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THE  
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*



VOL. XI.



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doubt the Resurrection shall after. I can no more, but God be lauded in all His works!" The allusion to "the Resurrection" is not easy to explain; it was probably some assemblage of figures, such as those now termed "Calvaries."

King Henry was now in his most evangelical frame of mind, and reaction ensued ere long.

EMILY S. HOLT.

(To be continued.)



## ART. VI.—CLERICAL CHARITIES.

*The North Riding Clergy Charity.* Report for the year ending December, 1883. Thirsk: Z. Wright, Market Place.

*Report, Rules, and Regulations of the Society for the Relief of Distressed Clergymen in the Diocese of Durham, for the year 1876.* Durham: County Advertiser Office.

*The Clergy—too Many and too Few.* A Paper read at the Leicester Church Congress, 1880, by the Rev. J. J. HALCOMBE, M.A.

*The Church and her Clergy.* A Plea for a Sustentation Fund by B. and C. 1884. Boston: Dingwall and Wilson, 42, Market Place.

*The Diocesan Clergy Charities.* A Paper contributed to the *Guardian*, November 28th, 1883, by the Rev. E. G. O'DONOGHUE.

THE centenary celebration of "the North-Riding Clergy Charity" was held at Thirsk, on Tuesday, August 19th. The Archbishop of York was the preacher, and at the subsequent gathering made some very forcible remarks on the whole question of the social condition of the clergy. The special Charity which enjoyed the privilege of the Archbishop's powerful advocacy was founded at a general meeting of the clergy of the North Riding of the County of York, held at Northallerton, on Thursday, the 5th day of August, 1784, "To consider of a plan for the better provision of the necessitous clergy and their families within the said Riding." In pensions and donations, this charity disbursed last year about £300, and administered the interest of a sum of £2,000 called the Edmund Smith Fund, bequeathed on the express condition "that it be applied for the benefit of clergymen who should become necessitous by reason of age, sickness, infirmity, or unavoidable misfortune, and for no other purpose whatever."

A much older charity is "The Society for the Relief of Distressed Clergymen and their Widows and Families, commonly called the Society of the Sons of the Clergy in the Diocese of Durham." Founded in the year 1709, it made no

distribution, however, until the year 1712, when eight pounds were divided amongst eleven widows and their children, in sums varying from one shilling to two pounds, the last-named donation being for the son of a widow towards his maintenance at Cambridge. This excellent charity appears, from the last report to which the writer has access, to have distributed in 1876 over £1,100 in ministering to the relief of two incapacitated clergymen, twenty-one widows, twenty-eight daughters, and three sons, together with sundry donations to the Clergy Orphan School.

Older than both Societies, however, is the "Corporation of the Sons of the Clergy, founded 1655, and incorporated by Royal Charter, 1678." This Society grants

- 1st. Donations to Poor Clergymen, incapable of duty from mental or bodily infirmity, or hindered with large families, or in unavoidable necessity.
- 2nd. Pensions to Poor Widows, and Aged Maiden Daughters of Deceased Clergymen, and temporary relief in cases of great age or sickness.
- 3rd. Apprentice-fees and donations towards the education and establishment in life, of children of Poor Clergymen.

In 1882, the Governors of this Charity made grants to no fewer than 245 clergymen, 305 children (of whom 94 were orphans), 224 widows and single daughters; and afforded pensions to 406 other widows and 306 daughters—in all 1,486 individuals, at a cost of £24,296.

I. The necessity for the establishment of such Societies will be no surprise to those who are familiar with the history of the clergy during the eighteenth century. The words in which Lord Macaulay sketched the condition of the country clergy at the close of the seventeenth century, are too well-known to require quotation. Less familiar, however, will be the description of their social condition by Swift: "His wife is little better than Goody in her birth, education, or dress; and as to himself, we must let his parentage alone. If he be the son of a farmer, it is very sufficient, and his sister may be very decently chambermaid to the squire's wife. He goes about on working-days in a grazier's coat. His daughter shall go to service, or be sent apprentice to the seamstress in the next town, and his sons are put to honest trades. This is the usual course of an English vicar from £20 to £60 a year."<sup>1</sup>

It was the calculation of Bishop Watson when asked by

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<sup>1</sup> See *Abbey and Overton's "English Church in the Eighteenth Century,"* vol. ii., chap. i., for this quotation and the other details immediately following.

