huguenots of Marseilles watched her landing on the quay, and as the Huguenots of Paris greeted her entrance into the capital, it was not possible for them to foresee that the very demon incarnate of persecution and death had been let loose among them, shrouded in that fair young form of Catherine de Medici.

EMILY S. HOIT.

(To be continued).



ART. III.—THE CHURCH IN WALES.

(Concluding Paper.)

THE Church at length felt the power of the revival; but the effect it produced appeared later, and the progress it made was slower in the Church than among the Dissenters. The cause of this is not far to seek; the Church, like a cruel mother, attempted at first to devour her own offspring; she endeavoured to suppress the spirit that was moving within her—she threw obstacles in the way of its progress and diverted its course into channels that were outside her pale. But this work of obstruction and exclusion was not thorough, it did not make clean riddance of the fruit which the revival had produced on her inner life. There was left within her a holy seed which in process of time.

developed itself and brought forth fruit to the praise and glory of God. Its effects became tangible and unmistakable. They are seen in the activity that has been shown and the improvements that have been made in the Church in the present century. We have only to look round and we see signs of life and renovation on every side. We see this in the intellectual and moral improvement of the clergy—a result to which Lampeter College has materially contributed—in cathedrals and old churches restored and new churches and school-chapels built; in training colleges and elementary schools established and maintained; in grammar schools quickened into life and remodelled, and in the increase of their number; in church extension societies and boards of education formed and worked in the different dioceses; in choral associations and choral festivals and harvest thanksgiving services, at which the churches are crowded to overflowing; in Sunday schools vigorously worked, the absence of which in a parish is now the exception and not the rule; in the increase of services, Sunday and weekly, left no longer to the clergyman and the clerk, but heartily joined in by the congregations; in the devout and edifying use of the rite of Confirmation; in the more frequent celebration of the Holy Communion, and in the increase of communicants; in greater appreciation of the ministrations of the Church and increased attendances at public worship, and in the extended influence she has acquired and is still acquiring among the people.

All this bespeaks life; it indicates no decay or decrepitude, but shows renewed strength and vigour; its force has indeed been chiefly at work in improving, strengthening, and extending the external frame-work of the Church; but that work has not been simply mechanical—the production of artificial means—but it is the development of life, the outgrowth of power within the Church asserting itself in works of improvement and expansion; the seed whence these germs of life appear is truth, which the Church retains in her forms of sound words, and which is imperishable; it liveth and abideth for ever. The work of renovation has been less rapid, but, as I think, more solid, and is likely to be more durable within the Church than among the Dissenters. The Dissenters were free from the obstacles and impediments which within the Church retarded its progress. The parochial system, owing to the decay of true religion among the clergy, impeded rather than expedited the work. It had defects that called for remedies, and abuses had crept into it which required to be removed, and these defects and abuses could not be touched except by process of law, and when law is set in motion the process, though sure, is necessarily slow. The Church had to work through a machinery which was defective, and by abuse had become out of joint; but it is a machinery which, when re-

paired and put in working order, is most efficient for the purpose it was intended to accomplish.

I shall now enter into particulars, and endeavour to explain the difficulties which the Church has encountered in her work. Among these I shall mention first the large extent of some of the parishes, and the scanty endowment of the benefices. Mr. H. Hussey Vivian, the honourable Member for Glamorganshire, referred to this difficulty in the address he delivered on the "Church in Wales," at the Swansea Congress. His words, as given in the Report, page 373, are these :—

I do not think the position of the Church in Wales can be wondered at when we think of what exists in our own immediate neighbourhood. Take the parish of Llangyfelach, which contains 27,000 acres. The income of that parish is £1,050 a year. Of that the vicar receives £205, and the lay impropiator £854. I believe that there is more vitality in a voluntary religion, a religion voluntarily supported—and I think that Welshmen have every ground for saying so—than in a fully endowed religion. At the same time I cannot but feel, that if the vicar of Llangyfelach had been in the possession of £1,050 a year, we might not have at this moment to deplore the miserable condition in which that parish stands in regard to Church accommodation. I will not take up time by alluding to other large parishes in this neighbourhood, such as Cadoxton, with its 31,000 acres; but I will say that such things partly explain why the Church has got into this condition.

