

## Reviews.

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*Curiosities of Puritan Nomenclature.* By CHARLES W. BARDSLEY, Author of "English Surnames, their Sources and Significations." Pp. 240. Chatto and Windus. 1880.

FROM the time of William the Conqueror Norman names began to prevail in this country, and before the year 1200 the great mass of the old English names had been ousted. Bible names, Saint names, and his own Teutonic names, were brought in by William; and the Norman influence was so strong that, about the year 1300, in every community of one hundred Englishmen, there would be an average of twenty Johns and fifteen Williams, while Thomas, Bartholomew, and Nicholas, or Robert, Roger, and Guy, were largely represented. During this "Pet-name Epoch," surnames were adopted. Such names as John Atte-wood, John the Bigg, and John Richard's son, were to be met with in every community. Not till 1450 or 1500, however, did surnames become hereditary among the middle or lower classes. There might, indeed, be two or three Johns in the same family. In 1550, it appears, one John Barker had three sons named John Barker. About the same time the will of John Parnell de Gyrtton runs:—

Alice, my wife, and Old John, my son, to occupy my farm together, till Olde John marries; Young John, myson, shall have Brenlay's land, plowed and sowed at Old John's cost.

Protector Somerset had three sons christened Edward; all were living at the same time. John Leland the antiquary had a brother John; and John White, Bishop of Winchester 1556-1560, was brother to Sir John White, Knight, Lord Mayor in 1563. It was in the reign of Edward I. that the name John came forward, William, hitherto, having been first favourite. The Reformation and the Puritan Commonwealth for a time darkened the fortunes of John as well as of William; but the Protestant accession befriended the latter, and now, as 800 years ago, William is first, and John second.

The introduction to the very interesting work before us deals with the epoch of pet-names, and Mr. Bardsley concludes it with pointing out that the Scripture names in use before the Reformation implied no direct acquaintance with the Scriptures. Bible names, which came through the Church, were all—with the single exception of the Crusade name, Jordan—in the full tide of prosperity at the time when the Bible was printed in English, and set up in our churches; but within the space of forty years our nomenclature was revolutionized, and every home felt the effect of the Scriptures being issued in the vulgar tongue.

The first portion of Mr. Bardsley's work, therefore, deals with what he terms "the Hebrew Invasion." The Genevan Bible was published in the year 1560, and the fondness for such names as Gershom, Aholiab, Bezaleel, Rebecca, and Repentance, dates from the decade 1560-1570, a decade which marks the rise of Puritanism. The Puritan, writes Mr. Bardsley, kept in sight his two big "P's"—Pagan and Popish. "Under the first he placed every name that could not be found in the Scriptures, and under the latter every title in the same Scriptures, and the Church system founded on them, that had been employed previous, say, to the coronation day of Edward VI." Accordingly, he rejected the Richards, Mileses, and Henrys of the Teutonic class, and the Bartholomews, Simons, Peters, and Nicholases of the ecclesiastical class. And baptismal entries like the following from the Canterbury Cathedral register, became common:—

- 1564, Dec. 3. Abdias, the sonne of Robert Pownoll.  
 1567, April 26. Barnabas, the sonne of Robert Pownoll.  
 1569, June 1. Ezeckieil, the sonne of Robert Pownoll.  
 1572, Feb. 10. Posthumus, the sonne of Robert Pownoll.

In 1582, "Zachary, the sonne of Thomas Newton, minister," was baptized at Barking, Essex; and in 1613, "a daughter of Roger Mainwaring, preacher," was baptized Jaell, in St. Helen's, Bishopsgate. In 1590, Emond Snape, curate of St. Peter's, Northampton, refused to baptize a child Richard, declaring that the Christian name ought to be one "allowed in the Scriptures." This case was one of the articles furnished by Archbishop Whitgift to the Lord Treasurer against Mr. Snape. As a rule New Testament names spread the most rapidly, especially Martha, Damaris, Priscilla, Dorcas, Tabitha, Phebe, Persis. Esther, or Hadassah, had a share of favour.

In Yorkshire Puritanism made early stand. As the seventeenth century progressed, Phineas, Caleb, Joel, Amos, Obadiah, Malachi, and Zephaniah, become more and more popular.