Lord Shelburne "whether nothing could be gotten from the Church towards alleviating the burdens of the State," that the whole revenue of the Church, if equally divided, would not yield £150 to each clergyman, and that any such proposed diminution would involve a beggarly and illiterate clergy. In those days, moreover, it must be remembered a great gulf existed between the Bishops and clergy in the matter of income as well as in social standing.<sup>1</sup> The fortunate Bishops on the one hand could take their stand with the highest nobles in the land, whilst the bulk of the country curates and poorer incumbents were on a level with the small farmer. When Parliamentary returns showed that 6,000 of the clergy had at a middle rate not £50 a year, we may realize the existence of an immense amount of clerical poverty, and the consequent need for the establishment of Clerical Charities. Stackhouse, the celebrated author of the "History of the Bible," published in 1733, went so far as to affirm in his "Miseries and Great Hardships of the Inferior Clergy in and about London," that "the inferior clergy were objects of extreme wretchedness; they lived in garrets, and appeared in the streets with tattered cassocks; the common fee for a sermon was a shilling and a dinner; for reading prayers, twopence and a cup of coffee."

II. Are these Societies, it may be asked by those ignorant of the true circumstances of the clergy in our own days—and such ignorance it is well feared is far too prevalent—charitable survivals, or is there still the need to provide for a class of clergymen who may fairly be entitled "necessitous and distressed"? The simple facts constitute a sufficient and sad reply. In this present year the number of Societies of the nature of Clerical Charities has grown to 227, of which, whilst 130 are purely diocesan, not fewer than 97 are general in their operations. The combined income of these Societies amounted last year to £156,693, of which £129,956 was disbursed in relief. From the very carefully prepared tabular statement which appeared in the *Guardian*, November 28, 1883, it appears that 4,757 widows and children depend upon the benefits of these

<sup>1</sup> "There is an odd illustration of the immeasurable distance which was supposed to separate the bishop from the curate in Cradock's 'Reminiscences.' Bishop Warburton was to preach in St. Lawrence's Church in behalf of the London Hospital. 'I was,' writes Cradock, 'introduced into the vestry by a friend, where the Lord Mayor and others were waiting for the Duke of York, who was their president; and in the meantime the Bishop did everything in his power to entertain and alleviate their patience. He was beyond measure condescending and courteous, and even graciously handed some biscuits and wine in a salver to the curate who was to read prayers!'"—Abbey and Overton, vol. ii., pp. 16, 17.

clerical charities, and that no fewer than 1,272 clergymen—that is to say, considerably more than 6 per cent. of the clergy who are actively engaged—are receiving relief from their funds. The enumeration of these figures is sadly suggestive. If 1,272 clergymen are thus constrained to appeal for help lest they should faint under their burden, how many must there be in addition who struggle on without making any sign, though sorely tried. How necessitous and distressed are some of the applicants may be gathered when it is remembered that the Poor Clergy Relief Corporation (established 1856, incorporated by Royal Charter 1867)—its operations, however, extending to the colonies—gives immediate assistance in clothing as well as in money to the poorer clergy, and had, up to May 1883, aided 6,478 cases of clerical distress with grants ranging from £5 to £25, besides numerous parcels of clothing, blankets, sheeting, boots, etc.<sup>1</sup> The existence of such Societies and such statistics abundantly justify the touching sentences in which Archdeacon Farrar has eloquently alluded to the privations and distresses of many of our English parsonages: “There is suffering which is silent, resigned, unobtrusive; clergy there are who drain to the dregs the bitter cup of poverty, and die, and are not known. They have held out bravely to the end; they have kept up respectable appearances; they have put their children in the way of earning their own bread; and though the iron has entered into their very souls, no murmur has escaped their lips. Oh, those quiet, pretty parsonages of England, with the rose and the honeysuckle trained over their sunny walls; those happy-looking homes which romance invests with the colours of imagination, and about which poets write their idylls; those homes to which many of us look back with unspeakable affection, because they were hallowed by piety and love—do