This witness is true, and Llangyfelach and Cadoxton are simply quoted as instances of other large parishes throughout the Principality, and especially in Glamorganshire; but the statement, as the honourable gentleman observes, "partly explains," and does not fully account for the reason why the Church has been reduced to its present depressed condition in these large and unwieldy parishes; other and more potent causes, besides extent of area and scantiness of endowments, have been at work which have produced this result. Among these I may mention the increase of population; this increase in the mining and manufacturing districts has been rapid and extensive; it has been, and is still, going on at an enormous rate; houses have sprung up by scores, and hundreds, and thousands like mushrooms. Remote nooks, retired dingles, and barren mountain slopes, where years ago the voice of man was seldom, if ever heard, are now become hives of industry, and teem with population. In the presence of this vast and scattered population, the incumbent, single-handed, is helpless; he finds that he is powerless to meet the emergency, and that the parochial system within his cure breaks down, and is completely swamped.

We must add to this the abuse to which, until recent

times, the parochial system was subjected. Incumbents of large and important parishes were absentees, and the spiritual charge of the people was committed to curates, whose stipends hardly exceeded a workman's wages. Within my own memory, the vicar of Llangyfelach resided in England, and was not seen in the parish from one Christmas to another. He deputed his duties, extensive as the parish was, and populous as it was becoming, to a curate, who was an incumbent of an adjoining parish, and who on Sunday served one church as curate in the morning, and the other as incumbent in the afternoon, and left the doors of both churches closed during the week; and I could name half a dozen parishes adjoining Llangyfelach in a line, and covering together a tract of country that could not be in extent less than thirty by fifteen miles, all the incumbents of which, within my memory, were absentees, and in some instances the same curate served two parishes. This state of things generally prevailed; it was the rule, and not the exception, and when it is taken into consideration, "the position of the Church in Wales cannot be wondered at." And yet this is not all; I have more to say, and the worst remains to be told. In some instances curates, who, in the absence of incumbents, served important parishes, and in other instances incumbents themselves, were men not only of indifferent morals, but even of scandalous lives. Lord Aberdare refers to this, and speaks on the subject, from personal observation, in the speech which he delivered on "the Church in Wales," at the Swansea Congress. His Lordship's words, as given in page 364 of the Report, are as follows:—

Fortunately I was not born in the era of the gross degradation of the Welsh Church which we have heard described, and I believe it has not been too strongly painted; but when I was a young man, the majority of the incumbents in my neighbourhood were men of whom it was not too much or too bad to say that they were indifferent to their duty, leading, some of them, flagrantly immoral lives. My recollection does not extend to days in which my father saw the pastor of the parish led home by two farmers from the public-house, with his face to the horse's tail; but I do remember a time when the immense majority of the Welsh clergy were, I do not scruple to say, utterly unfit for the sacred duties imposed upon them. Where they were respectable there was a want of feeling and sympathy with the people, and the consequences were what might be expected.

This is a sad picture, but it is true; the immorality of the Clergy at one time was proverbial among the people; it produced on their minds an impression, which they imbibed with their mother's milk, that true piety could not thrive within the pale of the Church; and it was one of the chief causes of their alienation from her Communion; it was a sore evil; like a

moth fretting a garment, it ate up the strength of the Church, and paralyzed her efforts for good when she awoke to a sense of her responsibility and arose to the fulfilment of her mission; like the plague of leprosy it was deeper than the skin; it took a long time, and required strong measures, to effect its cure; but remedies were applied and answered the purpose; the work of renovation has shown itself in nothing more clearly and effectually than in the intellectual and moral improvement of the clergy. Good Bishop Burgess worked hard for this object, and he saw the fruit of his efforts even in his own days; it was a common remark constantly repeated among pious old Non-conformists forty years ago, that if the clergy had been in former times what they were in their time, there would have been no need of dissent; and by the remark they meant that they would have found within the Church the food which they had gone astray to seek in other pastures.

