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by Rev. ii. 17: "To him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written."

A few lines further on in this chapter we have: "*Thou, Master Almighty, didst create all things.*" (3) With the exception of the quotation from the LXX. in 2 Cor. vi. 18, the epithet "Almighty" or "All-sovereign" (*παντοκράτωρ*) occurs only in the Apocalypse, and there nine times. No doubt such an epithet would, at an early period, become one of general use in the Church; but if this treatise was written in the first century, and possibly while St. John was still alive (as there is good reason for believing), then there is no improbability in supposing that the source of the epithet in this case is the Apocalypse. And for "Master" (*δεσπότης*) compare Rev. vi. 10.

Again, in the same chapter, we read: "*Remember, O Lord, Thy Church, to deliver it from all evil, and to perfect it with Thy love.*" (4) These last words (*τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου*) look very like a reproduction of 1 John iv. 18: "He that feareth is not made perfect in love" (*οὐ τετελείωται ἐν τῇ ἀγάπῃ*).

A few lines further on we have, "*Let grace come, and let this world pass away.*" (5) This latter petition (*παρελθέτω ὁ κόσμος οὗτος*) will remind everyone of 1 John ii. 17: "And the world is passing away" (*καὶ ὁ κόσμος παράγεται*). Comp. 1 Cor. vii. 31.

This act of thanksgiving concludes thus: "*If any be holy, let him come: if he be not, let him repent. Maranatha. Amen.*" (6) This looks like a combination of Rev. xxii. 11 with Rev. xxii. 17. "*He that is holy*, let him be made holy still" with "He that is athirst, *let him come.*"

Early in the next chapter we have: "But if the teacher himself turn and teach another doctrine to destroy this, hearken not unto him." (7) This is almost identical in meaning with 2 John 10: "If any one cometh unto you, and bringeth not this doctrine, receive him not into your house;" and the *διδάσκῃ ἄλλην διδαχήν* of the one passage is not very far off from the *ταύτην τὴν διδαχὴν οὐ φέρει* of the other.

A little further on we have what looks like another echo of the First Epistle of St. John: "But every proved and true prophet" (*πᾶς δὲ προφήτης δεδοκιμασμένος, ἀληθινός*). (8) With this, comp. 1 John iv. 1: "Beloved, believe not every spirit, but prove the spirits" (*δοκιμάζετε τὰ πνεύματα*). And the word for "true," or "genuine," is one of which St. John is specially fond, as in "the true Bread," "the true Vine," "the true Light," etc.

In Chapter xiv. we have (9) for "Lord's Day" the very word which is used Rev. i. 10 (*κυριακή*) and (excepting 1 Cor. xi. 20) nowhere else in the New Testament. But here *κυριακή* is already a substantive.

Perhaps not one of these nine examples can be called decisive, although the fourth is so close as to be probable. But taken together they establish good reason for believing that the writer of the "Doctrine of the Twelve Apostles" was acquainted with the teaching of St. John, either oral or written.

ALFRED PLUMMER.

ART. VI.—SION COLLEGE, LONDON.

THE civic area of London is becoming more and more a mere site for the "plant" of mercantile machinery, or a vast warren of warehouses and offices. The demand for these is so eager as to elbow everything else off the ground. Thus the

descendants of those sturdy citizens who shouted "To your tents, O Israel" in the ears of King Charles, and "High Church and Sacheverell" in those of Queen Anne, now live (with probably mitigated sentiments) in expensive villas many miles away from the starting-point and terminus of John Gilpin's famous ride. The very churches which remain have not an inch of margin left them anywhere, and stand at anything but ease amid the collision of ponderous vans and loaded omnibuses; and their stones must echo the *stantis convicia mandræ* from without much oftener than the tones of prayer or voice of preacher from within. Thus Sion College, it seems, has given notice that it is about to quit, to sell off its site, and as soon as Parliamentary preliminaries can be adjusted, which, to be sure, leaves a sufficient margin for very leisurely preparation, to soar away to a new site on the Thames Embankment.[1]

