

artificial manner in which it was carried on in modern times, an anomaly—doomed without the sentence of the Socialist. No democratic instinct on this subject had ever been more brilliantly touched than by Charles Kingsley in his song of the 'Poacher's Widow,' and his theme formed a keen weapon in the hands of a malignant Socialist. If the Church of the twentieth century was to command the Radicalism and guide the Socialistic instincts of modern Englishmen, its members must be open-minded, large-hearted, far-seeing, brave, just, and true. There was a tendency among some of the most generous and brave of the English clergy, which he observed with respectful anxiety, to combine somewhat Socialistic views with Catholic theology, and yet to stretch so far the right hand of fellowship to social reformers who cared not for the creeds, and his anxiety was that they might be in danger of losing their balance and falling into the embrace of the enemy. Every one was the enemy of the Church who would make traffic of her creeds and ignore her theology. Justice, however, must be done to the enemy; and he knew no greater good to hope and pray for, in the interests of the people of England and the Catholic Church of Christ, than that Churchmen, both clergy and laymen, should be more brave and just and uncompromising in dealing with the producers of wealth without respect of persons—of the landowners and capitalists, the upper class and the middle class, and all the while go forward in the work with perfect faith in the capacity of the Church of Christ to cope with all possible phenomena of modern life.

An interesting discussion followed.

It was eventually agreed, on the motion of *Mr. Butler*, seconded by *Archdeacon Long*—

'That Churchmen should carefully consider the attitude which the Church ought to assume towards the Socialistic tendencies of the present day, in connexion with the report of the Lambeth Conference on the subject, and that the report is respectfully submitted as one worthy of the early consideration of the diocesan conferences.'

The proceedings close with a vote of thanks to the chairman.

BELLS AND BELL-RINGING.

Kent County Association of Change-ringers.

GENERAL MEETING at CANTERBURY, JUNE 17TH.

CATHEDRAL belfry open from 8.30 a.m., except during service-time. Morning service, 10 o'clock; address by the Archdeacon of Maidstone, 10.40. Committee meeting at 12 noon, in the Cathedral Library.

Business.—Admission of members; report for 1888; steps towards new local committees; dinner at the Oddfellows' Hall, 1.30. The Dean of Canterbury in the chair. Tickets should be applied for before June 10th.

R. B. KNATCHBULL-HUGESSEN, *Hon. Sec.*

Winsted Court, Lenham, June 5th, 1889.

TO THE MEMBERS OF THE KENT COUNTY ASSOCIATION OF CHANGE-RINGERS.

BROTHER RINGERS,—My acceptance of a living in another diocese and county makes it necessary that I should resign the office of Secretary to our Association. It is with great regret that I find myself obliged to sever a connexion which has subsisted nearly nine years, during which I have been happy enough to make many friends among you. I am, however, glad to think that I shall leave you a united and flourishing Society, in a sound financial condition, and with those among your members from whom you will easily be able to supply my place, and (which is no small advantage) with a far better ringer than I can ever hope to be, though not, I make bold to add, with one more devoted to your interests.—I am, yours most faithfully,

June, 1889.

R. B. KNATCHBULL-HUGESSEN.

The Lancashire Association.—Rochdale Branch.

A MEETING of the above branch was held at the church of St. Thomas, Newhey, on the 1st inst. Members attended from Newhey, Moorside, Shaw, Oldham, Rochdale, Heywood, Milnrow, Ramsbottom, and Bacup. Touches of GRANDSIRE TRIPLES were rung by mixed bands, and also a plain course of KENT TREBLE BOB MAJOR, being the first attempt of some of those who took part in it. The next meeting is to be held at Heywood. The usual votes of thanks brought the meeting to a close.

The Ancient Society of College Youths.

NOTICE.—Members are asked to attend the meeting at St. Saviour's, on Tuesday, the 18th inst., at 8.15 p.m., as an important question will be brought forward.

RICHARD T. WOODLEY, *Hon. Sec.*

40 Lillington Street, Pimlico, W.

The Bells of St. Thomas's, Brentwood, Essex.

IN 1887 the new church of St. Thomas-the-Martyr, Brentwood, was completed, in so far as the building is concerned, by the addition of a tower and spire. At the same time the church was supplied with a very musical ring of eight bells from the foundry of Mears & Stainbank, which was formally opened for ringing on Oct. 3rd, 1888, by the members of the Essex Association, and a Society of Brentwood Ringers was formed. As the old church possessed but two bells, the local band was formed chiefly of new hands, who have made considerable progress under the tuition of Mr. A. J. Perkins of Brentford: and on Thursday, May 23rd, two peals of 120 changes of GRANDSIRE TRIPLES were rung on the tower bells, first by J. Burgess, 1; A. J.

