

country parish. With the aristocratic classes his view of Christianity is usually more acceptable than any other; and his heartiness and old English feeling, his love of festivals and holidays, and his active benevolence, render him popular among the poor. With the middle class, the shopkeepers and artisans, he is usually less successful. They are not as yet sufficiently cultivated to be susceptible of the artistic and imaginative influences which attract the higher ranks, and they are filled with a jealous and not unnatural suspicion of everything in which they fancy a Home-ward tendency. Hence the Anglican clergyman should, for his own comfort and for the good of those under his charge, be placed rather in the country than in the town; because, in the former, his parish-ogers consist almost exclusively either of the rich or poor, while the middling class is dominant in the boroughs. Such a clergyman as we have described will not differ from his Evangelical neighbours in any material point of doctrine. Had he lived fifty years ago, his sermons would have stamped him as a 'Methodist' or a 'Calvinist,' among the fox-hunting parsons who used these terms synonymously, and applied them to every man who was an earnest believer in Christianity. Nor are his ordinary parochial labours distinguished from those of his Low Church brethren. He and they are equally to be found in the cottages of the poor, comforting the afflicted, reading to the sick, and praying with the dying. He adopts the same plans of usefulness which have been originated by his Evangelical predecessors. Like them he encourages the zeal for missionary exertion, though perhaps he may be prejudiced against the 'Church Missionary Society,' and the Committee which he establishes may collect funds for its elder sister of the 'Propagation.' He vies with his neighbors in zeal for the education of the poor; pays daily visits to the school; turns the apprentice-teachers into his own private pupils; and works hard in preparing his master and mistress for the annual visit of her Majesty's Inspector.

Within the walls of the Church the distinction of parties is perhaps more marked than in the school-room or the cottage; though even here it is becoming gradually obliterated, by the adoption among the best men in every party of the reforms originating with either side. The first difference which strikes us, regards the Sacrament of Baptism. In its administration the Anglicans have revived the practice (alike Rubrical and reasonable) of celebrating it in the public service. The infant member is adopted into the Christian family with the sympathising prayers of his assembled brethren. The external appliances of the rite are made to correspond with its dignity and beauty. The mean basin of crockery is discarded, and the ancient font of stone restored, and filled to the brim with pure water, the consecrated type of purity and innocence. Nor is it (for the sake of needless symbolism) pushed into the porch where it must be invisible to the congregation, but placed in a conspicuous and central spot, where the service can be witnessed by every eye, and heard by every ear. The same sense of artistic fitness which dictates these changes, prompts also to other restorations. The parish priest has generally inherited from the past a church beautiful in its original structure, but defaced by the tasteless innovation of

recent barbarism. The high embodied roof no longer retains its original pitch; the windows have lost not only their stained glass, but even their tracery; the pillars are cut away to make room for hideous monuments; and the stone is buried under a hundred coats of whitewash. He hastens, so far as he can obtain the means, to restore the sacred edifice to its pristine beauty. The mouldings emerge into light; the whitewash disappears; the storied windows once more fling a chequered colouring over the walls; the crosses rise again from their broken shafts, over a lofty roof. But, when all this is done, the worst abomination remains behind. The area of nave, choir, and aisles is choked up, with high square pews only half occupied, where the richer parishioners recline in solitary state, while the poor are too often left to stand in the gangway. This, perhaps the most odious practical abuse introduced into the Church during the last two centuries, the Anglican party has the credit of successfully combating. 'Equality within the House of God,' has been from the first their motto and their practice. Nor is it an easy task which they have undertaken. The fat farmer, who for fifty years has snored unseen beneath the shelter of his wooden walls, is frantic at the idea that he should be exposed to the vulgar gaze. The young rustic, who has earned on a comfortable flirtation in the corner of the adjacent parsonage, regards the curtailment of its lofty proportions as treason against the privileges of love. The selfishness of ownership, the dignity of property, are roused to the combat, and fight energetically against the invasion of their rights. Moreover, the clergyman cannot legally make any alterations at all, without the consent of his churchwardens, who are often the most pig-headed opponents of his reforms. This consent once obtained, he must hasten on the work, lest they should change their mind; nor let him hope for any rate from his vestry to aid him in the execution. If at length he has succeeded in replacing the old boxes by decent seats, there remains the invidious task of assigning to each householder his due share of room. No one must be too far from the pulpit, no one too near the door; to put a man behind a pillar is to create a mortal enemy. The clergyman who succeeds in triumphing over all these difficulties, without making himself the most unpopular man in the parish, must possess a rare union of tact and courage.\* Yet that many such clergy men exist in the Anglican party, is evident from the number of old churches which we see freed from the nuisance of pews, and filled by contented parishioners. It must be acknowledged, however, that every such improvement renders all similar changes in its neighbourhood comparatively easy. The advantage of the reformed arrangement is so manifest, that in a short time it is generally acknowledged. The restored church is cited as a model; strangers come to see it; the natives grow proud of it; their neighbours become enu-