From Yorkshire [writes Mr. Bardsley], about the close of the seventeenth century, the rage for Scripture names passed into Lancashire. Nonconformity was making progress; the new industries were already turning villages into small centres of population, and the Church of England not providing for the increase, chapels were built. If we look over the pages of the directories of West Yorkshire and East Lancashire, and strike out the surnames, we could imagine we were consulting anciently inscribed registers of Joppa or Jericho. It would seem as if Canaan and the West Riding had got inextricably mixed.

What a spectacle meets our eye! Within the limits of ten leaves we have three Pharaohs, while as many Hephzibahs are to be found on one single page. Adah and Zillah Pickles, sisters, are milliners. Jehoiada Rhodes makes saws—not Solomon's sort—and Hariph Crawshaw keeps a farm. Vashni, from somewhere in the Chronicles, is rescued from oblivion by Vashni Wilkinson, coal merchant, who very likely goes to Barzillai Williamson, on the same page, for his joints, Barzillai being a butcher. Jachin, known to but a few as situated in the Book of Kings, is in the person of Jacin Firth, a beer retailer, familiar to all his neighbours. Heber Holdsworth on one page is faced by Er Illingworth on another. Asa and Joel are extremely popular, while Abner, Adna, Ashael, Erastus, Eunice, Benaiah, Aquila, Elihu, and Philemon, enjoy a fair share of patronage. Shadrach, Meshach, and Abednego, having been rescued from Chaldean fire, have been deluged with baptismal water. How curious it is to contemplate such entries as Lemuel Wilson, Kelita Wilkinson, Shelah Haggas, Shadrach Newbold, Neriah Pearce, Jeduthan Jempson, Azariah Griffiths, Naphtali Matson, Philemon Jakes, Hameth Fell, Eleph Bisat, Malachi Ford, or Shallum Richardson. As to other parts of the Scriptures, I have lighted upon name after name that I did not know existed in the Bible at all till I looked into the Lancashire and Yorkshire directories.

The Bible, continues Mr. Bardsley, has decided the nomenclature of the northern counties:—

In towns like Oldham [he says], Bolton, Ashton, and Blackburn, the clergyman's baptismal register is but a record of Bible names. A clerical friend of mine christened twins Cain and Abel only the other day, much against his own wishes. Another parson on the Derbyshire border was gravely informed, at the proper moment, that the name of baptism was Ramoth-Gilead. "Boy or girl, eh?" he asked, in a somewhat agitated voice. The parents had opened the Bible haphazard, according to the village tradition, and selected the first name the eye fell on. It was but a year ago a little child was christened Telno, in a town within six miles of Manchester, at the suggestion of a cotton-spinner, the father, a workman of the name of Lees, having asked his advice. "I suppose it must be a Scripture name," said his master. "Oh, yes! that's of course." "Suppose you choose *Telno*," said his employer. "That'll do," replied the other, who had never heard it before, and liked it

the better on that account. The child is now Tell-no Lees, the father, too late, finding that he had been hoaxed.<sup>1</sup> "Sirs," was the answer given to a bewildered curate, after the usual demand to name the child. He objected, but was informed that it was a Scripture name, and the verse, "Sirs, what must I do to be saved?" was triumphantly appealed to. This reminds one of the Puritan who styled his dog "*Moreover*" after the dog in the Gospel: "*Moreover* the dog came and licked his sores."

Another story, somewhat different in character, is here given. From a knot of women round the font, says Mr. Bardsley, a clergyman made the usual demand. "Ax her," said one. Turning to the woman who appeared to be indicated, he again asked, "What name?" "Ax her," she replied. The third woman, being questioned, gave the same answer. At last he discovered the name to be the Scriptural Achsah, Caleb's daughter. No wonder this mistake arose, when Achsah used to be entered in some such manner as this:—

1743-4 Jan. 3. Baptised Axar Starrs (a woman of ripe years) of Stockport.

1743-4 Jan. 3. Married Warren Devonport, of Stockport, Esq., and Axar Starrs, aforesaid, spinster.—Marple, Cheshire.