Perkins, 2; H. J. Nixon, 3; T. Fudge, 4; W. J. Pegram, 5; D. Crow, 6; the second by J. Burgess, 1; Rev. H. B. Woolley, 2; H. J. Nixon, 3; A. J. Perkins, 4; W. J. Pegram, 5; J. Herbert, 6. Tenor 19½ cwt. On handbells a plain course of GRANDSIRE TRIPLES and several peals of DOUBLES, in which Messrs. J. Baker, C. Baker, and A. Searle took part. These touches were conducted by Mr. Perkins, and there seems to be every probability that under his guidance the Brentwood ringers will soon be able to do full justice to their fine bells.

The Bells of the Parish Church of Hailsham, Sussex.

ANOTHER step towards the complete restoration of the parish church of Hailsham is about to be taken. It is proposed to re-roof the nave and rebuild the clerestory, also to reseal the body of the church and open out the west arch, throwing the fine large west window into full view. It is to be hoped that this may be followed by the rehanging of the ring of five bells, and the long-talked-of addition of another treble. The bells were cast by John Hodgson, 1663. The tenor, a fine-toned bell in A flat, weighs 12½ cwt.

The Rev. H. A. Cockey.

WE hear that a marriage is arranged, and will take place on August 20th, between the Rev. Herbert A. Cockey, vicar of Oldland (a member of the Ancient Society of College Youths and Master of the Gloucester and Bristol Diocesan Association), and Miss Frances A. Ellacombe, daughter of the Rev. Canon Ellacombe, vicar of Bittou, and granddaughter of the late Rev. H. T. Ellacombe.

The Late Mr. Sottanstill and Mr. J. Whitley Yates.

ON Sunday morning, the 2nd inst., for Divine service, at the Liversedge (Yorkshire) Parish Church, a touch of CUMBERLAND EXERCISE; and for Divine service in the evening, a touch of VIOLET MAJOR. Both of the above touches were rung with the bells muffled as a token of respect to the late Mr. William Sottanstill, of Sowerby, near Halifax, Yorkshire, who died on Sunday, May 26th, aged eighty-eight years; also for Mr. J. Whitley Yates, one of the Birstall company and a member of the Yorkshire Association, who died on Tuesday, May 28th, aged fifty years. And on Monday, the 3rd inst., with the bells deeply muffled, 1008 of VIOLET MAJOR. J. Wilson Lang, 1; J. Knott, 2; A. Briggs, 3; S. Goodall, 4; H. Brooke, 5; M. Ramsden, 6; L. Illingworth (conductor), 7; W. Collins, 8.

CHANGE-RINGING.

At St. Michael's, Hughenden, Bucks.

ON Friday, the 31st ult., eight members of the Oxford Diocesan Guild rang a peal of 5040 STEDMAN TRIPLES in 2 hrs. 52 mins. J. C. Truss, jun., 1; J. W. Washbrook (composer and conductor), 2; J. Evans, 3; S. Goodchild, 4; F. Biggs, 5; R. Biggs, 6; H. Stratford, 7; Jos. Evans, 8. Tenor, 12½ cwt. The first peal in the method by all except the conductor, and the first peal by the tenor man. Mr. Washbrook came from Oxford; Mr. Truss, jun., Marlow; the rest are local men.

At the Parish Church, Saddleworth, Yorkshire.

ON Saturday, the 1st inst., eight members of the United Counties' Association rang a peal of 5024 KENT TREBLE BOB MAJOR in 2 hrs. 59 mins. J. Wrigley, 1; J. Radcliffe, 2; J. Holden (conductor), 3; H. Mayall, 4; A. W. Holden (first peal at first attempt), 5; E. Buckley, 6; J. W. Shaw, 7; E. Wood, 8. Composed by Mr. Hubbard. Tenor, 12 cwt. Messrs. Holden and Mayall came from Mossley; the others belong to the local company.

At the Parish Church, Heene, Worthing, Sussex.

ON Saturday, the 1st inst., eight members of the Sussex County Association rang Penning's Five-part peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 47½ mins. H. N. Miles, 1; A. A. Fuller (first peal as conductor), 2; W. Allfrey, 3; J. Searle, 4; F. C. Merrit, 5; J. Jay, 6; G. E. King, 7; J. Batts (first peal of TRIPLES), 8.

At St. Peter's, Drayton, Berks.