Another difficulty which is peculiar to the Church in Wales, and which seriously cripples her in her operations, is that which arises from the existence of the two languages; both languages—English and Welsh—still prevail. English is gaining ground, and is gradually displacing Welsh and driving it out of the field; but the struggle is severe. I believe that in the long run Welsh will have to yield and to disappear, but it will die hard, and it is not going to die yet. It is still extensively spoken; it is the religious language of a large portion of the people who understand and talk English quite as well as Welsh; it lives in the Press and wields it with power; it revels in poetry and delights in music. As the vernacular language of the country it retains a strong position on the family hearth, although it is losing its hold on “the olive branches round about the table.” The parents speak it, but the children take to English; and as the language of the Pulpit and the Press—of poetry and song—it possesses a charm which touches the feelings and kindles the enthusiasm of a native, and makes him exclaim; “Oes y byd i’r iaith Gymraeg,”—the age of the world to the Welsh language.

The “bilingual difficulty” was largely discussed at the Swansea Congress, and important facts bearing on the subject transpired in the discussion. The question naturally arose to what extent the Welsh language still prevails among the people; this question cropped up at different sittings, and opinions founded on different data were given upon it.

The Dean of Bangor delivered his opinion on the question in these words (Report, p. 355):—

Now Wales, with the Welsh parts of Monmouthshire, in 1871, had about 1,300,000 souls. Some 300,000 use English only, and of them a majority probably conform. Thus some 400,000 may profess more or less allegiance to the Church. But she has lost the mass of the

Welsh-speaking population, of whom 500,000 must be virtually monoglots. There are many proofs which confirm this conclusion. Twelve weekly journals, eighteen magazines, and a large number of books are published in Welsh.

And again, Canon Evan Lewis entered elaborately into the question and stated it as we see in page 250 of the Report as follows:—

The Church in Wales is represented by four dioceses, and it will be convenient to present here a general view of the position of matters in the several dioceses as regards this question—how many parishes there are in each in which one language only, whether English or Welsh, is used in the public worship of the Church; and how many there are in which both languages are used? Relying on the information derived from local sources, without pledging myself to the absolute accuracy of the figures in every instance, I think the following estimate may be accepted as fairly correct of Churches and languages in which separate services are held in the four dioceses:—

	English.	Welsh.	Bilingual.	Total.
St. David's	191	117	165	= 473
Llandaff	207	7	52	= 266
St. Asaph	42	30	133	= 205
Bangor	8	152	52	= 212
	<hr/>	<hr/>	<hr/>	<hr/>
	448	306	402	1156

It will be observed from these figures that there are 448 buildings used for English services, 306 for Welsh, and 402 for bilingual. But no satisfactory inference can be drawn from them as to the relative strength of the two elements of Welsh and English respectively; for many of the buildings set apart for English services exclusively, are within parishes in which the Welsh-speaking population form a large majority and worship in the parish church. Again, from the large number of buildings devoted to bilingual services, a stranger to the country might think that the English language was increasing rapidly and on the eve of superseding its rival altogether. Such an inference, however, would not be warranted by the facts. The churches used for bilingual services supply no clue whatever as to the relative numerical strength of the Welsh and English congregations worshipping within them. It is well known that English services are in churches where a mere fraction of the parishioners, perhaps only one family, prefer the English language; and in a large number of these bilingual churches only a portion of the service is given in English, it may be one lesson or the Litany, and a summary of the sermon delivered afterwards in Welsh.

Canon Lewis here justly remarks that “no satisfactory inference can be drawn” from the services in the churches and church buildings “as to the relative strength of the two elements of Welsh and English respectively” among the people. The Dean of Bangor, commenting on this point, as raised in Canon

Lewis's paper, added the following important explanation, which is given in page 274 of the Report:—

