

cathedral, as we have always maintained, being one of the main attractions of the Three Choir Festivals. On the opening day, the 9th September, the oratorio performance was preceded by a full choral service, the important points in which musically speaking, were a *Te Deum* and *Benedictus*, in E flat, by Sir Herbert Oakley, and Dr. S. S. Wesley's anthem, "O Lord, Thou art my God." The noble anthem by Dr. Wesley reveals the mind of one of the most earnest and gifted of our ecclesiastical writers. The rich accompaniments were well played by Mr. C. H. Lloyd, on the still uncompleted cathedral organ, but if it had been heard with a full band, the effect would, no doubt, be greatly augmented and exceedingly grand. Both the works named were well rendered; and the sermon, preached by Canon Sidney Lidderdale Smith, was an eloquent appeal on behalf of the objects of the Festival. The performance of "Elijah" commenced at the cathedral at 1 o'clock; and here as we could not help thinking, so we cannot help speaking, of the late lamented organist of the cathedral, Mr. Townshend Smith; a tribute to whose memory is due from those who, like ourselves, knew his untiring zeal and devotion to the cause of the Festivals, and his large hearted sympathy with the many artists assembled, all of whom would willingly at any moment smooth over any difficulties which he might encounter by, if necessary, an extra amount of professional exertions. Mr. Langdon Colborne, his successor, evidently felt that in assuming the *bâton* on the first morning of the Festival he revived the recollections to which we have given utterance; for with some trepidation and a wise reliance upon the experience of those over whom he was placed, he endeavoured to earn rather than to force, his position; and eventually succeeded in fairly gaining the good opinion both of artists and auditors. The performance of "Elijah" was entitled to unqualified praise. Madame Albani exerted herself with the utmost success in the air, "Hear ye, Israel." The tenor solo "If with all your hearts" was well rendered by Mr. McGuckin. The choruses also were given with excellent precision and effect.

(To be continued.)

#### MR. KNOX-LITTLE ON UNITY.

THE discussion on this subject appears to have been the most important and the most interesting of those introduced at the Swansea Church Congress. The remarks made by two of the speakers are entitled to much attention, as they point to the direction in which we may expect to realize the desired result. The Rev. W. J. Knox-Little made some exceedingly appropriate remarks, in the course of which he said that as he listened to the manly and loving papers of Canon Ryle, and of the gentlemen who had followed him, he could not help asking himself in which category he was included. He felt quite certain that, whatever the Archbishop of Canterbury might say, he was not a Bash-Bazouk. It seemed to him that one of the things that kept churchmen apart was an oversensitiveness about our likings and dislikings. It was related, he said, of a certain Dean of Durham, who had stopped the use of incense in his cathedral, that he was "a finicking man who took snuff, and said that incense made his head ache." Mr. Knox-Little said we had a great many finicking men amongst us, whether they took snuff or not. Some called themselves "Catholics," and were always talking about "Church privileges." He said he hated people

who were always quarreling about Church privileges, as if God could not take care of his own, and as if they could not worship Him in any corner of His Church. He said that much as he liked a stately ritual, he had found just as much happiness, and perhaps more profit, in what were called quiet services, conducted in the ordinary manner. And he therefore recommended that we should try more earnestly to understand each other. He said that Canon Ryle had talked about fundamentals, and would turn up his sleeves to any one who should say a word in favor of confession. Certainly he should get an awful drubbing from the Canon if he accepted battle from him—but he must confess he owed a great deal to Canon Ryle. He had never spoken to him in his life, though he should be very glad to speak to him now if he could. But the fact was that when he began as a boy to think of his soul it was one of Canon Ryle's beautiful tracts that had come home to him, and he should always respect Canon Ryle, though he was afraid that the Canon would think his tract had led him wrong. However, he could not help thinking that if they would listen to one another's explanations, and try to understand each other better, there would be more chance of unity. Again, people were a great deal too much addicted to suspicion. Of course it was the way of Englishmen to suspect everything that was unfamiliar. There was a good side to this habit, for it represented a wholesome conservatism. Not that he was much of a Conservative either, but still people should try to understand what it was to which they objected. A Bishop once said to him, "My dear Knox-Little, what have you been doing? I hear that you have been preaching about the 'Immaculate Conception.'" At first he was a great deal puzzled by this statement; but it turned out that he had been speaking about the "Nativity," and that somebody who did not like the word, and thought it sounded High-Church had suspected him of holding the doctrine of the Immaculate Conception. On another occasion he went to preach for a Low Church friend, who, unlike Canon Ryle, did not see any difficulty in interchanging pulpits, and a deputation of those who thought he must be a very fearful person went to the incumbent to remonstrate. However, he did preach; and then an excellent old lady said it was all very well, but she was sure that that man must have got candles in his bag, and that if the vicar had allowed him, he would have lighted them. One way to promote unity was to get a larger idea of the Church of England; and if Churchmen would but associate more with one another they would like one another more. The other day a man who had been at college with him, but with whom he had never been much acquainted, jumped into a railway carriage to him, and after chatting together for a short time he left him with the remark, "I always thought you such an ass at the University, but really I find you are not such a bad fellow after all!" To that Mr. Knox-Little replied, "Ditto, ditto," and so they parted. If people would but keep in their hearts the Ninth Commandment they would act more reasonably and lovingly towards their brethren.