ON Monday, the 3rd inst., eight members of the Oxford Diocesan Guild rang a peal of 5088 SUPERLATIVE SURPRISE MAJOR in 2 hrs. 53 mins. W. Adkins, 1; G. Williams (Midhurst, first peal of SUPERLATIVE), 2; C. Trinder, 3; Rev. F. E. Robinson, 4; C. Hounslow, 5; F. Field, 6; T. Short, 7; J. W. Washbrook (composer and conductor), 8. The composition, now rung for the first time, has the 2nd and 3rd never in 6th's place.

At St. Paul's Cathedral Meeting-house, City of London.

ON Saturday, the 8th inst., four members of the Ancient Society of College Youths rang, on handbells retained in hand, Holt's Original peal of 5040 GRANDSIRE TRIPLES in 2 hrs. 39 mins. C. F. Winny (conductor), 1-2; W. S. Wise (Salisbury), 3-4; W. W. Gifford (Salisbury), 5-6; G. T. McLaughlin, 7-8.

At St. Andrew's, Netherton, Worcestershire.

ON Saturday, the 8th inst., six members of the Worcestershire and Adjoining Districts Change-ringing Association rang, in 3 hrs. 2 mins., 5040 changes in seven different methods upon six bells, being 720 each of the following:—OXFORD TREBLE BOB, KENT TREBLE BOB, COURT BOB, COLLEGE SINGLE, PLAIN BOB, CANTERBURY PLEASURE, and GRANDSIRE MINOR. E. Hampton (first peal), 1; J. Prestidge, 2; W. Micklewright, 3; E. Round, 4; S. Spittle (first peal in seven methods on six bells), 5; J. Smith (first peal as conductor), 6. Tenor, 12½ cwt. This peal was rung in honour of the conductor's thirty-seventh birthday.

At the Parish Church, Prestbury, Gloucestershire.

EIGHT members of the Gloucester and Bristol Diocesan Association and the St. Michael's Junior Society (Gloucester) rang a peal of 5040 BOB MAJOR

in 3 hrs. 8 mins. E. E. Bewick,* 1; F. E. Hart,† 2; E. B. James,* 3; R. J. Wilkins,* 4; D. J. Aston, 5; S. E. Romans,* 6; R. Brunsden,* 7; W. J. Sevier, 8. Tenor, 14½ cwt. Composed by A. P. Heywood, Esq., and conducted by W. J. Sevier. [* First peal of MAJOR. † First peal with a bob bell.] This peal is now rung for the first time. [No date.]

At St. Mary's, Chepstow, Monmouthshire.

EIGHT members of the Gloucester and Bristol Diocesan Association and the St. Michael's Society (Gloucester) rang a peal of 5040 BOB MAJOR in 3 hrs. 8 mins. E. E. Bewick, 1; F. E. Hart, 2; E. B. James, 3; R. J. Wilkins, 4; A. Roberts (first peal), 5; S. E. Romans, 6; H. Mitchell, 7; W. J. Sevier, 8. Tenor, 21 cwt., in E. Composed by Mr. Thorp, and conducted by Mr. Sevier. Second peal on the bells; also the first peal of MAJOR ever rung in the county of Monmouth. [No date.]

At St. John's, Dronfield, Derbyshire.—On Sunday, the 19th ult., for Divine service, 720 OXFORD TREBLE BOB MINOR. W. Jervis, 1; G. Leisley, 2; T. Kitson, 3; E. Platt, 4; S. Allen, 5; G. Marsden (conductor), 6. G. Marsden came from Eckington; T. Kitson, Ecclesfield; the rest belong to the local company. The above six bells are about to be increased by two more.

At St. John's, Newcastle-on-Tyne.—On Monday, the 20th ult., 504 STEDMAN TRIPLES in 18 mins. H. Ferguson, 1; C. L. Routledge, 2; W. Eggleston, 3; E. Wallis, 4; W. Story, 5; J. Simm, 6; F. Lee (conductor), 7; R. Simm, jun., 8. Also 1008 was attempted by the same band, but broke down in the last course. A short touch of GRANDSIRE TRIPLES was then rung. R. Simm, jun., 1; G. Dixon, 8. Tenor, 12½ cwt.

At St. Peter's, Raunds, Northants.—On Monday, the 20th ult., for practice, 360 BOB MINOR (fifteen bobs). A. Coles, 1; H. Stubbs, 2; W. J. Gilbert, 3; N. Martin, 4; G. Kirk, 5; F. Gilbert (conductor), 6. Also 720 in the same method (eighteen bobs and two singles). J. Podbury, 1; F. Gilbert, 2; R. Pendered, 3; G. Kirk, 4; H. Stubbs, 5; W. J. Gilbert (conductor), 6. Mr. Podbury's first 720 in any method, and rung at the first attempt.