This valuable institution, to which the admirers of its past usefulness may well wish a long lease of improved efficiency and enhanced interest, has the name of a "college," but is, in fact, as its latest historian, the present librarian, explains, nothing else but a civic guild, or, as known to modern speech, a "City company;" not of merchants, however—unless of such as "buy the truth and sell it not," but of clergy. The term *collegium*, applicable in its classic sense to any corporation, may indeed cover both. Its founder was a certain Dr. Thomas White, who, subsequently a divine of large preferments and bounteous heart, was a freshman at Oxford when the College of St. John Baptist therein, then newly founded by another (Sir) "Thomas White"—for the name has left its mark on our collegiate institutions[2]—had just completed its first decade of existence in 1566. Its members were originally the clergy of the City and suburban parishes, and are now all those of the vastly more numerous parishes into which those suburbs have been broken up. Founded in 1626, it has thus

[1] While this is passing through the press a notice reaches the writer that the farewell meeting within the walls of the present Sion College has been advertised.

[2] It is a curious question whether the two men of the same name and surname, as given above, "Thomas White" or "Whyte," were allied by blood. Sir Thomas founded St. John's College, Oxford, with the larger share of the benefits of its foundation reserved to Merchant Taylors' School, which he, as a member of the Court of that company, helped to found shortly after; but he reserved also a small share of those benefits for the Bristol Grammar School. *Dr.* Thomas founded a hospital at Bristol, gave the appointment of a large number of the Sion College almsmen to the Merchant Taylors' Company, and when founding a Professorship at Oxford, made the President of Sir Thomas' foundation, viz. St John's College, one of the electors to it. These strong mutual sympathies suggest a closer tie, which the identity of name somewhat strengthens; but there is no conclusive evidence.

more than completed two and a half centuries without changing its original seat, or the character and uses of its trust. To it, however, the founder annexed an almshouse, the site of which knows it no more. The intense fixedness of the Church and her ministers, their pursuits and occupations, while everything changes in this versatile world about them, is aptly illustrated by the history of the sister institution. Though "the poor never cease out of the land," they seem to cease from out of the City of London. The almsmen of Dr. White's foundation were to be chosen from a City company, from two City parishes, and from one other in Bristol, the founder's birthplace. After dragging on for two centuries and a half in indigence and discomfort, which sometimes closely bordered on, or even touched, actual starvation, the last generation of almsmen found a release from intramural durance. The discipline which the founder had projected had long become impossible, the objects of his bounty "were left in ever-growing isolation" by "the whole population of the City, poor as well as rich, drifting away into the suburbs;" while they stood some chance of being gradually buried alive, since the deposit of external artificial soil which traffic ever goes on piling up, had sunk the floor of their cells three or four feet below the pavement-level of the adjacent streets. Besides which, the cells of twenty infirm and mostly aged men, ranged, as they for a long time were, below the library, were a standing danger to its valuable treasures. So miserable was the entire pittance which the founder's bounty was able to afford, that they constantly became chargeable to their respective parishes for the bare necessaries of life. In one instance, all provision actually failed, and in December, 1743, one of them was found starved to death in his room. To the present librarian belongs the credit, when President of the College, of carrying through a humane scheme of improvement, although involving the local abandonment of the original design. By this the almsmen were allowed to live on pensions among their own friends and relatives; and, once the site surrendered, a vast accession to the fund for their maintenance was by its "unearned increment" of value immediately secured. Their number, accordingly, is now doubled, and instead of a wretched lodging and a pittance of £3 or £4 annually, each enjoys freedom and about £35 a year.