<sup>1</sup> “Imagine a lawyer in practice applying for a grant from a professional charity, and being grateful for a dole of £5; perhaps applying again if he failed the first time. Yet this sort of thing does exist in clerical circles and in society. The Poor Clergy Relief Corporation distributes blankets, sheets, and clothes. The very possibility of the thing was turned into ridicule in the pages of *Punch* some few years ago, and ridiculous pictures were shown of clergymen issuing from the doors of the charity office, parti-clad in billycock, and “mark of the beast,” and hunting-boots, and even the hat and nether garments of our friend Jeames—yellow-plush—were depicted as forming part of the dress of the reverend brother in distress. All this, no doubt, may be called a mere joke; it is not, it is more than a joke: it has truth in it—sad, terrible truth; it is a caricature, but there is truth in it. The clergy do receive grants of clothes. Think of this, Church of England laymen, whether you are wealthy or substantial, or merely independent! How can you—how can the lower orders, resist the tendency to treat with slight respect the recipient of a five-pound note and a pair of shoes?”—(“The Church and her Clergy: a Plea for a Sustentation Fund,” by B. and C., p. 15.)

not many of us know, also, how trying were their conditions? how hard it was to keep the wolf from the door? what constant, what unwearying care it cost to maintain the position of a gentleman on the income of an artisan? with how sore a burden at the heart the daily work was often done? And when the vicar dies, and the home is broken up, and the little he had saved is absorbed, and his widow and children leave—in yet deeper penury—the scene which, with all its privations, they loved so well, oh, what tragedies of silent anguish lie often within the walls and gardens of those country homes!"

III. No injustice could be greater than the one which would lay at the door of the clergy a charge of improvidence or reckless living as the explanation of this impoverished condition. The only sense in which such a charge could wear the semblance of truth arises from the open-handed generosity with which the clergy seek to maintain the organizations amid which they are placed. The support given to many a Church school by the incumbent of the parish has been at the cost of comforts due to his own children. Let it be remembered, as the *Times* newspaper stated in an article on March 7th, 1878, that one half of the clergy of the Church of England have incomes under £200 a year, and we have the true explanation of the 227 charities, and a revelation of a state of things which demands, as the article expressed, "serious and instant remedy." The number of benefices is as near as may be 13,739, but of these it is computed that some 1,100 so-called livings are under £100 a year, 1,600 more or less under £150 a year, and 4,650 under £200 a year. Notwithstanding the creation of the See of Liverpool, the Diocese of Chester in its diminished area has still 65 out of its 250 benefices under £200 a year, and 7 under £100, as many as 19 having no parsonage-house. This, however, is not the whole case. For these livings, so-called, there are crowds of applicants, many of whom, after frequent disappointments, are constrained to seek a means of maintenance apart from parochial work. If the beneficed clergy be stated at 13,500, and licensed curates at 5,500, we have a total of 19,000 clergymen actively engaged in parochial work. As the Clergy Lists, however, give the names of 23,000 clergymen, we have no fewer than 4,000 unattached. How large a proportion of the 4,000 are unwillingly unattached, it cannot be accurately estimated, but undoubtedly the proportion is very considerable.

The professional prospects open to curates under these circumstances have been very clearly stated in an able paper by Mr. Mackreth Deane. "Supposing, for the purpose of illustration, that all promotions were regulated strictly by

seniority, a curate might then expect to obtain a benefice at the end of eleven years—that is, when he was thirty-five. In eight years, however, this so-called living would be under £150 a year; in his forty-fourth year, and for ten years following, he would enjoy an income of from £150 to £300; from his fifty-fourth to sixty-fourth year he would be passing rich on a stipend of from £300 to £600; whilst for the last two years of his life he would be comfortably off with £600 and upwards.<sup>1</sup> This supposition, however, rests upon a system of graduated seniority to which all benefices would be conformed. If any patrons might be supposed to confer their livings upon such a system, it would be the Bishops who, whilst having regard to merit, would also consider length of service as a factor in the case. The patronage in the hands of Bishops is, however, comparatively limited. Of the 13,739 benefices, 7,800 are in private hands, for which any clergy but such as are relations or friends of the patrons have but little prospect. Of the remaining number the Universities possess about 900, which naturally fall into the hands of those who in early life have taken good degrees and obtained fellowships. Of the rest, the Crown and the Duchy of Lancaster present to about 400, and the Lord Chancellor (previously to Lord Westbury's Act) to about 830. By these and other minor sources of patronage we find the benefices which remain to the Bishops are only 2,375 out of 13,732, and of this number 825, that is more than one-third, are under £250 a year.<sup>2</sup>