At St. Paul's, Walkden, Lancashire.—On Tuesday evening, the 21st ult., the ringers of the above Church met for practice, and succeeded in ringing their first local peal of KENT TREBLE BOB MINOR in 26 mins. Jos. Potter, 1; J. Worthington, 2; Jas. Potter (conductor), 3; J. Williamson, 4; J. Brookes, 5; A. Potter, 6. Tenor, 13½ cwt.

At All Saints', Fulham, Middlesex.—On Thursday, the 23rd ult., for practice, 504 STEDMAN TRIPLES. W. E. Garrard, 1; J. W. Kelley, 2; J. Nicholls, jun., 3; F. W. Kelley, 4; C. F. Winny (conductor), 5; H. Kenton (first 540 of STEDMAN), 6; J. D. Driver, 7; S. How, 8. Also on Saturday, the 25th ult., 540 GRANDSIRE CATERS. H. R. Newton, 1; J. G. Green, 2; G. T. McLaughlin, 3; J. W. Kelley (conductor), 4; C. F. Winny, 5; J. Nicholls, 6; A. W. Barkus, 7; W. H. George, 8; W. E. Garrard, 9; S. How, 10. Rung in honour of the eighty-fourth birthday of Mr. John Phelps.

At Madresfield, Worcestershire.—On Sunday, the 2nd inst, 720 GRANDSIRE MINOR in 29 mins. E. Sprague, 1; J. Thomas, 2; C. Layton, 3; A. Layton, 4; D. Greening, 5; H. Jeans (conductor), 6.

At St. Mary's, Walthamstow, Essex.—On Whit-Monday, for morning service, a quarter-peal of 1260 GRANDSIRE TRIPLES in 45 mins. F. Nunn, 1; A. J. Keit, 2; H. Boast, 3; H. Nunn, 4; J. Hugh Wilkins, 5; J. Cullen, 6; T. Maynard, 7; W. Croxford, 8. Composed by Mr. Rowe of Hatfield, and conducted by Mr. Maynard.

CORRESPONDENCE.

Professor Huxley and Dr. Wace.

SIR,—I have not read the whole of the controversy between Professor Huxley and Dr. Wace, but I have read some of it, including the Congress paper which began it; and I cannot but think the discussion, like many others in religion, needs clearing of an element which is merely verbal. In the Congress paper (Report, p. 254) Dr. Wace says, 'An Agnosticism which knows nothing of the relation of man to God must not only refuse belief to our Lord's most undoubted teaching, but must deny the reality of the spiritual convictions in which He lived and died.'

Dr. Wace repeats this sentence in the May number of the *Nineteenth Century*, p. 701, as containing, in brief, a statement of the question at issue. This gives it special importance. It is not a sentence taken at random out of several long articles, but must be regarded as bearing, to the rest of the controversy, a relation like that of a proposition in Euclid to the accompanying demonstration. And yet, as it stands, it appears to me to be untrue. By 'an Agnosticism which knows nothing of the relation of man to God' we must, of course, understand an *Agnostic* who knows nothing of the relation of man to God. Now, I must confess that I, a clergyman of the Church of England, am such an Agnostic. I know nothing of the relation of man to God. I do not know, in the strict sense of the word 'know,' whether there is a God. Yet I do not refuse belief to our Lord's undoubted teaching, nor deny the reality of the spiritual convictions in which He lived and died. But it is quite possible for another such Agnostic to refuse such belief and to deny such reality; and therefore I think Dr. Wace would have done better to state his proposition in different words. Professor Huxley's account of his own relation to Christianity (*Nineteenth Century* for June, p. 956) is twofold: first, that the exact nature of the teachings and the convictions of Jesus is extremely uncertain; and, secondly, that if Jesus taught the demonological system involved in Matt. viii. 28-34, he unhesitatingly refuses belief in that teaching, and denies the reality of these spiritual convictions. The Professor

is therefore an unbeliever as to the teachings and convictions of Jesus generally, and, as to His alleged demonological teaching and convictions, a disbeliever. And though I have criticised Dr. Wace's statement of his case, I must hold that substantially Dr. Wace is right. Believers, unbelievers, and disbelievers are all alike Agnostics; and when unbelievers or disbelievers attempt to classify themselves apart from believers as Agnostics, they are claiming a distinction which has no real existence. Would not Professor Huxley do well, as a scientific man, to discard the word which he is understood to have invented, and let Agnosticism take its place along with Gnosticism and many other designations whose interest is only historical? Dr. Wace says (Congress paper, p. 252):—

'The first word of a Christian is not "I know," but "I believe." He professes not a science, but a Faith.'