We must not be guided by the number of Welsh services that may be given in the parish churches. It is not enough to know the number of parishes returned as Welsh and bilingual, unless we also know the population of those parishes. In Llandaff half a dozen large mining parishes in the hill districts of Monmouth and Glamorgan, called bilingual, but mainly Welsh, contain about half the entire population of the diocese. Ystradyfodwg, Aberdare, Merthyr, Dowlais, Gelligaer, Rhymney, Tredegar, contain nearly a quarter of a million souls, mainly Welsh-speaking. In St. David's also the most populous mining parishes are chiefly Welsh-speaking. A true clue to the lingual state of the country may easily be found in this way. When the Welsh people pay for religious ministrations they insist upon those ministrations being given in the language which they prefer. If we honestly desire to know to what extent the Welsh language really prevails we have only to obtain accurate statistics showing the number of Nonconformist chapels in every district in which ministrations are given in the Welsh language. I was surprised a short time ago to be told by a clergyman that Welsh was dying out in his parish, and that if he had enough moral courage to do so, it would be wise to put an end to Welsh ministrations in his churches. Now what is the real state of that parish? The Nonconformist communicants worshipping in Welsh are counted, not by scores or hundreds, but by thousands. In this town of Swansea in which we are assembled, I am told that the number of Welsh communicants in the Nonconformist chapels exceeds the number of the English communicants in all the churches and chapels put together.

Evidence of the prevalence of the Welsh language is also seen in the press and in the current literature of the day. Among the testimonies borne to this fact at the Swansea Congress that of the Rev. D. W. Thomas is perhaps the most remarkable. It is found in p. 573 of the Report.¹

¹ "Reference (he said) has already been made to the weeklies and monthlies (and he might have added quarterlies) which exist because of the demand for them, and not because Welsh publishers are more benevolent and patriotic than other people. I have looked over two catalogues belonging respectively to two large publishing firms in Wales, one located at Wrexham, and the other at Denbigh. . . . In the first catalogue I noticed, amidst others, several works on Biblical Exegesis, Homiletic Theology, Sunday-School Aids, Biographies of Nonconformist Ministers, Hymnals, and particularly a volume of Essays by Dr. Edwards, of Bala, price 10s., on subjects which those unacquainted with Welsh books would suppose to be far above the comprehension of any possible Welsh readers. The subjects are:—The Works and Lives of Homer, Shakspeare, Milton, Coleridge, Morgan Lloyd, Gladstone, Goethe, Kant, Chalmers, Irving, Arnold, Hamilton, and Mill; the Periodicals of the Welsh; Logic; the Poetry of Wales; and the Evangelical Alliance; the History of the Church in Geneva, &c. No one has better opportunities of knowing whether these articles, which, many of them,

I believe the facts contained in these extracts are substantially true. The figures may not be absolutely accurate, but there can be no doubt that they are approximately correct. The facts and the figures taken together sufficiently show that the Welsh language extensively prevails, and is studiously cultivated, and that it is indispensable that the Church, in supplying the spiritual wants of the people, should acknowledge its existence; and yet it can be said of the two languages, as it was said of the house of David and the house of Saul, that the one "waxeth stronger and stronger" and the other "waxeth weaker and weaker." The English is steadily advancing, and the Welsh is gradually receding. The town of Swansea, to which reference has been made, is an illustration of this remark. It would be found on inquiry that Welsh families who have removed from the rural districts to the lower part of that town retain their language and attend Welsh places of worship, and that their children follow their example, but that the grandchildren lose the language of their parents, and are lost to Welsh services. This transition from Welsh to English is so great and uniform that the Welsh Nonconformists in the principal towns of Wales take active measures to meet the change of circumstances which it produces. In these towns they form English congregations and build English places of worship; and they do this not so much for the purpose of supplying the spiritual wants of the English-speaking portion of the population, which lies outside their pale, as for the use of their own young people who are become Anglicized within their respective communions. Rev. Canon Griffiths, Rector of Machynlleth, referred to this feature of the case in the speech which he delivered at the Swansea Congress, and quoted his own parish in confirmation of his remarks. His words (Report, p. 267) were as follows:—