Axar's father, says Mr. Bardsley, was Caleb Starrs. The scriptural relationship was thus preserved. Achsah crossed the Atlantic with the Pilgrim Fathers, and has prospered there ever since. It is still popular in Devonshire and the South-west of England:

The Northern Counties are specially referred to by our author, because he has studied its Directories with care. But in the shires of Devon, Dorset, and Hampshire, an inquirer will discover that Hebrew won the day. In fact, go where and when we will, he says, from the reign of Elizabeth we find the same influence at work. Thus, the will of Kerenhappuch Benett was proved in 1762, and Kerenhappuch Horrocks figures in the Manchester Directory for 1877. Onesiphorus Luffe appears on a halfpenny token of 1666; and about the same time we find the names of Habakkuk, Euodias, Melchisedek, Elmathan, and Abdiah. Again:—

Shallum Stent was married in 1681 (Racton, Sussex); Gershom Baylie was constable of Lewes in 1619, Araunah Verrall fulfilling the same office in 1784. Captain Epenetus Johnson presented a petition to Privy Council in 1660 (C.S.P. Colonial); Erastus Johnson was defendant in 1724, and Cressens Boote twenty years earlier. Barjonah Dove was vicar of Croxton in 1694; Tryphena Monger was buried in Putney churchyard in 1702; and Tryphosa Saunders at St. Peter's, Worcester, in 1770. Mahaliel Payue, Azarias Phesant, and Pelatiah Barnard are recorded in State Papers, 1650-1663 (C.S.P.), and Aminadab Henley was dwelling in Kent in 1640 ("Proceedings in Kent," Camden Society). Shadrach Pride is a collector of hearth-money in 1699; and Gamaliel Chase is communicated with in 1635 (C.S.P.). Onesiphorus Albin proposes a better plan of collecting the alien duty in 1692 (C.S.P.), while Mordecai Abbott is appointed Deputy-Paymaster of the Forces in 1697 (C.S.P.). Eliakim Palmer is married at Somerset House Chapel in 1740; Delilah White is buried at Cowley in 1791; and Keziah Simmons is christened there in 1850. Selah Collins is baptized at Dyrham, Gloucestershire, in 1752; and Keturah Jones is interred at Clifton in 1778. Eli-lama-Sabachthani Pressnail was existing in 1862 (*Notes and Queries*); and the *Times* recorded a Talitha-Cumi People about the same time. The will of Mahershalalhashbaz Christmas was proved not very long ago. Mrs. Mahershalalhashbaz Bradford, was dwelling in Kingwood, Hampshire, in 1863; and on January 31, 1802, the register of Beccles Church received the entry, "Mahershalalhashbaz, son of Henry and Sarah Clarke, baptized," the same being followed, October 14, 1804, by the baptismal entry of Zaphnaphaaneah, another son of the same couple. A grant of administration

<sup>1</sup> To tell a lie is to tell a *lee* in Lancashire.

in the estate of Acts-Apostles Pegden, was made in 1865. His four brothers older than himself were of course the four Evangelists, and had there been a sixth, I dare say his name would have been "Romans." An older member of this family, many years one of the kennel-keepers of Tickham foxhounds, was Pontius Pilate Pegden. At a confirmation at Faversham in 1847, the incumbent of Dunkirk presented to the amazed archbishop a boy named "Acts-Apostles."

Names of melancholy import during a period of religious oppression became common. "*Lamentations* Chapman" appeared as a defendant in a Chancery suit towards the close of Elizabeth's reign. Mordecai was common. According to Camden, "Dust" and "Ashes" were names in use in the days of Elizabeth and James. These, no doubt, were translations of the Hebrew "Aphrah" into the vulgar tongue, the name having become common. The prophet Micah, in a mournful passage, says:—"In the house of Aphrah [Beth-Aphrah, in the house of dust] roll thyself in the dust." The Puritans adopted this name, and Affray, Affera, Afra, appear in baptismal registers from 1599 to 1614. Mr. Bardsley, quoting Canterbury registers, remarks that we see here the origin of the licentious Aphra Behn's name, which looks so like a *nom-de-plume*, and has puzzled many. Aphra Johnson was born in Canterbury, and she married a Dutch merchant named Behn. Readers of Lockhart's Sir Walter Scott will remember a passage concerning the works of Aphra Behn, happily known, in these days, only within a small antiquarian circle. Mr. Bardsley quotes her signature in 1666 as Aphara. He points out, with regard to such names as Barabas and "Judas-not-Iscariot," that a remedy might have been found in former days by changing the name at confirmation. Until 1552, the Bishop confirmed by name.