#### HINTS FOR WELL-WISHERS AND CORRESPONDENTS.

We have received a very encouraging letter from a distant Diocese, which contains exceedingly valuable practical hints worthy of the consideration of all our friends who desire to further

the interests of the paper or to furnish us with correspondence. The letter is one among many we have received of a similar character; and we gladly insert it, as follows:

DEAR MR. WOOTTEN, — We have a clerical guild here. The members thereof desire to support your paper as I do. I have expressed my willingness to send you from time to time items of Church news, which you may insert or not, as you may think them of general interest or no.

What kind of items would you like?

By what day ought they to reach you for current publication?

I am aware of the difficulties you have to contend with in obtaining Diocesan News. Put me down for two copies at the new rate of issue, and write to me if I can in any humble way contribute to the success of your journal.

When does my subscription expire?

Wishing you all success, yours faithfully, &c.

#### THE LATE CANON ASHWELL.

THERE have not, of late years, been many men, the loss of whom would have been so severely felt in the Church as that of Canon Ashwell, whose death at the age of 54, occurred very unexpectedly a few days ago at Chichester. He was indeed one of the ablest men who have been laboring in defense of the Church. Arthur Rawdon Ashwell was born in 1825, entered Trinity College, Cambridge, in 1843, and was elected to a Foundation Scholarship at Caius College in 1846. He graduated B.A. (15th Wrangler) in 1846, and was ordained in 1848 by the Archbishop of Canterbury to the curacy of Speldhurst. He returned the next year to Cambridge, and was curate at St. Mary the-Less for a short time. In 1851 he began the work with which his name was so long associated, that of training teachers for elementary education. He was Vice-Principal of St. Mark's, under the Rev. Derwent Coleridge, in 1851-2, from whence he was chosen the first Principal of the Training College for the Diocese of Oxford at Culham, and worked there for the next ten years with great vigour. The temper of the Principal was one, however, that chafed under the control of a committee, and though generally supported by Bishop Wilberforce he resigned in 1862 and came to London, where for two years he was minister of a proprietary chapel in Hanover-square. His style of preaching at that time was too hard and dogmatic to be popular in a congregation of pew-renters, and in 1865 he returned to the work of education. On the Rev. Derwent Coleridge retiring from St. Mark's, he was a candidate for the Principalship, but was defeated by one vote, the successful candidate being the Rev. J. G. Cromwell, whom he succeeded as Principal of Durham Training College. For five years he worked in the cold north, but felt cut off from the more stirring life suited to his habits and thought to which he had been accustomed in the metropolis. In 1870 he accepted from the Bishop the offer of a residentiary canonry at Chichester, with the express intention of giving himself to the superintendence of educational work in the diocese, and he became Principal of Chichester Theological College, and was successively rector of St. Martin's and St. Andrew's in that city. Canon Ashwell was a vigorous and able writer, one of the first theologians of the age, and has published several lectures and sermons. He was for a time editor and proprietor of the *Literary Churchman*, but retired some years back; he had, however, recently been announced as about to resume the guidance of that paper. His