IV. An explanation of the circumstances under which the present phase of clerical distress has become pressing is not far to seek, and, when found, points, alas! to an augmentation of the list of needy clergy, unless the present conditions be materially changed:

(a) The increase of endowments during the last fifty years has in no way kept pace with the magnificent advance in the number of churches built. Between the years 1840 and 1880 a sum of not less than thirty millions of money was expended in the erection and rebuilding of churches. The last five years have probably not been less productive of endowments than the years preceding, but it does not appear, so far as can be learned from the Reports of the Ecclesiastical Commissioners and Queen Anne's Bounty, that a larger amount than £200,000 has been annually contributed for endowments, yielding at 4 per cent, say, a yearly increase of £8,000 of income.

(b) During the last fifty years the Additional Curatos

<sup>1</sup> Quoted by the Rev. J. J. Halcombe. "The Clergy too many and too few."—Church Congress Report, 1880.

<sup>2</sup> "The Church and her Clergy," pp. 14-16, and "Official Year-Book of the Church of England," 1884, p. 557.

Society and the Pastoral Aid Society have been founded, the one providing 620, the other 570—that is to say, 1,190 curates at the present date. It is a matter for thankful recognition that curates' stipends have risen materially in recent years, but it must equally be remembered that for the additional clergy brought into the Church by these two grand Societies there has been no proportionate increase of benefices. It is stated in the papers issued by the Curates' Augmentation Fund that no fewer than 1,200 of the 5,350 stipendiary curates have been fifteen years in Holy Orders. Remembering the immense cost involved in the erection of churches, and the provision necessary for the adequate maintenance of incumbents, it is not a matter of surprise that the question is now gravely discussed whether, except in special cases, the limits of churches and clergy have not been approached, and whether the additional necessary means of grace should not be provided by the multiplication in our large towns of simple mission churches with the ministrations of a permanent diaconate, or of duly qualified voluntary lay helpers, working under the directions of the incumbents.

(c) During the last fifty years, with the exception of St. Bees, which is somewhat earlier in its establishment, the Theological Colleges have arisen, which provide special facilities for men to take Holy Orders who, as a rule, possess no private means. It would not be possible to overrate the importance of the services rendered by the clergy who have been thus trained; but having regard to the question of Clerical Charities, and the demands made upon them, it is not possible to ignore the fact that during the last fifty years 3,500 men have thus entered the Church. It is true that men similarly circumstanced are ordained from the Universities; but, broadly speaking, training at Oxford and Cambridge presupposes such a social condition as will be less probable to constrain a needy clergyman to seek that aid from charities which, if occasion require, he might receive from friends and relatives.

(d) Though the Pluralities Act of 1839 practically provided 4,000 additional benefices, yet the individual preferment was thereby materially reduced in value. The Act would, doubtless, tend to increase the number of clergy by the fact that separate benefices were thus practically created, and, accordingly, we find that the clergy increased by 3,000 between 1841 and 1851. The class of poor benefices was, however, very largely increased, and thus the number of applicants for the benefits of Clerical Charities. To such an extent has the value of preferment been diminished by the Pluralities Act, that it is now becoming a recognised necessity to enlarge the limited power for holding small benefices within reasonable distances.

V. No man who fairly considers the facts which have been adduced but must admit that an augmentation of our poor benefices is an urgent necessity, and a duty which, in the interests of the Church and of the nation, ought to occupy the best thoughts of our Bishops.

(a) Various plans have been suggested, and everywhere the cry is heard that we must have a rearrangement of our revenues. Thanks to the shameless statements reiterated on many a Liberationist platform, the idea prevails among many that Church property is boundless in its extent. When a collection was recently made in a church on behalf of the Pastoral Aid Society, a paper was found in the collecting-plate on which was written, "I will give nothing; you have plenty of resources, if all were fairly distributed."