And here we must pause. In the second portion of his work, equally graphic and instructive, he shows how another series of names came in. Mr. Bardsley points out the mistakes made as to date by several writers in regard to these names when he proves that during the latter portion of Elizabeth's reign, the whole of James's reign, and great part of Charles's reign, there prevailed, in a large portion of southern England, a practice of baptizing children by Scriptural phrases, and religious ejaculations or admonitions. Thus, in the years 1587-96, and onwards, long before Cromwell's time, baptismal registers reveal such names as Stedfast, Renewed, Safe-on-Highe, Much-merceye, Increased, More-fruit, From-above, Fear-not. *No-merit* Vinal was a standing denunciation of works, and *Sorry-for-sin* Conpard was a peripatetic exhortation to repentance. John Frewen, Puritan Rector of Northiam, Sussex, from 1583 to 1628, had two sons baptized in his church, *Accepted*, and *Thankful*. Accepted Frewen died Archbishop of York.

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*St. Hippolytus and the Church of Rome in the earlier part of the Third Century.* From the newly-discovered "Refutation of all Heresies." By CHR. WORDSWORTH, D.D., Bishop of Lincoln. Second and greatly enlarged edition. Pp. 320. Rivingtons: 1880.

A LEARNED Greek, Minoides Mynas, having been sent out by M. Villemain, Minister of Public Instruction in France under King Louis Philippe, to make researches in Greek monasteries for ancient MSS., brought some literary treasures from Mount Athos in the year 1842. Among these, deposited in the Royal Library at Paris, was a Greek MS. of the earlier part of the fourteenth century. This MS., prepared for publication by M. Miller, was printed at the instance of the Oxford University Press Delegates in the year 1851. The work consisted, when perfect, of ten Books. In the first four Books, the Author gave an account

of the various systems of ancient Philosophy; in the fifth Book, the work becomes theological, its writer describing the various heresies which had appeared in the Christian Church from the beginning down to his own day. The double title of the work, in fact, describes its contents:—*Philosophumena*, or, *a Refutation of all Heresies*. In the latter portion, passing over the same ground as that traversed by Irenæus, the Author frequently acknowledges his obligations to that Father, and quotes from him. In some instances, indeed, his work presents to us the original Greek of Irenæus, where till now we possessed only the Latin version.

The last two books of this volume are those which impart to its discovery an historical importance. They bring before us a portion of ancient Church History of which hitherto we have had but little knowledge; and they throw light upon certain questions of peculiar interest and importance in the present period. The author places us at Rome; he describes, with graphic minuteness, events which took place in the Church of Rome in the second and third centuries. He writes as an eye-witness, and he represents himself as occupying an important position in the Church of Rome at that time, and as taking a prominent part in the events which he narrates. We have here, in short, an author professing to be a Roman bishop, and presenting us with a "History of his own Time." But is his recital trustworthy? Who is the author?

The copies of the edition printed at Oxford in 1851 bear the name of Origen, but there are several strong arguments against the Origen authorship. To mention only one. The feelings which induced that Father to palliate the errors of heretics beguiled him into exercising his ingenuity in tampering with the declarations of Scripture concerning future punishments; but the author of the newly-discovered treatise declares, in plain and positive language, that the pains of hell are not temporal but eternal. Certainly Origen is not the author of "Refutation of all Heresies."

Another name is brought before us in connection with the discovery of a statue. In the year 1551, some excavations being made at Rome, on the Via Tiburtina, near an ancient church of St. Hippolytus, a marble statue of a venerable figure, sitting in a chair, as a Christian Teacher, was brought to light. The sides and back of the chair were found to be covered with inscriptions in Greek uncial letters; there was a Calendar, or Paschal Table, with a catalogue of titles of writings. Examination of the dates and the books—to sum up briefly—demonstrates that the person represented in this statue is Bishop Hippolytus, author of the treatise against heresies, written about A.D. 223, and discovered in the year 1842. When the statue, restored by Pope Pius IV., was removed to the Vatican, the following inscription, assigning to Hippolytus the title of "Bishop of Portus," the harbour of Rome, was engraved on its pedestal:—

STATUA  
S. HIPPOLYTI  
PORTVENSIS EPISCOPI  
QUI VIXIT ALEXANDRO  
PIO. IMP.  
EX VERBIS BVINIS EFFOSSA  
A PIO. III. MEDICEO  
PONT. MAX.  
RESTITUTA.