A few words regarding the founder may here be allowed. Born, as above stated, at Bristol, but of a Bedfordshire family, and reared at Oxford, he became a noted preacher, when the "pulpit drum ecclesiastic" was an instrument relatively of greater energy and effectiveness than it has ever been since. Having become a City incumbent, Prebend of St. Paul's and

Canon of Oxford, and shortly after of Windsor, he must be allowed a "pluralist" in a rather strong sense of the word. It does not appear that he was ever married; and as he founded, besides Sion College, the Temple Hospital in his native city, a Lectureship of Divinity at St. Paul's Cathedral, and another of Moral Philosophy at Oxford, we may assume that the bulk of his property, whether inherited or accumulated from the above benefices, went in these benefactions. Thus he returned amply in charity what he took in revenue, and if all or most pluralists had been like him, the sect might have flourished in honour to this day. In 1877 the tardy justice of a monument was rendered to his memory by a tablet with medallion portrait in the church of St. Dunstan in the West, of which he was some time vicar. His object in founding Sion College was no doubt to give a rallying-point to clerical opinion, and some concentration to the lawful influence of the clergy of the diocese in Church government. Probably he may have regarded with distrust the extent to which "prelacy" had extinguished their rights, and have sought to provide some fulcrum of resistance to its excesses. At any rate, he made the Bishop of London visitor of the College—a clear proof that he did not side with the powerful current then running (1626) towards the overthrow of Episcopacy. At the same time, by thus organizing the leading clergy of the diocese into a guild, he enabled them to support their bishop more effectually in things lawful, while he provided also the opportunity of making their voice heard in diocesan administration; and, thus benefiting by his bounty, they were to be at the same time his almoners for the poorer folk of the alms-house attached.

The analogy to a guild is closely traceable in the officers of the College, a president, two deans, and four assistants, corresponding to the master, wardens, and court of assistants in several civic companies, *e.g.*, that of Merchant Taylors, with which Dr. Thomas White seems to have had close relations. The "fellows" of the College, being London incumbents, are its liverymen, while the freemen are represented by the lecturers and curates, and the former by free vote elect the aforesaid officers annually; and, once elected, these govern without control or appeal, unless to the visitor. This supremacy, disputed in 1855, was then settled absolutely in their favour by the late Bishop Blomfield, aided by counsel's opinion, and has since been unquestioned.

To form the clergy of London into a corporation of this kind was indeed to follow the lead of those to whom they had been in things ecclesiastical accustomed to give it, viz., the parish clerks. These last had had their guild ever since the seventeenth year of King Henry III., and were reincorporated

by Royal Charter under Charles I., with charge of reporting all christenings and burials, and with a printing press set up in their Common Hall to provide for the due appearance of the Bills of Mortality. Their earlier annals show solemn gatherings at the "Clerken Well," from them supposed to take its name. There, on what was once a village green with a pleasant spring, on the north side of London, but long since involved and lost in the concentric rings of brick and mortar which mark its enormous growth, the parish clerks would meet in tuneful "Eistedfodd," and celebrate the "miracle-plays" or mysteries, to delight the civic mind, which were for several mediæval centuries the sole form of dramatic culture. Thus the "minor order" were several ages before the major in obtaining incorporation and showing its fruits. Possibly the new start made by these humbler ministrants in the same sovereign's reign may have even prompted Dr. White to conceive the similar incorporation of their parochial masters. However that may be, the College realizes in existing fact the idea of its origin, while all the surrounding exemplars have slid away therefrom under the relaxing influences of commercial plutocracy. No member of the present Coopers' Company need ever have hammered a tub; no "Fishmonger" need know sole from turbot, unless with sauce at a civic banquet. But every member of Sion College must be a working member of the clerical company which incorporates him, and pursue his calling within local limits. From the moment that he shifts his position to outside the civic ring, Sion College knows him only as a stranger. The legal status for these arrangements was finally acquired by charter of incorporation from Charles II., 1664, which recites an earlier charter of Charles I., 1630. But beyond this, the date of its actual foundation as a college, the site has an earlier history of much interest.