The Presbyterian (*i.e.*, Calvinistic) Methodist body in the town, who had not the one-third our English congregation, is permitted to be

would not be out of place in an English quarterly, are suited to his countrymen, than Dr. Edwards, the leading minister of the largest Welsh Dissenting denomination. In the other catalogue, belonging to the Denbigh firm, I notice a series on the Elements of Mechanics, Archæology, an English and Welsh Dictionary, Butler's Analogy, Paley's *Horæ Paulinæ*, but the most striking book in the list is a Welsh Encyclopædia (the *Gwyddionadur*), a work of unequal merit throughout, but partaking of the nature of Smith's "Dictionary of the Bible" and "The Encyclopædia Metropolitana." The publishers say that the venture has cost him 20,000*l.*, and that he hopes to be reimbursed in time. I confess there was a time when, like most clergymen in Wales, I should not have believed there would be readers and buyers of such ambitious literature, but experience has taught me otherwise, and, by a just Nemesis, my incredulity has been overcome by a residence of twenty years in a purely monoglot Welsh parish.

beforehand with us, and have erected a most attractive English chapel for the use of its adherents ; whereas we are still obliged to hold our six o'clock service (English)—the popular hour with the English as well as the Welsh lower orders—on Sunday, in one of the above uninviting buildings. So long as this apathy, this neglect, is suffered to prevail to any great extent, the Church must not be surprised if she finds the English portion of the community slipping out of her hands, as the Welsh did before.

The remark here made is just, and the warning is timely. While attention is awakened and specially called to the spiritual wants of the Welsh portion of the population, care should be taken that those of the English should not be overlooked ; the strength of the Church in the Principality lies in the English element, and the cultivation of that element on the part of the Church—not to mention other paramount reasons—is on the ground of expediency imperative ; the two languages exist, one losing and the other gaining ground, and where they are spoken together the Church has to provide for two classes of people, and this provision, if adequate, must supply “ dual ” churches and a double ministry, and in any case where the parish is bilingual it is important that the incumbent should be perfect master of both languages.

Here, then, we stand face to face with the “ bilingual difficulty.” It is a difficulty that cripples the Church in various ways ; the obstructions which it throws in her path, and the disturbances which it creates in her machinery, crop up in different directions, and seriously embarrass her in her operations. One source of the embarrassment which it causes rises from the conflicting interests which exist between the two classes of people whose spiritual wants are to be supplied ; it often happens that the clergyman—although qualified for the duties of a bilingual parish—while he endeavours to please both classes, satisfies neither ; he fails to arrange his services and to divide his labours so as to meet the convenience and to suit the tastes of both people. The Bishop of Llandaff referred to this feature of the case in one of the speeches which he delivered at the Swansea Congress. His Lordship said (Report, p. 272) :—

With regard to the difficulties of the case, it appears to me that this is, perhaps, one of the greatest with which Welsh bishops have to deal. I have to provide for parishes, as I have said, of various shades of greyness (*i.e.*, bilingual parishes) ; I have to provide for parishes, the incomes of which barely support one clergyman, and yet ministrations have to be provided in two languages. I have parishes in which are fastidious English people who do not wish to hear a word of Welsh, and in the same parish there may be Welsh people who are dissatisfied if they have not exclusively Welsh

ministrations. Under these circumstances it is most difficult to provide for the necessities and the wishes of all the parishioners.

The case is as it is here stated, but in this conflict of interests the English, generally speaking, win the day, and attain their object, and the Welsh are driven to a corner, left out in the cold, and deprived of "the inheritance of their fathers."

Again, another source of embarrassment which the "bilingual difficulty" creates is the dearth of clergy who are competently qualified to minister with efficiency and effect in both languages. Welsh acquired in mature years has been attempted, but it has proved a failure, in the ministrations of the Church; it may stand the test of examinations, but subsequently in the practical discharge of the public duties of the ministry it is found to be of little value, and in most instances its use is entirely discontinued; it fails to touch the feelings and to win the sympathies of a native. Canon Lewis, in his Congress Paper (Report, p. 251), supplies an instance in illustration of this truth, and probably he refers to a case that had fallen under his own observation.