The Hippolytus of this statue is the author of the work first printed at Oxford in 1851, more than sixteen centuries after its composition. The newly-discovered treatise, writes Bishop Christopher Wordsworth, "has now been acknowledged to be the work of St. Hippolytus, the scholar of St. Irenæus, the bishop and martyr of the Roman Church, the

most learned and eloquent of the writers of that Church in the earlier part of the third century, by the concurrent judgment of some of the most eminent theologians, Roman Catholic as well as Protestant; such as Dr. Von Döllinger, Bishop Lightfoot, Dean Milman, Archdeacon Churton, Canon Robertson, Baron Bunsen, Dr. G. Volkmar, Dr. Gieseler, Professor Jacobi, Dr. Schaff, and others; and this treatise has been published as a genuine work of St. Hippolytus by Dr. Duncker at Göttingen, in 1859." The testimony on this matter, adds Bishop Wordsworth, may be summed up in the words of Dr. Von Döllinger:—

That the celebrated Doctor of the Church, Hippolytus, was the author of the newly-discovered work on the Heresies, is declared simultaneously by the majority of those who have investigated this question.

In relation to other works ascribed to Hippolytus, the "Refutation of all Heresies" possesses, of course, no small value; and the Bishop of Lincoln believes we may appeal to those works with confidence as authentic witnesses of the Doctrine and Discipline of this Church in the earlier part of the third century.

The point of importance, however, in the work before us, is the position of Hippolytus in regard to Rome. Bishop Wordsworth quotes the well-known passage in Irenæus concerning the Church of Rome; and his lordship's criticisms on this passage, which we have only in Latin, are conclusive against Papal Supremacy. But the original Greek, he adds, was in the hands of Hippolytus. Bishop Hippolytus was a scholar of Irenæus; he passed part of his life near Rome, and wrote concerning two of its bishops; he was honoured in his day; and the Church of Rome now regards him as a martyr and a saint, keeping his statue with honour in the Lateran Museum. What, then, is his testimony with regard to the Bishop of Rome? Did he regard him as Supreme Head of the Church Universal? Did he venerate him as infallible?

First, as to Infallibility. Hippolytus shows that two Roman bishops, Zephyrinus and Callistus, lapsed into heresy, in a primary article of the Christian Faith, and in opposition to the exhortations of orthodox teachers. "They maintained that heresy and propagated it by their official authority, as bishops of Rome. They promulgated publicly a doctrine, which the Church of Rome herself, with all other Churches of Christendom, now declares to be heretical."

Secondly, as to Supremacy. When Zephyrinus and Callistus endeavoured to disseminate false doctrines they were resisted by St. Hippolytus. He stood boldly forth and rebuked them.<sup>1</sup> He thus gave a practical reply to the question concerning the sense of St. Irenæus in the passage now so often quoted by Romanists. Not only did Hippolytus oppose two Bishops of Rome, but he continued his opposition; his resistance was deliberate and successful. When Zephyrinus and Callistus were in their graves he committed to writing the history of their heresy, and of his own opposition to it. He affirms that he wrote this treatise in discharge of his duty as a bishop; and he promises himself, evidently not in vain, that gratitude would be shown to him for it.<sup>2</sup>

In the volume before us, a second, much-enlarged edition of Bishop

The allusion to Hippolytus in that remarkable book "The Pope and the Council," by *Janus*, we may remark, and in other similar works, is incomplete.

<sup>2</sup> Cardinal Baronius bears this testimony to Hippolytus:—"To the very great misfortune and detriment of the whole Catholic Church, many writings of this orthodox writer have perished; but, as is agreed by the Eastern and Western Church, he is deservedly called a great ornament of them both." Cardinal Mai,

Wordsworth's well-known work, these matters are clearly and ably set forth. There are many points of interest in the work on which we might dwell.<sup>1</sup> Having giving a sketch of its argument, however, we must content ourselves with remarking that the portion of the manuscript which relates to the Church of Rome is given with a translation and notes. The book is printed in large, clear type, and displays throughout that accurate and graceful scholarship for which the eminent bishop is famed.