Looking back just a century, we find it, and the tenements upon it, passing into the possession of a Sir John Williams, keeper of the King's jewels, who bought it cheap of the Crown. Into the clutch of the Crown it came as a religious house at the monastic dissolution, having till then been known as "Elsing's Spital," so called from a William Elsing, who, two centuries earlier still, to wit in 1331, endowed it as a hospital for a hundred sick poor, with a special preference to the palsied and the blind, under the management of a warden and four secular clergy, and a few years later transferred it to that of a body of Augustinian Canons. The latter rule embodied largely the offices of the Church in the daily life of the inmates; with a remarkable anticipative provision, that this should so last only until other ceremonial should be duly settled by authority. This appeal to the spirit of the Refor-

mation was powerless to save it from the King. But when for more than two centuries it had been dedicated to uses of piety and charity, it became in 1530 a plundered wreck; then the abode of a Court minion, in which state its entire buildings, with a large quantity of the more perishable treasure consigned to them, were, in 1541, burned down in a single night.

To pass on, however, to its collegiate life and uses: Latin sermons *ad clerum*, to be preached every quarter by four doctors, ensured by a fee to the preacher, and a dinner in solemn state to him and the congregation, besides the grand annual sermon by the president and dinner on Founder's Day, were the rule. The College might be heraldically blazoned as bearing in the chief a sermon and dinner proper with four quarterly of the same. But finances sank, as rents were irregular; the dinners could not be afforded, and with them the sermons, save the presidential one, disappeared. Finances have improved with better times and amended administration, but the Latin sermon has not revived; and it seems doubtful whether even a dinner would tempt the modern successors of King Charles's divines and citizens either to preach or listen to one.

The College had scarcely seen a dozen annual elections, when the Great Rebellion broke loose upon it. Then came ejections and intrusions by the strong hand of violence; and Sion College was the spoil of the dominant faction, whose triumph was symbolized by a copy of the "Solemn League and Covenant," hung in a sumptuous frame in the Common Hall. About that time, the then president, one Cornelius Burgess, not long since a chaplain of King Charles I., plays the well-known part of the "Vicar of Bray," obtaining handsome preferment, even to the Deanery of Paul's—*Saint* Paul's, then, no longer—or what was left of the same in the politico-military scramble of the Cromwellian ascendency. Then came a troop of Parliamentary soldiers, claiming quarters in the College and routing out officials and students with "tuck of drum." The students thus dislodged paid rent for rooms no more; the financial crisis became acute as soon as this, the last plank of solvency, was wrenched from the grasp of the governors. The soldiers were not particular about *meum* and *tuum*. Books of divinity, beyond the Bible itself, they looked upon either as abominations akin to prelacy and popery, or as useful store of fuel in quarters somewhat damp. Remonstrances were addressed to the Protector, who ordered the soldiers' withdrawal, and compensation for their outrages; the latter order remaining a dead letter. The College was near actual bankruptcy, the almsmen were screwed to beggary and bareness; but the persons in charge, being of course Puritans of an

advanced stamp, managed to stave off actual death from the institution, although a torpid slumber of chronic uselessness, caused by utter impecuniosity, prevailed. Presbyterianism was the State religion, then Independency. But the College had, ere this, reached that form of the latter which arises from having nothing whereon to depend. Then accrued to the shelves of the library the "Records" and divers publications of the "Provincial Assembly"—a full scanty set-off against the spoil and havoc of the faithful Ironsides. Then came the reaction; and England reeled back again to royalty and revelry. Conformity became the fashion, and only the stiff-necked ones held out. The men who had shown their great moderation by becoming Puritans under Cromwellian auspices, gave fresh proof of it by redoubled loyalty to Church and Crown at the Restoration.