The clergyman (he said) was an excellent man in all respects, pious, and foremost in all good works—a man of culture and high Christian character. Holding two benefices, he kept a permanent substitute in one . . . and being a conscientious man, he thought it his duty to give his own personal services occasionally to the parish which he was obliged to consign to the care of another. Although he officiated constantly in Welsh during a long life, he never acquired a complete mastery of the language, or that facility of expression and natural intonation which mark native utterances. Consequently, his services were not greatly appreciated, and his Sunday visits to his distant parish, when repeated too often, had the invariable effect of thinning the congregation, and it sometimes happened that many left the churchyard by one gate as he entered it by another.¹

The Welshman appreciates not preaching unless it has the "thrilling ring" of his own language, and if he fails to get it in church he will find it in the Dissenting chapel. The Dean of Bangor bore witness to this at the Congress. In reply to a statement that "the Nonconformists in their chapels are content to listen to unutterable religious rubbish," he said:—

¹ The testimony of Chancellor Phillips is to the same effect (Report, p. 276:—"To be efficient," he said, "the incumbents and curates of all Welsh and bilingual parishes must be those who have been Welsh-speaking from their childhood; Welsh first, English next, or both side by side. I never knew of an Englishman who had learnt Welsh after twenty—or who attempted to do so—efficient or even moderately acceptable. The sermons of Bishop Thirlwall, which I had the pleasure of editing, are wonderful to read, and the Welsh is, as a rule, good; but those who heard him preach them could not but feel that the thrilling Welsh ring was wanting." This witness is true; I can confirm its truth by my own testimony.

The testimony is utterly untrue, and could never have been made by any man able to read and understand the Welsh language. No man can read such sermons as those of Mr. Henry Rees, or such poetry as is found in the chief poem of Gwilym Hiraethog, without acknowledging that there are Welsh Nonconformist ministers who are men of very high culture in their own language. If the Welsh clergy expect to hold their own against such, they must not neglect to cultivate the Welsh language.

Deficiency in the ranks of the clergy of men able to "hold their own" in this respect, is one serious source of embarrassment in the ministration of the Church in Wales. Further, Canon Lewis in his Paper at the Congress, contended that "the bilingual difficulty is by no means limited to parish priests, but extends to all ministers of the Church who have duties to perform in relation to the people;" and he quotes in defence of his statement an instance showing the manner in which the rite of Confirmation was administered in Wales not many years ago.

On the day appointed (he said) the Bishop appeared in the church, accompanied by his Welsh Chaplain. The preface as to the order of Confirmation having been read in Welsh by the Chaplain, the Bishop put the question to the candidates in English, which the Chaplain repeated immediately after in Welsh. Then the Bishop said the versicles and the prayer in English, which the Chaplain repeated as before in Welsh. The words accompanying the laying on of hands were said first in Welsh by the Chaplain, with an explanation to the candidates that the Bishop would say, in substance, the same thing in English while in the act of confirming. The Bishop's address was also delivered twice, and the service was concluded in the same manner.

The Canon justly adds that this manner of administering the rite was "the reverse of edifying, and was looked back upon as having in it much that was greatly disappointing." Confirmation thus administered in the midst of people, whose religious services in their own chapels are conducted in their native language in such a way as to warm and thrill their hearts, is brought into contempt and converted into ridicule before their eyes; and the inference is clear that an English bishop unacquainted with the Welsh language administering Confirmation in a purely Welsh parish puts the machinery of the Church out of joint; he is a clog on her wheels, and an obstruction in the way of her progress. His want of the knowledge of the language of the people embarrasses the action of the Church among them. And further, knowledge of Welsh in a bishop presiding over a Welsh diocese enables him to exercise an independent judgment as to the qualifications required in the clergy whom he institutes into Welsh benefices and licenses into Welsh curacies. And I cannot help thinking that Welsh sermons delivered by bishops in

the Welsh fashion on stated occasions, such as the opening of churches affords, might go far to revive the reverence which I believe to be still lurking in undying embers within the bosom of many a Welshman towards the Church of his fathers, and to fan it into a flame. Such sermons on such occasions would show the people that the Church, when properly worked in the entire routine of her machinery, is able to supply their wants and to satisfy their aspirations.