*Saint John Chrysostom: His Life and Times.* A Sketch of the Church and the Empire in the Fourth Century. By W. R. W. STEPHENS, M.A., Prebendary of Chichester and Rector of Woolbeding. Second edition. Pp. 456. Murray. 1880.

THE characteristics of this work are known probably to many of our readers, and more than a brief notice of the new edition is not necessary. The book well answers to its title. A great deal of information concerning "the Church and the Empire" in the Chrysostom period is presented in a very readable form; it is accurate and impartial.

A few quotations may be given. The second chapter, for example, opens thus:—

It has been well remarked by Sir Henry Savile, in the preface to his noble edition of Chrysostom's works, published in 1612, that, as with great rivers, so often with great men, the middle and the close of their career are dignified and distinguished, but the primary source and early progress of the stream are difficult to ascertain and trace. No one, he says, has been able to fix the exact date, the year, and the consulship of Chrysostom's birth. This is true; but at the same time his birth, parentage, and education are not involved in such obscurity as surrounds the earlier years of some other great luminaries of the Eastern Church; his own friend, for instance, Theodore, Bishop of Mopsuestia,

referring to a commentary of this "great Doctor and Martyr," adds:—"Statuum ejus cum paschali cyclo operumque Catalogo inscripto prope Urbem in agro Verano Marcelli Card. Cervini auspiciis effossam, deinde a Pio IV. in Bibliotheca Vaticanâ, ubi adhuc asservatur, positam, in fronte libri mei incidendam curavi." (Scriptorum Veterum Nova Collectio Vat. Rom. 1825.) It is worthy of note that Pius IV. was the Pope who promulgated the Trent Creed in which Papal Supremacy is laid down as an Article of Faith.

<sup>1</sup> One passage has a special interest. Bishop Wordsworth quotes from an oration by the present Pope, Leo XIII., Dec. 8, 1879. The Pope said:—"La Concezione Immacolata ci rivela il segreto della potenza grandissima di Maria sopra il comune nemico (Satan).—Giacchè ne insegna la fede, che Maria fin dai primordii del mondo fu destinata ad esercitare contro il Demonio e contro il suo seme implacabile ed eterna inimicizia, 'inimicitias ponam inter te et mulierem,' e che fin dal primo istante dell'essere suo potè schiacciargli vittoriosamente la superba cervice, 'Ipsa conteret caput tuum' (Genesis iii. 15)." And thus, on a memorable occasion, writes the Bishop, "The Roman Pontiff, who claims infallibility in matters of Faith, proved himself fallible, and greatly erred, by misinterpreting that divine prophecy—the first prophecy in Scripture (Gen. iii. 15), and by ascribing to a Woman (the Blessed Virgin) the power which Almighty God there assigns to the Seed of the Woman—namely, CHRIST. Pope Leo XIII. is reported to be a scholar. How he could venture to substitute Ipsa for Ipse, if he were not blinded by some mysterious influence, is inexplicable." The same Pope, adds Dr. Wordsworth, has ordered all men to take their theology from Thomas Aquinas. Yet Thomas Aquinas rejected the dogma of the Immaculate Conception. Thus Popes contradict one another and themselves, and yet claim infallibility!

and yet more notably, the great Athanasius. . . . There is little doubt that his birth occurred not later than the year A.D. 347, and not earlier than the year A.D. 345 ; and there is no doubt that Antioch in Syria was the place of his birth, that his mother's name was Anthusa, his father's Secundus, and that both were well born. His mother was, if not actually baptized, very favourably inclined to Christianity, and, indeed, a woman of no ordinary piety.

The father died when John was an infant, leaving a young widow about twenty years of age, in comfortable circumstances :—

How long a sister older than himself may have lived we do not know ; but the conversation between him and his mother, when he was meditating a retreat into a monastery, seems to imply that he was the only child. All her love, all her care, all her means and energies, were concentrated on the boy destined to become so great a man, and exhibiting even in childhood no common ability and aptitude for learning. But her chief anxiety was to train him in pious habits, and to preserve him uncontaminated from the pollutions of the vicious city in which they resided. She was to him what Monica was to Augustine, and Nonna to Gregory Nazianzen.