In this country, the main reliance of the clergy is on endowments, and the great majority of the people believe in the sufficiency of our endowments. It is impossible to exaggerate the good work which has already been achieved in the rearrangement of Church Property by the Ecclesiastical Commissioners. The laity need now, however, to have the truth brought home to their minds that the limit of subdivision has been all but reached, and that if all existing endowments were equally divided, not more than £153 per head would be the result. The endowments of the past ought to be examples to the present generation of Christian liberality—not exemptions from the duty which rests upon each generation to provide for its own spiritual ministrations. Rearrangement of Church property, then, will not supply the remedy for our present distress. The present endowments of the Church of England are inadequate, totally inadequate, to the efficient maintenance of her clergy.

(b) A more generous support of our existing Clerical Charities is the remedy which some suggest. Much more might be done assuredly, but the whole system of Clerical Charities as at present administered is humiliating. Help in the education of children, and pensions to widows and orphans, constitute its brightest features; but it were far better to pay the workman his full wage than to grind down the incomes of the poor and then to prostitute the sacred name of charity by granting doles to those whom our niggardliness has impoverished. A system which combined the opposite evils of deliberately impoverishing and then gratuitously pauperizing might be justly reckoned the *summum malum* of any organization. When the Church, if ever it rise to its duty, sufficiently remunerates the services of its clergy, there will still remain the frequent opportunity for true charity arising from those changes and chances which will from time to time befall the clergy as

well as the laity. That there should be any waste of resources in the administration of such charities is inexcusable, and the question cannot but obtrude itself when we think of the 97 general charities (apart from Diocesan Charities) administering only £88,000, whether there is no room for amalgamation amid such a multitude of agencies, and no possibility for reduced expenditure by more economical administration.

(c) One mode of clerical relief which might be afforded with delicate regard for the feelings of the poorer clergy would be the aided insurance of their lives. If ever a system were devised and carried out by which the Church as a whole could share the burdens of the less favoured clergy, not by occasional doles, but by the yearly payment of premiums, so that in times of sickness—in the declining years of old age—and in the event of death, the advantages of sick pay, of the modest annuity, and of the seasonable legacy might be forthcoming, much would have been done to preserve the self-respect of the clergy, and to free them from the overwhelming dread of leaving those dear to them not only stricken by bereavement, but left in the time of sorrow to struggle as best they may to keep their heads above the dark waters of actual need.

In the Dioceses of Bangor and Durham well-devised schemes of aided insurance are at work. In the former there is a Diocesan Clergy Charity with an income of £300, of which £50 is derived from consols, and therefore a constant source of income. This sum is applied to aid the poorer clergy to insure their lives—the trustees contracting to pay £3 per annum in part payment of premium on condition the clergyman insured pays the remainder. The office must be approved by the Society, and the total premium must not be less than £6 nor more than £15 per annum. The Clerical Insurance Fund in the Diocese of Durham was established so far back as 1810, and owes much to the munificence of Bishops Barrington and Maltby. At an expenditure of £350 a year thirty-five clergymen are aided. Married clergymen, or widowers with children, are eligible if their income does not exceed £300 a year. The benefits may be enjoyed so long as the clergy continue in the diocese and do not dispose of their policies. The committee pay the expense of the policy and the first year's premium on any sum assured not exceeding £500, and subsequently one half of the premium. The offices are restricted to the Amicable, Equitable, Pelican, University, Rock, or Clergy Mutual. The funds of this Durham Society exceed £10,000, invested in consols.

(d) The only worthy method and effectual plan for the evil with which we have to grapple would be the permanent augmentation of the poorer benefices to a minimum of £300 a

year. There is no need for the clergy to be wealthy, but they ought to be raised above grinding poverty ; and none ought to be allowed to remain wretchedly poor while they are in the active discharge of useful ministerial work. Is this possible ?

