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illuminated manuscripts in the British Museum. *Belt and Spur* is a very attractive volume.

We have received from the Religious Tract Society the volumes for 1882 of the *Leisure Hour* and the *Sunday at Home*. Month by month some allusion to these valuable periodicals appears in *THE CHURCHMAN*, and our notice of the Annuals, therefore, need not be long. Better, fuller, cheaper volumes for our parish and lending libraries cannot be had. In the present writer's own parish a loan of the *Leisure Hour* or of the *Sunday at Home* is always acceptable. To lend the volumes is to do a really good work.—We also gladly recommend the Annuals of the *Children's Prize* and the *Cottage and Artizan*.

The Holy Land. After lithographs by Louis Haghe, from original drawings by DAVID ROBERTS, R.A., with historical descriptions by the Rev. GEORGE CROLY, LL.D. Division II. The Jordan and Bethlehem. (Cassell, Petter, Galpin & Co.)

The first portion of this splendid work was warmly recommended in *THE CHURCHMAN* a year ago. With the second volume before us we gladly repeat our commendation. The work is, indeed, an excellent one, view it how one may, and merits hearty praise. Of the printing, paper, binding, as well as of the plates, it is enough to say that we have here a very beautifully-finished volume, an ornament for a drawing-room table. It is a really *good* gift-book, moreover, as interesting and instructive as it is attractive; just now particularly welcome.

Several volumes have reached us too late for notice in the January *CHURCHMAN*.—Messrs. Bemrose & Sons' Calendars (*Daily* and *Scripture*) are good.—The Religious Tract Society has published some cheap and pretty New Year's Cards.—A brief notice must be given of *Cassell's Family Magazine*; the Annual for 1882. This is a handsome volume, and full, as usual, of very interesting matter. Many of the illustrations are charming; artistic, and very pretty.—For the fireside circle there is not, we think, a more attractive periodical than this. The Tales appear to be really good.—A review of that remarkable book *The Merv Oasis* is unavoidably postponed.



THE MONTH.

THE ARCHBISHOP OF CANTERBURY.

THE tidings of the death of the Archbishop of Canterbury were received with sincere regret in every parish throughout the land. The lingering hope of a partial recovery had been dissipated by the return of severe symptoms during the trying weather of the previous fortnight, and the reports of gradually growing weakness indicated that the end was drawing near. Early in the morning of the first Sunday in Advent, the ecclesiastical anniversary of his wife's death, the Archbishop fell into a quiet sleep, and, sleeping, died.

It was on the 3rd of December when Archibald Campbell Tait, the honoured and beloved Primate of all England, passed away, in the seventy-second year of his age.

On the following day, Monday the 4th, the New Law Courts were opened by Her Majesty the Queen. *The Court Circular* contained the following:—

The Queen received early this morning the sad though not unexpected intelligence of the death of the Archbishop of Canterbury, for whom Her Majesty entertained the greatest respect and a sincere affection.

This event has deeply grieved the Queen, who would have wished to mark her sense of the Archbishop's loss by postponing her visit to the Royal Courts of Justice; but as all the arrangements have been completed for the ceremony, and as a postponement would cause serious inconvenience, Her Majesty has decided on making no change in the proceedings of to-morrow.

The story of the last few days of the Archbishop's illness was not one of severe suffering. The sands of life ran slowly out; the remarkable vitality of his constitution, indeed, was shown in the slowness of his passing away. At any moment of restlessness, if one of his daughters or his son-in-law, Mr. Davidson (his Chaplain), or the Bishop of Dover, asked if they should say a prayer, he would say "Yes," and as soon as one began to pray he became quiet. The repetition of a hymn, again, had a quieting effect, and he would join in the saying of the hymn.

The Times says:—

He would join in the little services. When on Friday he felt that he was dying, he said, "What day is it?" Some one answered, "The 1st of December." The Archbishop remarked, "The very day poor Catherine died," referring to his wife, who died on that day four years ago. "We shall soon meet." It is, however, noteworthy as evidence of something more than a coincidence of dates, that he never looked on the anniversary of her death as the 1st of December, but as Advent Sunday. Almost his last connected sentence showed his thoughtfulness for others. He thanked Dr. Carpenter for his care and kindness, and added, "I am so sorry not to have put your old coachman into the Whitgift College. I did hope to put him there;" this being an institution founded by Archbishop Whitgift partly for his servants and partly for some of the inhabitants of Croydon. At the commencement of his illness, the spirit of devotion to his duty, which was a marked characteristic of his life, impelled him to go to Osborne to confirm the sons of the Prince of Wales in August last, against the strongly expressed opinion of his medical adviser. "It is the last thing I shall do for the Queen," he said, "and I mean to do it." He caught cold, and the attack of inflammation of the lungs which came on was the beginning of his last illness.