At the age of twenty, designed for the legal profession, John began to attend the lectures of one of the first sophists of the day, Libanius, an eloquent defender of Paganism, the friend and correspondent of Julian. When on his death-bed Libanius was asked by his friends who was in his opinion capable of succeeding him. " It would have been John," he said, " had not the Christians stolen him from us." John did indeed commence practice as a lawyer ; and a brilliant career of worldly ambition was open to him :—

But the pure and upright disposition of the youthful advocate recoiled from the licentiousness which corrupted society ; from the avarice, fraud, and artifice which marked the transactions of men of business ; from the chicanery and rapacity that sullied the profession which he had entered. He was accustomed to say later in life that the Bible was the fountain for watering the soul. If he had drunk of the classical fountains in the school of Libanius, he had imbibed draughts yet deeper of the spiritual well-spring in quiet study of Holy Scripture at home. And like many another in that degraded age, his whole soul revolted from the glaring contrast presented by the ordinary life of the world around him to that standard of holiness which was held up in the Gospels.

In the year 397 died Nectarius, Archbishop of Constantinople. At that time several bishops happened to be sojourning in Constantinople on business, and as tidings of the vacancy of the see got abroad the number of episcopal visitors largely increased :—

Constantinople became convulsed by all those factious disputes and dissensions which usually attended the election of a bishop to an important see, and which Chrysostom has so vividly described in his treatise on the priesthood. From dawn of day the places of public resort were occupied by candidates and their partisans, paying court, or paying bribes to the common people ; canvassing the nobles and the wealthy, not without the potent aid of rich and costly gifts—some statue from Greece, or silk from India, or perfumes from Arabia.

The italics, of course, are our own ; and as the principle of election, in regard at least to clerical electors, was referred to in the recent *congé d'élire* debate in the House of Commons, the remark of Prebendary Stephens is worth quoting. When the name of Chrysostom, a man who had not come forward at all, was submitted to the Emperor by the clergy and the people, he immediately approved their choice ; it is probable, indeed, that he suggested the eloquent preacher of Antioch.

It may be added, in recommending the volume before us, that it is printed with clear type on good paper. The present edition is substantially a reproduction of the first.



In the Advertisements of 1566 was Order taken by the Authority of the Queen with the Advice of the Commissioners for Causes Ecclesiastical or of the Metropolitan of the Realm?

*An Historical Enquiry. With a few Notes on Mr. Parker's Letter to Lord Selborne.* By C. A. SWAINSON, D.D., Canon of Chichester Cathedral, Lady Margaret's Professor of Divinity, Cambridge. Pp. 80. Cambridge: Deighton, Bell, and Co. London: George Bell & Sons.

“A Committee of the Lower House of the Convocation of Canterbury was appointed on April 27th, 1877, to consider the constitutional relations between the authorities ecclesiastical and civil in this Church and realm, and the best methods whereby common action may be taken by them in matters affecting the Church. The report of the Committee was dated 11th July, 1878, and came on for discussion in Convocation in the earlier sessions of 1879. The Report was of course prepared after the argument in the Folkestone case, and it was signed by the Chairman of the Committee nearly fourteen months after the judgment in that case was delivered. It was not without great surprise, therefore, that I found, on page 5 of this Report, in a ‘list of ordinances’ arranged in chronological order, the following, viz. :—

‘1564. Advertisements. No copy of these bearing the royal signature has been discovered; hence it is a matter of controversy whether they have legal force or authority.’

“The date, 1564, assigned here to a document of the year 1566, to which recent controversy had drawn very great attention, was sufficient to show that even amongst gentlemen of high position, character, and attainments, who had been entrusted by Convocation with official duties, much uncertainty as to the nature of these Advertisements existed; and as the Lower House did me the honour of adding me to the committee when the Report was referred back to it for reconsideration, I was led to investigate once more, for myself, the history of these advertisements. Inasmuch as the results of my investigations may help others to form an opinion of their history, founded upon more complete evidence than yet has been collected, I have forced myself to commit these pages to the press. The labour certainly has not been a labour of love.