The Marquis of Lorne's experiment has not been cheering in the amount of success it has achieved. Established in 1873, after consultation with the Archbishop of Canterbury, and favoured with an annual subscription from the Queen, the Fund can only report, after ten years 95 benefices permanently benefited by the capital amount of £28,751 ; that is to say, an addition of £1,150 has been directly made to the yearly income of the Church, which has been allotted among 95 poor benefices, augmenting each on an average to the extent of £12 per annum. Nor is the advance made by the Benefices' Augmentation Funds now established in most dioceses of a very satisfactory nature. The rate of progress is so slow that such schemes never seem to create enthusiasm among the laity. No such Diocesan Fund was begun under more favourable circumstances than the one in Chester. Bishop Jacobson not only warmly advocated its claims, but also generously contributed £100 a year to its funds. And yet, though 65 of the 252 Chester benefices are as yet under £200 a year, only 49 churches out of the 253 (including the Cathedral) contributed to the funds of the association, the whole amount collected being £144 19s. 4d., whereof seven churches sent offertories of under £1 !

Either there is an ill-founded belief that Church property can be drawn upon to make good all deficiencies, or the system of investment which secures only  $3\frac{3}{4}$  per cent. does not commend itself,<sup>1</sup> or, worst of all, there is an entire indifference among the members of the Church of England as to the circumstances of those who minister to them in spiritual things. Be the explanation what it may, the poor clergy who turn their eyes in hope of help to the Lorne Incumbents' Sustentation Fund or to the respective Diocesan Poor Benefices' Augmentation Funds, may well despair as they behold the slow and slender results. In their case, indeed, the proverb may be quoted that while the grass is growing the horse is starving.

VI. If the augmentation cannot be permanently made, the easier and apparently the more practicable remedy will be that these poor livings should be annually supplemented by grants

<sup>1</sup> The plan by which local contributions are doubled by the Diocesan Fund and the combined amount again doubled by the Governors of Queen Anne's Bounty or by the Ecclesiastical Commissioners, admirable as it may be, does not seem to fire the enthusiasm of our ordinary Church people, resulting, as the plan does, in  $3\frac{3}{4}$  per cent. income on the whole amount.

from a sustentation fund similar to that which the Free Church of Scotland possesses, and which in the year ending March 1882, realized the sum of £236,363 12s. 11d. Such sustentation funds are in existence in the Disestablished Church of Ireland and among the Wesleyans. Such a scheme originally formed a part of the Lorne enterprise, but unfortunately in a subsidiary degree, as not more than £1,613 was thus granted to 34 benefices during the first ten years of its existence. Such a sustentation fund it is difficult to believe could fail to be a success if only the Archbishops and Bishops would heartily combine and strongly commend the scheme to the faithful members of the Church of England. A pastoral letter stating briefly but authoritatively the facts in reference to Church property, and the condition of many of the poorer clergy, would disperse a dark cloud of ignorance. The recommendation of a simultaneous Sunday for collections and offertories, such as the first Sunday in the year, would ensure very general adoption and screen the individual clergyman from any charge to which he might be keenly sensitive of pleading for himself. There may have been the time when Bishops with their large revenues and princely establishments could not for very shame have consistently pleaded the necessity for such a fund. In these happier days when Bishops are moderately endowed and are distinguished, as a rule, for simplicity of living and hard working, and when notoriously the wants of the clergy meet with a generous and sympathetic response from their fathers in God, such an appeal would bring honour to themselves and the gratitude of thousands of their less-favoured brethren.

VII. There is one aspect of the Clergy Relief question of which mention has not yet been made, but the importance of which it would not be easy to exaggerate, viz. that of Clerical Pensions. In many of our large towns aged incumbents are compelled to sit at the oar they have no longer strength to pull. The Bishops, as a rule, have but few county livings where a man might, with moderate health, fulfil the duties even in declining years. In many instances, however, health has been so completely broken that no Bishop could conscientiously impose such an incumbent on any county parish, however limited its area and light its duties. But it may be answered, Does not the Incumbents' Resignation Act expressly provide for such cases by affording a retiring pension not exceeding one-third of the income of the benefice? The principle, we reply, is admirable, and its working most satisfactory, provided the benefice be of sufficient value to provide a pension for the outgoing and an income for the successor. In the case of small livings the Act is, however, practically inoperative. The third of the income does not furnish an adequate pension, and the

diminution even of a small amount constitutes a heavy tax on the succeeding incumbent. Hence, it is essential that a fund should be formed for the express purpose of supplying modest retiring pensions for the aged incumbents of poor benefices, unless such a system can be arranged as a detail of some sustentation fund which would cover the whole ground in connection with clergy relief. Such a scheme has been discussed at the last Rochester Diocesan Conference, and the following resolution moved by Canon Legge was unanimously agreed to :

That it is desirable to organize a " Clergy Pensions and Widows' and Orphans' Fund " for the purpose of aiding the poorer clergy to insure, or of augmenting the benefits which they would derive from insurance on their own account in the ordinary manner ; and that it be referred to your committee to draw up a scheme for the organization of such a fund in this diocese, and to lay it before the Conference at their next meeting. That, in view of this, they be requested to place themselves in communication with the administrators of the Diocesan Clerical Charities.