In the controversy between believers and unbelievers in Christianity there is, therefore, no useful function for the words Agnostic and Agnosticism. But is there any useful function in that controversy for the words infidel and infidelity? If the words Agnostic and Agnosticism were devised, or have been used, to evade the evil odour of those other words, ought we Christians to insist upon using those other words? Dr. Wace says (p. 254)—

'The word infidel, perhaps, carries an unpleasant significance. Perhaps it is right that it should. It is, and ought to be, an unpleasant thing for a man to have to say plainly that he does not believe Jesus Christ. It is, indeed, an awful thing to say. But even men who are not conscious of all it involves shrink from the ungraciousness, if from nothing more, of treating the beliefs inseparably associated with that sacred Person as an illusion. This, however, is what is really meant by Agnosticism.'

Agnosticism is not the right word for the thing thus meant. But is infidelity the right word? Here I cannot quite agree with Dr. Wace. By its derivation the word infidelity is, of course, free from all moral significance. In the Prayer-book 'infidel' it is equivalent to 'heathen.' But nobody using the language of the present day would call the Emperor of China an infidel. Many would call Professor Huxley an infidel. An infidel nowadays is a person who has been brought up among Christians, and had opportunities of studying the evidences of Christianity, but does not hold the Christian faith. This, says Dr. Wace, ought to be unpleasant. But this unpleasantness is of two kinds. A Protestant in a Roman Catholic country, or holding any communication with a devout Roman Catholic on distinctly Roman Catholic subjects, ought to find it unpleasant to treat the supremacy or infallibility of the Pope, the story of the Sacred Heart, or the doctrine of Transubstantiation, as an illusion. It ought to be unpleasant to be, as Dr. Wace says, ungracious, even when the ungraciousness is forced upon us by our duty. But ought the Roman Catholic so to behave towards the Protestant as to make his position more unpleasant than it would be otherwise? The sort of unpleasantness which was in vogue some centuries past was bodily torture and burning to death. The unpleasantness which we English Churchmen may be disposed to inflict upon educated unbelievers in English society is of a milder sort, but does it differ in kind? I do not say that we need invite unbelievers to our houses if we have reason to think they might unsettle the faith of any member of our household, or otherwise do harm. But I think we should clear our minds of all personal antipathy towards them. Certainly if our Creed is true, those who do not accept it are worthy of condemnation, but not necessarily by us. We are not the judges of our brother. We are not entitled to say that our faith came to us as a consequence of our previous moral superiority, nor that another man's unbelief is a consequence of his being or having been morally worse than ourselves. Look at belief in other cases. The causes of belief are not necessarily obvious. They may be quite different from the reasons which, in all honesty, we give for them and think we depend upon. Mr. Gladstone believes in Home Rule; Mr. Balfour does not. As far as can be seen, both these gentlemen have access to all the facts of the case; both are men of great intellect, large experience, and conscious honesty. Each of them lays before the other in abundant eloquence what he calls and thinks the reasons of his belief. But as neither can convince the other, must not the real cause of their wide divergence be something quite distinct from the overt reasons; something which may be compared to what is known in astronomical observations as the personal equation? And if the existence of that personal equation does not justify astronomers in making things unpleasant for one another, is it quite certain that Christians are justified in making things unpleasant for non-Christians merely because they are non-Christians? Should they not rather guide themselves by the Apostle's question, 'Who maketh thee to differ?' and what hast thou that thou didst not receive? Whatever fault there may be in an unbeliever's unbelief, let us leave the judgment to the Judge Who, we believe, knows what is in man. I will try to convert my brother because I believe the conversion would be for his good. But I will not blame him, and I think I may be more likely to convert him if, instead of hinting that he ought to be ashamed of himself, I let him see that in this respect also I own myself an agnostic.

J. F.

Stand or Kneel.

SIR,—A correspondent states that the reason why some remain kneeling at the Epistle, is because no direction is given for a change of position until the Gospel. Allow me, sir, to point out one or two other things which such people ought to do, if they consider that, in spite of custom or common sense, nothing must be done without a rubric.

First, then, having been directed to stand at the first *Gloria*, they should remain standing for the Lessons, as there is no direction given to change their posture. It is curious by-the-bye that after the Second Canticle we should actually be told to 'stand' at the Creed; but it seems to meet the case of some people who think they should do nothing without a rubric, and yet kneel in the middle of the Creed! Then all are directed to kneel for