“Of course I have had before me Mr. James Parker's letter to Lord Selborne (1878) and the postscript to that letter (1879). And I have expressed my obligations to Mr. Parker for documents which he has discovered and published. But here my obligations end. For the very title of his letter, ‘Did Queen Elizabeth take other order in the Advertisements of 1566?’ raised a false issue. The question which had to be answered was this: In these Advertisements ‘was order taken by the authority of the Queen's Majesty with the advice of the Commissioners appointed and authorised under the great seal of England for causes ecclesiastical, or of the Metropolitan of this Realm?’”

The preceding paragraph, which we have quoted in full and without alteration, forms the opening of the Introduction to Canon Swainson's masterly argument. For extracts from the body of the pamphlet—and a choice passage occurs on almost every page—we regret we have no space. The point and purpose of the learned Professor's work, however, will be understood if to the preceding quotation we add his concluding sentences. He concludes as follows :—

I conceive that Archbishop Parker was bound as Metropolitan, and as one of the Commissioners for Ecclesiastical Causes, to act upon the Royal letter of Jan. 25, 1564: just as much as the Archbishop of Canterbury in the present day is bound to prepare a form of prayer for any emergency at the command of the Queen in Council. Thus Parker, under the authority of the Queen and by

virtue of her letter, was bound by his allegiance to proceed "by order, injunction, or censure, so as uniformity of order may be kept in every church without variety and contention." Then by virtue of her verbal charge to him, in the presence of the Bishop of London, he was bound "to see her laws executed and good orders decreed and observed." In the present day the Archbishop under the authority of the Queen in Council, and by virtue of the command given to him, issues a form of prayer. But as it is not necessary now that the form of prayer when composed shall be submitted again to the Queen for her approval, either under the great seal or under her signet, so it seems that it was not necessary 300 years ago that the notices which were issued by the Archbishop and Commissioners, and the orders which they decreed in obedience to the Queen, should, after they were prepared, be submitted to the Queen for her approval.

As a matter of fact, however, these notices were submitted to and, in their final shape, approved by the Secretary of State.

We tender our hearty thanks to the eminent divine to whom the Church is indebted for this very valuable "Historical Inquiry," and we lose no time in earnestly commending it to the attention of our readers.

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## Short Notices.

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*Memorials of Frances Ridley Havergal.* By her Sister, "M. V. G. H."  
Pp. 391. Nisbet and Co. 1880.

An *In Memoriam* article on Frances Havergal appeared in the first number of this magazine. We content ourselves at present with merely noticing the volume, just published, which lies before us. It has an interest and value of its own, and we heartily recommend it. After reading these Memorials, many, no doubt, will understand the secret of Miss Havergal's influence; her life was one of prayer, and her humility was as marked as her trustful earnestness. The following is the inscription on the north side of Mr. Havergal's tomb, in Astley churchyard:—

FRANCES RIDLEY HAVERGAL,  
Youngest Daughter of the Rev. W. H. Havergal,  
and Jane his Wife,

Born at Astley Rectory, 14th December, 1836. Died at Caswell  
Bay, Swansea, 3rd June, 1879. Aged 42.

By her writings in prose and verse, she, "being dead yet speaketh."

"The blood of Jesus Christ, His Son, cleanseth us from all sin."

1 John i. 7.

*The Hymnal Companion to the Book of Common Prayer.* Revised and enlarged Edition, with Introduction and Notes. Edited by EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead, Rural Dean and Chaplain to the Lord Bishop of Ripon. Sampson Low, Marston, Searle, and Rivington. 1880.

The Introduction to this Hymnal was first written in the year 1870; it has been revised for the present edition, and contains much interesting information. "Many of the editor's anticipations, as expressed ten years ago," we read, "have already been verified." It appears from a paper on Hymns, by Prebendary Bulling, read at the Swansea Congress, that "in place of the multiplicity and endless diversity in 1858, there are now *three* books which practically cover nearly all the ground, and meet the present requirements of the Church, (1), 'Hymns Ancient and Modern;' (2), 'The Hymnal Companion to the Prayer Book;' (3), 'The Compilation of the