By the death of the Primate, says *The Times*, the Church

of England, as well as the whole Anglican community scattered throughout the world, has lost something more than a titular chief:—

It has lost the example of a genial and lofty character united to the mature powers of a keen and cultivated intellect; it has lost the leadership of one who was untiring in all good works, comprehensive in charity, tolerant in opinion, and singularly fair to all opponents; above all, it has lost the guidance of a firm and temperate judgment, never vehement, never hasty, and very seldom at fault, such as is oftener, perhaps, associated with eminence in civil affairs than with the Primacy of the Anglican Communion. Dr. Tait will long be remembered as a worthy occupant of the archiepiscopal throne, not because he magnified his office, but because he administered it with unflinching good sense, never pandering to ecclesiastical pride, and always striving to infuse his own *mitis sapientia* and judicial moderation into the government of the Church.

A practical test of ability and greatness, says *The Guardian*, is influence on others. "It is not the highest, but, so far as it goes, it is a criterion. Judged by this measure, Archbishop Tait was a considerable power in the Church of England. No Archbishop for many generations has had such command of his Bishops, and certainly no Primate has been so largely accepted by the laity as the representative of the clergy to them, and as their exponent in the House of Lords. Indeed he was, above all his obligatory functions, the advocate of the laity."¹ Were the clergy not jealous of the Archbishop's power? *The Guardian* asks this question, and adds:—

While the country is indebted to the Archbishop for the timely use of pre-emptory action, by which at intervals he made the clergyman feel that the Church is not his, nor the congregation's which may acquiesce in his particular views, and that the Liturgy is not a private office-book for a select confraternity, but the Book of Common Prayer for the use of the Church of England, there is no use in disguising the fact that the Primate is asserted by the clergy to have miscalculated their position and underrated the worth of their claims.

Certainly among the clergy of the Evangelical School there was no "jealousy" of the great Archbishop.

The *Record* says:—

From the time when as Senior Tutor of Baliol he promoted and signed the "Four Tutors" remonstrance against Tract XC. until the other day when he wrote his recently published article on Mr. Mozley's Oxford Reminiscences, Dr. Tait has been the avowed and on the whole the con-

¹ The man he praised loudest, says *The Guardian*, was Dr. Arnold, and the explanation of this is not his conversion to any view or theory originating with that singular reformer, so much as genuine love for the form and colour of Christianity represented in the great schoolmaster's life and work, and entire sympathy with his undogmatic and non-clerical estimate of the Church.

sistent opponent of High Church principles. His masculine mind revolted against the narrow antiquarian lines within which it was sought to confine the Church of Christ, and both as a writer and an ecclesiastical ruler he fought against the inroads of Tractarianism and Ritualism.¹

Seldom has London seen a more magnificent pageant than that of Monday, the 4th, when the Royal Courts of Justice were formally opened by the Queen. All the judges drove in state from Westminster. All England, it is said, was there by representation:—

While the princes, the judges, and other illustrious personages were on their way to the Courts, the Queen was approaching by way of Hyde Park and Constitutional Hill the thoroughfares in which a truly popular demonstration of loyalty awaited her. . . . The cheering of the multitude continued unceasingly until Her Majesty had passed out of sight into the Great Hall of the Courts of Justice.

Parliament was prorogued on the 2nd to the 15th of February. During the five weeks of the supplementary portion of the Session, the House of Commons confined its attention almost exclusively to the one object of its assembling—the Rules of Procedure.

The condition of Ireland, in regard to crime, seems somewhat less serious.

Arabi Pacha, with four of his chief followers, arraigned for political and military rebellion, entered a technical plea of “guilty” before their judges at Cairo. The sentence was commuted into banishment for life.

Mr. Anthony Trollope, the novelist, died after a short illness.—Professor Challis, an able and venerated man, has entered into rest.—Many tributes of respect to Professor Palmer have been published.—The *Church Missionary Intelligencer* announces, with deep regret, the death of the Rev. H. W. Shackell.

The appeal in the Prestbury case has been dismissed. Unless a further appeal to the House of Lords is decided on by the English Church Union, Mr. De la Bere is now definitely deprived of his living for persistence in unlawful innovations and ceremonies, and for contumaciously disregarding the orders of the ecclesiastical judge.

Mr. Raikes, we gladly note, has been returned by Cambridge University.

¹ The *Record* also remarks: “While we are far from agreeing with all the late Primate did, we acknowledge with thankfulness the indebtedness of the Church of England to the man who, often misunderstood and often assailed, yet kept straight on, guiding the charge committed to him with a firm step and a steady eye along a road which in the main we believe to have been wisely and rightly chosen. Most sorely does the Church need the qualities which were so strongly developed in Archbishop Tait.”