And then, on this scene of royalist revival, displacement and replacement, came shortly down the Great Plague of London, and raged fiercely in the parishes of which the Fellows of Sion College were the pastors. In the neighbouring parish of St. Giles, Cripplegate, the register of burials has many sensational pages. As you turn its leaves you seem to hear the death-bell tolling and the dead-cart rumbling, and the familiar cry, "Bring out your dead." First we find an increase of deaths merely, but apparently from common causes, which here are registered with a care not often found. Then "fever" begins to rule; the pace of mortality quickens, and "*spotted* fever" appears. Then comes the ominous word "plague," at first singly, then by twos and threes. At length all diseases disappear, and seem to determine in the awful visitation. Last of all, after pages of "plague" and "plague" only, comes a dismal blank yawning in the unfilled volume, like the neighbouring plague-pit in the ground; more expressive of human impotency to struggle with the dominant bane than all the notices that had preceded. Living industry could not keep pace with that of death; or the registrar himself was dead, or fled. The arrear, once left, was never overtaken. The chasm in the register remains to this day; and tells, by its abrupt and long-drawn silence, the tale of terror more eloquently than could words. How it fared with the poor alms-brethren of Sion we know not. They are mere lost items in the grand-total of havoc. Many a smitten shepherd, many a scattered flock, had the City in those fearful weeks of August and September, 1665, to show. The alternatives of heroic charity and helpless selfishness, with all the carrion-bird passions that swarm upon a scene of carcases, were there.

Then came the Great Fire, and burnt the remnant out.

Down went Library and Common Hall, and students' quarters and almsmen's cells before the blaze. A large portion of the books, however, found asylum in the neighbouring Charterhouse. St. Alphage's Church, close by, escaped the flames, and sheltered the almsfolk bodily from becoming fuel to them. Then came public-spirited efforts to retrieve the disaster. The subscription-list is filled with peers and bishops side by side with aldermen and merchants, and the cream of London's civic worthies. On it stand such well-known names as Dr. Sancroft, then Dean of St. Paul's; Stillingfleet, Canon-residentiary; and Samuel Pepys, Esquire, Secretary to the Admiralty, who gave £20—the largest individual donation being £100: in all, £1,561 was raised. But a heavy building-debt was left when the repairs were done. Heavy fines, to meet this burden, were taken from leasing tenants, while rents were cut down in proportion. The College had to live on its capital, and subsided soon by consequence into a struggle for very life. To judge of the sacrifice entailed, we are told that the reserved rents now amounted to a little over £11 on the entire property, the far smaller portion of which before the fire had yielded over £106. Supplementary subscriptions, with indifferent success, save from the dignified clergy, were set on foot. At last, about 1735, the leases, granted so ruinously after the fire, fell in; and more than a century of financial equilibrium gladdened successive administrators. At the end of that time, in 1845, a rash step was taken by rebuilding the Almshouse without adequate funds, and the College was again half-strangled in a mortgage. Not long after its completion, it was discovered that the age of almshouses was past, and a new departure followed, which has been described above. The almsmen were released to live where they would, their larger emoluments now making them welcome guests among their kinsfolk. It must have seemed like a gaol-delivery of "poor debtors;" only, for "debts cancelled" read "pensions raised." But it is a pity the discovery was not made a little sooner.

It follows from these facts that no part of the buildings is older than 1666; indeed, the restoration was not complete till 1688. But again, in 1800, the surveyor reported widespread unsoundness. The Court, with business-like energy, made an inspection for themselves, but found the case worse even than his statement, and were amazed "that the roof (of the library) had not fallen in long before." Again, in 1815, the walls and roof of the Common Hall were all renewed.

As regards the fulfilment of the founder's object, the Library, which at first subsisted upon benefactions, then acquired a title to every book published at Stationer's Hall, then com-

muted this for about £1 a day, is, if we omit the almsmen now provided for elsewhere, probably the most substantial and useful part of his benefaction. The following remarks fell from the late Lord Campbell, when a case relating to the sometime librarian[1] was before him, and seem to embody a just tribute to this branch of the institution:

> The Corporation of Sion College is one of the most venerable institutions of the country, the Library being very splendid, and one that has been of great service both to literature and to science. It is most excellent, and I think the public are indebted to the governors of Sion College in seeing that the public have the full benefit of that noble Library.