The report very clearly enumerated the advantages which might be expected to attend the establishment of such a fund : 1st, reducing the clerical destitution which tends to discredit the present administration of Church revenues ; 2nd, inducing retirement in the case of disabled and infirm clergy, and enabling the Bishop, when desirable, to urge such retirement ; 3rd, facilitating the promotion of the younger clergy ; and 4th, increasing the general efficiency of clerical administrations by relieving the minds of the clergy of much anxiety in regard to the future of themselves, their wives and children. Moving the resolution, Canon Legge urged that clergy pensions and endowments to aid widows and orphans should be separately considered. The advantages which would accrue to the Church by the comfortable retirement of incapable clergy ought, he believed, to win the hearty and generous support of the laity. It is greatly to be desired that some such action should be taken in all our Diocesan Conferences.

The ventilation of the whole question in conferences and convocations, and the zealous co-operation of the Bishops, could not fail to lead to some permanent result. The Church which has raised seventy-five millions of money during the last half century for ecclesiastical purposes, and which year by year cheerfully contributes, through her two Missionary Societies, a sum which would be more than adequate for all her immediately pressing necessities in the way of clergy relief at home, is not only able but, it may be sincerely trusted, willing to remove the reproach of an impoverished clergy when once the way has been made plain. If, however, the laity be unwilling to do this service, then the Church is established no longer in the affections of the people but only in the traditions of the

past ; for very truly has it been recently said, " The *readiness* of the community to supply religious wants, as they *arise*, must be taken as the true gauge by which to measure the hold which an Established Church, as such, retains upon the confidence and affections of the nation."

JOHN W. BARDSLEY.

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## Review.

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*The Greek Liturgies*, chiefly from Original Authorities, edited for the Syndics of the University Press by C. A. SWAINSON, D.D., Master of Christ's College, and Lady Margaret's Reader in Divinity, Cambridge ; formerly Norrisian Professor, and Canon Residentiary of Chichester Cathedral. Cambridge University Press, 1884.

THIS is a work of great value and importance, and must long remain the starting-point for Liturgical students and inquirers. The sources from which former writers upon this subject obtained their documentary information are in several instances rediscovered and recollated, while several hitherto entirely unknown and unused documents are for the first time employed, to the great increase of our knowledge in this important portion of theological science. The whole work extends to 395 quarto pages, to which is prefixed an Introduction of 52 pages.

In the first chapter of the Introduction Dr. Swainson gives an account of the printed editions of the Greek Liturgies. In the second he goes into the extensive subject of "Liturgical Manuscripts." A very interesting account is given of the search for and rediscovery of the "Rossano" Manuscript. The Greek language had fallen into disuse in the Basilian monasteries in Italy and Sicily, and the Greek Service-books were taken from them and removed to Rome. Nothing remained by which the Rossano MS. could be traced but a description of its external appearance. Signor Ignazio Guidi discovered in the Vatican Library at Rome the octavo volume, which was "bound in dun-coloured leather, and labelled on the back with the Roman numeral IX in gold."

Several of the Liturgical MSS. used by Dr. Swainson are what are termed "contacia," *κοντάκια*, or *rolls*. The description of these given by Montfaucon is so graphic and interesting that we give it from Dr. Swainson's translation : "A *κοντάκιον* is a short rod, about a palm long, to which is fastened, and around which is rolled up, a parchment of wondrous length, composed of many skins glued together ; and on it are written the prayers and offices of the priests, which they recite while performing their sacred functions. These contacia are written on both sides of the parchment, so that, when the priest arrives at the end of the roll, he simply turns it over, and commencing again from the same extremity of the leaf, proceeds to read the other side, and so passes on till he comes at last to the rod from which he had at first commenced."