There is another source of embarrassment in the ministration of the Church in Wales, arising from the bilingual difficulty, which I am anxious to notice. It is the want of sufficient staff of clergy to meet the extra and additional duties which the prevalence of the two languages creates. I more particularly refer to this point that I may invite public attention to the fact that the Ecclesiastical Commissioners, in making their grants to Wales, entirely ignore "the bilingual difficulty." They vote their grants on the same principle and under the same regulations to bilingual as to monoglot parishes. In both cases they take the population *per se*, and make no exception where the population is mixed, and, on account, of the existence of the two languages, is practically doubled in number.¹

I have now done. The facts I have stated tend to show that there is vitality and growth in the Welsh Church, that she contends with exceptional difficulties, and strives against adverse currents, and that in her efforts to arise she is entitled to the

¹ The Bishop of St. David's called the attention of the Congress at Swansea to this point, and stated it clearly. His Lordship's words are given in page 379 of the Report, thus:—"The two great difficulties we have to contend against are the poverty of our endowments and the bilingual character of most of the Welsh parishes, combined with the very large area of many of them. The Ecclesiastical Commissioners, it is well known, in the distribution of the funds at their disposal take account of population, but take no account of area. I have on a former occasion stated that this is in my opinion eminently unfair. The question is not how many sheep a man has to attend, but how widely they are scattered. Again, the Commissioners take no note whatever of the bilingual difficulty; they do not consider that this difficulty gives a clergyman a double amount of services to perform. I would ask the Right Reverend Prelates, the Noble Lords, and the Members of Parliament who are behind me, to consider whether it would not be possible to induce the Commissioners to make a change in their policy in these respects; and if they have not the power to do this, then whether it would not be possible to pass an enabling Act to meet these two difficulties, the former of which we share with the North of England, while the other is peculiar to ourselves."

The Bishop of St. Asaph also referred to the same question, as may be seen in page 378 of the Report, and further showed that the Commissioners in dealing with local claims, as well as with population, completely ignore the bilingual difficulty, and his Lordship added that "the question might be advantageously discussed in either House of Parliament."

sympathy and the help of the Church in England. It may be that "there is hope in her end, that her children shall come again to their own border;" but in that event she must offer them "the sincere milk of the word," which "the breasts of her consolations" supply, and not husks that are bred of superstition and scepticism. Her name will not "be called Hephzibah and her land Beulah"—"the Lord will not delight in her, and her sons will not marry her,"—if, instead of putting on "the garments of salvation" and "covering herself with the robe of righteousness" she permits either Rationalism, on the one hand, to make her bare and to expose her to nakedness and shame, or Ritualism, on the other, to deck her in gaudy and meretricious habiliments, and to make her appear in "the attire of an harlot."

J. POWELL JONES.

ART IV.—JAMES II. AND THE SEVEN BISHOPS.

THE reign of James II. is a period of English history which has left a greater mark on this country than any period since the Reformation. It is a period to which we owe our civil and religious liberties, and the maintenance of our Protestantism, and as such it deserves the attention of every true-hearted Englishman. I propose in this Paper to give a general sketch of the leading events in the reign of James II., and a more particular account of the famous trial of the Seven Bishops. If the whole subject does not throw broad, clear light on our position and duties in the present day, I am greatly mistaken.

The reign of James II. was a singularly short one. It began in February, 1685, and ended in December, 1688. Short as his reign was it is no exaggeration to say that it contains a more disgraceful list of cruel, stupid, unjust, and tyrannical actions, for which the Sovereign alone can be held responsible, than the reign of any constitutional monarch of this land with the single exception of Bloody Mary. It is a reign, in fact, in our English annals without one redeeming feature. Not one grand victory stirs our patriotic feelings; not one first-class statesman or general, and hardly a bishop beside Ken and Pearson, rouses our admiration; and the majestic name of Sir Isaac Newton among men of science stands almost alone. There were few giants in the land. It was an era of mediocrity; it was an age not of gold, or silver, or brass, or iron, but of lead. We turn away from the picture with shame and disgust, and it abides in our memories as a picture in which there is no light and all shade.