The clergy of London who wish to study can here do so with fair advantage of undisturbed retirement; while the present writer can testify to the literary hospitality extended to visitors from remote quarters, on the formality being complied with of the inscription of a name in a book kept for that purpose. Wise administration has added a newspaper-table, well filled with current journals and serials, as also a constant supply of "circulating" volumes. In the Hall monthly evening meetings are held during at least half the year, where persons who have something to say to the clergy, whether on subjects specially clerical or general, are invited to say it. Such addresses have been given by the late Dean Stanley, the present Deans of Llandaff and Exeter, Mr. Beresford Hope, Professors Huxley and Tyndall, and various others. Petitions or addresses which interest the clerical mind often lie here for signature, and many such, on various occasions of congratulation or alarm, are extant among the archives. Among the literary rarities of the Library a York Breviary, very scarce, is highly valued; there is a fine Sarum Missal, a Psalter (known as "pulcherrimum," from its richly ornamented calligraphy) a whole copy of Wyclif's Bible, several Caxtons, and various interesting collections of pamphlets, tracts, etc. Although private benefactions have been rarer since public rights accrued to the Library, they have not disappeared; one of the most recently considerable being that of the late Rev. W. Scott, president in 1858, sometime editor of the *Christian Remembrancer*, and a leading spirit of the *Saturday Review*. He presented in all two hundred and seventy-five volumes to Sion College. Among the students whom the institution has fostered, perhaps the only one of general celebrity is Fuller, the Church historian. Of earlier benefactors, Nathaniel Torperley, a man of scientific note

[1] The librarian had rearranged the books, making the old catalogue useless, while its successor hung fire. On these and other grounds of dissatisfaction his removal was called for, and this suit arose in consequence.

before the rise of the Royal Society, a friend of Hariot the mathematician, and Walter Travers, Hooker's celebrated antagonist at the Temple Church, as also Viscountess Camden, may be named.

As regards the further end supposed above—that of giving the London clergy any organic union in respect of their special rights and duties—there would be more to be said if they had ever shown a disposition to avail themselves of it. They might have shown this by some endeavour to guide the mind of the diocese, or influence by moral weight its chief administrator. Their failure to do this is the more remarkable when we remember how largely municipal liberty has been indebted to lay corporations of the same kind for its advances. The clergy of the City of London have not more than the rest of the Anglican clergy, but not less, lost all synodical instincts. This, however, is no reflection on the founder of Sion College.

As regards eminence reached by members of the College, its first two presidents became bishops, one of them John Hacket, a divine of some note. Further, the College scores, before the end of the seventeenth century, eight presidents made bishops, six deans, five archdeacons, two masters of colleges, besides an unrecorded number of canons. Its earlier records are meagre and fragmentary, and continue so until the eighteenth century has closed. Then a man of remarkable powers of business appears as librarian, viz., Robert Watts, in whose narratives continuity, completeness and conciseness are conspicuous. The present librarian, the Rev. W. H. Milman, has had a long and useful tenure of office. To his energy when president, the College was mainly indebted for the detachment of the almsmen, and the local extinction of the almshouse. Its combination in one foundation with the College was a clumsy arrangement from the first, and was in various ways, as we have seen, nearly the death of the latter; but it was in the spirit of the age which a quarter of a century earlier led Thomas Sutton to tie up in one tether the even more incongruous elements of a hospital for aged men and a school for boys. These two have since been cut adrift from each other, to the lasting benefit of both, especially of the boys. The next, and probably greatest, event in the history of Sion College, will be its abandonment of its present site. May Mr. Milman, triumphing over Parliamentary and other "obstruction," live to see it realized, guide the useful growth of the College in a more extended sphere, and hang up the rusty key of old Sion on the librarian's desk as a trophy! It would be unfair to conclude this article without acknowledging its indebtedness to his monograph on the subject.

HENRY HAYMAN.