\* We lately visited a parish where this kind of reformation was proceeding, amidst a storm of opposition. One farmer was especially furious at the removal of a hideous gallery, which for the last fifty years had blocked up a beautiful window. He declaimed indignantly against the Parson's tyranny. "I have heard of them tyrants of Antikkity," said he, "who burnt people because they wouldn't agree with their notions. And our Parson is just as bad—burning our gallery." Another said, "It was all Popery: Weren't them new-fangled narrow pews what they used to call Monk's cells?"

rous, and at last allow the example to be imitated with little opposition.

The removal of this and other barbarous innovations may be considered to belong to that work which has fallen peculiarly to the Anglican clergy—the restoration of ancient churches. But the same party has shown equal taste and activity in the building of new ones. To the noble edifices bequeathed us by the middle ages, they have added others not unworthy of their prototypes.

But above all, their revival of church music deserves honourable mention. Till their epoch, the psalmody of a village church was truly a disgraceful exhibition. A choir, consisting frequently of the most drunken reprobates in the parish, bawled out the 'Halleluems,' which they sang in parts, that is, in a complicated kind of discord. No other music varied the service, except the singing of a metrical psalm, from which the poetry had been previously extracted by Tate and Brady. The instrumental accompaniment of the performance was the squeaking of a cracked lute, and the growling of a base viol. All this is now on the road to amendment. Music is taking its proper place in the public worship. The wretched metrical version of the psalms is superseded by hymns uniting poetry with devotion; and at the same time the more ancient melodies of the Church are restored to their due prominence. It is an error that the chanting of the psalms, and the singing of the other musical parts of the service, is a difficult feat of art. On the contrary, the best chants are the simplest kinds of music known, consisting of a very few notes, perpetually reiterated. A congregation can far more easily learn to join in this kind of psalmody than in ordinary hymn-tunes, which are much more complex. We know village churches where the whole congregation join in the strains of Farrant and Tallis, and the Georgian tunes. And it is found that when the people are thus trained to take an intelligent part in the musical portion of the liturgy, they will not leave their responses in the prayers to the listless articulation of the clerk.

Such are some of the services lately rendered to the Church by the Anglican party. Its modern hagiology is of course less copious than that of the Evangelicals, inasmuch as its existence as a re-constituted party has been much shorter. Yet we need not doubt that it will again produce saintly men, as in times of old. For its creed is the same which nourished the piety of the best Churchman and the best Churchwoman of the seventeenth century; her whose gentle virtues shone amid the pollution of the most corrupt of courts, with the lustre of a pearl upon a dunghill;—and him who is pronounced by an historian not likely to be partial, to have approached as near as human infirmity permits, to the ideal perfection of Christian virtue.† Nor are there wanting living representatives of the practice, as well as the profession, of these ancient worthies. Bishop Selwyn is not undeserving of a place in the same category with Bishop Perry. And among the adherents to the Anglican creed are men who might be cited as examples of the purest type of English character, and women worthy to belong to the same sex and country with Margaret Godolphin.

\* Macaulay, Hist. i. p. 637.

(To be Continued.)

† The expected Eclipse of the Sun was visible here on the 26th inst.

\* Leeds is an exception to this rule; but it is, so far as we know, the only exception.